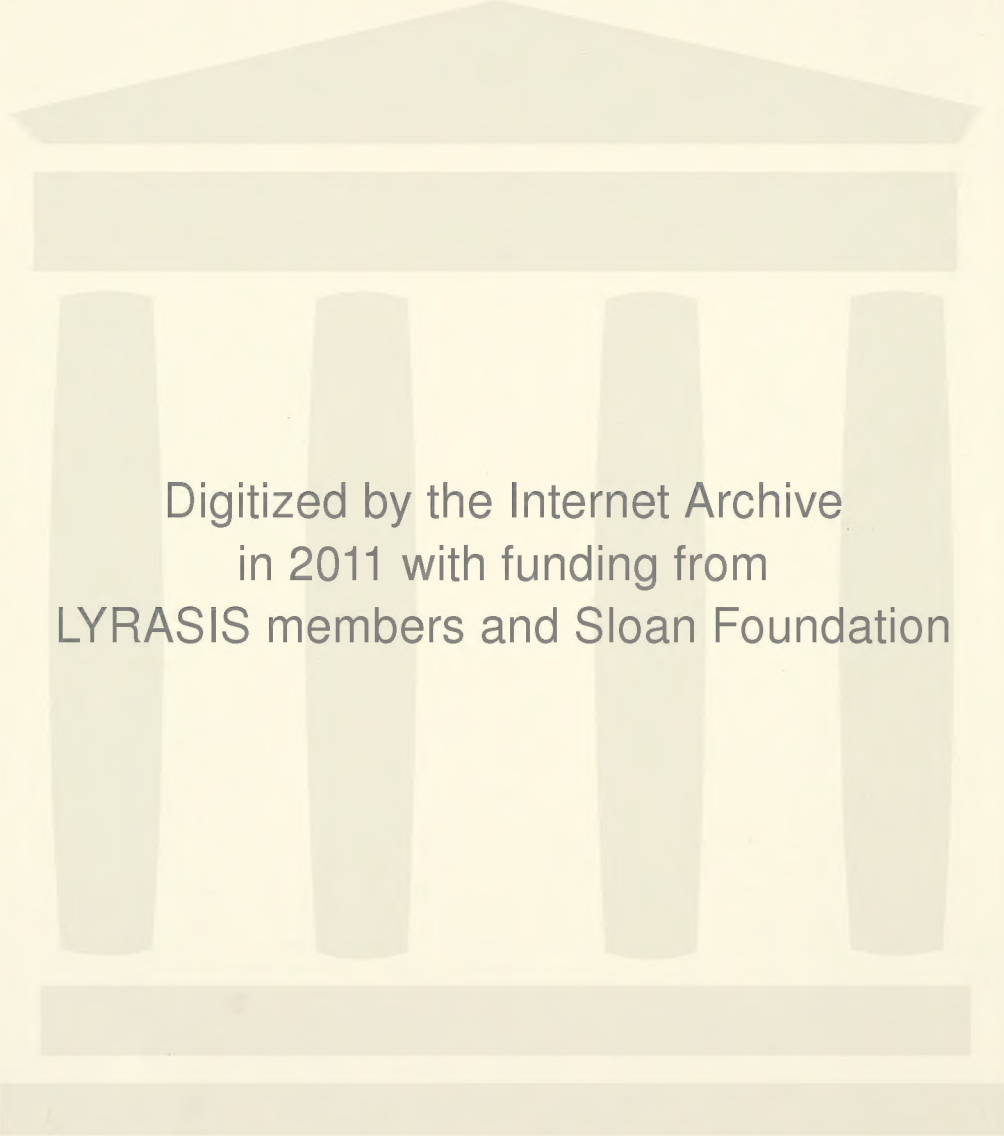


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The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

FINALITIES

By Mrs. Martha Snell Nicholson

*What of our dreams that died,—
Where have they gone?
Only the wraiths of them drift
In the dusk and the dawn.*

*(Weep not o'er the grave of a dream—
Enough that it once has been.)*

*What of the memories that fade,
Fade with the years,—
Our poignant passion and pain,
Laughter and tears?*

*(Only when memories cease
May the weary soul know peace).*

*What of the prayers we prayed?
(O, Pitying One!)
What of our prayers, O God?
Are they too gone?*

*(Faint heart, allay thy fear,—
Enough that they reached His ear!)*

The Present Sunday School Literature in the Brethren Church

By Prof. M. A. Stuckey

Early in the month of October, Mrs. U. J. Shively, secretary of the Publication Board of our denomination, wrote me to the effect that their Board had voted at one of its meetings during our recent National Conference to ask me to be one of their "counsellors in the matter of Sunday School literature."

The above paragraph indicates that the members of this group—representative of manifold interests within the Brethren Church—are seeking for counsel outside of their own Board relative to acceptable and unacceptable types of literature that would aid them in placing before the church at large, for inspection, approval, and use, a Christian, orthodox, constructively conservative product which would meet with wide demand and general approval.

To this request the writer accedes with the same sort of gladness that he has always manifested when the beckoning voice of the Publishing interests was heard. In past days it has been a privilege and a pleasure to help our co-workers in this field of endeavor for Christ and His Church. And now, when the Publication Board faces an unprecedented financial problem, he is not disposed to turn away from this Macedonian call or assume an indifferent attitude about the future of an institution which has been purchased by the gifts and blessed by the prayers of countless hundreds of faithful men and women in our beloved fraternity. Therefore, if the voice and work of the writer will help the Publication Board to solve some of its problems, he shall be glad to yield to their request.

Brethren Literature

In past days our Sunday school workers have used various types of literature. They have of course selected, in the main, our own output from Ashland which included helps on the International Lessons for teachers and pupils, Adults, Youth's, and Boy's and Girl's quarterlies, together with the Angelus Primary Bible Stories, and other supplied materials.

To these were added the Closely Graded Lesson series of the Standard Publishing Company, Cincinnati, Ohio. Many of our schools, forty to sixty, have used during the preceding fifteen years, these Biblical, well-written, soundly conservative, and highly attractive study leaflets and booklets for teachers and pupils. (Occasionally, your one-time field secretary discovered Methodist, Presbyterian, Baptist, etc., graded series while visiting certain schools). However, the Standard graded lessons have been found most acceptable to our workers and their continuance is merited because our Ashland House cannot afford financially to produce their own graded materials.

In addition to the above, Brethren Sunday School workers have used standard yearly teachers' helps such as those by Wells, (now Smith), Tarbell, Torrey, etc. Also they have had easy access to the Sunday School Times, The King's Business, The Illustrator, and the Union Gospel Press publications. The David C. Cook Company, Elgin, Illinois, has provided quarterlies and other publications for those who chose to order them.

There are other types of literature which have been in vogue among our constituents, but lack of space forbids their being mentioned here.

Future Plans

The Publication Board plans to continue The Brethren Bible Class Quarterly. It is in demand everywhere. To its pages will be added the Home Department Quarterly. On the inside cover pages of this publication will appear special Brethren doctrinal studies together with vital presentations on the ordinances and the particular emphasis and practices of our denomination as they are set forth in The Message of the Brethren ministry. This will be a constructive Brethren feature which our workers will enjoy. It should especially aid our teachers.

The Brethren Youth's Quarterly and the Brethren Boys' and Girls' Quarterly are to be made available in interesting and appealing style to the pupil. These have been a boon to our teachers and pupils who desired the International Uniform lessons in preference to the graded series. But, it must be remembered that the same graded lessons which have been popularly received among our patrons will be available to those who desire them. Order these lessons through our Publishing House and aid our work there financially!

Teachers' Helps

Because the Brethren Teacher has been an unprofitable financial venture, the Publishing House is offering a series of helps,—not altogether untied by our schools, published especially for teachers by the Union Gospel Press. These materials methinks are in line with orthodox Christianity as it is generally conceived by the various denominations. They are written from a non-denominational point of view, are variously presented for different age groups, are well illustrated, are Biblical, comprehensive and practical. Instead of losing several hundred dollars per year on our Brethren Teacher, these quarterlies (consult your order sheets) will realize for our Company a neat profit, if purchased even in the smallest quantities.

Sunday School Papers

The Angelus has also given the Publication Board difficulty because it too has increased the debit column of the Company's ledger considerably each year. In its place, Christian Life, (Union Gospel Press publication), Junior Life, Boy Life, and Girlhood Days, (three Standard publication bearing the Brethren imprint and whose pages are open to suggestion and cuts from our people,) are being offered. These papers are of a uniformly high nature, Christian in content, non-denominational, excellently compiled, and well printed. The Gospel Press paper is for youths of high school age and above, while those of the Standard Company are for younger folks.

These papers are being offered to you by our Publishing Company. If they are ordered through the Ashland Office, you may be certain that you will aid in liquidating the present indebtedness of our House.

Our Book Lover's Table

The Publishing Company has asked me to review new books from various publishers at home and abroad as they appear before the public. Under the above caption, the writer will endeavor to review books which he will have opportunity to read from week to week. All volumes thus reviewed, and others which you might desire to purchase may be ordered through the Ashland office.

The Need of Prayer

The greatest need of the Brethren Publishing Company at present is for prevailing prayer on behalf of its entire staff and for renewed blessings in the form of gifts on Publication Day to meet the most pressing and immediate building needs. Let us be glad that we have not lost entirely our plant during this devastating depression! Let us thank God who has laid this whole problem before the entire church! Let us pray and give in order that He may continue to use it for the greater glory of His Name.

IN THIS NUMBER

Present Brethren S. S. Literature,	
M. A. Stuckey	
Editorials	3,
Future of Publications, Symposium	
Salvation, Louis S. Bauman	
Sailors' Work Pictures	
Foreign Missions from the Home	
Base, Claude H. Pearson	
Paoua, Orville D. Jobson	1
Garson Moise, Estella Myers	1
Missionary Letters	1
News from the Field	18-1
Announcements	2

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The

Brethren Evangelist

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When ordering paper changed, give both old and new address. Allow four weeks thereafter before writing us about the change. Change of date on label will be your receipt.

Editor, Chas. W. Mayes

Foreign Missionary Editor, Louis S. Bauman

Home Missionary Editor, R. Paul Miller

W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

TESTIMONY

"Hitherto hath the Lord helped us." (I Sam. 7:2). This is the testimony of the new editor. He has rejoiced in the privilege of walking with the Lord in salvation and service and truly he has innumerable reasons for praise and thanksgiving. The Lord who has been a Friend in times of trials and responsibilities will continue each step of the way.

APPRECIATION

It is with a sense of real appreciation that we think of the effective work done by our predecessors who have sacrificed, labored and prayed in the interests of a worthy Brethren literature. The Lord will bless their testimony and their labors will continue to bring forth fruit. We can appreciate these things and be thankful, but the the Lord will reward.

In thinking of the Lord's work, we are humbled to remember the words of the great Apostle Paul, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (I Cor. 3:6-7).

NOTHING NEW

In accepting the call to the editorship of Brethren Publications, it is well to state frankly that we have no "New Deal" to offer. Our Gospel is the old Gospel. Our faith is the old Faith. Our way is the old Way.

This changing world in which we live does not need a different Gospel. It needs the old Gospel. The changing world to us only indicates a deeper need than it had yesterday for the same unchanging Christ. The old salvation and the old rugged Cross must be our theme.

AN APPEAL

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On behalf of the entire staff of editors, we appeal to the praying people of our denomination to remember us before the throne of grace. We are not wiser than our predecessors. We have no magic formula for spiritual success. We will succeed or fail in proportion to our praying. There may have been some time in the past when the work of the church would go on without much prayer. If there ever was such a day, it is gone. Brethren, pray for us.

ENEMIES OF THE CROSS

It must be our prayer that the Brethren church will not become ensnared by the tricks of the deceiver into looseness of living. Worldly-mindedness, fleshly lusts and immorality mean destruction. We need to warn against these as never before for we are living in a loose age. Sin is ignored, denied and petted in high circles in the name of culture. But this does not change God's Word.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the Cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." (Phil. 3:18-19).

A GREAT SPEECH

Recently one of America's most capable orators spoke in Los Angeles warning the United States of the imminent danger of social disintegration, civil war and spiritual chaos. It was a good speech. Every man in our nation could have heard it with profit.

It is not so hard for statesmen and orators to agree on facts about conditions as we find them. Neither is it so difficult to agree upon some of the causes of the present unsettled condition.

But when it comes to the remedy, opinions are very diverse. One thing however seems to characterize most of the remedies offered for the world's sickness. Each Doctor of the world believes that the patient needs some **THING**. It may be a new thing, or it may be an old thing, but nevertheless it is a **THING**.

In the face of this condition, the Christian should find a unique opportunity to witness. It was our Lord who made the claim, "I am the way, the truth and the life." That claim has never been, and never can be proven untrue. It stands and will continue to stand. But it has been **IGNORED**. This is **THE** trouble with the world.

It therefore remains for every Brethren to tell the world that it is not a new **THING**, nor an old **THING**, nor any **THING** that it is needed. But it is a **PERSON**. It is Jesus the Son of Man, the Son of God, the Lord of Heaven. It is Christ.

OUR HOPE FOR THE FUTURE OF THE BRETHREN PUBLICATIONS

By Dr. C. L. Anspach,

President of Ashland College, and
President of The National
Home Mission Board

For a number of years the Brethren Publishing Company, through its editors and business manager, has given the National Home Mission Board and Ashland College excellent service. These two major interests of the Church have always been given large space in our publications. The editors and business management have cooperated with us. They have always been fair and active in the treatment of matters concerning us. We are, therefore, not only indebted to the outgoing editors for the fact that they met their professional duties but for the active personal interest and for their earnestness in protecting our interests. I know that I express the attitude of these two major church activities when I say, "Thank you and may God bless you." We are grateful and appreciate your efforts in our behalf.

We are confident that the pleasant relations which existed in the past will be continued in the future. It is essential that we cooperate. Few realize the importance of a church paper. If we discontinued the paper now, within a few months we would note the difference. No group can exist long without a "sense of oneness," without that "sense of belonging." Solidarity or group unity must be present in all groups if they are long to endure. The Brethren Church is no exception. Our churches are so widely scattered that we must have an official church paper to provide that "sense of oneness." I doubt if the majority of our churches, ministers and lay members have recognized that fact. If we did, I believe our publication interests would not now be facing present financial difficulties. We must have a paper. It is either adequate support for Brethren institutions or the institutions die and if institutions die, the church itself dies for disintegration can only end in death.

In the reorganization of the publication interest, the Publication Board has called the Reverend Charles W. Mayes to the editorship of the Evangelist and Sunday School Literature. Coming from an active and successful pastorate he now starts a new type of Christian activity. In a way, it is not new as he has been writing and publishing for some years. He is a young man of ability, boundless energy and determination. The task he is undertaking is not an easy one but is a challenging one, for, it influences the very life of the church.

Reverend Mayes returns to the scenes of past years as he was reared in the near vicinity of Ashland and is a grad-

uate of Ashland College. His friends will be glad to welcome him and wish him success in his new work. Ashland, Ohio.

Prof. M. P. Puterbaugh,

President of the National Laymen's
Organization

If the expression of the laymen in attendance at Winona last August and the letters received since are rightly interpreted, it is safe to say that the Laymen hope that in all our denominational work the church leaders will remember "the forgotten man"—the Layman.

We do not look with favor upon the policy of filling every important position in our denomination with a clergyman. We are not breathlessly held spell-bound by the highly technical theological discussions which we read constantly in our church paper and hear constantly in our conferences. It appears we have been so busy thundering against heretics that we have done very little constructive work in the various branches of our denominational life.

Moreover the laymen are still very denominational and cannot follow too rapidly any swing away from established policies in church government, emphasis on the ordinances, and a democratic freedom of speech and thought.

It will be difficult to work up our enthusiasm for a publishing house which will be simply a commission house for other publications. Instead, we hope for a printing establishment from which shall come an ever-increasing amount of Brethren literature, reflecting the thought and work of the entire brotherhood.

Ashland, Ohio.

Rev. N. V. Leatherman,

Chairman, Boy's Work Committee

Our hope for the future in Brethren publications is the same hope we have had for the present situation. The ordinary pastor or layman has not sufficient information of facts relative to any of our institutions to sit in judgment upon the work of those delegated by us to exercise that judgment themselves. For we inevitably receive interpretation of facts more than the facts themselves. Only one capable and free from prejudice with capacity and opportunity to go through the sources of facts is able to pass intelligent judgment upon any of our institutions. Therefore let us dismiss our active responsibility for management when we have elected new members on responsible boards from time to time. Self-perpetuating boards is not good church management. Conference should actual-

Rev. R. D. Crees,

President of the National Christian
Endeavor

Brethren Christian Endeavorers face the New Year optimistically. The past year has meant progress. Many goals have been achieved, new societies started, and old societies helped out of their difficulties. More correspondence has come to the desks of the present officers than for some time past showing that our societies are awake and ALSO SHOWING THAT MANY ENDEAVORERS READ THE BRETHREN EVANGELIST!

Brethren Christian Endeavorers greet the new editor of the Brethren Evangelist, and other Brethren publications. Brother Mayes is leaving a church where he has seven active Christian Endeavor Societies working overtime for the Lord. He well represents the spirit of youth in our denomination and we speak for him the heartiest cooperation of all our endeavorers. His task is not easy, but it offers a wonderful challenge.

Since the "Brethren Angelus" will be discontinued for a time, more Christian Endeavor material will find its way into the pages of the "Brethren Evangelist," which makes that paper now more valuable than ever. The most practical way you can show your loyalty to the new editor, to the Lord, and to the Brethren Church, is to SUBSCRIBE FOR AND READ THE BRETHREN EVANGELIST!

R. D. CREES

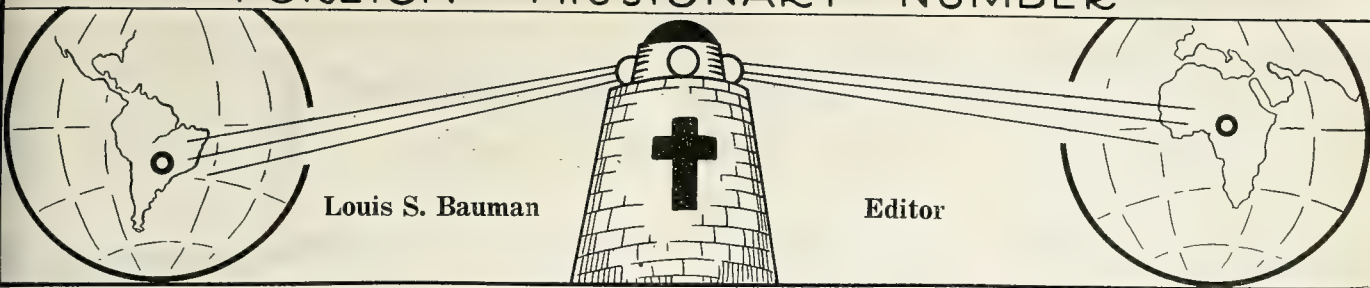
(New address—1747 Kimball Avenue
New Kensington, Pa.)

ly do the electing. Then let us take a vital attitude of hope.

And may we not have hope? Yes—may. Where is it? 1. It is in our great need for publications. Every interest the church demands that we have a medium of common expression. Our publications furnish that medium. Our Boy's Brotherhood, of which committee the writer is chairman, must depend upon the Brethren Evangelist for making its program known. 2. Our hope is in the church. Present correspondence reveals the very vital interest the church has in her publications. They belong to the church. The church injures herself proportionately as she injures her publications. 3. Our hope for our publications must rest largely with the Publication Board and the Editor. There are too many good men on the Board for any members of the church to completely withdraw interest or enthusiasm or support or cooperation. Let us therefore make our hope vital in Berlin, Pa.

(Continued on page 15)

FOREIGN MISSIONARY NUMBER



CHARLES W. MAYES, EDITOR With this issue, Rev. Charles W. Mayes becomes the editor of The Brethren Evangelist. The Publication Board is to be congratulated, since a change was to be made, in securing the services of Brother Mayes. For seven years, Brother Mayes has seen his work at Whittier grow until it is easily one of the outstanding churches of the brotherhood. While Brother Mayes is still young in years, he is no novice. His leaving is a tremendous loss to our work in Southern California,—a loss that is only compensated in the coming of Brother Ashman to our field to take over the work so well begun by Brother Mayes. We prophesy that a great church paper is going to be built up under the direction of Brother Mayes. We only hope and pray that his great teaching ministry through the spoken word shall continue in some way, also. Under the ruling of the Boards, Brother Mayes, now belonging distinctly to the Publication Board, compelled to sit in at all its meetings at National Conference, must resign from the Board of Trustees of our Foreign Missionary Society. That is a thought not so pleasant. Brother Mayes has been a tower of strength on our Board. To supply his place thereon will not be easy. But the Lord will provide for this also. We congratulate you, Brother Mayes, on your larger ministry. Our prayers will be with you. And, be sure of this one thing, that Southern California will never forget you. You have done a great work out here, and your work will live long, long after you have gone. God be with you and bless your new field of ministry.

PEARSON'S WORK IN LOS ANGELES HARBOR In our last Foreign Missionary Number, we gave an account of the work of Brother Geo. Richardson, Superintendent of The Sailors' Rest Mission in Los Angeles Harbor. This week, we present the work of Brother Claude Pearson, whose work touches every land on earth through his contact with the ships that plough all the seas of the earth. It is a marvellous work—to see the precious seed of life strewn out upon all waters. Brothers Richardson and Pearson are members of The First Brethren Church of Long Beach. If ever any of our Churches can contact these men and secure their services, they will assuredly leave a lot of missionary enthusiasm in their wake. They, too, are foreign missionaries!

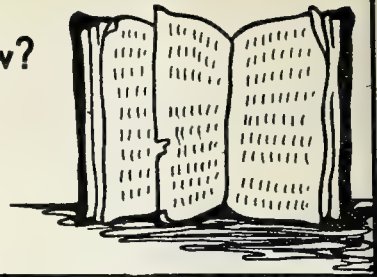
JOBSON AT PAOUA Intensely interesting is the only way we know how to express the article in which Brother Jobson describes his experiences at Paoua, the new station recently opened up fifty-two miles north of Bassai. Read it. Surely, well-spent are the dollars that have been given to the work in Africa. We hardly know what to think about some of the qualifications necessary to the reception of the rite of baptism in Africa. Certainly, the demands upon the new convert over there are much more severe than they are in our own United States. We recognize the fact, however, that conditions in civilized Africa and uncivilized America, are vastly different, and we have to be a bit more lenient with our own people, struggling up out of the mire of lawlessness and Moviedom. Some day, we may be able to preach these high African standards—but not yet! And, imagine what would happen to a Communion service in our country were it necessary for each communicant to be in possession of "the little red card" before they could sit at the table! Well, enough said along that line! Our readers will be interested to know that Brother and Sister Jobson will be arriving in New York at just about the time this issue of The Brethren Evangelist reaches them.

VAGUE APPREHENSION IN EUROPE

Mr. Joseph E. Uihlein, a prominent citizen of Milwaukee, a man who travels with his eyes wide open recently returned from England with the impression that, while conditions in general are greatly improved in Great Britain, yet the British people are haunted with a fear of the morrow—just why, they do not know. Lloyd George, Britain's great World-War Premier, voices the feeling of fear that pervades the whole United Kingdom: "Quite frankly, I am alarmed. It seems to me the world is heading for a very great catastrophe." Mr. Uihlein says that all Europe is haunted with a fear of something dreadful ahead. Just what it is — just where it will start — just what will cause it — nobody seems to know. But there is a tense feeling of vague apprehension, a sort of waiting in intense suspense for some cataclysmic event. God's true believing children, however, are not quivering with fear in the darkness. Terrible as the outlook is, they walk in the sunlight and understand the meaning of it all. See Luke 21:25-28, 31; I Thess. 5:1-6. "KEEP LOOKING UP!"



SALVATION: By the Working of Law? or, "By Grace Through Faith"?



By Louis S. Bauman

We have just been persuing Numbers 48 and 49 of THE BRETHREN EVANGELIST. Three articles in these two issues appear to be harps having but a single string. We have decided to bunch the three, and say somewhat. When you are approached by a mob, you are compelled to shue at the mob.

Therefore, we quote indiscriminately from all three of these articles—"Progressive Unfolding of God's Plan of Salvation;" "Is It The Whole Bible, Or A Part?"; "Freedom—Mediation—Sainthood."

Who Disagrees?

"This prayer (the Lord's Prayer) has been uttered for ages and has never yet misrepresented the Mind of God or led one child astray."

"The conception of an absolute Election, independent of the will and acts of men, is further limited.... The overtures of Mercy are extended, but man must do something (act) to enter the covenant."

"Grace is found at the very beginning of Matthew and all through the Book."

"A man cannot depend on mercy for salvation and continue to do the works of the devil... We dare not

neglect to emphasize the necessity of a changed life and right conduct as a part of the essential Christian standard. The very words of Christ demand it. Who or what is man that he should attempt to lower the standard which the Lord has set?"

"Faith that accepts is ready to 'obey all things'."

"Saving faith includes the acceptance of the whole Gospel from Matthew 1 to the end of Revelation 22."

"Every creature must believe the Gospel to be saved. There is nothing said about believing part of the Gospel. It is understood that the term 'the Gos-

pel' means the whole Gospel... 'The Gospel, the Whole Gospel, and Nothing But The Gospel'."

One of the three articles ends with these words in bold-face type: "There are no non-essentials to the one who can know and do."

Now, we would not be quoting the above statements, were it not for the fact that all three writers infer that truths like unto these above-quoted,

are rejected by some in the ministry of the Brethren Church. One writer places the caption of his article in the form of the question

"Is It The Whole Bible, Or A Part? He begins thus

"It is the Brethren Church creed to which we refer. We are wondering if, in reality, we are clinging to the old-time slogan, 'The Bible The Whole Bible, and Nothing But The Bible'."

Now, we believe we have a fairly good knowledge of what Brethren ministers believe and teach. If there are any men, or even one man, in the active Brethren ministry who does not accept whole-heartedly every statement above quoted, we are unaware of the fact. If there is one such, we are sorry. But, if any of our

Brethren are minded to direct blows at any reasonable number of men in the Brethren Church because they believe them to disagree with statements like these, they are simply battering away at "straw men." Well, pound away, beloved, if it relieves your feelings! But it is too bad that such things published in The Brethren Evangelist, are giving the outside world a wrong impression of the ministry of the Brethren Church.

Where We Disagree

However, there are a number of other statements

Journey's End

Martha Snell Nicholson

Things passing call to me
Like haunting strains of melody,—
Lights at sea,
Trains that swiftly go,
Winds that blow,
Swirling snow.

Things passing call to me,—
Rivers winding to the sea,
A humming bee;
A comet's flash across the sky,
Birds that fly,
Clouds racing by.

Things passing call to me.
O waiting soul, you shall be free!
A breath, and sudden ecstasy!.....

Riding the wind, I travel far,
Coursing past the evening star,
Sweeping thru Heaven's opened gate;—
Journey's end,—and a soul elate!

in all three of these articles with which we have to disagree decidedly, and with which we cannot believe many of our ministers agree. And those statements need to be challenged.

We note some of these statements, and quote:

Is Baptism Essential to Salvation?

We quote:

"Plainly baptism here is essential. Matthew 28:19, 20, also teaches the essentiality of baptism and of complete obedience."

Now, we will take second place to no man in the Brethren Church in the matter of being a stalwart defender of the need of Christian baptism, and, at that, a rite to be performed in the apostolic way. We realize we are living in a day when this exceedingly important rite is all too lightly held.

Webster defines the word "essential" thus: **"Indispensable to the attainment of an object. Indispensably necessary."** All of which means that the object sought **cannot be attained without it.** If baptism is essential to salvation, then, it means that God, even in His sovereignty, is today unable to give eternal life to any sin-stained soul who enters into eternity without baptism! After all, was the thief on the cross saved, or was he not? Or, what was the estate into which he entered after death? Or, perhaps we might ask the writer of the article if sprinkling is baptism? If sprinkling is not really baptism, are all our Presbyterian and Methodist friends doomed to an eternal hell? Or, what about our Quaker friends? Are they also, one and all doomed? We shall not be so embarrassing as to ask for a reply to these questions.

We note also the writer's cocksureness as to his interpretation of the passage: "Except a man be born of water," etc. (John 3:3). It matters not that his interpretation sends to hell every unbaptized Quaker, however believing or however godly in his living. Or, perhaps his "gospel" of salvation by "some kind of works" will give even a Quaker some hope, however slight.

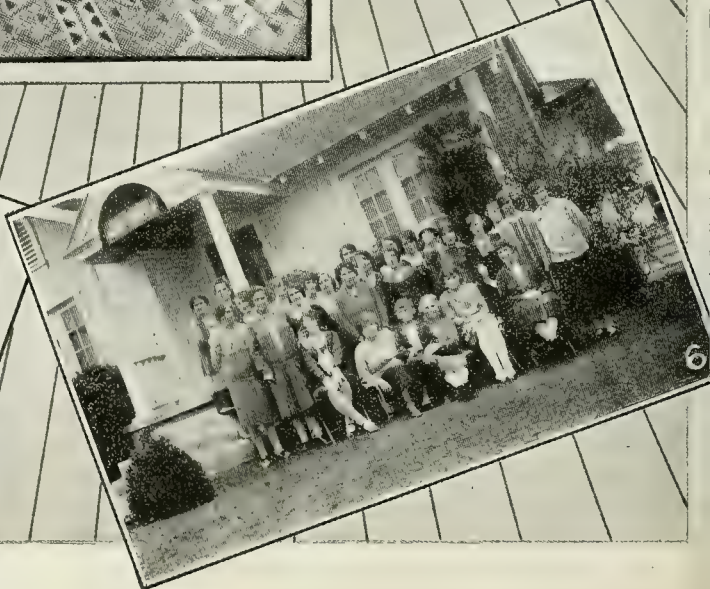
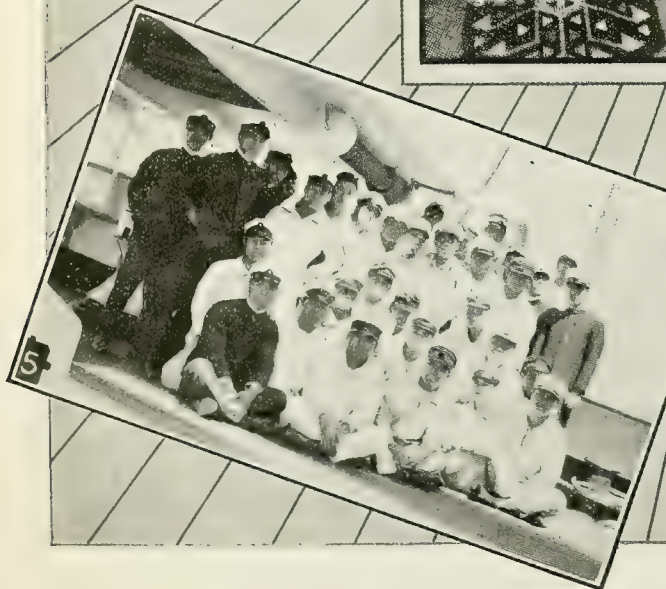
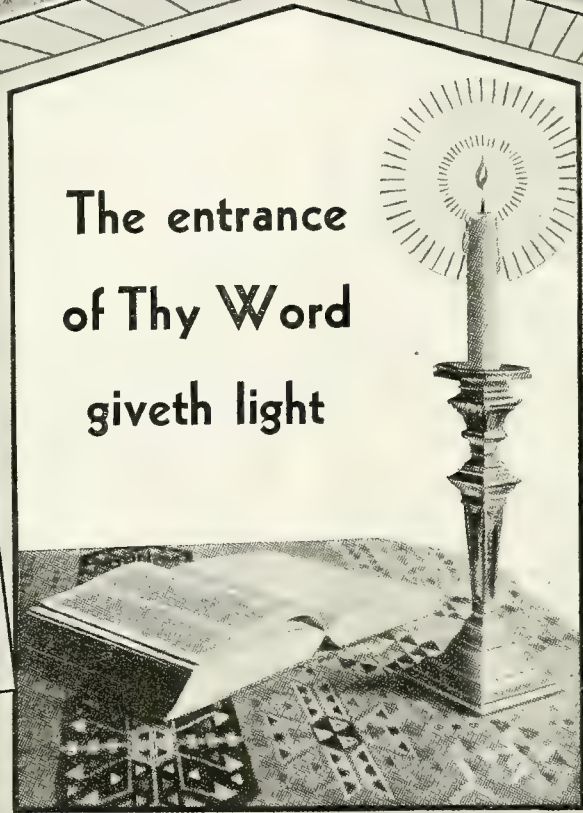
We shall never forget that once upon a time, we asked a very stalwart Brethren brother whether or not sprinkling was baptism. "Certainly not!" was the emphatic response; "baptism means dipping, and if you are not dipped, you are not baptized!" Later on, we put this question to him: "Brother, do you believe a man can be saved without baptism?" "Certainly not," said he; "the Bible settles that! 'He that believeth and is baptized shall be saved!'" At a later date, this brother was urging us to attend "a wonderful conference," saying that it was proving "such a great spirit-

ual blessing" to him. We replied: "Brother, the speakers on that program are nearly all sprinkled Presbyterians. Therefore, they have not been baptized. Therefore, they are not saved. Now, I do not go to a bunch of unregenerates to get any 'great spiritual blessing'!" He has never said anything to me since, although sometimes we do sit together at the feet of some "unbaptized" Presbyterian preacher and take in a bit of spiritual food! "O Consistence! Thou are a jewel!"

Attention is continually called to the words of the Master: "He that believeth and is baptized shall be saved" (Mark 16:16). There is not the slightest doubt but that those who truly "believe" and are "baptized" shall be saved. I might tell my boy that if he will work and get a grade of ninety per cent in all his studies for a year, I will get him a Ford upon his graduation. Now, he has my promise. If he works hard and gets the ninety per cent, he can claim the Ford under my promise. However, suppose he works hard, but sickness or unforeseen events hinder him in his work, so that he comes short of the ninety per cent. Claim a Ford at graduation because of my promise, he cannot. **He is without the promise.** But, who shall say that I cannot get him a Ford **apart from my promise** if such be my will? Who shall say that baptism limits God in His sovereign will from working apart from a promise,—not breaking a promise, but **working apart from it?** It is infinitely better, of course, to go before God **UNDER promise.** But God is still sovereign.

When Jesus girded Himself with a towel and knelt to wash the feet of Peter, Peter exclaimed: "Thou shalt never wash my feet!" Immediately Jesus replied: "If I wash thee not, thou hast no part with Me!" (John 13:8). Now, that is even a stronger statement than Mark's: "He that believeth and is baptized shall be saved." Shall we say then, that feet-washing is absolutely **essential** to salvation? Some Brethren have so affirmed to the writer. The writer, when nine years of age, stepped in front of a mowing machine, and his right foot was severed from his body. When the machine was halted, the sickle was part way through the left ankle also. Several inches more, and both feet would have been gone. Now, if the statement of our Lord makes the ordinance of feet-washing "essential" to salvation, and God, in His sovereign will, cannot save apart from the act of feet-washing, then, doomed indeed the writer would have been had both feet been severed from his body; and, what about the poor unfortunate who is born without feet? To declare him lost on that account would be sheer nonsense. Nothing can hinder the sovereign will of God in working out that which is just. We believe as

(Continued on page 14)



Foreign Missions From a Home Base

A Literal Application of, "Go ye into all the world, and preach the gospel to every creature"
(Mark 16:15)

By Claude H. Pearson

After a restful night, sleeping on a silk floss mattress (the silk having come from far-off Japan), our feet touched an oriental rug from another country. At breakfast, you sipped the American simulant from Brazil, and sweetened it with Hawaiian sugar. The Floridan, or perhaps Palestinean, oranges and pineapple were delicious!

You took time to glance over the morning paper, and at Family Devotions, you read a line from a favorite missionary. At the office, work bench, farm shop, you touched and used articles from all over the world, and they made your work more pleasant and lighter. "Selah!" (Stop and think!) From whence came all these? Necessities, utilities or luxuries, it matters not,—they were brought to you by a great unnumbered host of men, a great fleet of merchant ships, whom few people know anything about, and fewer care.

Over ninety per cent of these men are separated from wives, families, sweethearts and loved ones for weeks, months,—yes, and years—at a time, seeing them only for a few hours when they are near home. Circumstances of one kind and another have caused them to select their vocation. Are they happy? No! Are they well paid for their labors and services? No! Do they have the precious Word of Life? No! Do they attend any kind of regular religious services? No! Are they human? Yes, we know they are. Does the Christ of the Bible love them? Yes, we know

He does. Do they hear about Him and His Gospel? Very, very few. Ask yourself how many missionaries you have heard who were workers among these men. Ask any denominational Board if they have ever spent any money to give them the Gospel.

Oh, Beloved,—choice fruit may be gathered from among these dear men if they ever hear. But, "How can they hear without a preacher?" And, a preacher must be sent.

The pictures in connection with this article will show you something of the work we are doing among them. Read the descriptions, according to number. From 1912 to 1930, The Bible Institute of Los Angeles had such a work in Los Angeles Harbor. Since 1930, that work has been known as Pearson's Sailor Work, with the writer as Missionary Director. Two foreign harbors are being occupied in addition to Los Angeles Harbor — one in Rangoon, Burma, and the other in Fusan, Korea. Pray for the Missionary Director and his helpers.

If you would like to hear more about this worldwide witnessing, write our Foreign Missionary Office, and Dr. Bauman or Miss Longaker will pass your letter on to the writer. Perhaps in the future, the Brethren Evangelist will tell of different individuals being brought to a saving knowledge of the Lord Jesus Christ. Truly, this field is one of actual application of our Lord's command, "Go ye into all the world, and preach the gospel to every creature."

Description of Pictures on Opposite Page

No. 1. Group of U. S. Navy boys, gathered from the street or from the M. C. A., and other places and brought to the home where entertainment is provided. They are taught from the Bible itself the plan of Salvation, and how to live the victorious life while aboard their ship. Through personal correspondence encouragement is given them while they are away. There have been a goodly number won in the home to go back to win others. Some leaving the Navy are training for Christian service wherever their Lord may lead.

No. 2. Group of French Sailors. Some of these men show you a small picture of a cross hanging around the neck when you question them about Salvation. This is their only hope and a true

Christian's heart will yearn to lead them into the Light.

No. 3. A French boy out of group two. We meet dozens of boys in their early teen age on some of the Norwegian, Swedish and British vessels. Imagine if you can, their environment and rejoice with us that some are being reached with the Gospel of the Grace and Love.

No. 4. A Chilean group. It took four days of prayer and tactful endeavor to get the Message to them. A chance like this doesn't occur every day.

No. 5. Group from Japanese Government Merchant Marine School. These young men have been picked from the entire Empire and represent the very best of Japan. Some have already re-

turned as officers on other ships and have yielded to Christ. In addition to these are thousands of Chinese and Japanese and other immigrants passing through our harbor every month. We give them the Message often for their first time and leave with them copies of the Word of God for the rest of their voyage.

No. 6. Group of British laundry girls from one of the large around-the-world passenger steamers. They were brought to the home by auto on a rainy afternoon and entertained in front of an open fireplace with Gospel songs and very practical message. One yielded to the Lord Jesus as her Saviour, another out of fellowship returned to Him, and others testified to being encouraged.

Paoua - M'Baindi Communion

By Rev. Orville D. Jobson, Jr.

Some months ago we reported the opening of work at Paoua, a Government Post some fifty-two miles north of Bassai, mentioning that many had accepted the Lord Jesus as Saviour; and, that with January, 1935, the work started off with great hopes. We have not been disappointed in our expectations, and praise the Lord for the working of His Spirit at this new point.

In spite of approaching furlough and last minute calls for our help, we gave the last week of September to the Chapels of Paoua and M'Baindi, which, with two preaching points at Gouze and Gouzara,

form the Tali field. Our first baptism was held for this group on April 15, 1933, after the work had been opened one year; and, the second baptism was on November 19th of the same year. At the first baptism there were twenty two received the sacred rite and at

the second, seventeen. Love Feast was held several times at M'Baindi for these few Christians. Now that the Paoua Chapel has been opened, the center of the field has been transferred to Paoua. Here we spent most of our time on this last trip.

We had services morning and evening every day until Sunday. We instructed the applicants for baptism and the Christians concerning baptism, separation from the world, the church, feet washing, the agape, and the bread and cup. The services were well attended, there being at no service less than 100 people, and some mornings the attendance reached 200. For week day services, we were encouraged by this interest.

The local teachers chose from the 105 applicants for baptism, 59 which had faithfully attended the teaching of the Word, and memorized the Scriptures.

One third of the number are able to read from the Gospel of John. One member reads fluently from St. John and from St. Mark. Some of these 59 have been in teaching for two years, and none under one year. After our examination, we chose 49 for baptism. There were three married couples, seven wives of non-Christian husbands, one wife of a man still in teaching class, one wife of a man already communicant, two married men, with wives still in teaching, three young women unmarried, and the rest young men and boys.

The ten not chosen were refused baptism for the

following reasons. Two men had not paid the dowry for their wives with whom they had been living for some time. They were encouraged to complete the dowry and win the wives to the Lord. Two young girls unmarried, and not engaged coming from



JOBSON BAPTIZING AFRICAN CONVERTS AT BASSAI

non-Christian families were refused because they had no Christian parent or brother to stand pledged that they would be married to a Christian man. Two women married (native custom) to non-Christian men, but at present not living with their husbands. The other four were held over for more teaching.

Our baptismal service was held at 6 A. M., Sunday, September 29th, in the little stream that passes through the commercial center of Paoua. I was assisted by Jean Noatimo, our only ordained native in the Karre District. A great crowd was present, many to observe for the first time a Christian baptism. The candidates were arranged in lines on the sand quite separate from the observing crowd. The local Administrator was present to take a few photos. It was a beautiful morning, and the service very impressive from the beginning to the end. Ten trials

of the Oubangui-Chari Colony were represented by those receiving the rite of baptism: Souma, Karre, Tali, Banou, Obea, Sara MBai, Mandjia, Kabba, Baya-Kaka, and Banda. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5-6).

Following the baptism the crowd followed us to the chapel, where after a change of clothes we had the regular Sunday morning service with some four hundred crowded into the chapel. The applicants, now baptized Christians, came forward and were received into full membership in the church. We preached an evangelistic sermon, and made an appeal to the unsaved in particular. The results were that about twelve enrolled in the converts class. There were several chiefs present and most of the floating population of Baoua. The offering was twenty-three francs.

The Love Feast was held in the afternoon. The little chapel was arranged to accommodate the different members, and about three o'clock the women began to arrive with food—each two dishes, one a manico loaf and the other some meat or vegetable and sauce—tied up in many colored bandana handkerchiefs. The preparations complete, the communicants gathered into the Chapel, each presenting the little red card given beforehand when they were individually dealt with concerning their fitness to commune. We were 96 in all, some visitors from Bassai, Bellevue and Kano, Nigeria. We extended the right hand of fellowship to Sami and his wife, Hawa, who came to us from Kano, Nigeria, and who have been serving as teachers at Paoua; and, to Julianne, a young woman baptized at Yaloke. With the addition of these, one more tribe is added, because Hawa is an Azande, from the Anglo-Egyptian Sudan. Thus the members of the eleven tribes, now one in Christ, partook of the Love Feast with a new joy as they realized that they were one in Christ—bought by His blood—brothers and sisters in the Lord. In spite of the fact that the service was new to half of the number, we had perfect order and in quietness and thoughtfulness each partook of the service in the spirit of humility and love.

We have every reason to be thankful for the manner in which the Lord has blessed our feeble efforts in the Tali field. Our membership now stands 84. Of the original 37 baptized at M'Baindi two years ago, 33 are in full fellowship; 2 having passed on to their heavenly home, and the other two suspended for non-Christian marriages.

The addition of the new ones baptized is significant, because one was the Souma Chief at Paoua. This is the first experience we have had in the Bassai Field, of a Chief accepting the Gospel and persevering until baptism. As far as we can see, he is thoroughly converted to the Lord. In addition to his native name, Namwara, he has taken the name of

Nicodemus, which he feels proud to own. His wife, the mother of two children, is very sincere, and makes a good helpmeet for Namwara in his Christian walk. Her native name, Lemfiou, means "**worthy of death.**" This we changed to **Ruth Lempasse**, the last meaning, "**worthy of life**" (John 3:36).

Another was Louis Beldoum, the Administrator's cook, and his wife, Catherine Toujoung, both Sara M'Bai from Moissala. Louis has known the Gospel for years, and has a reputation known to whites and blacks alike as steady, consistent, thorough and gentleman like. He stopped the use of drink and tobacco years ago when he first heard the Gospel at Ft. Crampel. We are very glad that his testimony bears such an influence. These two families coming to the Lord reminds of "the devout Greeks a great multitude, and of the chief women not a few" referred to by Paul in his travels.

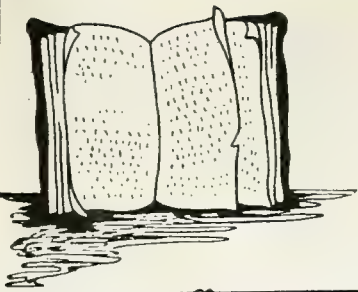
This fruitful work has been under the supervision of Jean Noetimo, assisted by Sami and Maurice at Paoua, Victor at M'Baindi, and Samson and Thomas at Gouze and Gouzara. We commend the work in the Paoua-M'Baindi field to our home church for continued prayer and support, that this effort in which our teachers have proven their ability in the things of the Lord, may continue to bear precious fruit for the Saviour.

SUBSTITUTES!

BEWARE of the grocer, or the clothier, or the druggist, or any other man who is offering substitutes for articles you know to be "true and tried." The First Brethren Church refuses to offer substitutes to those desiring spiritual values that have stood the severest tests for ages past. But, if you prefer a church that offers you Science for Scripture, or, Reason for Revelation; or, Theories for Truth; or, Intellectualism for Inspiration; or, Culture for Conversion; or, Pardon for Propitiation; or, Benevolence for Blood; or, At-one-ment for Atonement; or, Goodness for Grace; or, Sociability for Spirituality; or, Play for Praise; or, "Pep" for Prayer; or, Profession for Possession; or, Programs for Power; or, Reformation for Regeneration; or, Good for God; or, Church for Christ; or, Speculation for Salvation; or, Jubilation for Justification; or, Feeling for Faith; or, Paralysis for Peace—then, my friend, you have entered the wrong pew! If you desire them, there are plenty of substitutes to be had elsewhere in this city! —From The Calendar of The First Brethren Church of Long Beach, California.

THE MISSIONARY MOTIVE

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (II Cor. 5:19).



Garcon Moise

By Estella Myers



Since reading an old letter written about ten years ago that was published recently, about a young lad named Garcon, who was sick on our veranda, I thought you would be interested in knowing more about him. He is now six feet tall, married, has a little girl and still serving in the medical department. He is known by three names: **Garcon**, his baby name; **Guingo**, a nick-name, meaning "thin," in Sango, given to him by the natives from the neighboring tribe who visit the dispensary; and, his Christian name, **Moise**.

Moise tells us that he was born on the Doll mountain just across the valley from Bassai. In those days before the villages were brought down in the valley, the natives were very war like and were cannibals. The Housa, a commercial Mohammedan tribe from the north, came down from time to time to take the people as slaves. Moise remembers well one time when about fifteen came to take some Kare from the village Delabai, as slaves and his father and others overpowered and killed them. Their bodies were cut up and divided among the victors. The blood was offered up to the idols in order that the spirits of the Housa would not return to kill them with lubf trouble. The flesh of their enemies was cooked; and, Moise sat with his father around the fire, rejoicing over their victory, and feasting on human flesh. They had no sweeter revenge than to kill and eat their enemies.

His father and mother died when he was still very young, about the time his village, Mamadous, was moved down from the mountain. Soon after this, Brother Gribble arrived and all the natives were curious to see the white man and his tent, and to know why he came to live with them. Moise was among the throng. He was impressed by the fairness of the missionaries in paying for the things that they asked for, as chickens, eggs, and other food stuff. When asked what his impression was, as a child, of the "Good News," he unhesitatingly replied, that there were two roads to travel, and that one led to a good place and the other to a bad place. His former idea was that their spirits went to the bush after death and would return to avenge their enemies. He had often appeased gods to keep the spirits of enemies from returning to kill him or his relatives. And he tells now that even when he was

sick on our veranda, before we had a hospital, he was not true to God; for, when his brother, Yako, came up and asked leave to appeal to the idols for him, he gave him permission. But later in life, when he was very low again with pneumonia, he remained true to the living God.

The first Christian song that he heard sung, was, "**At The Cross.**" He said that it impressed him very much. He tried to interpret the way of salvation and sought to know the way through the preaching of the missionaries. The joy of going to heaven where he would live with God was truly good news to a young lad's heart, but he tells his story! "I did not know the way straight when I was young. I was muddled. To travel with God did not grip me strongly until I became older." Yet in the dry seasons, when the bush devilish school (Shumaili) started. Moise always refused to go; therefore, he does not have that stain in his life. In his youth he was baptized; and, soon given the work of sweeping the church, and was also employed to help in the dispensary work.

Moise was a fair and truthful lad even though he did believe in giving out bottles, bandages and what not, to patients at the dispensary, behind our back. He was generous, being accustomed to seeing medicines given and ulcers bandaged without any remuneration. He was punished for these acts, and had been discharged several times; but, when the dispensary opened in the morning, he was there on duty, as if he never had been discharged the day before. When asked now why he did not leave when he was discharged, he replied: "Why should a man stay down when he had fallen? Should he not get up and go on?"

One day the boy who helped in the cooking was found stealing some dried meat. He had been guilty of this sin many times and it was thought best to discharge him. Moise came pleading for Youwele saying: "Youwele is no worse than the rest of us. We all steal, but he was found out."

Moise had a temper. It was not uncommon for a school student to come to us crying, showing his wound, saying, Moise had whipped him, threw stones at him, etc. When he was asked why he was forever fighting the other boys, he replied that, that was the way to make them good. He believed in

ce, even though he needed to help "kou gnano" eat the wound that he had made. But now we are glad to say his temper no longer masters him, but he masters it. He is learning the secret that it is not by might nor by power but by the Spirit of God. At the dispensary he is a good disciplinarian, firm, yet kind, untiring in his ministering to the sick. In the hospital at night, he is always willing to watch by the patient's bedside. One time one of the patients who had been severely burned, needed grafting on his foot, to prevent him from being a cripple. No one would volunteer to give the skin. Then the nurse said, "Take the skin off my arm," which made the operation rather complicated, as I expected Moise to help me. He was interested in the case, and watched his own skin grow on the foot of the patient. The new skin was slow in getting black on Moise's arm and he began to wonder whether he would always be marked. In the dispensary work he is always anxious to know all that he can, and now is very conscientious in his ministry.

In school Moise was not one of the brightest. Indeed, many evenings we tutored him that he might keep up with his class. We asked him why he wanted to read and he said, "That I might see with my own eyes the message in the Book that you bring to us, to be convinced that it is the truth." After he knew how to read, he went in the evenings to a nearby village, named Balague, to preach and teach the people Bible verses.

His brother Yako had bought a wife for him. He did not like her family, especially her sister who was not true to her husband. He did not want any one from that kind of a family to be his wife. He refused to have her and set out to find one for himself. He looked out a nice little girl, saw her family and her manners good, and started to buy her. She also told him she would be true to him and they had a Christian wedding after the dowry had been paid. Just recently death visited their home when his wife gave birth to a wee baby. He was brave and carried himself like a Christian, a place where so many natives break because of their emotional spirit.

He has never had the chance to itinerate very much, for his part was to stay home and care for the ulcers when we went away. One journey, however, he made with me, but was not relieved from working for the sick. Being called to the bedside of one of our missionaries at Bellevue, I was taken with fever and severe headache along the way. Moise and Jean faithfully put cold cloths on my head, waiting for the sun to go down that the porters might carry me on the cot the remaining miles to the station. The heaven was black with threatening rain; lightning was light for our pathway. We prayed as we traveled, and arrived in the morning to find the fever dropping.

More could be said of the faithfulness of this na-

tive Christian; of his respect to the white people; his love to his own people in serving them, whether at the dispensary, Sunday School Bible class or as a deacon in the church, to help his weaker brothers where sin is found in the lives of the Christian, in rebuking it justly and pointing them upward. He is growing in grace and in the knowledge of the truth; but, in his humility he said, "I have not always been true to my Saviour. I have erred in so many ways, even in not being honest with God in giving all of my tithe to the Lord's work."

The writing of this little sketch of his life would not be complete without saying that the past years he has spent many hours with me in translating the New Testament in the Kare language. Now as we are working on the last book, Hebrews, his heart is full of joy, to not only know what the book contains, but that the others of his tribe might also know the message God has given to mankind. Today I asked him what part of the Scriptures impressed him greatly and he said, "The writings of Paul. I like his words where he said he suffered the loss of all things and counted them but refuse that he might gain Christ and be found in him." As he quoted those words he said, "And Paul did press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Let us pray that Moise may have the desire of his heart to know his Lord better and be found in Him as he presses on.

GOVERNMENT BY THE PEOPLE

"Government of the people, by the people, for the people," has become a classic phrase. As coined by Lincoln and used by him in his immortal Gettysburg address it was meaningful and satisfying. Put to the test of the disjointed times in which we live and the menace of gangland government in many places, there is arising a very insistent urge to ask, what "people?" That urge was felt in the ancient world, when they devised the name "aristocracy" now degraded to have a sinister meaning, but which originally meant "the rule of the best people." When the worst people rule, we may well pray that the rule "of such people" may "perish from the earth." All depends upon the character of the "people." Free government is very much in favor in all the world today, but, with all its attractions, it conceals a subtle menace; when rulers are bad, the "people" may depose them, but when the "people" rule and are bad, who shall depose them?

—Bibliotheca Sacra

A man may be a blot; he may be a blessing, but he cannot be a blank.

SALVATION

(Continued from page 7)

strongly as any man, that if a man is saved by grace, through faith, the sure result will be submission to the revealed will of God. If he submits to the will of God, he will be baptized, if that is possible—baptized not to be saved, but because he is saved—baptized as the sign and the seal of the fact that his sins have been “washed away” through his faith in the atoning blood — sins laid upon the “Lamb of God which taketh away the sin of the world.”

Again, we quote:

“That some kind of works is essential to salvation is certain.”

Very well. Will the writer of that statement inform us just what “kind of works is essential,” and what kind are not? We must assume that the author of the above statement means that “some kind of works” together with the grace (i. e., unearned favor) of God, is “essential”—i. e., indispensably necessary—to salvation. Paul, then, must have been wrong when he declared salvation cannot be of both works and grace. Hear him: “If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work” (Rom. 11: 6). To a Mormon elder who taught that salvation is dependent on “some kind of works,” we once said: “Since I am a bit lazy, and do not want to overdo, will you please tell me just what the limit is—how much work must I do to fulfill the necessary requirements for salvation?” The Mormon did not reply! Perhaps some others can. But, on that ground, how many of us would have real assurance that we are saved? Is “Complete Obedience” Essential to Salvation?

“We are enjoined to teach ‘all nations’ that COMPLETE (capitals ours) obedience, or obedience in all things’ is necessary.”

“Necessary?” Yes,—but “necessary” to what? If “necessary” to the perfect Christian life and character, — yes! If “necessary” to be truly pleasing to God—yes! But, if “necessary” to salvation—NO! Otherwise, who can for one moment claim to be saved? We only know of one Man Who ever dared to stand before God and men and utter the challenge: “Which of you convinceth Me of sin?” (John 8:46). Only one Man Who dared to say: “I do all ways those things that please Him (God)” John 8:29). If “complete obedience” to the holy will of God were within the possible attainment of men, then there would be no need of a Saviour on a cross! It is written: “If righteousness come by the law, then Christ is dead in vain” (Gal. 2:21). Salvation would then come as it came under the law, even as Moses wrote: “Ye shall therefore keep My statutes, and My judgments; which, if a man do, he shall

live in them” (Lev. 18:5). Let those who would make “complete obedience” an “essential,”—a thing without which salvation cannot be attained—remember the words of their own beloved Jesus: “Whosoever shall keep he whole law, and yet offend in one point, he is guilty of all” (James 2:10). It was law, and not grace, which made “complete obedience” essential to salvation. Paul was right: **“If there had been a law given which could have given life, verily righteousness should have been by the law”** (Gal. 3:21). What was the trouble with the law? The apostle answers: “For what the law could not do (i. e., save men), in that it was weak through the flesh, God, sending His own Son” —DID! It was Christ, and Christ alone Who completely overcame all weakness in the flesh, and rendered unto God “complete obedience.” And, because He gave “complete obedience,” He was acceptable as our sin-offering to God. The spirit of obedience, every regenerated child of God has. But that is a different thing from the attainment of “complete obedience.” We fully agree with the writer’s statement in which he unwittingly recedes from his first position,—that “faith that accepts and IS READY (caps, ours) to obey ‘all things’ is necessary.” But, to be “ready to obey,” and actually to obey, are two different things.

“Salvation by Faith, Without Works A Great Delusion?”

Again, we quote:

“The deceptive doctrine that salvation is by faith only, that is, mere belief in Christ, without works of any kind, is a great delusion.” (Would the writer agree to say “real” or “genuine” or “saving” belief, instead of “mere” belief?)

Now, we accept the statement of James that “faith without works is dead.” Genuine faith means faithfulness to Christ. And, let no man say that he has genuine faith, whose life is barren of the fulfillment of practical Christian duties. A born-again Christian produces good works for the same reason that an apple tree produces apples—it is its nature. The Gospel rings clear: “By grace are ye saved through faith; and that NOT OF YOURSELVES; IT IS THE GIFT OF GOD. NOT OF WORKS, lest any man should boast” (Eph. 2:8, 9). But, now note the sure result of this Gospel (which is “not of works” — not even of some works, of if by some works, then it would still be of works): **“We are His workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ordained that we should walk in them”** (Eph. 2:10).

If “salvation by faith only... without works of any kind” is “deceptive doctrine” and “a great delusion,” then what must we think of our Lord Jesus Christ, Who promised the thief on the cross salvation on the ground of “faith only, without works of any kind?” If the thief was saved by “works” of any

kind, will somebody please inform us what his good works were?

Is The Sermon On The Mount “Gospel?”

“The statement has been published made that there is not a line of Gospel in the Sermon on the Mount.”

We plead guilty. Doubtless the writer of that has the writer of this article in mind, for we made that very statement at the Bible Conference, Ashland, Ohio, last spring; and we have made and are making it in Bible Conferences all over America. It is seldom challenged. **The Sermon on the Mount is the Constitution for the government of the coming Kingdom of God on this earth.** It is the very essence of the holy law of God. It is the finest standard for moral living ever formulated. It is utterly divine! No child of God will fail to profit by its teaching. And yet, **IT DOES NOT CONTAIN A SINGLE LINE OF THE GOSPEL** (i. e., the “good news”) **OF CHRIST.** It is the law of Christ, not the Gospel of Christ. If there is a line of Gospel in it, where is the line? Where is there a single promise of eternal life to any one except on the ground—“Whosoever heareth these sayings of Mine, and doeth them” (Matt. 7:24)? Let those who accept the Sermon on the Mount as being of grace, remember the inspired word: **“As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them”** (Gal. 3:10). Is that “good news?” Seventh Day Adventist preacher of today said to the writer: “I am under grace because I keep the law!” (Enough said!

Against our “statement” “published” that the Sermon on the Mount does not contain the Gospel of Christ, our brother places the argument: “Matthew 1:1 dates the Gospel with the work of John the Baptist,”—reasoning that since the “work of John the Baptist” antedates the Sermon on the Mount, therefore the Sermon on the Mount must be Gospel! Logical, indeed! “I may safely conclude,” he goes on to say, that “Jesus called His teaching from His baptism on, the Gospel.” Well, now, why not go back a bit farther? Was it not written over 600 years before Christ: “The just shall live by his faith?” That’s the essence of Gospel! That’s “good news!” Was not written also, over 700 years before Christ: “He was wounded for our transgressions, He was bruised for our iniquities. . . . The Lord hath laid on Him the iniquity of us all” (Isa. 53:5, 6). That’s Gospel! That’s “good news!” yet farther back,—2000 years before Christ: Abraham “believed in the Lord; and He (the Lord) counted it him for righteousness” (Gen. 15:6). That was the Gospel of the grace of God—that was “good news!” Or, go farther back—away back to the Garden of Eden, 4000 years before Christ: will you put enmity between thee and thy woman, and between thy seed and

ed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). The story of the Seed—victory to be won for sinners—the devil overthrown! That was the Gospel of the grace of God! That was "good news!" But, does the proclamation of the Gospel then, make everything on this side of it grace? No more does any proclamation of grace before the giving of the Sermon on the Mount, make the Sermon on the Mount, grace. "Grace," says one of the three writers, "is found in the very beginning of Matthew and throughout the book." And that is true. It was grace that incarnated the Savior in the womb of the virgin, and that is the first chapter of Matthew. One might say also that, "Grace is found at the very beginning of the book of Ruth, and all through the book." But what has that to do with the issue?

An Unwarranted Attack

It was with deep regret that we read in one of the three articles aforementioned, a severe criticism of a close personal friend, and a friend of the Brethren Church—Dr. Lewis Sperry Chafer, President of the Evangelical Theological College, Dallas, Texas. It set forth that Dr. Chafer is one of that "school of Bible teachers" who, as dividers of the Word, wield an "influence more damaging, because taken over seriously, than that of the out-and-out Modernists." He makes bold to declare that Dr. Chafer is one of these interpreters, who say that the Gospels and particularly Matthew, are not for us, but belong to the law period, (and who) object to Matthew on the ground that it places too much emphasis on practical righteousness. Again we quote Dr. Chafer ("The Kingdom in Prophecy and History," pg. 46) "The 'kingdom of heaven' as announced and offered in the early part of Matthew's Gospel is also accompanied with positive demands for personal righteousness in life and conduct. This is not a principle of grace; it is rather a principle of law."

Then, upon the unwarranted pre-emption that this statement means that Dr. Chafer is not sympathetic with Matthew's "positive demands for personal righteousness in life and conduct," the writer of the article says: "That (Dr. Chafer's statement) is a strange doctrine and a presumptuous claim... Contrary to Dr. Chafer's opinion, the grace of Christ has a practical side and insists on righteousness." We presume that the writer is busy to number Dr. Chafer with those who would "continue in sin that grace may abound" (Rom. 6:1). We do not view Dr. Chafer's book from which the quotation was made. But we prophesy at this interpretation of his words cannot be justified in the general teaching of the book. We say this because we know Dr. Chafer. It has been our privilege to be a guest in his home, and we have had him as a frequent guest in the Long Beach Church; and one time and his wife spent a week in our

home. The sweetest fellowship was ours! No man in America insists more strongly on an observation of "the positive demands (of the Scriptures) for personal righteousness in life and conduct." Just now, we stepped to our book-shelf and opened a volume from Dr. Chafer's pen ("He That Is Spiritual"), and almost the first words that greet our eyes, as if of the Lord, are these:

"In the Scriptures the Christian is addressed as a super-natural man and a superhuman manner of life is placed before him. This is reasonable. Christians are citizens of heaven from the moment they are saved and it is naturally required of them that they 'walk worthy of their heavenly calling.' From such a consistent life they cannot be excused. They are not made citizens by any manner of life, but being made citizens by the power of God, it becomes them to live, according to that position that God has given them." (Pages 98, 99).

Then Dr. Chafer follows with a long list of God's positive demands upon the believer for practical holiness, after which he concludes:

"Though these passages present impossible demands upon the human resource, God most evidently expects them to be realized in every believer's daily life. He knows better than we that we could never produce any such quality of life; yet He is not unreasonable in His expectation, since He stands ready to supply all He demands. The Spirit indwells the believer for this very purpose." (Page 100).

We regret that it was left for the official organ of The Brethren church, The Brethren Evangelist, to editorially accuse the author of those words of so distorting the doctrine of the grace of God. It would seem that an apology is due to Dr. Chafer from some source. One thing sure, The Brethren Evangelist cannot afford to print attacks of this nature upon men who possess such clear spiritual vision, and who walk as uprightly in the grace of God as does the President of that great school in Dallas.

As a matter of fact, Modernism is the ism that leads the rebellion today against the pure Gospel of the grace of God. That is well known to all men. Paul is anathema to them, although Paul received his Gospel directly from the lips of the Lord Jesus Christ (Gal. 1:11-20). Modernism ever prattles about "the Gospel of the Sermon on the Mount," which is no Gospel at all. This does not discredit the Sermon on the Mount. The Master never intended to give it forth as Gospel. It is the law—the perfect law of Christ. And, "the law is holy, and the commandment is holy, and just, and good" (Rom. 7:12). In the coming (millennial) age, men shall live under a perfect government

PUBLICATION HOPES

(Continued from page 4)

Mrs. U. J. Shively,

President of the National W. M. S.

About sixteen months ago we were told that for the preservation of the Brethren Publishing Company a merger of The Evangelist, The Brethren Missionary, The Brethren Witness and The Woman's Outlook was very necessary. This merger has had an eight months trial. How do we like it? What are our hopes for the future?

Our Woman's Outlook fills a special need in the lives of our women and in the programs of their meetings. Now after this trial of eight months I think as I have always thought that our publication should be separate and I HOPE that some time in the near future it may be so. For our organization there is no saving in money, but it is helping the Publishing Company.

Several Sunday School publications have been discontinued because of financial loss to the Company. I HOPE that soon affairs will be so adjusted that again a Young People's paper will be printed on our own press, edited by our Brethren people.

I HOPE The Evangelist will grow in interest and helpful information until the paper is a welcome visitor in every Brethren home.

I HOPE every member of the Brethren Church, ministry and laity, will be big enough and willing to put the CHURCH and her interests first, personal desires and ambitions in the background.

I HOPE that soon the Publishing Company will have enough finances with which to carry on an enlarged program.

The tasks of the present Publication Board have not been easy. I HOPE the hardest is over and only such plans and arrangements made which will have the approval of our Heavenly Father. Nappanee, Indiana.

whose very constitution will be the same unexcelled law. God help us in this, our day, to walk as nearly as we can in keeping its holy precepts. And, as we walk in the light of its precepts, we shall perceive our short-comings, and bow our heads in shame, acknowledging our weakness! Verily, "He that glorieth, let him glory in the Lord" (1 Cor. 1:31)! Long Beach, California.

GOD'S OWN

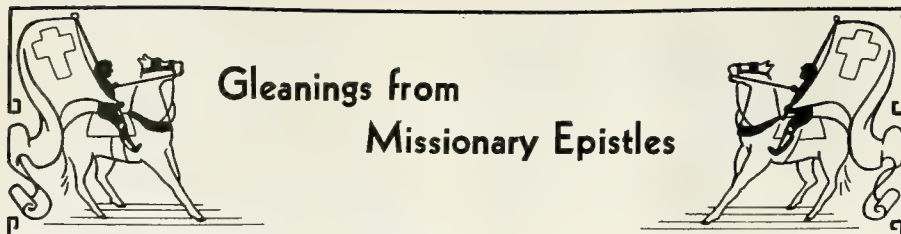
"They are not OUR OWN," you answer;

"They are neither kith nor kin;"

"They are GOD'S OWN; His love alone

Can save them from their sin; "They are CHRIST'S OWN; He left His throne

And DIED their sin!"



Miss Estella Myers, Bassai, Africa, writes: Why the Lord saved me, I do not know. His kindness and your confidence and prayers give me a greater longing to win souls for our Master here. As long as I have life, I shall explain the Word to these people. God will make it possible that they might have the New Testament, as I stay by it and go to the depths of the language. I am finding great joy in translating Hebrews now. Miss Byron and I are working on a dictionary also.

Brother Jobson writes from S. S. "Padnsay," returning home on furlough: The church at Bassai was never in better condition than when we left it. Our net gain for the first six months of the report year was 108. Special prayer days, Bible reading classes, and an increased attendance indicate a new interest in spiritual things. The growth in grace of our older men has been especially marked during this term. Just before our departure the enrollment in the Bible School and Vernacular Classes was 225, the highest number we have ever had.

Brother Hathaway, our Superintendent of the African work, writes in an Air Mail letter (which took just 23 days to reach us from the heart of Africa): Everything is going nicely here, with the church, we believe, deepening in the Lord. The Lord is blessing, but, of course, not without difficulties. Dr. Gribble is still with the Morrills at the Bekoro Station, but will return here Dec. 20th, and Miss Bickel will be taken over to replace her for another two or three months, thus helping them (the Morrills) through the first difficult part of this new work when everything is so different from what they have been used to. I expect to make a trip to the new station at the time of Miss Bickel's change with Dr. Gribble, after which we will be able to tell you more in detail of the Lord's work at that place.

Mrs. Foster writes from Bellevue, Africa: The work is going nicely here. Our Sunday attendance is very good. We have not had less than 700 at Sunday school for a long time. The chapel work is coming along nicely too. We are especially pleased at the large number who are accepting the Gospel. Most of our chapels that are located at Government Posts have well over a hundred in their Converts' Classes. Here at Bellevue, we have about 250 at the present time. Just now, we are examining converts for baptism, and we find it very interesting, indeed. We have been using Brother McClain's booklet to

teach them. Brother and Sister Sheldon have translated it into the Gbea language. It has been a wonderful blessing to us and the people. We receive some very interesting answers,—some we never taught and are not in the book. We asked one man the other week, 'Who was the Father of our Lord Jesus?' He said, 'Joseph.' No, not Joseph. 'Adam.' No, not Adam. 'Well, then, it must be Job.' We assured him it was not Job, and told him he had not heard the affair of God very well. This was an extreme case on that question. I do believe that 75 per cent of the class know every verse in the book by heart. The great difficulty we have in examining the converts is to determine whether they have a heart knowledge of our blessed Lord. Some have a very good testimony, but many others it is impossible to tell whether they are saved or not. We must take them by faith. After all is said and done, it is a "Faith" Gospel that we preach. One woman has been in this class since we lived here at Bellevue the last time, and she simply cannot get it into her head that God is the Father of the Lord Jesus. Every time she is examined, she will say it is Joseph. Her reason is that Joseph took Mary; therefore he is the father of her child. This woman lives a good Christian life, and comes to church. Now, what would you do? She is regular at the Converts' Classes, — more so than many who know so much in their heads. My dear husband said not long ago, 'One needs "the faith of Abraham, the courage of Joshua, the meekness of Moses, the wisdom of Solomon, the patience of Job, the strength of Samson and the love of the Lord" to work out here.' And it is only too true. It takes a constant leaning on the Lord, looking to Him, and taking from

THE FOREIGN MISSIONARY SOCIETY FINANCIAL STATEMENT November, 1935

General Fund:	
Waterloo, Iowa, per E. M. Riddle	\$ 10.00
Brethren Tabernacle, Erie, Pa.	30.00
	\$ 40.00
African Bible Translation Fund:	
Estate of David Augustine	125.00
African Native Evangelist Fund:	
Wooster Brethren Missionary Society	24.00
Kennedy Fund:	
Washington, D. C.	31.00
Waynesboro (Pa.) W. M. S.	15.00
Meyersdale, Pa.	1.00
Philadelphia (3rd)	6.00
Berlin, Pa.	1.00
Yellow Creek, Pa.	1.00
Allentown, Pa.	1.00
Waynesboro, Pa.	1.00
St. James (Lydia, Md.)	20.00
Hagerstown, Md.	11.00
Linwood, Md.	8.00
Winchester, Va.	6.00
Buena Vista, Va.	3.00
Roanoke, Va.	16.00
Red Hill, Va.	5.00
Limestone, Tenn. (W. M. S.)	11.00
Limestone, Tenn. (Sisterhood)	5.00
Limestone Church	11.00
Lost Creek, Kentucky	1.00
Harrisonburg, Va.	19.00
Mt. Olive, Va.	13.00
Mauertown, Va.	14.00
Liberty, Va.	3.00
Trinity, Va.	7.00
Cumberland, Md.	3.00
	215.00
Myers Fund:	
Estella Myers Personal Contribution	45.00
Nielsen Fund:	
Pleasant Hill, Ohio	5.00
Dayton, Ohio	15.00
Clayton, Ohio	5.00
Long Beach (1st) Worldwide Miss'y Soc'y ..	5.00
Long Beach (2nd)	5.00
Berne, Ind.	5.00
Fillmore, Calif.	10.00
	51.00
Sheldon Fund:	
Clayton, Ohio	4.00
Fremont, Ohio	5.00
Dayton, Ohio	28.00
Ellet, Ohio	11.00
Sunshine Class (Dayton)	2.00
	50.00
South American Bible and Tract Fund:	
Estate of David Augustine	125.00
South American General Fund:	
Mrs. J. J. Wolfe (North Manchester, Ind.)...	12.00
Tyson Fund:	
Mrs. M. E. Longaker, Merchantville, N. J. ...	2.00
	\$692.00

LOUIS S. BAUMAN
Secretary-Treasurer

Him..... We like Brother and Sister Morrill very much. There is a great work for them to do in the tribe which they are going.

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Mrs. Chauncey B. Sheldon, en route to Africa.
Miss Mary E. Emmert, Dallas Center, Iowa.
Mrs. Wilhelmina Kennedy, R. F. D., Hatboro, Pa.
Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.

THE CRYING ROCKS

Every once in a while something is discovered that makes evolution ridiculous, yet the poor blinded world cannot see the light even when it is almost forced upon it. Some time ago scientists discovered the picture of a huge dinosaur carved by some ancient man upon the rock walls of a canyon in Arizona. It was the first picture of a living dinosaur that man today has ever looked upon. All that scientists knew about dinosaurs was from the remains of their bones, and their huge foot prints which have been preserved in the fossils of the earth. The dinosaur, it might be said, was a monster lizard-like animal, sometimes becoming as large as 200 feet long. Hitherto scientists have boldly declared that no man ever saw a dinosaur, because they claim that the dinosaur was already extinct about ten million years before man appeared on the earth. But this picture of a living dinosaur engraved on the rocks in Arizona proves that the man who carved that picture actually saw a living dinosaur, or he could not have carved its likeness. Further proof that the ancient man who carved the picture, actually saw a living dinosaur results from the fact that fossil foot prints of dinosaurs were found near the canyon where the picture is.

It is said that scientists throughout the world are much perplexed about this discovery, and well they might be. It absolutely shatters their theories of evolution and life upon this earth. Thus once more the very rocks are crying out in defense of God's Holy Word, which declares that all animals and man were upon the earth at the same time.

—Watch and Pray.

NOTHING LEFT

A business man came home one day, and threw himself down on a sofa in his house and said, "Well, everything is gone." They said, "What do you mean?" "Oh," he replied, "we have had to suspend payment; our business has gone to pieces—nothing left." His little girl bounded from the other side of the room, and said, "Father, you have me left." And his wife, who had been very sympathetic and helpful, came up and said, "Well, dear husband, you have me left." And the old grandmother seated in a corner of the room, put up her spectacles on her wrinkled forehead, and said, "My son, you have all the promises of God left." Then the merchant burst into tears, and said, "What an ungrateful man I am. I find there are many good things left to me. God forgive me."—From the Sunday at Home.

"CAN ANYBODY TELL ME WHO I AM?"

One of the unhappiest men in the world today, was once a member of the American Expeditionary Force. He was blown up by a shell in France, when, not only did he lose the sight of his eyes and the movement of many of his

limbs, but also found the whole past completely blotted from his mind. Of his home, his parentage, his boyhood, his friends, not one memory remained to him.

After the War he determined to comb the American continent from one end to the other, in the hope of finding someone who would recognize him. He wanders—for he may be wandering still—from state to state throughout the Union, and, in any place where there is a branch of the American Legion, he begs that a meeting of the members may be called. He will not keep them long; he has just one question to ask.

The question is always the same. When the hall is full, he shuffles to the front of the platform, and, throwing up his sightless eyes, he cries his pathetic question: "Can anybody tell me who I am?" His story is a parable, for his question is the question of humanity. Soon or late every man asks: "Can anybody tell me who, or what, I am?" Happy the man who comes across one who can give him the Christian answer.—Rev. F. A. Iremonger.

VOLUNTEERS TO THE FRONT

A general asked a certain soldier standing in the front rank: "Friend, what would you do if during a war yonder bridge would have to be taken, although it lie under the mouths of the enemy's cannon, and, as only a few soldiers could advance at the same time, the order were given: 'Volunteers to the front!'" "I would quickly jump to one side to let the volunteers pass," he answered. How many of us have acted so when a piece of work requiring self-sacrifice was expected of God's children!—From the Expositor.

WHERE DEATH IS A NECESSARY QUALIFICATION FOR SERVICE!

A young man surrendered himself to Christ for service in India. A friend said: "Isn't it dangerous to go so far away from civilization, where you will have no help and no medicine in sickness? Aren't you afraid you'll die?" "I died when I decided to go," said the young missionary.

Miss Grace Byron, just returned to Bassai Station from her furlough, writes: "I wish you might have attended the native service Sunday, when they brought their thankoffering of 25 bushels of peanuts. To see the women march down the aisle, carrying baskets of peanuts on their heads (and some carried their babies on their hips) and place their offerings in front of the pulpit, was very impressive,—not giving of their riches, but out of their poverty. Only two of the women wore clothes. Clothes were not their first thought, but giving to the Lord. It means much to give of their food, for many times they are hungry before the next crop is harvested."

DYING

By Martha Snell Nicholson
*What is it like, this dying?
O soul, it is wings, and flying,*

*Light, and an end of groping,
End of the heart's deep hoping,*

*End of the spirit's longing,—
Dreams come true in the dawning!*

*Living, I taste God's Grace,—
Dying,—I see His face!*



MEXICO AND CORINTH CHURCHES

The Corinth Brethren Church enjoyed a Revival from Oct. 28th to Nov. 10th, with Rev. Sylvester Whetstone as Evangelist. Rev. Whetstone needs no introduction to the Brotherhood as he has held many prominent churches with success. His preaching was true to the Word, clear in its presentation and forceful. He adapted the change from city to country life in a splendid way. The meeting was more or less a treat to him in that he met some of his boyhood chums which he had not seen for 25 years, also his Uncle and Aunt who are residents of the Home here at Mexico. Through his pleasing personality many friends were made for the church. Some new homes were en-

tered and contacts made which will prove helpful to the future work.

The immediate results were 6 added to the church by baptism. Another has made confession but has not as yet been received. There was one mother among the list while the rest were children and young people. The attendance was good throughout in spite of some inclement weather which always effects the attendance here.

The Mexico Revival began Dec. 2 and continued for two weeks with Rev. Claude Studebaker as Evangelist. Rev. Studebaker held the meeting here last year and won such a place in the hearts of the people that they called him again this year. This is the third meeting the pastor has had with him as evangelist. Each time the fellowship was one of mutual love and feeling. Brother Studebaker preaches with force and positiveness declaring in the spirit

of love God's Redeeming Grace. He is one Evangelist that cannot be worked too hard. During the two weeks he delivered 16 sermons, 18 sermonettes and entered with the pastor into 90 homes. Besides the regular sermons in the church he spoke before the High school, Old Folks Home, S. M. M., W. M. S., Baptists Ladies Aid, and in each business place of the village. These morning meetings in the various business places gave him an opportunity to present the Gospel to a group that seldom enter the church.

The Baptist church in the village is the smallest of the four denominations and although they maintain a Sunday school they have had no regular preaching services. So our church extended to them an invitation to join in the campaign. They graciously accepted and manifested a fine Christian spirit throughout. We were privileged to enter most of their homes as well as many homes of our own people.

Nine were baptized as a result of the meeting. Seven of these have united with our church and one will come by relation. One will go into the church of the Brethren and one into the Baptist church. Two others have promised to unite with the Baptist church in the near future. These were heads of families.

There are many others in the community this church might win, at least as members, if we were to let down the bars, but we are standing as a whole Gospel church placing our emphasis on a deep spiritual experience and shunning all worldliness. Brother Studebaker's messages and contacts in the various homes has helped us wonderfully to maintain this standard.

We believe, that although we may not be able to receive as many into the church with such a program, that those who do come will be a real blessing to us. We believe that, not numbers, but consecrated, obedient children are the power of the church. Our two years ministry has been one of laying such a foundation. The growth will come in God's appointed time. Our aim has been to be faithful. God will bring the harvest in His good time and way. To Him be all the Glory.

The Pastor, L. V. KING.

MEETING AT MEXICO, IND.

We spent a pleasant two weeks at this homey little town located along the Eel river a few miles north of Peru, in a prosperous agricultural section of the state. Seems to me northern Indiana and Ohio have the finest combination of city and country life with every country road surfaced. Many of the fine farming sections of the country have dirt roads, and some rain makes a great difference in church attendance, but not so there. Weather may interfere some but it is very unusual if the roads keep folks away. Last year we spent two weeks with them in January, so we felt quite well acquainted to begin. This was also our third meeting

with Rev. King, as pastor, and it is like a visit back home to be in their lovely home with those five fine girls who feel almost like part of my family now. Rev. King is a congenial pastor and fellowworker and knows who and where the prospects are, by his survey. Mrs. King is a lovely "Queen of the Manse," so our visit could hardly have been more pleasant from the pastor and evangelist viewpoint.

We had our home in the lovely country home of Mr. and Mrs. Walter Bond and daughter, Vernice. Everything possible was done for our comfort and pleasure. We lived in their home last year so we felt right at home indeed.

We took noonday dinners in the various homes, and it was too bad that we could not enjoy many more who graciously invited us, for it was a real joy to be in these fine christian homes.

This is the home of our esteemed brother Rev. L. W. Ditch, whose fellowship we greatly enjoyed. A more gracious Christian spirit I have never known. I trust I may grow old as sweetly.

Our crowds were good and very appreciative. The Baptist church cooperated in the meeting of the finest Christian spirit. They were invited by our people, as they have no pastor, and seemed to get great blessing by sharing in this meeting.

Seems to me the result was all we could reasonably expect. Very few who were not Christians attended the meetings, most of these were reached. We had a full program, a twenty minute service in the various business houses in the morning, a Bible reading and study, which covered the Epistle to the Ephesians, which was read and reread by 40 people and committed to memory by Miss Bernice Berkheiser.

We appreciate the visiting Brethren from various nearby churches, Rev. C. Y. Gilmer, the new pastor at Loree, where we held meetings the two previous years, and of course knew the fine delegation of more than 50 people who came and was so delighted to see them. Rev. Tinkle, Denver, with a number of his people, Rev. Vanator of Peru, with whom we have had some pleasant association, Rev. Pontius, of Roann, with whom we held a fine meeting at Clayton, Ohio, and hope to again sometime as both have urgently invited us, but have not been able to so arrange. The Corinth church, which Rev. King serves also, had a number of representatives. The Church of the Brethren which has a large congregation here, also an Old Folks' Home and an Orphanage took quite an interest in the meeting. We would indeed be glad to hold a joint meeting for the two churches some time. This church is so very dear to me by ties of blood as well as history and doctrine that it seems to me there should be a much closer cooperation in many places to the advantage of both churches and to the great glory of God.

We had a good meeting. It was indeed a joy to fellowship with this fine group of people again. We thank every-

one for their indulgent kindness and pray that God may richly bless both pastor and people in their labor to edify the church.

Pittsburgh—During our absence Rev. W. G. Gans, Rev. M. C. Meyers and wife filled the pulpit. All are members of the church here. I really do not know how long since we reported from this church. Seems to me I never have anything so very startling to report. There is so much room for improvement that our gains seem rather mediocre compared with possibilities. We have had the largest Bible study and prayer group ever, but so many we have not interested that I would be glad for some one to instruct me how to get the many interested in prayer and Bible study. Our Sunday school has made some commendable records. Our new superintendent is H. A. Krissinger. God has richly endowed him with spiritual gifts, though his body is not so rugged. We pray God may strengthen and bless him in body as well as spiritual strength. The W. M. S. carries on in a splendid way under the leadership of Mrs J. A. Rishel

A week's Bible conference with Dr. K. M. Monroe as the principal guest speaker during the Thanksgiving week was enjoyed by our people. Though a new experience for this church, we believe it will become a regular feature of our work. The Christmas season with its special programs, exchange of greetings and the beginning of a new year is here. This means our annual meeting with reports, election of officers, calling of a pastor, etc., all regular items of business. We expect good reports and hope for a much better year in 1936, if God gives us another year, if not we want to be found faithful when our Lord comes. We rejoice in every gain for Christ and his church and share with you our prayers and ask that kindly interest of you.

CLAUD STUDEBAKER

5000 Dearborn St.

Pittsburgs, Pa

IN THE GARDEN

(Written by Dr. Lyman M. Denton at midnight in the garden where our Lord prayed before he went to the Cross)

'Twas such a midnight hour as this on
Olive's brow,
Our Lord and Saviour, knelt alone to
pray.
Was it beneath this gnarled tree or
this
The tangled shadows fell across his
way.

To share the vigil of that lonely hour
I now draw near the sacred place,
Not to behold his tears and agony
But see the look of triumph in His
face.

With contrite heart I bow my knee to
earth

And in the stillness like a sleeping sea
Rededicate myself and all my powers
To Him who drank the cup of death for
me.

REVIVAL AT MUNCIE, IND.

On Wednesday evening, Dec. 18th, we closed a series of Revival meetings. Brother Benshoff of Waynesboro, Pa., was our Evangelist. We had long looked forward to this Revival. It was last winter before Easter time that we, after two other attempts, gained Brother Benshoff's consent to come here and lead us in a Revival. We made outward preparation, and we prayed much in regular mid-week services and in Friday evening cottage prayer meetings. On the Sunday morning preceding our Evangelist's coming, the entire attending congregation, including the choir, gathered before the pulpit in reconsecration and prayer. Each house within a considerable radius from the church had been visited, and a circular placed in the hand of the person opening the door, while a personal invitation to attend our meetings was given.

During the course of our meetings, fourteen made the good confession. Of these fourteen, one was a twelve year old girl, eleven were boys, and two were mature men. Since the writer has been pastor here, the additions to the church have been predominantly men and boys.

So far only four of this group have been baptized. The same difficulty has manifested itself which has been very noticeable in the past. Thirty to thirty-five per cent of our Sunday school attendance is made up of young people and adults, the remainder is made up of Beginners, Primaries, Juniors, and Intermediates. Of these younger people and children, only a comparative few come from Christian families. Our difficulty arises when these children coming from unchristian homes seek baptism. They either have no encouragement or no consent at home. Some of the parents will not even invite the visiting minister into their homes to discuss the matter, but turn him away as though he were a common peddler. This is truly a mission field in some respects. Some could not come to baptism because of sickness and distance and cold weather. However, more will be baptized.

The church has been greatly benefited and blessed by these meetings. Brother Benshoff preached "power-full" sermons and presented fine Bible studies. He was greatly liked by our people, and his service among us will be long remembered. His standing in the denomination was recognized. His gentility and sociability were appreciated. A number have remarked that we should invite him to labor among us next year to reap what was sown this year. We thank you, Brother Benshoff. We thank you, too, First Brethren Church of Waynesboro, for letting us have your pastor for a time.

The field was hard, the time close to Christmas, the labors were arduous, therefore, the accomplishments have been the greater. We saw two men, for whom the praying members of our Church have prayed a great deal, find Christ as Lord. In a very special way

we saw definite prayer answered in less than two hours. The Lord Jesus Christ was always near and the Holy Spirit was always hovering over and speaking within. Yes, we had a "reviving." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

DELBERT B. FLORA, Pastor
Muncie, Ind.

FORT SCOTT, KANSAS

Brethren Evangelist—Our work is moving along splendidly as per the plan at my last writing. Attendance at all regular services is splendid. The Christmas program consisted of a Christmas play put on by the young people and Sunday school on Sunday evening, Dec. 22nd, appreciated by a full house.

The visiting ministers who bring the messages from time to time have all complimented our young people for their efficiency and faithfulness in the work. Therefore I am glad to report that our work is moving forward in a commendable way.

As to my own condition, it is improved. However I am unable to undertake any of the services as yet. But expect to in the not far off future.

It seems that some one "put one over" on me in regard to the card shower on my birthday, as I received 230 cards. Cards came from thirteen states, all the way from Virginia to California. It was a complete surprise to me and seems to have been a huge success.

We have also received many holiday greetings.

I wish to take this opportunity to express our deepest appreciation for all these tokens of remembrances in as much as a personal reply to each is impossible.

Yours in His Name,
L. G. WOOD
615 South Lowman St.
Fort Scott, Kansas

WHITTIER, CALIF.

Greetings from the Whittier Church:

Our hearts are filled to overflowing as we think of the marvelous blessings which have been ours in this church. Truly the Lord has heaped these blessings upon us. The entire congregation feels with the Psalmist, "Bless the Lord O my soul, let all that is within me praise his Holy Name."

Since I am to leave the pastorate of the Whittier church, I am giving here a brief report of some of the things which have happened in the last seven years.

Sermons and Addresses

During my term of service here, I have delivered about 1850 sermons, addresses and lectures of various kinds. This number includes several Bible Conferences and special meetings. Other

erwise these are but regular services in the church. In all this time I have not delivered a single political, economic or other secular address either inside or outside the church. I have followed the policy of never speaking unless I can definitely present Jesus Christ directly from God's Word.

Bible School

About 250 of the above lectures were delivered to the classes of the Whittier Evening Bible School which organization has been greatly blessed of the Lord. Classes have been taught by those both inside and outside of our church. About 300 credits have been issued. The two classes which I have taught this semester have had a combined attendance of over 100.

Our Sunday School also gives us real cause for thanks to the Lord. Below is the record of the average attendance for the last seven years.

1929	127
1930	148
1931	161
1932	208
1933	225
1934	298
1935	319

For the last quarter our church services according to the count of the ushers, have averaged 265 in the morning and 259 in the evening.

C. E. Societies

We have organized four new societies in the last four years. This makes a total of seven societies. We now have a General Superintendent over the Christian Endeavor the same as the Sunday School. According to his record, the total attendance of the societies for the last year has averaged 131.

Prayer Meetings

These are a source of constant joy and power. With about one hundred people on Wednesday evenings, the time is spent mostly in praise, testimony and song.

A special record has been kept of all requests brought to the Lord in intercession at a Tuesday morning meeting for the last several years. To go back and read these requests, will certainly convince any skeptic of the power of prayer.

Foreign Missions

We praise God for the interest in Foreign missions which He has given this church. In the last seven years, the total amount given to this work is \$12,337.95.

Although we do not have figures for Home Missions available, we can say that the interest and gifts are increasing. The last Home Missions offering at Thanksgiving was \$1,004.15.

Young Men

The Lord has called four of our young men into His service. Two of these are now student pastors near Ashland. One was graduated last June from Ashland Seminary and is giving his full time to a new congregation. The other is in preparation at Ashland.

Mabel Crawford

Miss Mabel Crawford, who was in preparation for the Mission field be-

NONE TOO SOON

to begin to think about "Publication Day" and the offering for our publishing interests. January 26, the last Sunday of the month, is the day designated by National Conference as the time for receiving gifts for the Publishing Company. Won't you pray very definitely that the Lord may have His way this year?

fore I became the pastor at Whittier has now spent several years as a missionary in French Equatorial Africa. The congregation has felt her influence and enthusiasm for missions. The people have felt it a great privilege to have a member serving the Lord in the dark continent.

W. M. S.

A Woman's Missionary Society was organized about four years ago, with a present membership of 50. This is a very live work. Two Sisterhoods are also responsible for a real work which is being done among the girls. Interesting and well-attended meetings are held regularly which result in real growth in Grace.

Free of Debt

A new unit with 3,600 square feet was added to the building in 1934, at a cost of \$3,700.00 besides a large amount of donated labor. The building is now completely paid for and there are no other debts against the congregation.

Membership

In the last seven years 245 have been added to the membership of the church by baptism, 49 by letter, total 294; 113 have been lost by death, letter and dropping from the roll. The present total membership is 389.

Brother Charles H. Ashman has accepted the call to the Whittier church and plans to begin his work on Jan. 1. May the Lord truly continue His blessing upon this congregation.

As I leave the place of pastor of this church, I find it exceedingly difficult to break away. Precious ties are not easily severed. Our whole family has been closely knit with the lives of the people of this congregation. But we all look for the blessed hope when we shall be gathered together unto Him. Then there will be no separation.

The congregation met together for a very large reception in the church basement on the evening of December 6. They certainly did shower their kindnesses upon us in the form of real practical gifts. These included a fine new wool blanket, a new Remington typewriter and a shower of 78 one dollar bills.

As we leave this congregation, many precious memories will be ours for eternity. Our fellowship has been as near perfect as we ever expect to enjoy in this life. May the Lord continue to bless the Whittier church!

CHAS. W. MAYES.

ENTIRELY SOLD OUT

We are sorry to be compelled to inform "late-comers" for Sunday school supplies that we are entirely sold out of "The Bible Class Quarterly." We still have about 250 each of Youths and Boys and Girls quarterlies. These should be sufficient to meet the needs for this quarter. This is another reminder that it is wise to get orders for Sunday school supplies in early.

Renew

Your Evangelist Subscription At Once

Price \$2.00 per year in advance

Those giving as much as \$5.00 per year to either the Home or Foreign Missions or paying for the Woman's Outlook through the W. M. S. are allowed a discount of 50c for EACH of these on the subscription price.

Due to these allowances there is no "club rate" nor "Honor Roll."

Pay any back subscription due at the old rate to the end of this year and be ready to take advantage of the new plan.

Special Features Next Year

There are being planned things of unusual interest. At least once each month there will be from the pen of Dr. L. S. Bauman a message on "Prophecy," messages such as have been running in The King's Business and other outstanding religious magazines of world-wide circulation. Get in your subscription at once. You can't afford to miss these messages.

Get Acquainted Offer

If you have never subscribed for the Evangelist we are making you a "Ten-weeks-get-acquainted" offer of the ten weeks for only 25 cents. Mail us your subscription for the ten weeks accompanied by 25 cents and you will receive the Evangelist each week for that length of time.

Mail all orders and communications to The Brethren Publishing Company, Ashland, Ohio.

Lanark, Ill.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



The Light of the World

*"You have never stood in the darkness,
You do not know its awe;
On your land a great light shineth,
Which long ago you saw.
For the Light of the World we ask you,
We plead for the Book which shows
The way to win to His footstool,
Which only the white man knows."*

*O voice from out of the darkness,
O cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's hosts in vain!
By the pierced hand which saved us,
Let ours do their work today,
Till from those who tremble in darkness
The shadows are swept away.*

E. R. MAXWELL



The Brethren Evangelist

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W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

Signs of the Times

By Alva J. McClain

SLANDERING God.

Sometimes men fall into the error of saying that God always gives man exactly what he deserves. And it is true that "whatsoever a man soweth, that shall he also reap." But the harvest, at its very worst, is never exactly what the sower deserves. It is always tempered somewhat by grace. If God always gave us exactly what we deserve, nothing else and nothing more, we would all be in hell at this moment. No matter how bad our present situation may be, no matter how much of distress and persecution we have suffered, it is forever true that "He hath not dealt with us after our sins, nor rewarded us according to our iniquities" (Psa. 103:10).

A SQUARE Deal From God.

Once while talking with a man about his personal relation to God through Jesus Christ, he suddenly lashed back at me with these words, "All I ask from God is a square deal."

During my lifetime, I have heard men ask God for many different things, some good, some bad, some indifferent. But the request of this man, I think, was the most dreadful thing I ever heard a man ask of God. Think of it: a sinner asking a holy God for a "square deal"! Probably the kindest thing to be said of such a petitioner is, "Ye know not what ye ask."

As sinful men, what we need, what

we must have, is not a "square deal" but a gracious deal from God. Only one man, in all of human history, received a "square deal" from a holy God in His dealing with sin. When our Lord Jesus Christ took upon Himself our sin, He suffered the exact penalty that sin merited. He received, not what He deserved, but exactly what we deserved. "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6). Therefore, in grace He is able to give us what we do not deserve. We have no other plea.

THE Sin Which is Hopeless.

To ask God for a "square deal" is a revelation of human character. It indicates a certain curious blindness to personal sin and a fatuous trust in personal goodness. This is the sin of self-righteousness, a sin that actually shuts the door of the soul against a God of grace who is our only hope. For this reason our Lord was more concerned about this sin than even about the grosser immoralities, saying to the most strictly religious men of His day, "The publicans and the harlots go into the Kingdom of God before you" (Matt. 21:31). It was not that immorality is somehow more acceptable to God than morality, but rather that God can do nothing at all for the man who trusts in his own righteousness, as the moral and religious man often does.

There is a terrible divine irony in the words of Christ, "They that are whole (strong) have no need of the physician; but they that are sick. I came not to call the righteous, but sinners to repentance" (Mark 2:17). We are not to suppose that our Lord admitted that some men were so righteous that they needed no repentance, for "all have sinned and come short of the glory of

God." But the real point is that some men thought they were righteous, and for such men the Son of God has no ministry at all. He came to save sinners.

GENERAL Sherman Was Wrong.

It is a common habit of the human race, and especially of us preachers, to go on repeating the supposedly wise sayings of our great men without ever stopping to inquire whether they be true. Many a hoary proverb will not stand the cold light of critical examination. I do not suppose, for example, that a sermon or an address against war was ever delivered in modern days, that the speaker somewhere did not quote the colorful remark of General Sherman, "WAR IS HELL." I myself have been guilty of repeating it.

But Sherman was wrong. War is a terrible curse and scourge of the human race. It is scarcely possible with mere words to picture the ruin and degradation.

(Continued on page 8)

A Little Child Shall Lead Them

This has proven true so many times. Will it prove true in connection with the Publication Day offering? Will the spirit of self-forgetfulness that characterizes children be manifest in our giving on January 26?

Just the other day a boy ten years of age, a boy who somehow had sensed the real need of the Publishing Company, came to the office and asked the privilege of making a gift for the work of our publishing interests. The gift was graciously received. The gift was made out of his own possessions, what he had saved, and was what most folks would call a sacrifice. If one is permitted to judge from the light which beamed from this boy's face, he did not count this gift a sacrifice but a real joy, and this gift meant more in dollars and cents when measured by his possessions, than what is usually given by many who are much older in years and much richer in this world's goods. What a wonderful thing if all of us older folks manifested this same spirit! May the example of this boy stimulate our giving on Publication Day and may the real joy that is his be ours. This will mean a gift really worthwhile and a gift the Lord will bless and use.

Since writing the above this same boy has sent another gift for the work of our publishing interests.



From the Editor



TWO VIEWPOINTS

In the past generation we have seen two separate and distinct viewpoints held by those who profess Christianity. The one viewpoint is held by those who think that Christianity should have for its purpose the ushering in of a new social order. They emphasize the social principles of Christ rather than His Person. They propose to change and control the social affairs of the world.

The other viewpoint is held by those who believe that the task of the Church is outlined in the Bible. Therefore the primary work of the Church is not to make a new social order, but to tell men the story of salvation. When the story of salvation is heard, heeded, believed and obeyed, social conditions will naturally improve.

SUCCESS OR FAILURE

For a couple of generations those who have held the former viewpoint have seemed to be in the majority. They have been laboring with the utmost care to bring in a new social order. The success or failure of the venture can easily be tested by the results today. The more professing Christians have tried to make a new social order, the more complicated the problems have become. The more men have tried to "clean up society," the more there is to be "cleaned up."

Perhaps saddest of all, we discover that the more men have labored to bring in a new social order, the more ignorant the masses have become concerning the simple truths of salvation. Where is the sense of sin today? Where is the acknowledgement of the need of repentance? Where is the reverence for Christ which all men, whether saved or unsaved should have?

THE BRETHREN VIEWPOINT

The Brethren Church has always held the viewpoint that Christ came into the world to seek and to save that which was lost. She has staid close to the teaching of the Word of God that all men are sinners and that no man can live for God until he is first alive in Christ Jesus. She has also held that the primary work of the Church is not to bring in some new social order but that the Gospel of salvation must be presented. When men have faith and walk in the way of the Lord, social conditions will improve.

EVANGELIST OF 1912

In looking at the files of some of the old EVANGELISTS, the editor noticed in the issue of April

10, 1912 the following significant statement, apparently written by the late Dr. A. D. Gnagey, who was then the editor of the magazine.

"It is the duty of the Christian church to make known Jesus Christ, to carry the blessed Gospel of salvation to the uttermost parts of the earth, to urge men and women to accept Christ as their Savior and to build up for herself a membership strong in her most holy faith, pure and undefiled, and unspotted from the world. Having done this, the problems of society will be solved, even if unconsciously solved. It is the only way Christ ever attempted to solve such problems. It is not the business of the church to solve the problems of society. IT IS THE DUTY OF THE CHURCH TO DO HER MASTER'S WILL, TO DO THE WORK FOR WHICH CHRIST PLACED HER IN THE WORLD, AND HAVING DONE THIS THE PROBLEMS OF SOCIETY WILL SOLVE THEMSELVES.... She has one message; it is the voice of the Master speaking through her, 'Ye must be born again'."

OUR POLICY

It shall be the policy of the present editor to do all within his power to keep the Brethren Evangelist standing on this very important issue just where it stood in 1912 as well as the years before that time. Any other viewpoint would be compromise with the passing philosophies of the religions of men.

IN THIS NUMBER

Signs of the Times—A. J. McClain	2
Editorials	3, 4
The Book of Jude—A. V. Kimmell	5
Starting the New Year Right—J. R. Klingensmith	6
Sinfulness of Sin—Wm. H. Schaffer	7
What I Expect of the Pastor—Vernon Schrock	8
Palestine—G. C. Carpenter	9
The Quiet Hour—A. R. Wells	10
We Choose Christ—Rose A. Wills	10
Poem—Anga Garber	11
News From the Field	11-12
The Missionary's Contribution to a Christian America ..	13
W. M. S. Program Material	14-18
Journeying in the Eastern Sudan	18
Across Africa on a Lorry	20
Signal Lights Department	22
W. M. S. Information	23-25
Come With Me to the Kentucky Mountains	26
Are You Climbing with Us	29
Sisterhood Programs	30-32
S. M. M. Information	32-36

AS THE ATHEIST SEES IT

Professing Christianity is being watched more closely by the atheists than we might suspect. They have the various groups and viewpoints well classified. The following is a statement issued by the American Association for the Advancement of Atheism shortly after observing a certain large convention held by a certain large denomination.

"Much as we dislike modernists because of their illogical compromising, we must recognize that for many, modernism is but a **stop-over** on the road to atheism. Perhaps we should have a little more patience with these **our weaker brothers** who are unable to go straight from orthodoxy to atheism without resting at the camps of liberalism along the way. Modernism being no abiding place for the reasoning mind, some of them will yet arrive."

This is certainly a strong accusation against those who hold the modernistic viewpoint.

The atheist realizes the fact that to claim that a part of the Bible is authentic and a part untrue, is far from a logical viewpoint. They can see that it must be either believed in its entirety or rejected in its entirety.

EARTHQUAKES

When seventeen states in the eastern part of the continent felt the shaking of the earth about two months ago, considerable public interest was manifested as to the probable outcome of a major quake. It is but natural to wonder what might happen. So people began to talk as they always do.

What would happen to the high buildings of New York city in case of a great earthquake? What would be the awful toll of human life in case of such a catastrophe?

In the midst of such questions, an eminent engineer spoke out to quiet all fears. Of course the newspapers sent out his assuring pronouncement everywhere, "We can safely say no conceivable earthquake could jar these buildings enough to cause any damage." It was stated further in newspaper reports that the modern skyscrapers would weather the worst shocks easily because of their steel and concrete construction.

Of course, those who put faith in the wisdom of men will accept this as final. A great engineer cannot be mistaken! Some also who deny with the twist of the wrist all prophecy both fulfilled and unfulfilled in the Bible, will nevertheless accept the pronouncement of this prophet. In other words some people will believe the prophet who tells what they want to hear. But the Bible tells what will come to pass whether men welcome such things or not.

It will be enlightening to read in the last book of the Bible the information that when God pours out his judgments on the earth, earthquakes are to be of such large proportions that the cities of the nations will fall. (Rev. 16:18-19). Perhaps New York,

Editorial Notes

WE ARE PLEASED to announce that with the issue of The Evangelist under date of January 25, Dr. Louis S. Bauer will begin a series of articles on prophetic subjects. These articles will appear each month in the fourth issue. Those who do not now subscribe for this number of The Evangelist will miss something. However, it is not too late to subscribe for that particular number and thereby receive the first of the series. Fifty cents will put you on the mailing list for that number.

EVERY CHURCH should give prayerful consideration to the Publication Day offering which is scheduled for January 26th. Let this be made a matter of prayer at the mid-week and special prayer groups. There will be no doubt about the future success of our Publications if we are faithful in prayer.

TELL YOUR FRIENDS who are now subscribers to The Evangelist about the special offer to new subscribers. The rate is only twenty-five cents for ten weeks. This is a fine get-acquainted offer.

ALL PASTORS are requested to send church calendars to the Editor regularly. In case church calendars are not printed, pastors should send frequent personal notes to the Editor concerning important events in the church life. It is the desire of the Editor to conduct a department in The Evangelist for the purpose of introducing the congregation in the various parts of the country. This will in no way interfere with the regular department known as "News from the Field."

Chicago, and Los Angeles will be exceptions. Perhaps!

SEARCHING FOR GOD.

Frequently a man with a scientific turn of mind will come forth with some timely spiritual truth. Such seems to be the case in the following statement from Chas. P. Steinmetz.

Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists will turn their laboratories over to the study of God and prayer and to the spiritual forces. When this day comes, the world will see more advancement in one generation than it has seen in the past four.

Mr. Steinmetz however, has failed to take into consideration that which any student of the Bible well knows. God cannot be discovered in the test tube. Neither can He be discovered at all. No man can know God unless God reveals Himself. Although some of God's truths may be found in the laboratory and by scientific investigation and discovery, God is revealed and known only through Jesus Christ. No man knoweth the Father, "Save the Son and he whomsoever the Son will reveal him (Matt 11:27).

Christians rejoice in the blessed truth, that God has already revealed Himself in the Son of God and that He has given us a Book, the Bible, which reveals to us, the Lord Jesus Christ. It is Christ whom we see in the Word of God. Also it was Christ who said, "He that hath seen me hath seen the Father" (John 14:9). A marvelous day it would be, however, to see our laboratories turned into Bible Schools set for the defense and proclamation of the Gospel.

Bible Exposition - The Book of Jude

First of a Series

By Rev. A. V. Kimmell

I. INTRODUCTION.

Considering the problem the Book of Jude discusses, no writer in the present hour could describe more accurately conditions as we have them in the church today. However as verse four indicates similar difficulties existed at the time the book was written so the fore-view of the Holy Spirit indicates the trend of apostasy throughout the entire church age, deepening in intensity as the event mentioned in verse fourteen approaches; "Behold, the Lord cometh with ten thousands of his saints."

The epistle is addressed to ALL BELIEVERS; those separated from sin and the world by God the Father through faith in His Son, and who are being kept—preserved—by Jesus Christ, the "called out" who constitute the body, the church. To all such the emphatic and solemn charge is given: **THAT YE SHOULD EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS.**

II. CONTENDING FOR THE FAITH.

Second Timothy and Second Peter likewise deal with the apostasy in a general way and can be used in support of many points presented, but the book of Jude has a very particular mission for it deals with FALSE TEACHERS who CREEP IN UN-AWARES. They "worm" their way into the good graces of the Believers and it is easy to identify the trail of the serpent as they slide silently into a position where they can strike their poison into the very life of the church.

In the educational program it is very difficult, almost impossible, to successfully contend against the subject presented by the teacher. Our system of education may have built this wall about itself. In any case the reasons are obvious. In the teaching program of the church the problem is even greater for a teacher or a preacher naturally has the confidence of those under his ministry. Practically all denominational ordination vows are administered and received on the basis of orthodoxy and the preacher or teacher has the confidence of his followers, upon this assumption, until his utterances or his actions prove otherwise. By this time he may have injected his venom and the subject may be writhing in the death struggle of unbelief.

This particular group of teachers and preachers will keep their heresy under cover and the patience and forbearance of the saints will sometimes per-

mit them to make havoc with the flock before their true character is exposed. The book of Jude brings them right out into open view.

III. CHARACTERISTICS.

Since the teaching of the "certain men, who creep in unawares" will be disguised the first marks of identification can be discovered by definite traits in character some of which follow: 1. **Unbelief.** Verse five, "The Lord having saved the people out of the land of Egypt, afterward destroyed them that **believed not.**" In verses seventeen and eighteen there is a mere suggestion that these "mockers" will reject the words of the apostles, which is not far from saying that they will reject the Bible as the Word of God. This is one of the first evidences of unbelief. It is at this point that apostasy begins. When a preacher or a teacher questions the verbal inspiration of the Scriptures—as originally given—that one should be observed carefully. Such a position opens the way to other serious error.

Verse four cites the climax of unbelief: "Denying the only Lord God, and our Lord Jesus Christ." To this end Satan is directing all false teaching. So-called minor issues are simply opening wedges to drive in this climax of unbelief. This is the ultimate goal of modernism. 2. **Usurpers of Authority.** Verses six and eleven indicate that these apostate teachers rebel against constituted authority. So today we have those who refuse to accept the Bible because it limits their freedom of thought and refuses the deductions of their own processes of expanded intelligence. The angels tried this when they followed Lucifer who in heaven tried to usurp the place of Christ. Note that they are reserved unto the judgment of the great day. Korah, (Num. 16) questioned the authority of Moses, why let Aaron have all the honors? God made short work of this rebellion by letting the earth engulf him and all his followers.

3. **Envy and Greed.** Two notorious men of the Old Testament are used to illustrate these characteristics: Cain, whose envy and hate turned to murder, and Balaam, whose greed led to "graft." Strange how these "certain men" cry for tolerance and then "burn up" the English or some other language in denouncing those "Who earnestly contend for the faith which was once delivered unto the saints." And strange as it may seem the highest paid preachers and teachers known to the church, generally speaking, are these "certain men who have crept in unawares."

Philadelphia, Pa.

(To be continued)

Starting New Year Right

By J. Ray Klingensmith

1. Start the New Year With Christ.

This means definitely that your worldliness will be ruled out. Jesus said in His intercessory prayer "The world hath hated them because they are not of the world even as I am not of the world" (Jno. 17:16) John says in I John 2:15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father IS NOT in him." "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God" I John 5:4-5. Now it is plainly evident

You can be assured that if by God's Grace, you will start the New Year with Christ, with the Church and with the Bible, you will find yourself a praying and powerful child of God by the end of the year. But Christian! What do you hope to be by the end of the year without these! Just the same old cold, prayerless, worldly church member is not enough these days!

—J. R. K.

that either the Bible is wrong or some who profess to follow it are wrong. They simply can't both be right. The Bible says that Christ's followers will come out from the world and be separate; the people who profess to follow it run to the world with the same regularity as those who never professed it. From beholding prayerless, heartless, Bible-less, testimony-less, theater-going church members it appears that the Bible is wrong. But from studying the Bible one comes to the fast conclusion that they are wrong. "No man can serve two Masters...ye cannot serve God and Mammon" (Matt. 6:24)—but you can and are serving either one or the other. We who study God's Word, speak of the surprise to this old world when God will lift His Saints out of it. Oh what a surprise it would be if His professed children would step out of worldliness. To see a born again, regenerated, cleansed, sanctified, spirit-filled, changed human being sitting in a darkened room enjoying the fallen lusts of the Hollywood harlots, makes it appear that the Bible is wrong. However, some of us feel that perhaps the folks who profess to know Christ and do those things are wrong instead. "If any man be in Christ he is a NEW creature: old things are passed away" (II Cor. 5:17). New creatures also have NEW appetites. Start the New Year with Christ. If you start it with Christ

you will start it WITHOUT your worldliness. You can't have both. God's Word makes that very plain. I John 2:15 "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." God speaks plainly on this issue, and Jesus said "My sheep hear my voice, and I know them, and they follow me."

2. Start the New Year with the Church.

Many of our people start the New Year IN the church but not WITH the church. There is a vast difference. If we have a special program and the pastor or Young People's Society urges sufficiently, we can get folks to start the New Year IN the church. However, that will not guarantee that they will be with the church in its year of prayer meetings, Bible studies, Sunday night services and offerings. It is one thing to be IN the church and quite another to be one OF the church or WITH the church. Evangelists today are crying out that they hold Revival after Revival and church members do not even get to a single service! Pastors protest and grieve that their members will come to a Sunday school service and walk out to visit the relatives during the church service or go for a ride out in the country because "the Mr. works so hard five days a week now." God give us members that are WITH the church and not against it. These are days of sifting. Those who are truly the Lord's are coming closer to Him. They are looking for a great event, the Upward Calling of the Saints. With the Revival of the Roman Empire, the trek of the Jews towards Palestine, the love of many waxing cold, the perilous times, the wars, famines, etc., it is time to lift up our heads for our redemption draweth nigh. Where else would you rather be when He comes than hard at work in His church? It is not enough for you to merely be a good neighbor or a kind-hearted soul. A lady said to me not long ago in regards to her own husband who is not a Christian: "How is God going to judge him; he's so big-hearted." It takes more than a big heart if the Bible is true, it takes a NEW heart. A heart that is Christ's will seek the fellowship of His church and will strive to do the full will of God. The church has ever been the agency through which Christ reaches out for the lost. No lodge or club or Boy Scout movement or basket ball team is quite so helpful in doing the will of God as the church. None of them has ever saved so many for Christ; none of them has born witness for so long; none of them wields the influence for God today that his Body, the church does. Start the New Year on the inside and with it.

3. Start the New Year with your Bible.

A good family in my church, the members of which

Sinfulness of Sin

By William H. Schaffer

We are living in a world which is growing indifferent to sin. Multitudes of young men and women today are being taught that there is no such thing as sin. Many readily accept such teaching as a possi-

have been faithful for years and who have contributed generously, said the other day: "We never understood our Bible like we do now." That is because they are working with the Bible. The man had read six chapters already that day and was not through yet. Bible reading Christians always see the need of prayer. And when they pray, it is easy to detect that they have been reading the Word. I sometimes think the dull-est noise I ever heard is made when some church member who has been a member for forty years starts to pray and asks God to gather us all around the Great White Throne, or asks God for something else that His Word plainly tells us cannot happen. This is just another way of his announcing to the audience that he hasn't read his Bible enough to even be familiar with its words and language. The Bible is more interesting today than it ever has been for we cannot look up from its pages till we see the very things happening which it predicts. People used to say that the Bible pictured every thing as dark and gloomy. Then, those folks had better not read their daily newspapers. The Bible does hold out hope for some; and that is more than the newspapers or the statesmen do today! The darker the hour these days the brighter the hope for God's children! Peter says "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15). We will never convince them of its value till we ourselves know God's Word. We'll never know it till we study it. Start the New Year with God's Word by determining that you are going to be able to talk it and teach it and know something about it. Remember it is the instrument that the Holy Spirit uses. It is forever settled in the heavens; it is sharper than any two-edged sword; it is the power of God unto salvation.

You can never hope for the New Year to end well if you do not start it well. You can be assured that if by God's Grace, you will start it with Christ, with the church and with the Bible, you will find yourself a praying and powerful child of God by the end of the year. But Christian! What do you hope to be by the end of the year without these! Just the same old cold, prayerless, worldly church member is not enough these days!

Oakville, Ind.

ble escape from an impending judgment. We seem to be reverting to the old Greek philosophy that wrong doing is not really wrong unless you get caught. It is therefore not a shame to commit a sin but if one is caught in the act it is just "too bad." And where are the young people today getting such a philosophy? It is being injected into their systems by the hypodermic needle of doctors of education and sad to say by some doctors of theology.

When the word "sin" is brought into conversation the question immediately arises, "What is sin?" and "What do I have to do to sin?" According to God's Word we find, "Sin is the transgression of the law" (I John 3:4). Again, "All unrighteousness is sin" (I John 5:17). But even these verses do not seem to make any impression on some for they seem totally ignorant as to what is meant by "the law" and the word "unrighteousness" is not in their vocabulary.

Have we really come to the place where we are oblivious to the fact of sin and its sinfulness? What makes sin such a terrible thing in the sight of God? God knows the immediate and ultimate consequences of sin.

God knows that uncontrolled sin in the life of a young man will lead him to the pit of moral and spiritual degeneration. He also knows that harbored sin in the heart of a young woman will result in a thousand deaths. Look at that haggard prematurely aged face of a young man who has tasted of the dregs of dissipation and lived twenty-five years in five. What caused him to look like a man twice his age when he should be just blossoming into real manhood? Sin! Sin did it! Look through the masks of cosmetics on the face of that woman, young in years but old in features, and you'll see the deceitful working of SIN! The one thing in this world that men and women ought to be afraid of, and yet seem to care so little about, is the woeful results of sin.

Never a man played with sin that it did not get the best of him. We might advise that if you want to play with something safe it is better to gather rattle snakes or copper head snakes for a pastime. Or try this, put caps on sticks of dynamite and light them like you would a Fourth of July sparkler. Anything like that would be a million times safer than to play with sin!

The story is told of two small Italian boys of New York City who were returning from a swim by the wharves. On their journey home little Petro found a piece of copper wire. A short cut took them over the third rail system of the electric railroad. Petro

(Continued on page 9)

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"WHAT I EXPECT OF MY PASTOR IN THE SUNDAY SCHOOL"

By Vernon Schrock, Supt. of the
Waterloo, Iowa, Sunday School

The pastor is a servant of God, who leads his flock in spiritual paths. Too often the pastor is considered a leader only from the pulpit. That is seen by the way too many people attend only the morning service. To some, one service a day seems sufficient, but God's people desire guidance and teaching in church school, from pulpit both morning and evening, from the power station (prayer meeting), and from any other place God's love and plans are taught, not forgetting individual study and devotion.

The church school should be in full cooperation with the church and the church in cooperation with the school. Each department and class should be contacted by the pastor, as well as by the superintendent, to see that all is being done in accordance to God's will. Teachers may grow careless in presenting the Word of God and this carelessness can be checked by such contact.

By cooperation between teacher and pastor, those in the class who do not attend church may be won to the church service. The pastor, by visiting the classes, making a closer acquaintance with pupils, and by speaking a few words about the need and value of their presence in the church service may gain their loyalty.

We all realize that the church school often falls short in facing its many difficult problems, but constant contact and consultation with the pastor who has had specific training and experience should be of great value and importance in the solving of these matters. Too often it seems the church people build a wall between themselves and the pastor, not realizing their aims are, or should be, toward the same goal, that of building a bigger and more far-reaching church.

In many schools the pastor teaches a class, but I believe it is asking almost too much of him, because it is too near the time of his morning sermon for him to do justice to both a class and to a waiting audience. In some schools, if there is a shortage of teachers, it is permissible for the pastor to be of assistance in the class room, but he should be changed from class to class in order that a personal contact with a larger number of individuals may be made.

The Bride of Christ, the Church Triumphant, should realize a greater re-

sponsibility toward its task—namely, evangelization of the world. America at the present time cannot be said to be a Christian nation, as less than 50 per cent of our population are professed Christians. That being the situation, we, an evangelizing institution, should use the pastor where he can be of the greatest service. Perhaps in the class room, in the pulpit only, but wherever he is used, make sure that he is doctrinally sound, given over completely to Christ and the furtherance of His Kingdom, holding the requirements which we find in I Tim. 1-8.

Using ideas brought out in this portion of Scripture a bishop or minister should be blameless, without reproach, husband of one wife, temperate, sober-minded, orderly, apt to teach, not a brawler, no striker, not greedy of filthy lucre; but gentle, not contentious, not a lover of money. Moreover he must have a good report or good testimony. The world is looking for bad reports about servants of God, and they travel fast regarding even a layman, but how much faster the bad report of a minister. God, lift all ministers above bad reports, should be our earnest prayer, for the farther reaching ministry of the Word of God.

May we witness and watch till we shall "meet the Lord in the air: and so shall we ever be with the Lord."

Signs of the Times

(Continued from page 2)

tion war brings. But war is not hell. The man who says that war is hell may know what war is, but he has no real ideal of what hell is.

To say that war is hell is to draw a false picture of both. Many a soul has been saved on the battlefield by the blood of Christ, but no soul will ever be saved out of that last prison-house of the lost. In human warfare men wreak vengeance upon one another. In hell it will be the vengeance of an infinitely holy God. In war the well fed politicians, sleek diplomats and dictators move men to their death like pawns. In hell the warmakers will have no power at all. In human warfare the Mussolinis hurl their defiance in the face of God of righteousness. In hell every knee shall bow before Him.

In our discussions of war and hell, it is better to quote the Bible than Sherman.

How Readest Thou?

In the worship of the church there is nothing so important as the reading of the Word of God. It is more important even than the exercise of prayer. In prayer we speak to God, but in the reading of the Word God speaks to us. Yet how little attention is given to preparation for this task. We sweat in our studies for days and nights to turn out a sermon (and we ought to), and then when we come into the pulpit we are likely to hunt at the last moment for a fitting chapter to read as a preface for what we shall have to say.

A young minister, just out of a seminary that gave little or no attention to the discipline of public reading of the Bible, was asked by a fellow minister to read the Scripture at the morning service. He stumbled through the passage, mispronouncing words, missing the emphasis where it should have been, and finally closed the Book with these very earnest words, "May the Lord have mercy upon this reading of His Word."

Surely, we need the mercy of the Lord in this important matter. It is not enough to practice reading. We should pray for the mind of the Spirit as we read. When we become better readers of the Word, we shall be better preachers of it.

THE Hardest Task.

Recently a questionnaire was sent out to over two thousand ministers, asking them to check in one column the task they found among their ministerial duties to be the easiest, and in another column the task which they found the hardest. The returns were surprising. The great majority agreed in stating that the easiest task was the Sunday morning service including the sermon. And the same majority agreed that their hardest task was "Getting people to pray."

The pastor who can get his people to pray can also get a lot more done. But without prayer the church is dead. Doubtless, the devil knows that if he can only keep people from praying, he needs do nothing else to hold such a church in his grip. The wise pastor knows that until he has a prayer meeting started, his work has not really begun.

I SAW

"I saw a human life ablaze with
God,

I felt a power Divine
As through an empty vessel of
frail clay

I saw God's glory shine!
Then woke I from a dream and
cried aloud:

'My Father, give to me
The blessing of a life consumed
by God

That I may live for Thee!"

—Selected.

PALISTINE

By Dr. G. S. Carpenter

No depression! No unemployment! A surplus in the national treasury! New buildings on every hand! New villages and cities springing up! New industries being established! Citriculture fast expanding! The most prosperous country in the world today! What nation can make such claims? Not the United States, not Canada, not England, not Germany. The answer is little Palestine, until recently a land of desolations and wastes, but now a land enjoying abundant prosperity. Have you read the recent small book by George T. B. Davis in "Rebuilding Palestine According to Prophecy?" The story is fascinating and faith-inspiring.

What is the secret of the abundant prosperity in this land while the rest of the world is in the valley of depression? The writer answers, "Long ago it was prophesied in the Word of God that Palestine should be rebuilt and restored in the latter days and God is fulfilling these predictions to the very letter." Read Isaiah 61:4, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Yes, 900 years of desolation from the destruction of Jerusalem in A. D. 70 until the close of the World War. In the years when our Lord walked up and down Palestine that country was not a land of desolation. Witness the aqueducts and roads and citadels built by the Romans, also the wonderful Herod's Temple in Jerusalem. One day the disciples looked upon that temple and heard Jesus' surprising words: "See ye not these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Only eight years after completion that temple was in ashes. The melted gold ran down into the crevices of the stones and the soldiers eager to get the gold pryed the stones apart until not one stone was left upon another, thus fulfilling our Lord's prophecy to the very letter.

But today desolation gives place to reconstruction. Over 300,000 Jews are in Palestine today, according to the government report. A rapid and remarkable transformation is taking place. "Barrenness has been changed into fertility, idleness into industry, poverty into prosperity."

The Jews are returning in a steady stream to the land of their fathers. A waste wilderness is becoming a populous and prosperous country. Jerusalem is being restored to its ancient glory and beauty. Unmeasured wealth is being extracted from the Dead Sea. The Jordan River is being harnessed to furnish electric light and power. O what a change! And all as foretold by the

THE SINFULNESS OF SIN

By William H. Schaffer

(Continued from page 7)

had heard what would happen if one poked a wire under the covering of the third rail but he wanted to discover it for himself. His first poke resulted in nothing and he laughed. Still determined, he pushed the wire under the covering again. A flash of blue flame, a shriek of pain as 11,000 volts of electricity went through that wire into that little body. His clothing caught on fire, his hair burnt on his head, he tried to drop the wire which had turned to a white heat. His little friend tried to pull away only to be knocked down from the terrific voltage. By the use of a rubber coat he was pulled loose. Petro started to run but they took him to the hospital dead. He knew there was something dangerous about that third rail. He had heard older folks talk about it. But surely it wouldn't hurt just to play with it a little bit! Sin scorches, it burns, it kills like the third rail and people know it and yet they insist in trifling with it.

Sin is deceitful. It does not reveal its whole self on first appearance. It tempts, lures and beckons until its victim is securely fast in its trap. Just as we hate deceitfulness ought we hate sin. The immediate results of sin are terrible. They ought to cause us to shudder with fear at the very mention of sin. Our penitentiaries and jails are filled with transgressors of the law of the land; men and women suffering the immediate consequences of sin. How well the prophet summed up this matter when he declared, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear (Isa. 59:2).

The fact that it cost God such a tremendous price to cleanse one sinner from his sinful ways reveals to us the sinfulness of sin!

God not only knows the immediate sorrow sin brings but He knows the eternal death it accomplishes if allowed to run its course. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:15). The myriads of souls that will find themselves in the Lake of Fire will be there because they continued to love things that were sinful. God does not rejoice in the eternal death of the wicked. This is evident in that He did everything possible to keep man from suffering an eternal damnation. God hates sin to such a degree that He gave the most precious thing He had to save men and women from the throes of eternal despair. If it cost the life of Jesus Christ, God in-

carnate, to redeem men from sin, therefore, sin must be a terrible thing in the sight of God.

This thing that seeks to exalt man above his Maker, that makes murderous men out of innocent babes, that robs men of their highest character, that causes misery, sickness and aching hearts, that makes men curse the day they were born will be forever wiped from the face of God's earth. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

What an awful thing sin must be in the sight of the One who willingly suffered on Calvary's Cross to make an end to sin for all those who would put their trust in His saving grace! "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world" (John 1:29). Jesus came to save men by putting away of sin. He came to give men deliverance from the power of sin, first of all by giving them new natures—new appetites; secondly, by His living presence at the seat of intercession at the right hand of God the Father; Thirdly, by His coming again to translate saved men from a world of sin to a place where it is not known.

No one can get a real view of the sinfulness of sin until he sees the holiness of an omnipotent God and His love for a sin-loving, hell-bent humanity.

Conemaugh, Pa.

A NICKEL OR A DOLLAR

A Moody Bible Institute student, quietly seated for a church service, was considering his gift for the approaching offering. The collection plate drew nearer—a decision must be made. His funds totaled two dollars and five cents. He remembered an obligation of six dollars soon to be met, and, naturally, grasped the nickel.

"What good would the two dollars and five cents do," came the thought, "when I need six; why not give more for the Lord and trust His faithfulness?" As the plate passed by, with a sense of victory, he placed upon it a dollar.

Later, when standing beside the man to whom he owed the six dollars, he casually opened a letter which had been handed to him, and—drew forth a five dollar bill!

"Here you are," he said to his creditor, "nothing like paying one's bills on time." And he had five cents left!

UNDERSTANDING GOD'S LOVE

Before we can begin to understand the love of God, we must have some idea about the holiness of God and the sinfulness of man. It takes infinite love, wisdom and power to bridge this gap and make a plan of salvation whereby a holy God can save a sinner. God has done this very thing in Jesus Christ.

Prophets of God 2500 years ago! Surely this is one of the signs of the times that ought to cause people everywhere to believe in the inspiration of the Bible. Hallendale, Fla.

CHRISTIAN ENDEAVOR

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BRETHREN RINGING
Y CHURCH
CHRISTIAN HURCH
ONSECRATED
E ENDEAVOR
XTENSION
VANGELISM

THE QUIET HOUR

By Amos R. Wells

What is meant by "the Quiet Hour"?

It is a regular time spent daily in quiet communion with God and meditation on the Bible, and the greatest themes of life and destiny.

How is it connected with our Christian Endeavor pledge?

In the pledge we promise to make it the rule of our lives to pray and read the Bible every day. The Quiet Hour simply makes this pledge a little more definite.

What are the Comrades of the Quiet Hour?

An organization established by Dr. Clark, who proposed that the International Society of Christian Endeavor should enroll as Comrades of the Quiet Hour all those, whether Endeavors or not, who agreed to make it the rule of their lives to spend some definite part of every day (at least fifteen minutes) at some regular time—early in the morning is suggested—in quiet communion with God and meditation upon religious themes.

How does one become a Comrade of the Quiet Hour?

By sending a statement of one's desire to the General Secretary, International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, enclosing a two-cent stamp. The Quiet Hour pledge will be returned, to be signed and kept by the Comrade.

How may one withdraw from the organization?

Simply by sending word to the Secretary that one wishes to withdraw; but you will not wish to!

Why is it best to observe the Quiet Hour in the same place, as a rule?

Because the surroundings will come to suggest devout thoughts, and will put the spirit in the mood for helpful meditation and prayer.

Why is it best to observe the Quiet Hour early in the morning?

Because then the mind is fresh and strong from the rest of the night, and our meditation is sure to be more helpful and our communion more inspiring. Moreover, the result of it can be carried into the day's work to enrich it. But if circumstances prevent the morning Quiet Hour, almost equal good can be gained from a Quiet Hour at night, reviewing the events of the day and praying for a blessing upon the morrow.

Why is it best to set a minimum of fifteen minutes?

Because we do not usually give

enough time to such exercises, and they are so brief that nothing comes of them. If we put little into a thing, we cannot expect to take much out of it. And when we once get into the spirit of the Quiet Hour the fifteen minutes will seem all too short.

What may well be the beginning of every Quiet Hour?

To remind ourselves that God is present. To say over and over to ourselves, "God is here. Christ is by my side. The all-seeing, the all-powerful, the all-loving One is in this room." Realization of this is necessary in order to have real communion.

What is the next step that is usually best to take?

Reading the Bible, the message from this present Father and Saviour. Read it in large portions, unless you come across some verse or short passage that compels you to stop and think. It is well to read it in consecutive portions, so as to get clear ideas of whole books. Many of these books can easily be read through at a sitting.

What other helps shall we find for our Quiet Hour?

Bible commentaries, especially those of a devotional turn, and books by the great masters of devotional writing, such as a Jeremy Taylor, Fenelon, Thomas a Kempis, Meyer, Matheson, Alexander Maclaren, Andrew Murray; together with the religious poets—Brownings, Tennyson, Whittier, Lowell, Wordsworth, and the great hymn-writers.

What will fill out and complete your Quiet Hour?

Much prayer—loving and faith-filled talk with the Father; and much meditation—peaceful waiting to hear what the Father has to say to us.

What will be the nature of our prayer?

It will contain petition, asking from God simply and trustfully just the things we feel that we need from Him, whether they are little or large; but it will be made up far more of adoration and gratitude, naming over our many blessings and praising the Giver of them.

What will be some of the themes of our meditation?

The last day's living, and how it can be bettered today. The work that God has for us to do in the world, and how He will help us do it. Our besetting sins, and how we may with God's grace overcome them. God's goodness to us and to the world as shown in the life and person of Jesus Christ. The many evidences of God's love, as shown in His providence in our lives and in the history of the world. Thought of these great themes will broaden our lives and will put into our souls the divine peace and power.

Where can we secure books for the Quiet Hour?

Send to the International Society of Christian Endeavor for a list of "Devotional Books of Value."

WE CHOOSE CHRIST IN THE QUIET HOUR

What a glorious thing friendship and fellowship with Christ is. It never fails. If we do our part, He is sure to do His.

I was privileged to attend the International Christian Endeavor Convention in Philadelphia with the California Delegation. Each night we sat in the balcony. What a thrill it was to look over that vast throng of active Endeavorers enthusiastically singing "We Choose Christ" (Specially written by Dr. Poling) with uplifted, clinched right hands. It thrills our hearts when we realize that in that group were people from every state in our nation and from our island possessions. Each has carried back to his own locality a definite impression of what "We Choose Christ" can mean.

I'm so happy to find that our Brethren Christian Endeavorers are so heartily following the challenge given by Dr. Poling in the opening address of the Convention. "We Choose Christ as our personal Saviour and Lord, and as Captain and Comrade of our lives. — We Choose Christ, Choose His Will in preference to all others and the exclusion of all that is not in the spiritual plan. — God helping me, in my whole life everywhere, I will be Christian, at whatever the cost, I CHOOSE CHRIST." Truly, if we follow this challenge we will Choose Christ in our Quiet Hour.

The Christian Endeavor Pledge is the keynote to the ideals and principles of Christian Endeavor, but the Quiet Hour pledge is its heart, for unless every endeavorer is an active Quiet Hour Comrade, the principles of C. E. can count for little in their lives.

We have all heard of many things that the "C. E." letters stand for but here is a rather new one for some of our readers. "C. E." means "Christ Expects." What does He expect of you and me?

He expects us to live for Him, Rom. 12:1-2; walk for Him, Col. 1:10; serve Him, Eph. 6:6-7; and witness for Him, Rom. 8:16. How can we do these things unless we Choose Him during the Quiet Hour, and actually observe the Quiet Hour in our lives? It is through the Quiet Hour that we learn His Will.

"Trusting in the Lord for strength I will make it the rule of my life, to set apart at least fifteen minutes a day, if possible in the early morning, for quiet meditation and direct communion with God." This is a simple, but exacting pledge. But, O, the joy of meeting Christ daily. When it is a vital part of our day and we look forward to it eagerly; when it becomes a very part of ourselves, then it will count for something. We look forward eagerly to the meeting of our earthly friends but

The worst sin in all the world is the rejection of the Lord Jesus Christ, the Son of God. God can do nothing for the man who is guilty of this sin.

"THAT IN ME YE MIGHT HAVE PEACE"*By Anga Garber*

It isn't the fierceness of tempests,
 It isn't the burdens we bear;
 It isn't the thorns in our pathway
 That make this life dreary or fair.
 It isn't the sunshine or shadows,
 It isn't the valley or mount;
 It's the union with Jesus that matters,
 It's the nearness to Jesus that counts.

It isn't the cottage or mansion,
 It isn't possessions or fame;
 It isn't the billows of sorrow,
 It isn't the torture or shame.

It isn't what comes to the Christian,
 Each trial and grief he'll surmount
 If he's close to the Lord—that's what
 matters;

It's the nearness to Jesus that counts.
 It isn't the place where we serve Him
 As long as he's leading the way—
 It isn't the darkness around us
 Before the approach of the day;

It isn't our earthly surroundings,
 Them all for the Lord we renounce;
 For it isn't this old world that matters.
 It's the nearness to Jesus that counts.
 It isn't the friends which surround us
 Though dear to our heart they may be;
 It isn't the sickness or trials,
 It's the PEACE of our Lord full and
 free.

It's only when far from the Master
 That trials and troubles do mount;
 It's the friendship with Jesus that mat-
 ters,
 It's the nearness to Jesus that counts.
 Leon, Iowa.

how much more eagerly we look forward to meeting Christ during our Quiet Hour.

Look at the Quiet Hour Pledge. "Trusting"—not in ourselves, but, "in Christ," for strength, "I will set apart fifteen minutes a day"; not in actual time, for those are active comrades know that fifteen minutes is not enough to spend with Christ each day. He has done so much for us. We can give Him a part of the day and how much sweeter the rest of the day will be for having spent a part of the day with Him. "In the early morning," hasn't Christ told us to seek Him early while He may be found? He went into the garden in the early morning to be alone with the Heavenly Father. "For quiet meditation and direct communion with God."—What more can we do in our Quiet Hour than read the Word and talk to and listen to the Father.

To meet Christ during the Quiet Hour is a blessed thing and I covet this joy of meeting Him for everyone. Will you not meet Christ during your Quiet Hour? Thus you will Choose Christ in the fullest sense, and your life will be one of greater joy for having chosen Him.

He will become a more vital part of you and your life will count more for Him who has done so much for you.

ROSE A. WILLS,

Quiet Hour Supt., Nat. C. E. Union

**NEWS FROM
THE FIELD****BRYAN, OHIO**

The First Brethren church at Bryan, Ohio, continues to be ever active and alert and about the Masters business. While we have been moving forward in the work of the Lord, we have also felt, what all others have felt, the heavy hand of Satan. He seems to be on the job and opposing the progress of the church at every turn. But with Christ as our leader we will move on.

We are still using the unified service, which we almost hesitate to speak about, because so many seem to think we are holding ourselves up as an example. But it served the purpose for which we intended it, and it has increased our attendance at Sunday school and church, and we would not think of going back to the old way as long as it continues to serve the purpose for which it was intended. It does hold our people for the morning worship service. We have the best attended church in this community, both morning and evening service. While the evening services are not as well attended as they could be, yet we have a good attendance.

We are closing the years work on New Year's eve with our Business meeting and a Watch service. Our reports show that we have met every call for financial assistance from the church in general in a commendable way. We do not give a large sum to one organization and let others suffer, but we try to give to every interest of the church. We close our books with a substantial sum in the treasury to meet the first quarter's bills. Every organization shows a healthy growth.

We have also sustained some losses which the church feels very keenly. In July, Brother Charles Brown, one of our old and respected citizens and deacon of the church and one upon whom the pastor could always depend for sound counsel, was called to his reward. In December Mrs. Ella Elsasser, who was a member of long standing, was called from us.

On November 21st we began a meeting and on the 24th, Mr. and Mrs. H. E. Richter of Peru, Indiana, came to help us and had charge of the music. The meetings closed on Dec. 8th. Satan uses every means possible to attract the attention of the public and he seems to be able to do a good job. In those two weeks there were three nights that all the students had to attend the school programs. It is too bad that in so many places the school authorities have so little regard for the church, and will not seek to co-operate. But in spite of

it all, the services were well attended. However we have to report the same as all others, the outsider was conspicuous by his absence. There were added to the church eleven members, two by relation and nine by baptism. Two small children and nine adults; adding three new families to the church. We all felt that we had a good meeting. This is five meetings in this church in which the pastor has done his own preaching. The pastor is now in the sixth year of service in this church. All glory and honor is given to our Lord and Saviour for advancements made and the work we have been able to accomplish. We ask an interest in your prayers that the church may continue to be used of the Lord in His work.

C. A. STEWART.

TRACY, CALIFORNIA

On May 15, 1935 the writer was given a call by two families and the Mission Board of Northern California, to begin work in Tracy, California.

On entering this field we fully expected to begin our work in the homes of these members, who are Brother and Sister John Coykendall and Brother and Sister Chester Wampler. But even before we began our work the Lord some way directed the leaders of a Sunday school group in Tracy, who were hungry for the Word, to Brother Coykendall, who had announced my coming, and the leaders requested of Brother Coykendall that the writer visit them in their home and present the Brethren faith. When reaching the field we learned of the desire of the leaders of the Sunday school group and to the home we went, expounded the Word, had prayer and left the rest to the Lord. By the time we were ready for our first service in Tracy these leaders heartily invited us to the place where they met and behold we found they were meeting in a vacant house. They had benches, hymn books, a piano, in fact, all that was necessary for services with a Sunday school numbering 30 present, with what we took in.

We began this work May 19, 1935. At the first preaching service a boy came forward to accept the Lord. We have continued with these people all these months. The leaders we have already mentioned, Brother and Sister Lehman, have already been baptized and come into the Brethren Faith. The Lord has been directing our steps until we have had in all sixteen coming in confession, reconsecration, or for uniting with the Brethren Faith. From the

last Sunday in November and the first three Sundays in December ten have come forward. Eight of these await baptism. To Christ be the glory.

We have already had visitors from the East in our services. The Garbers of Ashland attended the services during the summer and Helen spoke for us and was well received. Brother R. Paul Miller came to us on the recommendation of the Home Mission Board to inspect the work and report back to his board. Brother Miller preached for us and the people say, come again, Brother Miller. Hence Tracy is known to some of the Brethren in the East.

You understand we must have people coming to our services before we can reach out. People are coming and they return. The Word is preached and accepted graciously. The Word has done all. Blessed be the name of the Lord.

This message is written for the Brethren who have bid me God's speed and are praying for this work at Tracy. May God Bless you, Brethren, in your work.

The Tracy Brethren are hoping that Brother Miller's report is favorable and that Tracy may get help from the Home Mission Board.

BENJ. F. OWEN.

THE TIE THAT BINDS

GOULD-HOLTON—Ruby May Holton and Judson Luther Gould, both of Vale, Oregon, were united in marriage Sunday afternoon, Dec. 15, 1935, at the Church of the Brethren parsonage at Fruitland, Oregon, by the Rev. W. Earl Breon. About 30 relatives witnessed the ceremony. Mr. Gould is a member of the Brethren church and Mrs. Gould of the Friends church.

W. EARL BREON.

GOTT-KURTZ—On November 5, 1935, at the parsonage in Smithville, Ohio, Clayton Gott and Miss Martha Kurtz were united in marriage by the undersigned. Mr. Gott is a mechanic in Wooster. Mrs. Gott is a member of the Smithville church. Both are esteemed young people of the community. May heaven's choicest blessings be theirs as they journey through life together.

C. C. GRISSO

YODER-HOAK—At Springfield, O. on Dec. 20, 1935, Harold Yoder and Miss Velma Hoak were joined in marriage by the writer. Mr. Yoder is a graduate of Manchester College. Mrs. Yoder is a graduate of Wittenberg and a teacher in the Springfield schools. Both are very active in the Church of God in Springfield. The bride is a niece of the undersigned. The wedding took place in the Church of God in the presence of a great throng of friends and relatives. We were assisted by Rev. Blevins, pastor of the church. May the Lord cause His face to shine upon them and be gracious unto them.

C. C. GRISSO

TEETER-MOHN—At the close of the morning worship service Sunday,

WASHINGTON, D. C.

All Brethren with the interests of the denomination at heart can speak of our church at Washington, D. C. with pardonable pride. When visiting the capitol of our nation all Brethren should visit the church also. The sexton lives near by and will gladly show visitors through the building. This new building is attractive in a city that is spending itself dizzy in out-classing the world in the cost and arrangement of a building program. We do not mean that the church has spent money excessively; just the opposite is true for they have much to show for every dollar spent, but in general plan and beauty the building will command your admiration. The location is the best in this entire section of the city.

After all the building is just so much material—it is the membership which constitutes the real church. The working membership of this church is such as to please the heart of any spiritual pastor. Consecrated, faithful, loyal and willing. During the two weeks with sickness taking the pastor out of several services the members gave The Evangelist the best support which could be desired. There were always some in the pre-prayer service; the chorus led the singing, directed by Brother Dooly; special numbers were always ready; the ushers were always present looking after their duties. Much personal visitation had been done prior to the meeting through systematically assigning individuals to be visited and this continued during the meeting so far as time and conditions would permit. The expressions of appreciation offered the Evangelist were very encouraging at all times and helped in great measure when the going was difficult.

The first few days our home was with Brother and Sister Kent. Even with serious sickness to attend they made us comfortable. When the nature of the illness made it necessary for us to move several homes were opened to us. That of Brother and Sister Donaldson, with whom we had stayed previously, seemed most convenient so here we had the best of comfort until the close of the meeting. Then so many had us in their homes for meals and to visit that the fellowship thus enjoyed will be a pleasant memory for a long, long time. One of the members placed a new automobile at the disposal of the Evangelist so getting about was no handicap in the absence of Brother Kent. While the members were supporting the meeting and encouraging the Evangelist they did not forget the

Dec. 1, 1935, Calvin Teeter was united in marriage to Rachel Anna Mohn in the presence of a large congregation of people. Their pastor, the undersigned, read the marriage service. They will reside on the groom's farm east of the city. May God's blessing attend them.

A. E. WHITTED.

pastor and the needs of the family and in many ways demonstrated their love and concern for their welfare. This is a fine testimony for both pastor and people for Brother Kent has been with this church about ten years and they seem to love him more than ever.

Brother Kent is a successful pastor. He knows the Book and preaches and teaches it boldly. He also knows his people. He has no place for compromise in his ministry, yet his quiet, kindly disposition enables him to get things accomplished where boisterous efforts would fail. His connection with the Fundamentalist group of which he is an officer brings him into contact with many Christian workers of the city.

We praise the Lord for the two weeks we were permitted to minister with this people; for the souls that were saved; for the saints who were revived and any other good which may have been accomplished. They have problems of course; a scattered membership in a large city; some who have become indifferent through the years; a political, social and business atmosphere which detracts from spiritual things, but all of our churches have these or other difficulties to face so we should be much in prayer for each other all the while. One of the real blessings to the writer was to see some who had prayed and labored through the years for a church in Washington now enjoying the results of their labors, particularly the family of our departed Brother Lyon so long the leader at this place. His widow was in the services as often as the weather would permit; his daughter was at the organ practically every service; his son, an officer and teacher and helper in every way. Right here we must stop. The names of others we should mention come pressing in but the article is too long already. Praise the Lord, Brethren and press on toward the mark.

A. V. KIMMELL

NOTICES

ALL CLEVELAND DAY is to be celebrated Sunday, January 12th, morning, afternoon and evening at the place of meeting, Mayfair School Auditorium, Mayfair Ave., East Cleveland. This is sponsored in the interest of the new Brethren Church of Cleveland. Bring your basket lunch and be present.

TOM HAMMERS, Pastor

BROTHER CHAS. H. ASHMAN, gives notice of his change of address from Johnstown, Pa., R. 5 to 148 N. Milton Ave., Whittier, Calif.

BROTHER H. M. OBERHOLTZER reports that his address in Huntington, Indiana is not 1802 Tinefort Street, as previously reported in these columns, it is 1802 N. Guilford St.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

The Missionary's Contribution to Christian America

Miss Mary Emmert, Missionary to Africa

AMERICA IS FAST SQUANDERING in riotous living the godly heritage she once received from her forefathers. Even now she is feeding on the empty husks of what was once a really spiritual endowment. The abundance of churches and the goodly number of charitable institutions in the land are the outward marks of a once sincere and zealous Christianity, which, alas, is rapidly becoming lukewarm and insipid. Too many professing Christians have become savorless salt to continue to call America a truly Christian nation. But we praise the Lord that there is a God-fearing remnant which alone gives point to this discussion.

We should pause to realize at the very first of this article that all the religious privileges we enjoy, all that is upright and good in our Government and institutions, all that is admirable in our public and private life, in fact, we owe to those who were willing to leave their homes and native lands for the sake of the Christian religion. We see plainly the Westward trend of Missions in the early days from Paul on down through Augustine to our own Pilgrim and Puritan fathers, who were also in a sense missionaries. We received the light of the glorious Gospel from other countries and hence we are debtors in turn to pass it on to still more benighted nations.

But, granted that historically we are indebted to missionaries for our religious liberty and our Christian vision, yet the question remains: What contribution do they make to present day America? What does this nation, who is one of the leaders in evangelizing the world, what does she receive in exchange.

One cannot give without receiving. Moreover in

the spiritual realm the law is that one receives more than one gives. Because the Salt Sea gives forth nothing it becomes increasingly acrid, but a lake, however humble it may be, that feeds a stream is of itself freshened. Missions are an outlet for our Christian activities. In order to keep the source pure, the church must not be self-centered but must be concerned with others. If the churches of the land were to think of none but their own little group they would soon be dead.

Any church which begrudges every cent that leaves its coffers for foreign soil has in it the germs of death and decay. "The church that is not missionary will soon be missing." The pastor who is afraid to urge the cause of missions because his own salary is unpaid is short sighted. He is cutting off his nose to spite his face as the old adage goes, for when a congregation begins to give to others it will become revived, rejuvenated, rededicated to the Lord's service, and will raise the funds necessary for its own support much more easily than before. In many cases it isn't the lack of money so much as that people haven't attained



Miss Mary Emmert

the habit of giving largely. Let us encourage the forming of this habit because it is exhilarating and salutary. Let a church once get the feel of doing a worth while work for others, and one need no longer worry about that congregation.

Then, too, there is a rebound — an inspiration gained by hearing of the mighty works of the Lord among the heathen. Who can hear of half-naked savages in simple faith receiving the Good News of a Saviour who died for them and being transformed into Christian men and women without having their own faith strengthened? Adults who have

been trained in nothing but sin and superstition all their lives have nevertheless been freed marvelously from all that they once were, and have been made new creatures in Christ Jesus. Is the fact that those poverty stricken African Christians practice tithing no rebuke to our feeble giving? And who can hear of eighty of them gathering in a prayer meeting an hour before sun rise without being thrilled? Does not the response of these newly born lambs of the call for Christian service inspire us to go and do likewise? If *they* are concerned that the Good News be preached on every highway and byway of their land then surely we should be too. And does not every applicant for full time service from any of our churches strengthen the flock?

So by going as the church's messenger to Samaria and to the uttermost parts of the earth as the Lord commanded, the missionary gives inspiration to those laboring for Him in America to better their own home town and to save their country for Christianity. As Dr. Chalmers has said: "Foreign missions act upon the Home Church, not by exhaustion, but by fermentation." The church by furnishing the missionaries, supplying their needs, and praying for them, receives in turn as much as she contributes, for her zeal, love and inspiration are increased thereby and she is encouraged to convert the heathen at her own door and to labor against the forces of iniquity that are seeking to destroy Christian America. Yes, she even receives material returns, for such is the law of giving unto the Lord; "It is more blessed to give than to receive." The church's home treasury will actually profit by missionary enterprise. Let those who doubt it, give it an honest trial. As some one has said: "The more religion we export, the more we possess. Love grow by exercise."

WORSHIP PROGRAM

FEBRUARY

My Contribution to a Christian America

SONG: "America."

My country 'tis of thee,
Sweet land of Liberty,
Of thee I sing.
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side,
Let freedom ring.

Our Father's God to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God our King!

SCRIPTURE: II Peter 3:10-18.

PRAYER.

BUSINESS.

SONG: "All Hail the Power."

All hail the power of Jesus' name!
Let angel's prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

BIBLE STUDY: "The Second Coming" Part II.

SONG: "America the Beautiful."

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

TOPIC: "The Preacher's Contribution to a Christian America."

LEADER:

Putting God in the Nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the nation's life
That will keep it clear of the crooked "gang."

Putting God in the Nation's life,
Helping us think of the higher thing,
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward, let us try
The new ideal in the forthright way—
Putting God in the nation's life,
And putting Him there in a style to stay.

TOPIC: "The Layman's Contribution to a Christian America."

God, make us worthy of the lives that shaped us!
May our work stand when we have gone our way;
When, in the far-off years we shall not enter,
Our children's children keep a hero's day.

TOPIC: "The Missionary's Contribution to a Christian America."

LEADER: The missionary's greatest contribution is made when he obeys this call "Go ye therefore and teach ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

TOPIC: "The Youth's Contribution to a Christian America."

LEADER: May we help each young person who comes under our influence to make the following his prayer; "O God, who hast made me; Grant me thy gift of health, that with a strong body I may fight for the right and the true, and be thy faithful soldier and servant unto my life's end; through Jesus Christ our Lord. Amen."

SONG: "Onward Christian Soldiers."

Onward Christian soldiers, Marching as to war,
With the cross of Jesus Going on before:

Christ the royal Master Leads against the foe;
Forward into battle, See, His banners go.

CHORUS:

Onward Christian soldiers, Marching as to war,
With the cross of Jesus Going on before.

Like a mighty army Moves the Church of God;
Brothers, we are treading Where the saints have trod;
We are not divided, All one body we,
One in hope and doctrine, One in charity.

BENEDICTION.

OUR LORD'S RETURN --- Part 2

Ray Klingensmith

THIS SECOND STUDY concerning our Lord's Return will be occupied largely with consideration of the Times and Seasons which the Scriptures have outlined as indicative of His return. However, let it be remembered that the Second Coming and the Rapture of the Saints are two different events and the signs which are pointed out in the Scripture refer to the Second Coming and not to the Rapture. Since the Rapture occurs before the Second Coming it is plainly evident that if the Second Coming seems near, surely the Rapture is much nearer. The Scripture gives no signs as to the time of the Rapture. That event may happen any time. It is just as liable to happen now as hundreds of years from now. So do not judge the approach of the Rapture by signs; They are for the Second Coming which comes after the Rapture. To avoid confusion recall that the Rapture of the Saints and the translation of the Saints are synonymous terms.

The three signs of the Second coming which we will study are The Revival of the Roman Empire, The Return of the Jews to Palestine, and the Apostasy of the Church.

1. The Revival of the Roman Empire

In the Second chapter of Daniel it is recorded that Nebuchadnezzar, the World's first great dictator, had a dream. It was recalled and interpreted by the Prophet Daniel to the satisfaction of the king himself. It was revealed by Daniel that Nebuchadnezzar the king saw a great Image, whose brightness was excellent...and the form thereof terrible. Dan. 2:31f. The Image's head was of fine gold, which Daniel interprets in verses 37 and 38 to mean Babylon, Nebuchadnezzar's own empire. The Image's breast and arms were Silver, which Daniel interprets in verse 39 to be the kingdom that comes after Nebuchadnezzar. That was Media-Persia. The Image's belly and thighs were of brass. Daniel interprets this to be still another kingdom which followed the second named, or Greece, which followed Media Persia. Verse 33 tells us that the legs of the image were iron. Verse 40 interprets that to be the fourth kingdom, or Rome. Notice what it says of this fourth kingdom: It breaketh in pieces; and subdueth all things, and bruises (verse 40). Now let us go to another of Daniel's interpretations. This

was his own vision and is recorded in Daniel 7. In the form of Beasts, instead of the great Image this time, he again sees the sequence of kingdoms. These beasts came up out of the Sea (or Nations, or Mankind) as the Sea symbolizes. It is the FOURTH beast again which we are considering Daniel 7:7. The beast was "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it had ten horns." Now see verse 23 and 24 of this 7th chapter and observe that the Scripture plainly states that it is the fourth kingdom, or Rome. It is significant to note that the Roman Empire is right now being rebuilt and its dominion being extended. Since 1921 the population of Rome has doubled. In 1921 Mussolini said that if he ruled Italy five years longer, even if he died, Rome would yet "be mistress of the world." A few months ago he exclaimed in a broadcast to the world, "twenty million Italians are at this moment gathered throughout Italy in the most gigantic demonstration which the history of mankind records." Six years ago he anticipated the day when Italy would have an army of 50,000,000 soldiers. Quoting from "Times" Oct. 19, 1935, General Smuts says: "I fear very much that the annexation of Abyssinia, or its domination by a great European power will mean the training of the biggest and most dangerous black army the world has ever seen." I have treated this sign of the times largely, because it is this fourth beast who is holding sway at the Lord's Return. And this sign is often neglected in our studies.

2. The Return of the Jew to Palestine.

So much is accessible to the Christian public that little need be said on this subject. In Matthew 24:32ff we read the Lord's own statement that the budding of the Fig tree (The Jewish Nation) is an indication that "it is near even at the doors."

It is significant that a total of 1,962 Jews left America to settle in Palestine during the last twelve months. Of this number 1,601 entered Palestine as capitalists, bringing with them a total of not less than \$5,500,000. "Bring thy sons from afar, their silver and their gold with them" Isa. 60:9. If you have never studied for yourself some of the mar-

velous prophecies in which God promises to bring the Jews back to their own land read Deuteronomy 30:1-9; Jeremiah 32:37-44; 33:1-14. These three simple readings alone will show you for yourself why the world is watching the Jew as he treks to the land of his fathers, after centuries of homeless wandering. Remember, this is a sign of the Lord's return.

3. *The Apostasy Within the Church.*

The writer recently spent a half day with a number of Brethren ministers. In rapid succession they bore testimony to the increasing and amazing boldness with which Church people embrace the world and at the same time manifest their indifference to spiritual things. A very successful pastor in the city of Muncie, Indiana, who has been very successful in his revival efforts exclaimed in dismay the other day that never had he seen such indifference among church people and never had a revival so failed for him. A Friends minister just yesterday spoke his feeling that the alarming indifference of his own

members to their coming revival indicated a sudden change of interest in the Lord's work. He considered this a very great sign of the Lord's near return. The nationally known Lutheran Hour Preacher a few weeks ago screamed out at an American Christendom for their worldliness in pulpit and pew, indicating the imminency of the Lord's return. With Blood Atonement, the Deity of our blessed Lord, the Authenticity of the Word of God doubted and scoffed at on every hand, the Second coming ridiculed in pulpits is it any stretch of the imagination to see that "The love of many" is waxing cold, and iniquity is abounding? We are rapidly getting to the place where professed members of Christ's church persecute the faithful teacher of the Word who protests against the very things the Bible forbids. 2 Thessalonians 2:3 expressly states that the falling away will come first. It is here. One third of all the churches in America last year did not realize a single convert! Lift up your heads, your redemption draweth nigh! Oakville, Indiana.

A Preacher's Contribution to a Christian America

Rev. W. H. Schaffer

JESUS SAID, "Go ye into all the world and preach the Gospel to every creature." He asked for a universal proclamation.

The burden of this message is generally laid on the preacher's shoulders and in a great measure he is responsible. It is however, the business of all Christians to proclaim the unsearchable riches of an Almighty Savior both by words and consistent daily Christian living.

The preacher is generally considered a leader because of his position in society. Many a true shepherd has been handicapped because of the lack of cooperation. The cares of this world, the desire for material gain and the lost art of holy meditation on the part of many members of the flock has withheld the possible advances of the cause of Christ.

We are amazed at the enormous yearly crime bill of this nation. Statistics show us that our present crime bill for one year is \$125 for every man, woman and child in the United States. What is the remedy? A better policed nation? More laws against crime? We have a larger police force and we are legislating more laws against crime than we have heretofore and crime continues on the increase. Is there no way of crushing this growing menace? Yes, one of the ways is a more thorough and straightforward preaching of the Gospel of Jesus Christ. A truly born again soul is a very poor crime risk!

America can get secular book reviews, lectures on Shakespeare and entertainments from other places than from the pulpits of our churches. America expects from her pulpits something different than she can get any other place. She anticipates food for her soul. She longs for contact of God through His only begotten Son, Jesus Christ to sin-sick humanity. She desires to know the way of escape from the turmoil and tribulations of an enslaving material world order.

Where will she find an escape from all this high pressure living if it is not by the preaching of the Word of God? The waiting lists for our penitentiaries and reform schools are running competition to the yearly church enrollments. Where can the fault be laid? Must the preacher bear it all? Has his let down concerning the power and terribleness of sin encouraged a compromise with sin among his people? Has he been meeting the demands of a "softer pedal" against sin by a congregation which loves to play with it? It is a sad story but all too true in many cases. When men and women begin to doubt God's Word concerning the everlasting destruction of those who choose other than God's guaranteed salvation there always follows a great spiritual and moral decay.

Yes, the preachers of the Gospel of the Lord Jesus Christ have a great part to play toward a Christian America. There is another phase of the subject that

must not be overlooked. Our Lord before returning to glory revealed to his disciples on more than one occasion that shortly before His return in glory this world would grow more wicked (Matthew chap. 24). As preachers should we therefore throw up our hands and say there can be nothing done about it? No, as long as we have any influence in this world towards righteousness we should exert it. There is a danger however of an over emphasis in this direction. Preachers have lost their power in soul winning by entangling themselves too deeply in the net of civic reform.

The first duty of every preacher should be the winning of precious souls for the Lord Jesus Christ by a clear-cut presentation of the Gospel of Jesus Christ. Secondly he should exercise whatever influence he has in the direction of civic righteousness. Our Lord never declared that the Gospel He asked to be proclaimed to the uttermost parts of this earth would be universally accepted. Therefore it is not our primary duty to contend for civic reform and righteousness but the saving of souls for the Kingdom of God.
Conemaugh, Pa.

A Layman's Contribution to a Christian America

F. B. Frank

WE WISH IT WERE POSSIBLE that we could say of our nation "In God do we trust," then could we say we live in a Christian America. But since we as a nation do not put our trust in God, nevertheless God has not turned His back on us, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance, II Peter 3:9. And God has entrusted His program of redemption unto His Witness that they through the leading of the Holy Spirit shall contribute through their daily service and consecrated lives the GOOD NEWS of salvation to America. Therefore, we as Christian laymen have much to contribute to America. Evangelism challenges us to better service. We are reminded to "Lift our eyes and look on the fields; for they are white already to harvest." John 4:35. There never was a time when opportunities for harvesting souls for our Lord Jesus Christ were as numerous as today. Men have lost faith in material things, their hearts are failing them for fear and because of troublous times on all hands, they are eager to hear of the love of Christ and the peace which comes through giving their hearts to Him.

Christian laymen of the Brethren Church have much to contribute to a Christian America. First—our Home Mission Board has a program whereby every layman could be drafted into service in spreading evangelism into the most remote places of America, thus enlarging our work and opening up places of worship so that those who have been born again with the New Birth may have a church in which to serve their Lord and be the means of bringing others into the fellowship that he is so richly enjoying. Now is the time for our laymen to "let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Matt. 5:16. What America needs most

of all is more light shining forth along the dark avenues of our country.

Then secondly, we as a church have a message for this day and hour—the whole Gospel. In John 3:8 we read, "We therefore ought to receive such, that we might be fellow-helpers to the truth." As Christian laymen of the Brethren Church banded together in unity and power we could do much in spreading this glorious gospel to others throughout our land. Our Laymen's Organization went on record at Winona Lake at last National Conference to assist in the interests of our church—to take a deep interest in our boys' work, by giving financial help etc., also to revive the student's aid fund, thus giving financial help to our young men entering the ministry while they are going through their college career. As laymen of our church we want to have a part in the Evangelistic fervor of our Home Mission Board and it is our desire that our organization shall be to the Home Board what the Women's Missionary Society is to the Foreign Board. If we could accomplish this, if the laymen in each of our churches would organize themselves for service, what great things could be done for our Lord in this country. We believe the Laymen's Organization has a program that will contribute much to the welfare of the Brethren Church in America. If you are interested write to Dr. M. P. Puterbaugh of Ashland, Ohio for details.

Brethren Laymen let us work together this coming year for our Lord and Saviour Jesus Christ, for our beloved church and may our labors contribute much toward the making of Christians in our beloved America.

Have you shared the good news today, my Friend,
Have you tried a sinner to win?
Did you tell him the blessed old story,
That Jesus saves from sin?

Philadelphia, Pa.

Youth's Contribution to a Christian America

Mrs. Leila Polman

IT WOULD BE a very wonderful thing if this subject could be discussed entirely from the affirmative, but this cannot be so. Our hearts are made sad as we read and heart of the attacks of the evil one upon the youth of our land. So our first thought will be negatively.

When leaders of our educational institutions, thank God this is not true of our own college, place man's mind as supreme, no one to dictate as to their behaviour, to believe nothing our minds cannot understand, which does away with all faith, that we live for today, then the law of the flesh takes control. For I submit to you, that, apart from the one fact of the realization upon the part of people, young and older, that they are under the personal and divine control of the living God, that they must give a personal account of every thought, and every deed to Him, that each of us would in our natural state, inevitably gravitate to the law of the jungle, which says, "do as you please," satisfy the lust of the flesh, without any regard for the higher moral laws. Let us eat, drink, and be merry, for tomorrow we die, seems to be the rule of this day. Submitting to a higher authority is the stumbling block.

In some colleges our young people are told to lay aside any Sunday school teachings, that no thinking person believes the Bible. A certain professor in Yale has the reputation of making atheists of all who come under his influence. Nevertheless God has reserved to Himself a few faithful schools.

The A. A. A. A. society is doing its deadly work in our High schools and Colleges, with organizations calling themselves; "The Fallen Angels," "The Devil's Angels," "Damned Souls Society," etc., whose head is called, "His Satanic Majesty."

Realizing this, I believe the *greatest challenge* of all times has come to our youth of our land.

The grouping together of Christian youth is necessary to combat the joined forces of the evil one. So our Christian Endeavor Societies, Sisterhood of Mary and Martha, Young Men and Boys Brotherhood, and like organizations have their important part to play in the Youths' Contribution to a Christian America.

The ideals and teachings given our young people is most necessary. We should all feel our responsibility in indoctrinating and teaching them. The opposing forces spare not effort, time, or money in spreading their propaganda to the young. They realize it will not be long until they are the leaders of our country. So let us at every opportunity, help to establish our youth in the Word of God, that they in turn, will be faithful in giving it out.

Let us pray that our own youth be led out into service. The minister or mission work is still the highest calling a young person can aspire unto, but too often, young people are rather discouraged from choosing service in the church for their life work.

A great evangelist was once asked why it was we were not having as many preachers among our young men as there were at one time, and he replied, "not so many mothers pray that their sons be called to the ministry, or to the service of the Lord." Let us encourage our young people, and show them the greatest thing they can do is to contend for the faith once delivered, to defend, and preach the Word of the Living God.

Ft. Wayne, Ind.

JOURNEYING IN THE EASTERN SUDAN

FROM PORT SAID we had only a short trip through the canal and down the Red Sea to Port Sudan. A few days of glaring water and red rocks void of a single blade of grass, and then the ship's head was turned toward a lowly bit of coastline. Presently we noticed that we were heading for a harbour, at the back of which a dusty and dry-looking

town began to make its appearance—our first impression of Port Sudan. We were soon ashore, and in spite of the heat—and it was like standing by the open door of a mighty furnace—we were greatly impressed by the place. Everything was under perfect management. Such public services as ferryboats and taxis were plentiful, and run according to

fixed tariffs. The whole place was as clean as a hospital. A few days were spent here of necessity, but eventually we boarded the train and started our journey to the interior. From the comfortable inside of the railway carriage we looked upon the grandest panorama of khaki-coloured sand, burned and burning rock, and woebegone wilderness that the mind of man could conceive. In places a few tufts of hay-coloured grass hung their shamefaced heads as though they had no right in such a place and knew it. Most wonderful to behold, we occasionally saw a bivouac-tent and camel, and sometimes goats, of a wandering desert-dweller and his family, but what these animals and humans survived on is a testimony to the simplicity of their wants. Our hearts went out to them in sympathy. During the night the train travelled on across this desert, and in the morning the view from the carriage window was unchanged. As my eyes became more accustomed to objects I suddenly noticed that the public highway was also making its way alongside the railway track. This was not discernible at first, but presently the ruts made by some former wheels became quite apparent, and by this we knew it was the road. Here and there along this Via Dolorosa were piles of bones and skeletons of camels, and as one viewed the whole landscape one's thoughts went back to the people who do all their travelling on roads of this sort, and of what were the thoughts of the white man who planned and laid the railway track. At last, Khartoum! From the wilderness we suddenly ran into this beautiful town. On the way we had occasional glimpses of the Nile, but here in Khartoum we witnessed its power to heal the soil. Canon Harper met us at the station, and conveyed us to Clergy House, where for the next four days we were the guests of Bishop Gwynne. Everybody was kind to us. After the desert this town is a green fairyland. There is a municipal arrangement whereby all the lawns and gardens are inundated two or three times a week with water from the Nile, while the streets are laid out in park fashion andavenued with trees. The Bishop took us over to see Omdurman, and coming back we looked out into the desert. A couple of hundred yards off we saw a big rainwater pool. I remarked on it, and the Bishop laughed. "You are not the first who has been taken in by that," he said. "Did you ever hear of the sergeant who sent his men with a bucket to draw from it?" It was the mirage. It was the more cruel because it looked so fair. "The Devil's Pool" the people appropriately call it.

Again the train. This time our destination was the town of Rahad, from whence we had to start our long trek south to the Moro Hills. Once more sand and more sand, and then the landscape underwent a change. Shrubs began to appear and then

trees, and they increased in number. At last Rahad was reached, about twenty-four hours from Khartoum. Here Mr. Mills met us and hurriedly got our baggage out of the van; the remainder of our stuff had preceded us. Mr. Mills was in a hurry to get on the road, for the weather had been good for trekking, and as the heavy rains were overdue there was no knowing how soon the weather would break. Next morning we started off with a sun in the sky that promised to remain shining for at least twelve hours. Fickle sun. We had barely been travelling an hour when we noticed the black clouds roll up. "We may just get the tail-end of this storm," we thought, and proceeded on our way joyfully. The camels plodded on grumblingly, but the donkeys we were riding wanted very much to turn tail and go home, wise brutes. Presently the rain broke over our heads, soaked us, and seemed to be passing on to the west. Before it passed right over, however, it changed its mind and doubled back on its tracks, washed us out again, and then seemed to decide southwards. For one brief moment the sky cleared as the rain coursed south, and then it did an about-turn once more, and again poured its wetness down our miserable necks. To get to the Nuba Mountains one has to pass over miles and miles of black cotton soil, which is quite navigable in the dry season, but like a black (African) edition of the Goodwin Sands in the wet. The soaking of our garments only made us uncomfortable; it was not that that we minded. Underfoot was the sphere of our anxiety. In the desert, it had been sand, sand, sand. Now it was mud, mud, mud. Again my fancy was back in France, and once more I plodded the duckboards, but there were no duckboards here, and the animals were getting the wind up properly. They were sinking over the fetlocks, and the smell of wet animal was most enthralling, I do assure you. At last we got to an island in this ocean of mud, a small brown soil patch on which an Arab had put up a few grass huts. These Arabs are hospitable, and our lonely sheikh gave us accommodation and a fire for the night. We were not troubled with the smoke from that fire. It went straight through the hole in the roof, while we found enough space around the sides to sit comfortably and dry ourselves, and after that to lie down and sleep. It rained on the following day, but more leniently, then on the following one also; but all things come to an end sometime, and at last we arrived at Abri, the headquarters of the Sudan United Mission on this side.

Speaking silence is better than senseless speech.

"There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God."—WOODROW WILSON.

Across Africa on a Lorry

Selected from the Lightbearer

AS A NOVICE in this kind of travel, may I be allowed to give a few of the impressions I gained on this, my first trek.

I am not writing purely from a missionary point of view—I can leave that to others. I think some readers may like to have a more general idea of the conditions of life in the Sudan, and other matters which missionaries might not think worth while or care to mention.

Trekking through the Sudan on a motor-lorry can scarcely be called joyriding, unless it is for the joy of a new experience. The question I have been asked most frequently since I got back is, "Did you enjoy the trip?" I feel rather like a young Scottish lassie who took a five-shilling cheap trip from Aberdeen to Ayr to see the birthplace of Burns. When she got back a friend asked her how she liked it. "A' weel," she replied, "it was an awful lang hurl for the money; but I like fine to say I've been there." That very aptly expresses my own feelings. I'm glad I've been there—but I'm heartily glad to be back home again.

After telling one of my friends some of my experiences, she said, "Oh I should not like to live out there," to which my wife quietly replied, "Missionaries don't go because they like it—they are willing to go for Christ's sake." One reason I am glad to have been is that I may be able to throw some side-lights on a missionary's life.

One of the chief reasons for our going out was to visit our Mission stations in the Anglo-Egyptian Sudan. We have a group of stations some four hundred miles south of Khartoum and about one hundred miles from the Abyssinian border. In that district alone we covered about one thousand miles on lorries over some of the bumpiest roads I have even been on. At times I felt as if my neck might be dislocated with the sudden jerks. Thirty or forty miles at a stretch over hard-baked, corrugated mud, with every now and then a sudden dive into the dry bed of a stream, or a bump into a big hole in the road. It is a splendid cure for liver complaints. Yes, I'm glad I have had the experience, for once — that's quite enough, and far too much to long for more.

Of course, Government officials, pioneer traders, and missionaries—the only folk who use the roads—will smile at such a description and say, "What nonsense." That is only because they have become used to such conditions and have lost all sense of proportion. I'm quite sure most of my readers would feel as I felt, and that is why I write so feelingly. If

ever I go again, I shall take with me a pair of pneumatic-seated trousers to act as shock-absorbers!

In the rainy season the black, sunbaked mud becomes soft like putty, and even veterans admit it is "the limit." It sticks to the wheels of any vehicle; cycling and motoring are impossible. It sticks to one's shoes; camels slither about like ships in distress; bulls, oxen, and donkeys are the only means of transport.

So much for the roads. What about the climate? We were there in what they call the *cold* (!) season, but the thermometer made a fair show at 104 degrees in the shade. In Britain we grumble when it climbs to eighty degrees, at ninety degrees people begin to drop down and die—in Africa at 104 degrees we grin and bear it. Thirst is insatiable; half a dozen cups of tea leave one longing for half a dozen more. As for "Africa's sunny fountains" rolling down the golden sand—it's a poet's dream. There is plenty of sand to perform on, but no fountains. We travelled for over twelve hundred miles without seeing running water of any kind except one or two tiny trickles of warm, slimy water. Rivers and streams were all dried up.

And the scenery! We saw the fine, rugged peaks of the Nuba Mountains. They certainly are grand. I live close to our beautiful lake district of Cumberland and Westmorland, and some of the hills we passed made me feel homesick. There were mountains, but, alas, no lakes. Instead of our beautiful valleys of verdant green, there was dried-up vegetation. In some parts near the Upper Nile, there are literally hundreds of miles of perfectly flat, dried-up bush land; and in other parts, land without bush, where as far as the eye could reach there was nothing but dried, burnt grass. I think it was in these parts that I most pitied the lot of our missionaries. To be condemned to live there to me would be dreadful; but our missionaries smiled at the privilege of doing so.

Just a few words about some of the other delightful creatures one is likely to meet with—snakes, scorpions, centipedes, beetles, flies, ants, mosquitoes, most of these in various assorted sizes and colors, to suit all tastes, and, as one wag has put it, "most of them bite and all of them tickle." Big game I need not mention, for I saw none, unless hyenas, jackals, antelopes, monkeys, and baboons be classed as such. Only once did we hear a leopard growl, as we were putting up our camp-beds in the open.

I have said enough to show that the Sudan is by no means a pleasure resort. What, then, can induce white men to choose such a country to live in? Surely there must be some impelling force. For the trader the love of money may account for sacrificing the amenities of ordinary life. For the Government official a strong sense of loyalty to king and country, and in not a few cases of duty to God and man. The British officials of the Anglo-Egyptian Sudan are men of whom we may feel justly proud. For the missionary, "the love of Christ constrains him."

A special reason for our going on this trip was to confer with the Government officials and our own staff about the work of the Mission. The Anglo-Egyptian Sudan is being rapidly developed. The Government are encouraging the natives to grow cotton and other crops. This is bringing the people into touch with outside influences, especially with the Moslem traders. The officials are anxious that the efforts to meet the educational, moral, and spiritual needs of the people shall not lag behind these economic forces. The need is urgent, and they want us to send out more workers immediately. A careful survey was made at the Conference, of the staff required for this purpose, and we decided to appeal for at least fifteen new workers for the Anglo-Egyptian Sudan. (We also require about thirty more for other parts of the Sudan, but more of this later).

Let me tell you something about the people for whom these fifteen new workers are required. The Dinkas and Shilluks of the Upper Nile are a fine independent race. Many of the men stand six feet high or more. Their features are somewhat Egyptian. They are of a roving disposition, moving away from the river in the rainy season, to cultivate their farms, and during the dry season gravitating back to the Nile for water for their cattle. The Krongo tribesmen of the Nuba Mountains are quite different. They are also a strong, athletic, sturdy type. The men have well-developed muscles; they are fond of sports, especially wrestling. The young men go into training for this and are most abstemious. They rarely marry before twenty-five years of age. They build very neat mud or stone huts with thatched roofs; usually five huts compose a family compound. Many of them live on the rocky heights of the mountains and cultivate the ground in terraces. These tribes are amongst the most virile to be found in Africa. The Government officials are proud of them and are anxious to treat them well. During our conference one of them said, "These people are worthy of the best that can be given them in religion and education;" and he added, "The best that can be given is the Gospel of our Lord Jesus Christ, as set forth in the lives and teaching of white men."

What a challenge to us at home! I have never known such a unique opportunity for the advance of

God's kingdom in the Mission field. These words should be echoed far and wide. They are a trumpet call to advance. *"These people are worthy of the best that can be given them in religion and education, and the best that can be given is the Gospel of our Lord Jesus Christ as set forth in the lives and teaching of white men."* Not the wild statement of some missionary enthusiast, but the calm, considered judgment of a leading Government official.

Can we hesitate to take up the challenge? God forbid! Impossible! We must advance. It is a call to action—and immediate action. I have purposely shown some of the hardships workers may be called on to endure. Hardships and dangers never daunt true men. We want volunteers—the very best—men who can endure hardness for Christ's sake. We want money to undertake the work. The challenge is just as much for funds as it is for men. If we cannot give our lives, can we withhold our money? Surely not! Who then is willing to consecrate his wealth to the Lord?

Last, but not least, if we are to meet this challenge, we need a strong, sincere, earnest band of praying men and women determined to see this thing through. We want volunteers for this; send in your name, enroll today, the need is pressing.

W. B. REDMAYNE.

There is nothing to be compared with the joy found in service, when striving to make God's way our way.—MILDRED G. PAUL.

THE MEANING OF PRAYER

A Breath of prayer in the morning
Means a day of blessing sure;
A breath of prayer in the evening
Means a night of rest secure.

A breath of prayer in our weakness
Means the clasp of a mighty hand;
A breath of prayer when lonely
Means some one to understand.

A breath of prayer in our sorrows
Means comfort and peace and rest;
A breath of prayer in our doubts
Assures the Lord knows best.

A breath of prayer in rejoicing
Gives joy and added delight;
For they that remember God's goodness
Go singing far into the night.

There's never a day nor a season
That prayer may not bless every hour;
And never a soul need be helpless
When linked with God's infinite power.

—SELECTED

SIGNAL LIGHTS DEPARTMENT

Program for February, 1936

Mrs. Herbert L. Briscoe

SONG: "I Love to Tell the Story."

OPENING PRAYER—For the missionaries who are giving the message in Africa.

SCRIPTURE: Matt. 5:13-16.

MEMORY VERSE: Matt. 5:16.

MISSIONARY STORY:

We will begin our voyage with Miss Mary Emmert. She has been spending the past year in the Homeland. As she returns to Africa can we imagine we are sailing with her as we read this first letter she has written to the Signal Lights?

Dear Children:

How would you children like to go with me to Africa on the good ship Imagination? Its a long trip over there, you know. In fact it will take us four weeks on the ocean alone. Just think of nothing but water as far as you can see! Up and down the waves go, and of course the boat does the same; and besides that—it rolls back and forth from side to side. On it goes. Aren't we glad, though, when we at last see land one morning as we look out the little round port-hole in our cabin and find that the boat isn't moving but is just rocking gently in the water? You see they have tied it fast to the dock, and what we see is one of the coast towns of Africa.

We find there are to be many stops like this before we reach the port where we are to get off the boat. The ship's captain says he must stop often to leave goods that are being shipped to these ports, to take on what they have for sale, and what is more important to us, to take on more coal to keep the engines running, so we'll have power to go on our way. It is interesting to watch the Africans run back and forth helping to load the peanuts and palm nuts which are put down in the hold. This is our first sight of the black man in his own house. We decide to get off the boat after breakfast and stroll around the town a bit. The people seem friendly but we can't understand a word they say. Isn't it too bad we don't know their language?

The market is a very interesting place. Let us go there to see what they have to sell. Instead of putting their wares on tables, most of the natives have spread them on little piles on a mat on the ground. Each penny's worth of peanuts, and other like products is already measured out and heaped

up in a separate little pyramid. There sits the merchant on the ground behind his goods, his legs crossed in Eastern style. It is more like a play store than a real market except for the large number of sellers and for the crowd of people constantly wandering around.

Here we are ready to go back to the ship again. I see one of you has brought a cocoanut and another a red banana. "If you couldn't speak their language how did you manage to buy the fruit?"

"That's easy enough," you tell me. "We just pointed to what we wanted and they said something we couldn't understand. Then we offered them a coin and they held up their fingers to show how many coins like that they wanted."

"Yes, that was all right if you knew how much the fruit was worth. Otherwise they were sure to ask you two or three times the price when they saw you didn't know. Then you should have shaken your head 'no' and offered them about a third of what they said. If necessary you could later raise your own bid to about half what they asked. That's the way one must learn to bargain in Africa."

One of you has some great long bananas about a foot long and everyone is secretly longing for a piece. But alas when at last they are passed around you find that they are not good to eat at all. It is about like trying to eat uncooked squash. What a disappointment! There's nothing to do but give them to the pet monkey on the top deck. Someone tell us that they are really plantains and not bananas and must be cooked to be good.

The ship moves out again. The next time we stop far out from port. The captain explains that they must pay too much to dock each time. Soon there come a number of canoes with a black man in each. We laugh as we see how they are dressed for they each wear a stiff hat and a necktie but nothing else but shorts. The necktie around their bare necks looks funny, but soon find that their object is to make us laugh. They sing a few songs and make funny remarks to the passengers. Someone throws them a coin which splashes in the water. Quick as a flash off goes the plug hat and off in the water goes the occupant of the nearest canoe. The water is so clear one can see the black fellow kicking around below. Soon up comes the diver takes the piece of money out of his mouth and displays it in triumph. The fun lasts as long as any one continues to throw coins into the water. We admire the skill of the diver in recovering his canoe and climbing back in without upsetting it.

As we continue our journey it becomes warmer and we spend some time each day playing on the deck. The games are often interrupted by a cry of "flying fish." Everyone rushes to the railing to see. Sometimes there is a whole school of good sized fish

umping out of the water one after another. They
se at least a foot out of the water and do not seem
mind the nearness of the boat.

The captain tells us that on one of his return trips
e felt he should turn his ship off its usual course.
le did not know what made him do so, but he kept
i closer than usual to the shore although still far
ut of sight of land. Perhaps he understood why he
as led to change his route better later, for the next
ay the man in the crow's nest sighted an object a
ong way off. Do you know where the crow's nest
s? It is way at the top of that tall mast that looks
ke a steel pole. Although you didn't notice him be-
ore, someone is always up there as a lookout. That's
omething like our guardian angel who is continual-
y watching over us to keep us from harm, isn't it?

Well, this man reported to the Captain who then
egan to steer the ship nearer the small object he
ould see on the horizon. He soon made out through
his field glasses that it was a raft with several peo-
ple on it. He sent out a small boat to pick them up.
The sailors found that it was a crudely made raft
with five Africans aboard, who, you can imagine,
were overjoyed to see them. These natives had made
the raft for the purpose of crossing the mouth of
the Congo River in order to pick palm nuts. The
river was so swift that they had been unable to
make it cross and had been swept out to sea. They

had been in this plight two days without a thing
to eat nor any water to drink when the steamer
sighted them. Boats very seldom travel at that par-
ticular place in the ocean, so I'm sure the captain
was glad he listened to the voice that led him to
turn off his regular course. Everyone was so happy
over the rescue, but none more so than the men
themselves.

Don't you wish that we could help save some of
these poor black people from death? Who knows?
Perhaps we can.

Your friend,

MARY L. EMMERT

SONG: "Let the Lower Lights be Burning."

REPORT of the D. W. B's.

ROLL CALL.

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

CLOSING SONG: "I Will Make You Fishers of Men."

SIGNAL LIGHT'S BENEDICTION.

LIGHTING WITHOUT LOSING

They tell us that candles do not lose any heat by
lighting other candles. Here is a natural law which
finds ample illustration in the spiritual world.

—SELECTED

PRAISE AND PRAYER

FEBRUARY

LET US PRAISE GOD:

1. For the fact that His love is ever-
lasting.
2. For the prosperity we find in Him
that cannot be found in the world.
3. For His Son that made the great-
est sacrifice of all on the cross.

LET US PRAY GOD:

1. To prepare us for sacrifices.
2. To quicken our sympathy for
those around us.
3. To bless the work we are now
trying to do.
4. To intensify our longings and
thus multiply our power.

How sharper than a serpent's tooth
it is

To have a thankless child.

—SHAKESPEARE.

O Lord, that lends me life, lend me a
heart replete with thankfulness.

—SHAKESPEARE.

Southern California District W. M. S. Conference

This conference met October 29th at
Camp Bethel. The President, Mrs.
Charles Mayes, opened the morning
session at 10:30. This session was held
out of doors. The report of the Secre-
tary-Treasurer was read and accepted.
The Treasurer's report showed \$202.69
going through the treasury this year.
The greater part of this money was
paid to the Bassai Fund. The confer-
ence also pays to its President \$15.00
toward expenses to National Confer-
ence.

The Southern California District has
accepted into its organization a new
society at every meeting. The society
of the Bellflower Church was our baby
society at this meeting. Glendale So-
ciety was accepted at the April meet-
ing. We hope to continue this until
every church in this district has a W.
M. S.

After caring for the old business the
morning session was brought to a
close.

Lunch was served in the dining room
of the camp. Mrs. Mayes, our retiring
President who will soon leave for the
east, was presented with a cake and
a farewell song was sung in her honor.
Mrs. Mayes has been a worthy presi-

dent and we are sorry to lose her, but
our loss will be other's gain.

The La Verne Society was our
hostess of the day and served a lovely
luncheon.

California, running true to form,
changed the weather which is unusual.
It began to rain and we were com-
pelled to stay indoors for the after-
noon session.

Miss Johanna Neilsen, our returned
missionary from South America, took
us on a trip to the missionary stations.
We saw again the real sacrifice of
those on our South American Mission
Field. Her talk was greatly appreci-
ated by all.

The following officers were elected
for the new year. President, Mrs. W.
A. Ogden, Los Angeles; Vice President,
Mrs. Harry Good, Pomona; Secretary,
Mrs. Ray Runyon, Los Angeles; Treas-
urer, Mrs. Beatrice B. Sternquist,
South Gate. This concluded the busi-
ness session and the conference was
adjourned to meet again in April, 1936.
There were 150 in attendance at this
meeting.

Respectfully submitted,

MRS. RAY RUNYON, Dist. Sec'y

Minutes of the Pennsylvania

District W. M. S. Conference

Sessions held in the First Brethren Church of Waynesboro, Oct. 7-10, 1935.

Tuesday October 8, 8:30 A. M.

The first W. M. S. session opened by singing, "What a Friend We Have in Jesus." Mrs. Ashman led the singing and conducted the devotions. She talked on "Co-workers to-gether with God," basing her remarks on I Cor. 3: 9; John 14:3 and II Tim. 2:20, 21, and closed with prayer.

After the President had brought words of welcome and greeting, the financial report for the year of the Secretary-Treasurer was read and accepted. The President then read the National Budget, presented the Mission Study text, "Toward a Christian America," and explained the required Bible reading for the year. The following committees were appointed:

Nomination

Mrs. Greaves, Phila. 1st Church.
Mrs. John Rishel, Pittsburgh.
Mrs. Joseph Gingrich, Johnstown, 3rd.

Resolutions

Mrs. Floyd Seibert, Masontown.
Mrs. N. V. Leatherman, Berlin.
Mrs. C. H. Ashman, Johnstown, 1st.

Registration

Mrs. Wm. Schaffer, Sr., Allentown.
Mrs. C. K. Snider, Martinsburg.

Auditing

Mrs. A. V. Kimmell, Phila. 1st.
Mrs. W. H. Schaffer, Jr., Conemaugh.

Miss Lenora Helmick of Masontown sang a beautiful solo on "Prayer," after which the President closed the session with prayer.

Wednesday, Oct. 9, 8:30 A. M.

This session convened by the singing of "I am Happy in the Service of the King," after which Mrs. S. F. Weber led in prayer and gave a short devotional talk from Phil. 2:5. Mrs. Kennedy, our returned Missionary from Africa, gave an impressive talk from John 4:4. "He must needs go through Samaria," emphasizing the fact that missionaries and those who love Him "must needs go."

Mrs. Floyd Seibert, the Vice President, gave a talk on "How to make the Goals." She showed some practical examples of how one society made the goals. Our new motto "Living to learn and learning to live" was mentioned, after which Mrs. Seibert led in prayer.

Thursday, Oct. 10, 8:30 A. M.

The attendance at all of the W. M. S. sessions was large and the interest keen. This morning, Mrs. Seibert led the women in singing, "Anywhere with Jesus." The devotions were conducted by Mrs. Berkshire of Masontown, who used Psalm 24 and offered prayer.

Mrs. Kennedy brought us another stirring and enlightening message, using II Cor. 8:9. She told us of African homes and furnishings, education and medical treatment. The Credential Committee reported 33 registered delegates, fees \$8.25. The election was held, the following being elected. President, Mrs. D. C. White; Vice President, Mrs. Floyd Seibert; 2nd Vice President, Mrs. W. H. Schaffer, Jr.; Sec.-Treas., Mrs. W. C. Benshoff.

The Resolutions Committee brought the following resolutions:

Inasmuch as our Heavenly Father has permitted us to assemble again in blessed fellowship and conference.

Be it resolved, That we thank Him for continued blessing in spiritual and material needs; and for the answer to prayer in the advancement of our home and foreign mission work.

Be it further resolved, That we urge our women to live the separated Christian life; that they teach their children the necessity of clean living, disapproving the use of intoxicating liquors and tobacco; and that they recognize the evil influence of attending movies, card playing, and the desecration of the Lord's Day.

Be it further resolved, That we sincerely endeavor to reach all the goals stressing the value of spending a portion of every day in Bible Study and prayer.

Be it also resolved, That we thank Mrs. Kennedy and other speakers for spiritual inspiration and blessings which we have received during the conference.

Finally, be it resolved, That we thank the women of the Church of the Brethren of Waynesboro, and also the wom-

en of the First Brethren Church for their gracious Christian hospitality.

Respectfully submitted

MRS. FLOYD SEIBERT,
MRS. C. H. ASHMAN.
MRS. N. V. LEATHERMAN

In-as-much as the Treasurer's report showed a balance in the General Fund a motion was made that we pay \$5 (fifty dollars) toward the refrigerator at the Old Folks Home, as our special gift for the year. An opportunity was then given all the women attending the session to make an offering to this same cause. Women joined in repeating the Lord's Prayer.

Thursday afternoon, one o'clock

The "called" business session of the W. M. S. was opened with a prayer by the President. The motion to accept the reports of the committees and to thank them for services rendered carried. The freewill offering given at the morning meeting amounted to \$10.60. A motion was made to include this in our gift toward the refrigerator. It was recommended that we make this "project" our benevolent work for the year in our local societies, each society sending their offering to the District Treasurer, who will send it all in together. Mrs. Kimmell led in prayer. In the evening, a gift of \$15 was presented to Mrs. Kennedy, our Conference missionary, on furlough.

MRS. W. C. BENSHOFF, Sec.-Treas.
Pa. Dist. W. M. S.

He thanked God and took courage
Acts 28:15.

Some folks will live in the basement of their being and just leave the upper stories unoccupied.

He that will believe only what he can fully comprehend must have a very long head or a very short creed.

—C. C. COLTON

PROGRAM OF PROGRESS

February should find every society nearing the completion of a Mission Study Class covering the book, "Toward a Christian American." If your class is not organized and busy be sure to get started at once.

A PROJECT

Each year as the various Mission Study Classes reach their completion an opportunity is given for expression in the form of a gift to some missionary endeavor.

This year for the first time in many years our Mission Study covers the Home field. Because of this it has been suggested that we select a project from the home field. Those who have visited the Brethren's Home at Flora, Indiana have noted the imperative need of a refrigerator. At present they are

"getting by" with a crudely constructed ice-chest. This is merely a box too large to be kept in the kitchen and therefore entails many unnecessary steps by the Matron and her helpers. It is a woman killer, unsanitary and expensive in upkeep. A suggestion was made that the National W. M. S. start a fund looking toward a new refrigerator of the mechanical type. Already one District has taken steps in this direction and one society has lifted their offering at the close of the Mission Study Class. It is hoped that many others may see this need and give to this worthy cause. Send all such offerings to Mrs. N. G. Kimmel, West Alexandria, Ohio, Rt. 2.

Note Mrs. Kimmel's change of address.

W. M. S. FAMILY CIRCLE

MASONTOWN, PA.

Dear Sisters of the W. M. S.:

We extend greetings and best wishes to you from our society. Perhaps a few words from our society would be useful to others of like faith. Our work has been going forward in a fine manner and we are meeting our goals as they come to us. We have recently added twelve new members to our society for which we praise the Lord. We enjoy good social time at the close of each of our meetings.

As we approach the close of another year we pray that we may be more faithful in the future than we have been in the past.

MRS. T. B. SHOAF, Cor. Sec'y

BELLFLOWER CALIFORNIA

The Missionary Society of the First Brethren Church of Bellflower was organized Oct. 17th last, under the direction of Mrs. Chas. Mayes, who came over from Whittier and gave us valuable assistance. Officers were then elected and committees appointed for the work. We have now a membership of 21 in this six-month-old church of about 50 members. We have a well-filled bag of clothing ready to send to the needy Kentucky mission field and are doing some home missionary work in our own community.

Under the direction of our President, Mrs. H. R. Hinkel, we have begun the study of our missionary book. After having met but twice we have seven goals completed. Our next meeting will be Jan. 7th when we expect to gain some new members and to see even greater interest in our work. We are very fortunate in having our pastor's wife for secretary (also secretary of the Sunday school) who is very capable in every line of church work. She is a Long Beach lady (formerly Miss Cecile Robertson) also was a student at Ashland.

Our pastor, Ernest F. Pine, is an Ashland Seminary graduate, who with his wife was at Oak Hill, W. Va., for a year until called west last June. He preached his first sermon for us June 10th in a tent which had just been bought and set up for that purpose. The tent still stands. Meetings have been held in it, also Sunday school and Endeavor for nearly six months. Bro. R. Paul Miller was with us for three weeks in September and gave us a good start.

We have 125 chairs in the tent and the Sunday school almost fills them, our largest attendance being 116. Two of the classes meet outside so it is apparent that we need a new church building.

After many delays, the plans for a

church are now ready and we have hopes that in a very short time the work will be started. And so with thankful hearts for the blessings of the year just closing, we look forward with joyful anticipation for whatever the Lord has in store for us in the coming months.

MRS. F. K. VAN FOSSEN, Cor. Sec'y

Lord, send Thy light,
Not only in the darkest night
But in the shadowy, dim twilight
Wherein my strained and aching sight
Can scarce distinguish wrong from right,
Then send light.—EXCHANGE.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
General Secretary—Mrs. Gertrude Leedy Briscoe, Rt. 2, Claypool, Ind.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.
Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.
Vice President—Mrs. F. J. Seibert, Masontown.
Secretary-Treasurer—Mrs. W. C. Benshoff, 122 West Second St., Waynesboro.

Ohio

President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.
Vice President—Mrs. Laura Prevo, Rt. 6, Box 125, Dayton.
Secretary-Treasurer—Mrs. T. R. Henning, Middlebranch.

Mid-West

President—Mrs. L. G. Wood, 615 Lowman St., Fort Scott, Kansas.
Vice-President—Mrs. George E. Cone, Portis, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Clyde Rager, Roann.
Vice President—Mrs. C. H. Bennett, 2016 East Market St., Warsaw.
Secretary-Treasurer—Mrs. F. Emerson Reed, 509 College Ave., North Manchester.

Southeastern

President—Mrs. Geo. M. Simpson, Oak Hill, West Virginia.
Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President—Mrs. W. Stover, Harrah, Washington.
Vice President—Mrs. A. L. Lantz, N. 2319 Wall St., Spokane, Washington.
Secretary-Treasurer—Mrs. George Miller, Sunnyside, Washington.

Illikota

President—Mrs. George Garber, Lanark, Illinois.
Vice President—Mrs. J. B. Paul, 2112 Walnut St., Cedar Falls, Iowa.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President—Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.
Vice President—Mrs. Harry Good, 325 San Bernardino Avenue, Pomona.
Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.
Treasurer—Mrs. Beatrice B. Sternquist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

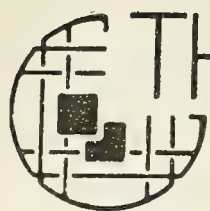
1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.



THE SISTERHOOD

of MARY



Do God's Will

and MARTHA

Come With Me to the Kentucky Mountains

Martha Brethitt

Dear Sisterhood Girls:

When you meet for your study of home missions, we covet your prayers for us too. Although I am not working under the board this year, I am doing what missionary work I can along with my work of teaching in the free school. I continue to pray that the people in this community will be won for Christ, and that our church may have a part in winning them.

This is a wonderful field for service. I have never seen a more needy place. I began working here in June. Since then, I have had many interesting experiences, and many difficulties; yet, the Lord has truly been my Shepherd and His presence has made it possible for me to say even in the face of difficulties, "He leadeth me in green pastures, and my cup runneth over."

I would like for you to come with me for a visit in this community and see the beauty of the hills. In autumn they are a fairyland of beauty. Since you cannot visit with us in person, let us go visiting in our imagination, and I shall try to give you some idea of the people, the need, and the community in general.

Let me first give you some idea of our location. Cow Creek is in Owsley County. It is about seven

miles from Breathitt County. Since you have heard of Breathitt you will have an idea of what Owsley is like. "As the crow flies," we are only about thirty miles from Krypton, Kentucky, but by railroad it is much farther. We are twelve miles from the railroad and do not have much contact with the outside world.

This is a farming district. The farms have been handed down from parents to children for many generations. There has been very little progress in farming methods or in education. The farmers continue to plow with a mule and to hoe all their corn and vegetables by hand. Within the last twenty years there has been only one student from the entire community who finished high school. There is a gradual awakening in agriculture and education. Three boys are attending high school this year. They ride horseback sixteen miles a day to attend high school.

Practically all church services the people have attended are those conducted by mountain preachers who have very little, if any, education. They usually take their texts from Genesis to Revelation—their is—they ramble on until one wonders if the preacher himself understands what he is trying to say.

*I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver thread of life.
Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden, minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken,
All that I ask—you keep the faith unbroken!*

J. D. TEMPLETON.

There hasn't been a regular Sunday school here for long time.

Our Sunday school was started in June. Since then, there have been many trying times. Perhaps you will be interested in hearing about a few of the difficulties—not so much the difficulties as the victories that God has given.

From the first time we had Sunday school, a group of young men, and old men too, gathered at the school house to play cards, and to sell whiskey after Sunday school. The first Sunday they played cards down under the trees across from the school house. The next Sunday they did not bother to go so far, but stayed right in the school house and played. That was too much. I went to the leader and told him not to let that happen again. I don't know what I could have done had they decided to stay here. They left immediately, and in spite of the fact that all of them were drinking and many of them carried guns, they did not say a disrespectful word.

The "bootlegging" continued. One morning I started out to dress a knife wound for a boy. On the way I actually smelled that "still" and located it easily. You may be sure it was moved immediately. In about a month the men started operating the "still" again. This time it was only a few hundred yards from the schoolhouse! During services there was a continual disturbance. For a while I was very discouraged. I thought, "What is the use of trying to help the people when they do not try to help themselves?" I continued to pray and to claim God's promises. One week after the worst disturbance occurred, the county officers raided, found the "still" and broke it up. Now for two weeks there has been no bootlegging. Please pray that I may have strength to meet the trials as they come.

When Sunday school was started we had only one song book. I knew the tune to only one song in it. The lady who teaches with me in Sunday school knew the tune to about three songs. We sang duets of those three for about six Sundays. Then I asked for an offering for song books. The people gave a dollar, and a friend gave another one. I found the price of song books to be around four dollars a dozen. If we could raise the money for them, no one would know the songs, and I could not teach singing. We needed another teacher too.

I prayed for a teacher, a song leader, and song books. Humanly speaking, all three seemed almost impossible. Imagine my joy when a young man came even miles, and walked, to offer his help in whatever way we needed him. (He is a teacher in a mission school at Houston, Ky.) Not only can he teach and sing, but he also preaches and plays the guitar. He knew where we could order small paper-bound song books for twelve cents each. We immediately ordered sixteen. When they came, they were not

small paper-bound ones, but regular sized cloth-bound ones! They had been sent for the same price. A few of the backs were slightly soiled, but the inside was all right. Mr. Taylor, the young man who teaches does not get to come every Sunday, yet he does come often enough to teach new songs. Truly God is able to give us more than we ask or think.

The people here are eager for the Word. When in class they listen to each word. (I mean those who attend regularly, not the ones who just come to disturb). Very few men attend. A common belief in the mountains is that a woman shouldn't lead in church work, so they do not think they should attend. They think, too, that Sunday school is just for women and children. There is only one Christian man in this community. He attends sometimes. This summer I had a young fellow in my class who seemed very interested. He came every Sunday and listened to every word of the lesson. One day I spoke of the Friend who was closer than a brother—if we would only accept Him. Albert never told me that he accepted Christ, but his life showed it. His father was in prison for manslaughter, and Albert felt that stain was on his life so deeply that he could never "amount to anything." I have never seen a happier boy than he was after that change took place. Last week he was killed in a coal mine. I am so glad I knew him. Even though he is now with the "Friend that sticketh closer than a brother," he will still inspire me to go on trying to win others.

So many of the children and young people are full of promise. If only there were a way to give them more of Christian things. I have a wonderful opportunity, even though I cannot accomplish very much. Please pray that I will give of my best in His service.

Would you like to go for a visit into the different homes? I wish you really could, for who could ever write and give the same impression one would get from actually seeing conditions as they are?

First, let us visit a home that is different from the others. It is a small one-room log cabin. The cracks between the logs have been filled with mud to keep out the wind. There is only one door and no window. Since there is only one room, it must serve as living room, dining room, bedroom, and kitchen. There is little space left for moving around, yet the mother manages to keep it clean. The beds are folded up during the day and opened at night. This is easy since they are only mats spread on the floor. That is not the most unusual thing about that home. In it is one of the queenliest women I have ever met. It is easy to imagine her a descendant of some royal family. She is a wonderful mother, and her four children are receiving training that would make some of our well-educated mothers take no-

tice. The children attend Sunday school regularly. The mother is very sensitive, and since they are so poor that she herself cannot have shoes, she doesn't come. Her husband is getting some help from the government now, and I think she too will attend regularly. What a wonderful woman she might have been had she had a chance.

Another home we shall visit is very different from the first. In fact it is different from any of the others in this community. Here we find books by the best authors and the best magazines the family can afford. The mother is a wonderful hostess. You may be sure I look forward to her invitations for meals. (Notice I said invitations—she is the only one who invites one. The other homes I visit, I just go, and if it is near meal time, I eat with them. That is the custom here. One need not wait for invitation, for he is always "welcome").

Not only do I enjoy the meals in this home, but I enjoy the fellowship there. We talk of books, current events, or some interesting subject. Often, too, we discuss the problems of the work. She wanted to write stories when she was younger, and now as we talk her eyes grow dreamy and she says, "That would make an interesting story? — or 'he would make a good character for a story.'" When she talks I think of the stanza in Gray's Elegy which says, "Chill penury froze the genial currents of the soul."

The children of this home are different too. They are more cultured. One wonders why the difference in people who are reared in the same community and with the same opportunities.

I must not show you only the best homes. Let us follow this path that winds serpent-like between the hills. We will follow it a few miles up the creek, then up a hollow, until we come to another house. It does not look different from the other homes that we have visited. Like many of them, it has two log rooms and a porch. Yet if those walls could speak, what a story they would tell of the sins that have been committed there! When one knows of only a few of those crimes, he wonders how anyone human could stoop so low. The father is the most uncultured man I have ever seen. I wonder if there ever lived a man who had a "dirtier" heart in so dirty a body. That man could look at the colors of a rainbow and think of something impure to say about it. His wife is little different—she can tell untruths faster than he. She is more careful of her appearance, yet her conversation is along the same lines. Since it is dinner time, we accept her invitation "to eat with them." (You know one is never to refuse a meal when it is offered, for the people would get the idea that we felt we were better than they). The food is well prepared and the table clean. Forgetting our surroundings, we eat a good meal of chicken, corn pone, and delicious coffee. When the meal is finished, a little boy comes shyly into the

room, and looks up for a word of greeting. Yes, here is the reason I visit that home. For there in the midst of immorality, bootlegging, and almost every other sin possible, I have found a jewel. He has never missed a day at Sunday school, and in free school he is one of my best boys. His favorite subject is nature study. He and I have quite a collection of bugs and caterpillars. Can I dare to hope that he will grow up different from his family?

In our visits to the homes you have noticed that the walls are covered with newspapers and catalogs. Very few have wall paper. The rooms are repapered twice a year. Magazines are nicer looking when used for wallpaper, but it is not possible for many families to have them. In the whole school district, one home has an organ—quite ancient and squeaky—two have victrolas, one has a banjo, and I believe there may be one harmonica. Outside of these there is no music except singing. The songs are the ones sung from memory. Now they are learning new ones from our new song books.

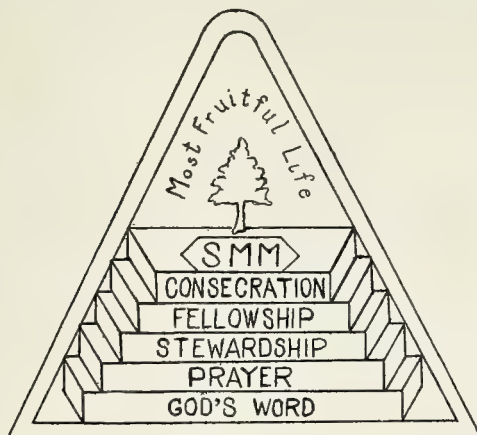
There is no entertainment outside the home. The children seem to enjoy playing at school. (One strange thing about their play is that they are always so serious about it. They play a game as if life and death depend upon it, and they do not smile often). At first they were so afraid of me that I found it hard to play with them. Now we play during recess, and they will hardly play without me. So we are planning to go on a picnic Friday. The first one some of them have ever had. We are going to cook dinner out in the woods. Then in the afternoon we will gather wild hickory nuts and winter green. The children do not have many toys. The boys make their own usually. Sling shots, elderwood guns, back whistles, and toys from corn stalks are made.

The greatest enjoyment the men have, outside of their homes, is attending county court once a month. They start sometimes even the day before "in order to be there on time." They "swap horses" and hear the news of the outside world. Then when court is dismissed and they have finished trading, they go home to find the family eager to hear the news, and a nice warm meal waiting. (In spite of the fact that folks are poor they do have enough to eat. Contrary to the belief that mountain people live on corn bread and meat, one finds as many varieties of food as are possible in the average rural home).

More than anything else outside of attending court, the men enjoy visiting with each other. They sit for hours telling tales of the days when they went down the river on rafts, or of the time when some one was running for office in the election and how they helped elect him. Maybe there is an important bill in congress to be passed or vetoed. They discuss that too. And you would be surprised to know how well questions are reasoned out. Very few of the grown-ups have an eighth grade education,

Are You Climbing With Us ?

Our Five Year
Program
1933-1938



"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" II Tim. 2:15

GOD'S WORD

"Search the Scriptures"

Let each girl learn to find strength and guidance from reading the Scriptures daily.

PRAYER

"Lord, teach us to pray."

Each girl shall take time for prayer each day, preferably in the morning.

STEWARDSHIP

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Each girl shall be faithful in giving of her money, time, and talents to the Master.

AN INVENTORY OF MY STEWARDSHIP

I recognize that all that I have comes to me from God. As a Christian girl, I am responsible as a steward to use these things for the glory of Christ.
I realize that I have these possessions to use for Him.

(Check in the first square those you possess)

<input type="checkbox"/>	<input type="checkbox"/>	Home	<input type="checkbox"/>	<input type="checkbox"/>	Musical talent
<input type="checkbox"/>	<input type="checkbox"/>	Church	<input type="checkbox"/>	<input type="checkbox"/>	Artistic ability
<input type="checkbox"/>	<input type="checkbox"/>	Education	<input type="checkbox"/>	<input type="checkbox"/>	Athletic interest
<input type="checkbox"/>	<input type="checkbox"/>	Health	<input type="checkbox"/>	<input type="checkbox"/>	Writing ability
<input type="checkbox"/>	<input type="checkbox"/>	Friends	<input type="checkbox"/>	<input type="checkbox"/>	Dramatic talent
<input type="checkbox"/>	<input type="checkbox"/>	Business or Profession	<input type="checkbox"/>	<input type="checkbox"/>	Teaching ability
<input type="checkbox"/>	<input type="checkbox"/>	Money	<input type="checkbox"/>	<input type="checkbox"/>	Leadership qualities
<input type="checkbox"/>	<input type="checkbox"/>	Prayer	<input type="checkbox"/>	<input type="checkbox"/>	Spare Time

I purpose to be a faithful steward for Christ in these possessions this year, by His grace.

(Check in the second square those which you intend to use in full stewardship as the Lord may lead you).

"But first they gave their own selves to the Lord."—II Cor. 8:5.

"Let each man do according to he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver."—II Cor. 9:7.

"Here, moreover, it is required in stewards, that a man be found faithful."—I Cor. 4:2.

yet they have many things one doesn't get from books.

There are so many things I would like to tell you about, yet it seems that I cannot find time to write. I have written this so hurriedly that it will be of little value. If you realize our need for prayer, however, the chief aim will be accomplished. I have

thirty-seven school children in free school. Please pray for them especially. They are jewels every one of them.

May the Lord richly bless each one of you.

Yours in the Master's service

BERTHA BANK

Sanctify Yourselves

As we contemplate the new year, we realize that certitude of circumstances and relation is impossible. In the world about us, we have seen the most incredible changes come suddenly upon us. The most carefully laid plans and programs have culminated in indisputable failure? Need we thus conclude that all will result in naught?

God's answers to this inquiry are numerous. He has promised us, who believe on His name, to be with us, to give strength and power, to fight for us, to do wonders among us. "He is faithful that has promised."

We have not passed this year's way heretofore. It is a prospect calculated to try the stoutest hearts

among us; yet it presents the possibilities of many opportunities for noblest achievement. It is true that we do not know each step of the way before us but God does. Let us take the known steps with faith and courage and wait for a further revelation of the Divine will.

May we as separate departments and an entire church "sanctify ourselves" and claim God's promises, even as the children of Israel were advised in Josh. 3:5 "Sanctify yourselves, for tomorrow the Lord will do wonders among you."

DOROTHY WHITTED

National President of the Sisterhood of Mary and Martha

Senior Devotional Program for February: "Evangelization - the Need and Means"

HYMN: When I Survey the Wondrous Cross.

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

SCRIPTURE LESSON: Acts 11:19-30; 1:8.

CHORUS:

Teach me to pray, Lord, teach me to pray;
This is my heart cry, day unto day;
I long to know Thy will and Thy way;
Teach me to pray, Lord, teach me to pray.

PRAYER: (Led by the president and members of the Mary committee). Give thanks to God for Jesus Christ our Savior, and for the church where we may have fellowship with those who love Him; give thanks for every chance to serve our Master in this world, and our community; pray for the leaders of our church, of your own local group, and for those who guide the work of other de-

partments; ask that God may show Christians their part in building the church.

"Evangelization—the Need and Means," chaps. 1 and 6.

Topic I pages 92-100.

Topic II pages 100-109.

Topic III pages 110-119.

Topic IV pages 119-128.

HYMN: The Banner of the Cross.

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

CHORUS:
Marching on, marching on,
For Christ count ev'rything but loss!
And to crown Him King, toil and sing
'Neath the banner of the cross!

Over land and sea, wherever man may dwell,
Make the glorious tidings known;
Of the crimson banner now the story tell,
While the Lord shall claim His own!

When the glory dawns—'tis drawing very near—
It is hastening day by day—
Then before our King the foe shall disappear,
And the cross the world shall sway!

Reports from assignments of last month—

What did you learn about the membership and attendance of your own church?

What does your church do to make followers of Christ?

How many of the parents of your children in the Sunday school are members of the church?
 What are the home mission projects of your community or city?
Thinking through what you have learned—
 Is there need for more Christians? How can that need be met?

Is there need for better Christians? How can we meet that need?

Is it not enough if a local church cares for its own problems, without contributing to the work of the national program? Why?

Am I responsible in meeting the need of evangelization? What can I do?

HYMN: Must Jesus Bear the Cross Alone.

Must Jesus bear the cross alone,
 And all the world go free?
 No, there's a cross for ev'ry one,
 And there's a cross for me.

The consecrated cross I'll bear,
 Till death shall set me free,
 And then go home my crown to wear,
 For there's a crown for me.

EDIFICATION AND CONSECRATION.

Christ of the upward way, My Guide divine,
 Where Thou hast set Thy feet May I place mine;
 And move and march Wherever Thou hast trod,
 Keeping face forward Up the hill of God.

Give me the heart to hear Thy voice and will,
 That without fault or fear I may fulfil
 Thy purpose with a glad And holy zest,
 Like one who would not bring Less than his best.

SENTENCE PRAYERS.

BUSINESS: Report of prayer chairman; check on Bible reading; report of stewardship reading;

remind of thank offering; have you planned for Mission Home Fund, the membership project? Inform your members before the meeting and take up your offering for the education of the mountain girl, or plan for it for next month.

SISTERHOOD BENEDICTION: Ps. 145:1, 2.

FOR POSTER OR PROGRAM

An interesting way to make a poster for announcing this month's meeting is to draw an outline map of the United States covering almost the entire page. In the center of the United States make a large cross. Across the northern part of the United States arrange the word "evangelization" in a band of lettering in the form of an arc. Under the left arm of the cross, but extending out a little farther into the space than the cross, print the words "the need;" in the same manner print the words "the means" under the right arm of the cross. On the left hand side at the base of the cross print "United States," and on the right "of America." All other information concerning the meeting may be placed above or below the map. The same idea drawn on a smaller scale may be used for individual announcements or invitations, for covers for program booklets for the meeting, or for notebook work. If the idea is to be used for notebook work, it will be well to use it as a diagram, and fill in important or interesting facts under the two headings: the need and the means.

FLORENCE PETERSEN.

Junior Devotional Topic for February: "Three-Cornered Continent" Chaps. 5, 6

HYMN: Fairest Lord Jesus.

Fairest Lord Jesus, Ruler of all nature
 O Thou of God and man the Son;
 Thee will I cherish, Thee will I honor,
 Thou my soul's glory, joy and crown.

Fair are the meadows, Fairer still the woodlands,
 Robed in the blooming garb of spring;
 Jesus is fairer, Jesus is purer,
 Who makes the woeful heart to sing.

Fair is the sunshine, Fairer still the moonlight,
 And all the twinkling starry host;
 Jesus shines brighter, Jesus shines purer
 Than all the angels Heav'n can boast.

BIBLE LESSON: II Kings 5:1-4; I John 4:11.

DEMONSTRATION:

"Art thou little? Do thy little well,
 And for thy comfort know
 The greatest man can do his greatest work
 No better than just so."

Talking with the Heavenly Father: Thank Him for the Lord Jesus and His love for us; thank Him for our Bibles where we may learn of Him and what He wants us to do; thank Him for the missionaries who have gone to many lands, and pray that they may be kept from harm and danger to tell many of

Jesus; pray for the Sisterhood girls in South America; ask God to help the girls of African villages to learn to love Jesus and be true to Him.

HYMN: Spirit of Sisterhood.

STORY V: "Three Kings and a Pair of Shoes."

HYMN: When He Cometh.

When He cometh, when He cometh To make up His jewels,
 All His jewels, precious jewels, His loved and His own:

CHORUS:

Like the stars of the morning, His bright crown adorning,
 They shall shine in their beauty, Bright gems for His crown.

He will gather, He will gather, The gems for His kingdom;
 All the pure ones, all the bright ones, His loved and His own.

Little children, little children, Who love their Redeemer,
 Are the jewels, precious jewels, His loved and His own.

STORY VI: "If Wishes were Horses."

Let us help make their wishes come true and fill their shoes! Gather your pictures together which you have to send for our Sunday school in South America. Perhaps you will want to cut some of them out today. Ask your superintendent of the Sunday school for papers which have been left over.
 BUSINESS: Remember your Bible reading, the stew-

ardship leaflets, your thank offering boxes due in April. Sending pictures for South America may count as your venevolent work. Have you rolled bandages yet? Do not forget your pledge to the Mission Home.

SISTERHOOD BENEDICTION: Psa. 145:1,2.

SOMETHING TO DO

If you wish to make a poster announcing this month's meeting, you may like to use some of these ideas. On one side of the poster paper draw a pair of boy's shoes and a pencil; on the opposite side draw a horse. Maybe, you will like it better this way: the pair of shoes and pencil at the top of the paper and the horse at the bottom. Or, perhaps, the shoes and pencil in an opposite corner from the horse will be what you will want. Still, you may like all the objects at the top of the paper. Or, having them all at the bottom may suit your plans. Yet, you may select the upper center of the paper for all the objects, and enclose them with a large question mark. This idea may arouse curiosity and interest in the meeting. If you do not know how to draw these objects yourself, find what you want in a newspaper, magazine, or nursery rhyme or fairy tale book, and do some tracing and transferring. After you have decided where you want to place your

objects, you must arrange on the page in bands lettering what you wish to announce (that is, name of the society that is going to have a meeting, the date the society is going to meet, the time, place, etc.)

If you wish to make some interesting invitations or covers for program booklets you can do it by tracing and transferring part of the drawing of the boy with his shoes and pencil and the mission horse with the boys and the horse) found on the cover of the mission study book. The drawings at the beginnings of chapters five and six can be used for the same purpose.

FLORENCE PETERS

Some go to church to take a walk;
Some go to church to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
But the wise go there to worship God.

—SELECTED



Pray for our girls as they do the Stewardship reading that it may be a real blessing to all.

Remember the vice president of your Sisterhood in her work in planning your programs, also the girls who are to be the leaders.

Ask God's protection and richest blessing on Rev. and Mrs. Sheldon and Kenneth as they take up their new term of service on the Bellevue station in Africa.

Pray that the way may be opened for those whom the Lord would thrust forth in His harvest field, both at home and abroad.

Remember your own church in prayer that the need for winning others to Christ and for growing more Christ-like may be met, and that God may make you ready to be used.

Pray for our Sisterhood girls in Ashland College and those who may be in preparation for life work in other places.

Ask God's blessing on Dr. and Mrs. C. F. Yoder in their work in South America.

Pennsylvania District Conference -- Sisterhood

The Pennsylvania District Conference was held the second week in October. We had a most happy time together, especially as Sisterhood girls.

We held our programs each evening from six until seven o'clock aiming to present something worth while to the girls at each session.

On Monday evening the local girls welcomed and entertained us in their attractive S. M. M. room with a short devotional program followed by the introducing of the girls from the various churches. We also enjoyed their novel games and delicious eats.

Our speakers for the week were Rev. Kimmell, Rev. Steffler, Mrs. Kennedy, Dr. Anspach and Prof. Dean Benshoff. Rev. Steffler urged the girls to live clean lives remembering always that our bodies are the temple of God's Holy Spirit. Dr. Anspach brought us a word of greeting from the college. Prof. Dean Benshoff described student life at Ashland College more particularly concerning the Freshmen.

On Wednesday evening a banquet was served to about sixty girls, their patronesses and guests. The tables were uniquely dressed in green and white. Small white ships mounted on green gum drops served as favors while five large ships of the same de-

sign were used for center pieces with such words as Worship, Friends Stewardship, Sonship and Citizenship were written upon them. Program booklets containing songs, menu names of guests were placed at each plate. At this time Mrs. Winters of the Masontown church rendered piano solo. Mrs. Kennedy, our returning missionary from Africa gave the address of the evening, telling of her home life of the natives, also showing many articles the natives make use of. She expressed her appreciation of the work done at home by the Sisterhood girls through their prayers for the bandages which are so much needed.

Everyone seemed to have a fine time of fellowship and inspiration. Waynesboro Sisterhood certainly received a great blessing for having the Pennsylvania girls as our guests. The only regret was that more could not attend, and we were especially sorry not to have any of our District or regional officers present.

At a special business meeting Wednesday evening it was found necessary to choose a new Secretary-Treasurer. Miss Spangler of Zullinger now living in another state and cannot serve. Miss Vera Crider was chosen.

and duly elected by the girls for this conference year.

Mrs. Provance, our Patroness was unable to attend the conference due to illness but sent us greetings and goals for our Sisterhood year which were unanimously adopted but will appear in this column later.

Our District also voted to send \$20 for the Jobsons at Bassai station as our Pennsylvania District project for the year.

The "Round Robin" letter was instituted as a means of creating greater friendliness and a closer co-operation among our Keystone girls.

May we as S. M. M. girls be found faithful in spreading the knowledge of him to the far corners of the earth.

Yours in SISTERHOOD,
VERA M. CRIDER, Sec'y-Treas.

BASSAI, SEPTEMBER 30, 1935

Dear Junior Girls:

Am sure you are always happy to hear about your little black brothers and sisters across the sea. While most of you are having your vacation during the hot months of July and August many of the black boys and girls are in the school room trying to learn to read either in the French language or in the vernacular. The French of course is altogether foreign to them, however, most all the children prefer it to their own language and are quite elated when they are enrolled in the French school. Our new school building has three rooms and in the morning we have three classes, two vernacular classes and one French class for the girls do not read as fluently as the boys and we feel they will have a better opportunity to learn if they are in a class by themselves.

We always open our school with a song and prayer. We have taught them a song which we sing to the tune of "Romans 8 and 9" which they love to sing, the last verse is quite impressive which goes something like this: "And when our school is finished we shall all return to our own villages and preach the gospel to our people." And I believe almost every child has this one desire in his heart that is, to win his people to the Lord. How many boys and girls in America today have such a high ideal hid in their hearts that when their school is finished they may be messengers of the Cross of Christ? What a blessed privilege is yours to win some soul for Christ.

Just the other day I was giving some addition and subtraction problems on the board and when I happened to look around there must of been a dozen youngsters with their heads under the desks that were busy counting all their toes on their feet to find out what the result would be to their problems, so you see there is one advantage in not wearing shoes!

In the afternoon we have 75 boys in the French classes. All these boys have come from different chapels where they learned to read in their own lan-

SO MUCH

*So much, dear Lord, Thou givest us,
In blessings from Thy wondrous store,
Love, friends, the will to serve,
Sunshine, and rain, the hill, and plain,
And all Thy glories everywhere.
Children and home and all Thy creatures,
Flowers and song and smiles of cheer,
The heavenly flush of a bluebird's wing,
And the happy song that the meadow-larks sing;
Work for each willing hand to do—
The deeds born of love, that glorify life;
Each soft, tender touch of a mother's dear hands,
And the strong, loving clasp of a Father who stands
Close to our side, and shields us from harm;
In this beautiful world He has given to us,
O, why should we fret,
Fill our hearts with regret,
When God gives so much to us?*

—Author Unknown

guage and are now able to read and write very well. They are always delighted when the tablets are passed and the Dictée is given. They usually write something about the lesson that was just read and many are able to write it without a mistake. When we think that these children have never seen a book or pencil or at least possessed one until just recently we marvel at the rapid progress they make in a year's time. Also the little girls who have always worked with their mothers in the garden are now beginning to be good writers. Remember these children in prayer that they all may accept Jesus as their Saviour and be used in the Lord's service.

Yours in Him,
MRS. ORVILLE D. JOBSON



The turn of the new year makes us realize how close we are getting to the completion of our Mission Home Project. It was established at the national conference of 1931 with the purpose of raising \$5,000 in seven years, or until 1938. This national conference will mark the close of our fifth year on the project. Because of the stress of the years through which we have passed, we have not made the progress in raising this fund that we did in raising the educational fund for missionaries' children amounting to \$5,000. Then, too, we have been giving to more of our church interests in our budget, so our progress has been rather slow.

You will remember that our report

at the conference of 1935 told us that we now have \$2,089.06 in our Mission Home Fund. You will see that this means that we ought to receive about \$1,000 yearly in order to meet our goal. Our Sisterhood is larger, both in number of societies and membership, but there must be real faithfulness of each society and each member if we are to see this goal realized. Do not wait until the summer months to plan your gift.

We have confidence in you that you shall reach the goal. As you read about stewardship this year, may you know the joy of giving because you give cheerfully.

It is never worthwhile arguing about the religion you do not have.

"Don't be a carbon copy of somebody else; make your own impression."

"The only friend who comes as close as our own souls is Christ."



JUNIORS OF SUMMIT MILLS, PA.
Hello, Sisterhood Girls:—

Well we are here again with the yearly letter from the Summit Mills Junior Sisterhood. We have been striving hard the past year to do "God's Will" and to honor and glorify Him in our daily lives.

Last October, we presented the pag-

eant, "Spirit of Sisterhood," to a large and appreciative audience. Other activities during the year were a Hal-low'e'en party, bandage rolling on Good Friday followed by a covered dish dinner. In July we had a party just for a social time, playing games, taking a hike, and, of course, finishing with a lunch together.

We have met all required goals for the year. We finished our mission study in June which we found very interesting and inspiring. One of the girls at each meeting presented the life of James Gribble, and then our patroness would tell us other events of importance given in various chapters. At every meeting our patroness would give each girl a sheet of paper with either questions or sentences with words omitted for us to fill out for the next month. In this way we had a general outline of the six studies, answers included, which we have filed for future use if needed.

Our officers for the year are as follows: president, Hilda Swearman; vice president, Leona Firl; recording secretary, Mabel Lindeman; corresponding secretary, Frances Hetrick; treasurer, Kathryn Brennehan, and patroness, Maggie E. Witt.

We covet your prayers that we may remain faithful to Him and we pray God's richest blessings upon all our sister societies.

FRANCES HETRICK, Cor. Sec'y

JUNIORS—JOHNSTOWN, PA., THIRD CHURCH

Dear Sisterhood Girls:

It has been a long time since you have heard from us, but we are still busy and working very hard. We were an honor society, and we are going to work very hard this year again to make all our goals.

We have followed the programs as given in the Brethren Evangelist for the Juniors, and we think they are very good. We have a very good S. M. M., and all the girls take an interest in the work. This summer one of the girls had a cottage and her father got the school bus and took us there for our meeting on a Saturday afternoon. We surely enjoyed having our meeting in God's beautiful out-doors with all His blessings.

We have our meeting every third Saturday afternoon at the different girls' homes. After our meeting we play games and have a nice time together. We are now planning a Hal-low'e'en party. Everything is going very nicely.

Our officers for this year are as follows: patroness, Miss Ollie Teeter; president, Savilla Link; vice president, Alice Ambrose; recording secretary, Edith Fern Teeter; treasurer, Gladys Gingrich; corresponding secretary, Victoria Launtz.

Yours in His service,
MISS OLLIE TEETER, patroness

THE LISTENING EAR

BE YE DOERS OF THE WORD, AND NOT HEARERS
ONLY, DECEIVING YOUR OWN SELVES.
JAMES 1:22

SENIOR STUDY — NUMBERS

Under this very commonplace title is found a book of great human interest. Here you see human life mirrored. "Numbers" is really not a very suggestive name for the book. As you read, keep this one in mind, and test its fitness, or, better yet, make one of your own—"God's dealings with an unbelieving people."

The time span of this book is very interesting. Chapters 1-10 include about 19 days; 10:11-20:22 cover 38 years; and the rest of the book about 6 months. You will notice that the sections 1-10 and 26-36 have some features alike. God is saying to the people, "Get ready and go," but why should it be necessary to repeat the experience? Something happens with the people.

In chapters 1 and 26 the people are numbered. Why? The material following in 1-10 indicates preparations for some important movement. There is order and purpose, as shown in the ordering of the various families, their positions and duties in 3 and 4. In all these experiences their attention is focused upon the sanctuary of God—to make real His presence with them.

As they set out in chapter 10 for their Promised Land, their unbelief causes them to displease God and bring displeasure and judgment upon themselves. In all they doubt God's provision of food and cry for flesh; in 12 the leadership of Moses; in 13 and 14 the plan of God to lead them into the land; in 16 the authority of Moses with 17, 18 the resulting provision, and so on. Through all these experiences Moses, Aaron, and the priests intercede for them before God.

When they finally arrive at the borders of the land in Moab, they are beguiled by the planning of their enemy to destroy them by encouraging them to conduct displeasing to God.

In chapter 26, God starts again to prepare them for entrance into the land He had promised. This new group of people is reminded of the holy convocations throughout the year to keep them in remembrance of God. Things are set in order again for possession of the land.

This book makes a fine study in intercession. Notice how they were continually in need of intercession. Sinful man needs someone to go between him and God, between the living and the dead (16: 47, 48); and someone to whom to look for life (21:8, 9). See John 3: 14, 15.

As you read the section from 11-21, watch for the word "mur-mur." Note also the times when the people fall on their faces, and when the glory of God appeared. Give special attention to the questions asked, both by the people and by Jehovah. What do they reveal?

Notice what happened to the man who broke the Sabbath in chapter 15. Does that seem too harsh a judgment? Notice what is said just before about the person who intentionally breaks the commandments of God—who disobeys knowing he is disobeying.

Chapters 11-21 indicate the evil of unbelief. Chapters 22-25 show evil in relation to other nations.

You will be interested in reading through Hebrews 3 and 4 while you have this book in mind.

Some verses to keep in mind—Numbers 10:29; Heb. 3:15, 19.

Make a record of one contribution of this book to your understanding of how to live the Christian life.

JUNIOR STUDY — MARK 13-16

In Mark's short story of the life of our Lord Jesus, we come to the closing days of His life on the earth. So many things happened in this short time, and such great decisions were made. These passages shall always be very precious to us. How would you feel if the book

ended with chapter 15? From the happenings of these chapters, artists have painted some of the greatest pictures we know.

As you read, make a list of all the people in the story and group them by their attitude toward Jesus.

Notice how Jesus felt at these different times; in Simon's house, at the last supper, in the garden, when the soldiers came, in the court.

Watch the changes in the way the apostles act at the last supper, in the garden, after the resurrection.

You will be interested in the things women do. Which ones are mentioned? Why do you suppose they are there?

Notice every time Peter is mentioned. Does he make you think of yourself sometimes?

Where is singing mentioned?

What does Jesus tell the disciples that they can expect to happen? chap. 13. Does He give them anything to be happy about?

Did Jesus know that these things were going to happen to Him? Why did He not defend Himself?

If you had been with the disciples, would it have been hard to believe that Jesus was alive again? What did Jesus want them to do?

SUNNYSIDE, WASHINGTON

Dear Sisterhood Girls:

Hearing from the different Sisterhoods made us think that our activities would interest other Sisterhood girls.

Our group was organized in October 1934 under the supervision of Mrs. Lantz from Spokane, Washington. She gave us much useful advice and encouragement. Miss Lena Kortemeier was made our patroness.

We have our meetings after school on the second Thursday of each month. After our devotional and business meeting we enjoy a pot-luck supper and then go to the church for prayer meeting and choir practice. Our attendance has averaged around fifteen members at a meeting. We feel we are doing well for a growing Sisterhood.

At two different meetings we rolled bandages. All the girls are interested in this and enjoyed a hearty pot-luck supper afterwards.

In June, Miss Garber visited our Sisterhood and gave us many new phases of the Sisterhood work. Her visit was also an encouragement to our group.

We elected new officers in July, so as to start the year out with all the other Sisterhoods. Those elected are as follows: patroness, Miss Lena Kortemeier; president, Grace Greer; vice president, Birdena Padgham; recording secretary, Lucille Reed; treasurer, Dorothy Greer; and corresponding secretary, Nellie Stover. Grace Greer, our president, left us in August, so in our September meeting we elected Theone Lacey for our new president.

We gave our first public program in August. The name of the play was "Philemon." It was a real success.

OUTLOOK—5

In our October meeting, after the devotional and business meeting, we had life books for each member. They proved quite entertaining, as we read the past, present and future of the different members.

At the Northwest District conference

a district Sisterhood was formed. Martha Partch, one of our members, was elected president. A large percentage of our members were present at this meeting.

This month our patroness, Miss Kortemeier, was called away to the new field at Bremerton. Mrs. Belcher was chosen in her place, and we are doing fine work under her guidance.

Yours in Sisterhood work,
NELLIE STOVER, Cor. Sec'y

THOSE BANDAGES!

For many years we have been rolling bandages for our African mission work. We believe that you have not grown weary in well-doing, but probably need to have your attention called to a few points.

You are aware that there is required money for shipping the bandages you make to the district secretary, then to our national bandage secretary. It is well for us to be sure, then, that the bandages which we send are in good shape and worth the expense involved. We have two things to suggest: 1—Is the material of which you make the bandages strong enough to be of value? It does not have to be new, but material that is practically worn out and that will split is better not used. Be careful at this point. 2—Do you roll the strips (5 or 6 yards long) *tightly and sew the end so they will not unravel?* Remember that they go on a long journey. Remember that it is not much fun to have a roll of bandages lose its shape when you are trying to wrap up an arm or leg.

We want your bandages, but make them so they will not cause any one trouble. See whether you can borrow a bandage roller from a doctor, nurse, or hospital, if you cannot roll them right otherwise.

Be careful when you pack them for mailing so they will not become unwound on the way.

OUR LITERATURE

Senior Mission Study Book 60c
Junior Mission Study Book 50c
Sisterhood Manual 10c
Covenant cards, Senior or Junior,
per dozen 15c
Sisterhood Hymn, per dozen 6c
Covenant Candlelight service
(by mail) 10c
Thank Offering Boxes free
Sisterhood Pins (new) 50c
For this literature write to Mrs. D.
A. C. Teeter, Rochester, Indiana, R. R.
5, c. o. D. V. Halloway.

STEWARDSHIP READING COURSE

Required for Juniors

Stewardship Stories, Guy L. Morrill, 50c. (A very interesting book. Each girl should read it through. Maybe you will want to let each one tell one of the stories. Plan with your patroness to do some of the things—posters, acrostics, memorize verses, learn hymns and poems. Many of you want to start keeping accounts).

Thanksgiving Ann 5c.

Marjorie Memorandum 2c.

The Party Dress 5c. (dialogue of two girls).

The Flight of Mr. Simpson 2c.

Required for Seniors

The Stewardship Life, J. E. Crawford 50c. (A very interesting book giving stewardship in its widest meaning).

Marjorie Memorandum 2c.

The Coinage of Life 2c.

The Party Dress 2c. (dialogue for girls, about 5 minutes).

Myself 2c.

Shedding One's Blood 2c.

My Cake 2c.

Immortal Money 2c.

Is Your Class in This Class free.

Thanksgiving Ann 5c. (Playlet by a colored girl, her master and mistress, 2 children, and a colored man; about 15 min.; very fine message on planned giving; may be used as a reading).

Additional Reading, but not required.

Uncle Ben's Bag 2c.

The Economic Basis of Idealism 2c. (for older girls).

Financial Strategy 2c. (for older girls).

From Three Angles 2c.

Red Wagons 2c.

Stewardship Scripture Memory Verses 2c.

Books

Speculating in Futures, Lovejoy \$1. (stories for Seniors).

Jesus' Teaching on the Use of Money, Ina C. Brown, Senior, 50c.

Studies in Stewardship, Robert P. Anderson, Senior, 75c.

Laughing Stewardship Through, Guy L. Morrill, Junior, \$1.

Readings and Plays

Accounting that Costs—(learning to keep an account; 2 girls, 1 boy; moderately long).

The Mansion—(adopted from Henry

Van Dyke; very effective to teach selfless giving; reading with musical accompaniment; good length).

The Second Mile—(being stewards of what we have; 6 girls, 15c).

If you have a large society and wish more than one copy of some of the leaflets, be sure to make that clear in your order and add the extra cost. The Junior required materials will cost 64c and that for the Seniors, 72c.

Send your orders for stewardship reading matter to Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

BY THE WAY

We thank Miss Florence Petersen again for her interesting suggestions for our mission study. He hope you will make use of them to increase interest and benefit in your study. If you should like to write to her, her address is 1425 E. 58th Place, Los Angeles, Calif.

While we were in the west this summer, we were with the group of campers bidding "God be with you" to the Sheldons as they left sunny California on the train. While in New York in December, we had the privilege of bidding them God's blessing as they sailed from the U. S. A. There were nine passengers on this freighter, five of them being missionaries. They shall have arrived, probably, when you receive this word. Let us be constant in our prayer for them.

SENIORS should plan to take their free-will offering for our Kentucky mission interest either in February or March. Do not wait any later. This offering is to pay the school expenses of a mountain girl at a mission school. You may count this offering as your benevolent work. Send your offering as soon as you get it to—Miss Lyda Carter, Krypton, Ky.

All our girls will want to read the story of *Kentucky life* by Miss Bertha Banks. We appreciate her writing for us.

We remind you again of your goals. Do not get lost on the BIBLE READING. The books are longer, so you dare not let them go until the end. We hope you will keep on with us until we have read the Bible through.

Don't call the world dirty because your glasses are not clean.

Kind looks, kind words, kind acts, and warm handshakes—these are the secondary means of grace when folks are in trouble and are fighting their unseen battles.

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. ½ members cover the assigned Bible Reading for the year—Genesis through Ruth and Job for Seniors; Mark and Acts for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent by financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President—Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.

General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.

Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literary Secretary—Mrs. D. A. C. Tee-ter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer—Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Crid-er, Waynesboro.

Patroness—Mrs. Chas. Provance, Ma-sontown.

Ohio

Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.

Patroness—Mrs. Samuel Adams, Pleas-ant Hill.

Indiana

Secretary-Treasurer—Allegra Rich-mond, 504 East Walnut St., Nap-panee.

Patroness—Mrs. J. R. Schutz, 503 Col-lege Ave., North Manchester.

Illikota

Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.

Patroness—Mrs. E. M. Riddle, 1117 Randolph St. Waterloo, Iowa.

Mid-West

Secretary - Treasurer—Helen Ruth Stump, Falls City, Nebraska.

Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

Secretary-Treasurer—Miss Bernice Brown, 270 E. 42nd St., Los Angeles.

Patroness—Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer—Miss Julia Cul-ver, Rt. 1, Wapato, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering

Mission Home Fund gift

to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



Sunday School at Glendale, California

HERE ARE SOME DIVIDENDS FROM OUR HOME MISSION
SACRIFICES

The Brethren Evangelist

Official Organ of the Brethren Church, including "The Brethren Missionary," "The Brethren Witness," and "The Woman's Outlook," published 58 times a year by The Brethren Publishing Company, Ashland, Ohio.

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W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

What God Expects of The Brethren Church

Moderator's Address to the 47th Pennsylvania District Conference

By William A. Steffler

It becomes my happy privilege, by virtue of my office, to bring a message to this 47th Pennsylvania District Conference.

It is fitting and proper that we as followers of the Lord Jesus Christ acknowledge His Lordship again as we implore His blessing upon our conference. Let us in faith humble ourselves before Almighty God acknowledging that there is no other name in Heaven, or in the earth, or under the earth, which compares with the blessed name of the Lord Jesus Christ. Let us once again claim Him as our Lord and Saviour and Coming King.

Our beloved church has been the recipient of manifold blessings from the hand of our Heavenly Father since we met last in the capacity of a State Conference. He has not only preserved us as a church, but He has used us in His service as this year's statistical report will show.

Perilous days, such as confront us now, demand that the children of God be sure of the constant guidance of the blessed Holy Spirit. The arm of flesh will fail us. We must not trust in our own strength.

From the beginning of time, we note the divine solicitude shown the followers of the Lord. The pillar of cloud by day was the outward manifestation of

the guidance and protection of the Lord while the fire by night spoke to Israel that Jehovah was with them to lead and care for His own. The manna, direct from the hand of God, sustained them in the journey. Not only was the physical life divinely protected and sustained, but they "Drank of that Spiritual Rock which followed them," and Paul tells us in I Cor. 10:4, "That rock was Christ." There is indeed comfort in the thought that in days gone by, even if the people of God were called upon to tread the burning sands, drink bitter waters, endure persecution, through all the Lord never forsook His own, and we have the assurance today, no matter what comes, God will never leave or forsake His church in any of her trials.

The Brethren church is a part of the Bride of Christ which Paul also refers to as the Body of Christ (Eph. 1:22-23). As a part of His glorious church we must examine ourselves to see if we are accomplishing the work whereunto God has called us. Have we been filling the place and position God has called us to fill?

The Word of God clearly gives us what that program is, for one cannot read the great Commission in Matthew 28:19-20, or the parting words of Christ in Acts 1:8, or the Holy Spirit's message given through James in Acts 15:13-17 without getting a pretty clear outline of the program God has laid

down for His church. The program is before us. May the Spirit of God steer the Brethren Church true to its God-given course.

The Gospel must be preached, therefore the Lord expects the Brethren Church to be faithful in proclaiming His Word to a lost, sin-cursed world. Jesus distinctly told His disciples to preach the Gospel to all nations, beginning, first at Jerusalem, next in Judea, then in Samaria and finally they were to continue to the ends of the earth. A casual perusal of the book of Acts shows that this plan was carried out implicitly. Later Paul, writing to the Church at Rome, states that the Gospel had gone out to the ends of the world (Rom. 10:16-18).

Jews made up the major part of the early Church, thus the Hebrew Christian Church gave the gospel to the then-known world in short order. After the scattering of the Jews in 70 A. D. the early church quickly changed its complexion from that of a Hebrew to a Gentile organism. From that time to this present time, Gentiles have been predominant in the church. While the church has gone forward (for we believe the church of the Living God will always go forward) we believe that she has neglected giving the Gospel as she should to the Jews.

I wonder if the Brethren Church has been faithful to God's program in reaching the Jew with the message of salvation. We must support our Home and Foreign Missionary work, it is true, but we should have some definite program in our church for getting the Gospel to the Jew.

In Romans 1:16, Paul declares that the Gospel is for the Jew, FIRST. God will always bless the people who carry out His program. In parts of the world today, God's people, Israel, are suffering hardships. Let us Pray for the Jew and as opportunities present themselves, speak to the Jew about his soul's salvation. May Paul's burden become our burden, "Brethren, my heart's desire and prayer to God for Israel is that she might be saved."

In our preaching the Gospel let us lay aside our personal feeling in minor matters and give ourselves over wholeheartedly to the proclaiming of the Gospel which is able to make a lost sinner a new creation in Christ Jesus.

To the ministers of our district, I would suggest that we think less of impressing congregations with the idea we are a much better preacher than the man they now have and with a sincerity and truthfulness preach the Word to reach the lost and please our Heavenly Father. Let us be faithful watchmen, warning people to flee from the wrath which is to come.

A Brethren preacher informed me recently, that during this year, several visiting preachers came to his community where his church was located. He called upon them to preach and several tried their level best to show him

(Continued on page 16)

-:- From the Editor -:-

CALL OF THE CITY.

Somebody said that God made the country but man made the city. We are not just certain of the idea which was originally intended in this statement, but we do know that the marks of the sins of men have always been conspicuous on the cities of the earth. This is the greater reason why the large cities of our nation need the Gospel. It is the present policy of the Home Mission Board to plant churches in the large cities. We must take the Gospel where the people live in great numbers.

THE APOSTLE PAUL.

In the missionary journeys of the great Apostle Paul, we find that he went into the centers of population. It was in these cities that he was compelled to endure much persecution, but he went. We must do the same!

A MEETING HOUSE OR A LIGHTHOUSE.

In carrying the Gospel to the large cities, it is not enough to build a little box church on some side street with the questionable hope that perhaps it may some day become self supporting.

We must build a lighthouse. That lighthouse must have a pastor who has the vision of building a great city-wide testimony. His meeting quarters may be very simple and very small at first, but he must have the vision and the room to expand. The testimony of the Brethren Church today will actually command the respect and consideration of the American people if we give it a chance. There are multiplied thousands who are hungry for the Word of God, and desire to become affiliated with a group consistently presenting the whole Bible. What a challenge!

REACHING OUT.

The church which is a real lighthouse is the church which does not wait for the people to come to services. God's message must be taken to the people. If we wait for them to come, they will never come. Dr. R. A. Torrey once made the statement, "This world can be reached and evangelized far more quickly and thoroughly by personal work than by public preaching." Personal work is the most difficult kind of Christian work. Not every one is successful. It takes much tact, wisdom and experience to do this type of the Lord's work.

EASY WORK.

There is however, a type of Christian service which almost any sincere, consistent Christian may do. He can gather people together into his home regularly on some night of the week that the pastor may conduct a Bible class. In one of our mission

churches, the pastor has held several week night classes continually in the homes of his members. It is not surprising that the Sunday school has hit the 300 mark. Such a united effort on the part of the pastor and people will build a stable, consistent and consecrated congregation.

GIVE THEM A CHAPTER.

A great preacher in the northwest was one time talking about his preaching experiences. He said that when he was a young man he found that there were occasions when it was "hard to preach." He felt that he had so little to say. If the crowd was small and the weather none too good his sermon would often fail to be effective. In telling of these experiences, this pastor stated that he discovered that when the service seemed rather dry and unimportant, he would throw away his sermon and just "give them a chapter." He soon discovered that these dry occasions became the most helpful for his people and the most blessed of the Lord. This was the discovery which lead this minister to become one of the great preachers of our country. The wise preacher will ever remember that God's words are more powerful than his own. "Give them a chapter."

THE JEW.

You can never figure him out! Only the student of the Word of God can understand the "whys" of so many things about the Jew. He has been persecuted, hated and despised as no other on all the face of the earth. The nation has never been destroyed, neither has it lost its distinctness.

FOOLISH RULERS.

The rulers of the earth have tried to overthrow the Jewish nation but all their efforts have come to naught. Even in our day when we thought the nations of the earth believed in "Live and let live," at least in the time of peace, terrible things have happened to the Jews. If one fourth of what we read is true concerning Russia and Germany in

IN THIS NUMBER

Moderator's Address—W. A. Steffler	2
Editorials	3, 4
Brethren Possibilities—Dr. J. C. Beal	5
Offering Highlight—R. Paul Miller	6
Following the Secretary—R. Paul Miller	7, 8
Among Our Churches	7-10
Foundation Builders	11
Financial Report	12, 13, 14
Brethren Home Report	17
Christian Endeavor	18
News from the Field	18

their treatment of this nation, then conditions are sad indeed. But the nation moves on!

HOW TO DESTROY THE JEWS.

There is a passage of Scripture Stalin and Hitler should read. It tells how to destroy the Jews. If accomplished, it would be far more effective than the methods they have used. This passage is found in Jer. 31:37. "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done saith the Lord."

When it comes to what the Jews have done in the way of committing sins, they have done a plenty. They are like the Gentiles in this respect. They are a nation of sinners. All have sinned. But God is not yet finished with the Jewish nation. So He dare not allow them to be destroyed. Their existence is as sure as the heavens above or the foundations of the earth beneath. If Hitler and Stalen want to work on the Jews, they had better begin to tear down the heavens and tear up the foundations of the earth first!

The report of the Thanksgiving Offering will appear in our March number of the Brethren Evangelist. We greatly desire for every church to make the best showing possible. Often times church officers neglect to send in the Thanksgiving Offering till the report is made up and it needlessly causes disappointment to pastors and members of the church when it is published. PASTORS, KINDLY MENTION THIS MATTER TO YOUR TREASURER AT ONCE. Send in what is on hand and send the balance of delayed gifts later.

Editorial Notes

THE PULPIT of the First Church of Johnstown is now vacant as a result of Brother Chas. H. Ashman's leaving to accept the pastorate of the church at Whittier, California. Brother Ashman served at Johnstown for more than fourteen year. His ministry is well known and the testimony of his church is outstanding.

BROTHER A. L. LYNN who has been pastor of the La Verne, California Church states that he will be leaving soon to take up the work of the First Church of Johnstown, Pa. Brother Lynn has been at La Verne for seven years and has done a real work. One of the special features of his ministry has been the weekly prophetic night. Some time ago the La Verne Church organized what is known as the San Gabriel Prophetic Testimony. Meetings are held every Friday evening. The best of prophetic teachers are invited to speak. People come for miles to these meetings. This is a suggestion for some other churches.

BROTHER FLOYD SHIREY, pastor at Homerville, Ohio, has recently accepted a call to the church at La Verne. He plans to leave soon. The church at Homerville will miss Brother Shirey. His ministry has been distinct.

IT SEEMS that some more of the eastern men have gotten the "California bug." Brother Joe Gingrich is now on his way to become the pastor of the Second Church at Long Beach. His ministry at the Third Church of Johnstown has been greatly blessed of the Lord. He enters a great field in North Long Beach. This church is one of the outstanding churches in California. It is noted for the fact that many prominent "tough nuts" have been saved there. It is a powerful church. Brother Lienhard, who was pastor there for about ten years, is now at Compton. Elsewhere in this magazine, further announcement is made regarding Compton.

As these men leave for Southern California, the editor wishes to inform them that this is a fine time to move to the southwest. They will receive a warm reception. That is more than we received when we came east. On entering Missouri on December 21, we found that the thermometer was eleven below zero. They said that it was unusual, but we thought we had left that kind of weather in California. Well let it be said to the credit of us easterners that we know how to heat our homes and that is more than can be said of some folks in California!

Recent news comes from Brother Leo Polman, pastor of our church at Fort Wayne, Indiana, that he is conducting an extensive Bible study course through the mail. His mailing list is building up very rapidly. Both ministers and laymen are enrolled, a goodly number of whom live in other states. Weekly lessons are sent and reports are returned. This system promises to greatly broaden Brother Polman's ministry.

At Lanark, Illinois, where Brother George Ronk is pastor, some very needed changes are being made in the church basement. A space is being arranged with new cement floor to accommodate the social gatherings of the congregation. The space can also be used for Sunday School classes. Brother Ronk believes in putting the people of the church to work. All the labor is being donated by the men. This is a splendid idea. In many church buildings, there are improvements which could be made by the people of the congregation. It would be economy as well as a real blessing to the people.

The church at Goshen, Indiana, where Brother Whetstone is pastor, has scheduled a Revival to begin January 13th. Brother Ray Klingensmith is the evangelist. Remember these meetings in your prayers.

At Spokane, Washington, Brother Albert Lantz writes that he is expecting soon to start a week-night Bible School giving systematic instruction in the Bible. He plans to use regular Bible courses covering the various doctrines and books of the Bible. This type of ministry is certain to be blessed of the Lord. We will wait with interest to learn of the outcome.

AS WE WERE almost ready to go to press, a very splendid gift for the publication day offering arrived from an isolated member, Mrs. Retta Fortney from Lodi, Ohio. Although she states in her letter that she has been sick a great deal, her heart is filled with praise to God and she assures us that she remembers the publishing interests of the church in her prayers. Gifts like this from praying hearts like this will bring the sure blessing of the Lord upon our work.

1936 - What Possibilities Does it Hold for the Brethren Church?

By Dr. J. C. Beal

Each new year offers possibilities all its own. 1936 offers possibilities which have never been ours—possibilities which no year of the past was able to offer. This is due to the conditions that confront us—conditions which have never been just what they are now.

The wise man carefully surveys the field before him that he may know how best to chart his course. A survey of the field which 1936 has opened reveals things of special interest.

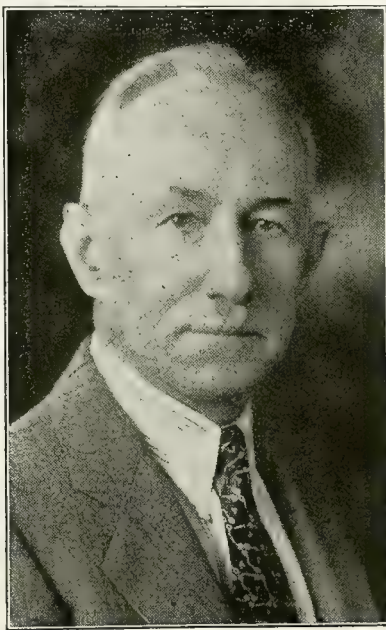
Skepticism and unbelief are prevalent. The spirit of unbelief which questions the deity of the Lord Jesus Christ, his atoning work and the authority of the Word of God is found everywhere. This condition is found not alone among those who make no profession of faith in the Lord Jesus, but among those who pose as His followers and His messengers. In spite of this condition, many are experiencing a definite heart hunger. These know what has been given them but "husks" and does not satisfy the longings of the heart. Many who make no profession are waiting for some group of people who really believe the Book and who really live the life of the Book to open the way for them to accept the real message of salvation. Many churches—churches that have become honeycombed with formality and worldliness—are hungry for the message of fellowship and blessed peace that has not been proclaimed to them. This condition offers an open door for the Brethren Church with her plea of "The Bible, the whole Bible, and nothing but the Bible," and furnishes possibilities of unusual worth. These possibilities lie in four lines of endeavor.

There are many cities in our own land where good

folks would welcome a church that stands unquestionably on the Bible, and emphasizes its teachings as the definite message of the Holy Spirit relative to salvation, and sets forth the basis for fellowship for those who are children of God. This is evidenced by the success which has attended the establishment of new churches under the direction of our Home Mission Board. The work in this line has been markedly successful the past year, but the possibilities of this present year are many times

greater. If the Brethren Church will be true to the Word and its teachings, forget the traditions of men, and enter the open doors in the homeland, still greater success will be experienced.

Our foreign work has been blessed of God in an unusual way. Other churches have found it necessary to make definite retrenchments, and in many cases missionaries have been recalled. In our work, the forces are being increased and the field extended. The result we have experienced is undoubtedly due to the fact that the salvation of the heathen and not his social uplift has been uppermost in all our endeavors. With this objective remaining as the goal, the present year should see the largest



Dr. J. C. Beal

ingathering on our foreign stations and the greatest offering for foreign work in the history of our denomination. With this definite goal before us, we need not hesitate to ask the blessings of God on our work. He will hear and bless.

What may be said relative to the possibility of our church at home and abroad can be truthfully said about the work of the college and seminary. Untold possibilities are presented along this line. Many parents are looking for a college which will prove a safe place to which to send their sons and daughters—a college where faith will not be wrecked. Trag-

Highlights of the Thanksgiving Offering for Home Missions

WAS THE OFFERING LARGER THAN LAST YEAR?

Almost every letter that comes to the office asks the above question before it is closed. There seems to be a widespread interest in the success of the Home Mission offering above former years. It is too early as yet to give any real forecast of the final sum when the offering is closed on March 1st, but here are some of the sums already sent in, and some offerings which, while not yet sent in, news of them has been forwarded.

COMPTON, the newest Brethren Church, out in California, was just one month old when it gave its first Thanksgiving Offering, and it was seventy-eight dollars. A larger offering than some churches with five times its membership.

ROANOKE, VIRGINIA, that wonderful work that our Board has been assisting for several years, has sent in an offering of \$529.00. Think of that for a church, the very existence of which was questioned just a little while back!

GLENDALE, CALIFORNIA, our new church just a little over a year old, raised over two hundred dollars for the Thanksgiving Offering! And yet some folks ask if Home Missions really pay. Some churches have not been able to equal this after twenty years of existence.

WHITTIER, CALIFORNIA, has reported over eight hundred dollars in their Thanksgiving Offering. This is almost doubled over last year.

SOUTH GATE, CALIFORNIA, the church that is now only six years old, and passed from the help of the mission boards just last year has reported an offering of over four hundred dollars!

LONG BEACH, CALIFORNIA, has raised an offering of OVER ONE THOUSAND DOLLARS WE ARE TOLD, \$500.00 of which has already been sent in. We appreciate this substantial increase over last year's contribution.

CONEMAUGH, PENNSYLVANIA, just sent word that they had reached the sum of five hundred and sixty-one dollars. The story of the rise of this church in its giving during the last several years would make mighty interesting reading.

CLEVELAND, OHIO, the new point just opened up last January has sent in a report of ninety-four dollars. Every Ohio church should be proud of the way their newest church has shown such fine spirit.

THE THIRD PHILADELPHIA CHURCH, also a mission point only a couple of years ago released from the Mission Board, has gone past all former years in their giving to Home Missions and has this year given Five Hundred and thirty-six dollars. Each year this church has increased its giving until it has become one of the leading congregations in this respect.

DAYTON, OHIO. As these lines are being written the report comes from the Dayton Church. This church has led the denomination in Home Missions for years, but it began to look like they would lose their crown this year, when lo, and behold, here comes ELEVEN HUNDRED AND FOUR DOLLARS AS THEIR THANKSGIVING OFFERING! ALL HONOR TO DAYTON AND THEIR WORTHY PASTOR. This is simply great.

FORT WAYNE, INDIANA, the little mission point that has seemed to have so many setbacks has sprung into real life and among many other surprising advances, this year raised over two hundred and five dollars! Think of that.

Offerings are coming in every day and could be added to make a mighty interesting account of the way the cause of Home Missions is growing in the Brethren Church. It gives every indication to date that the Home Mission Board will be able to carry out its program of new churches for the coming year. It begins to appear that the Brethren Church has finally caught her vision of spreading the gospel to America.

A TESTIMONY CONCERNING BAPTISM

From Jerome
(Born about 340 A. D.)

"We are thrice dipped in water, that the mystery of the Trinity may appear to be but one; and therefore, though we be thrice under water to represent the mystery of the Trinity, yet it is reputed but one baptism."



**THE
GLENDALE
REVIVAL**

Our last notes were written as we were just starting the meeting at Glendale. This Glendale work was started by Brother and Sister Arthur Cashman right after they left the work at the second Church of Los Angeles. There was a small group of fine folks already members of the Brethren Church, who were living in the city. These have proved to be a fine foundation for the work and are now constituting the leadership of the present work. About one year ago Brother Cashman resigned to take up other work and Brother Donald Carter took up the task of leading this new church. A few weeks after he began at Glendale, Brother Carter took to himself a bride in the person of Miss Dorothy Sorensen. Miss Sorensen had been a member of the first Brethren Church of Long Beach, and was organist there for years. These young folks were well known and loved in Southern California and have enjoyed the encouragement and help of the district in a remarkable way.

This work has grown in a most unusual way. While the congregation has increased considerably, the Sunday School has grown by leaps and bounds. The week before our meetings closed the Sunday school had an attendance of two hundred and six. The equipment of the building is already taxed and more room must be provided before many months pass or the work will suffer. This church is located right in the midst of a community of thousands

and with no other church work going on. The possibilities are simply unlimited. The Sunday school must be fostered for it is from these that the church must get its members. Our statistics show that eighty per cent of the members of the church come from the Sunday school. The need for spending money to build up a large Sunday school is obvious. Here in Glendale we have the finest material for a church as strong as any in our brotherhood today.

Being a new church, and as yet having no standing in the estimation of the people, it was very hard to get a large attendance at any of the services. In a real sense it was a time of getting the community acquainted with the Brethren Church. A congregation does not get into the confidence of a community in a day. Scores of people who were wholly unknown to the pastor or people came during the meeting. However, the size of the crowds does not always indicate the numbers that will be won for Christ. It was not so in this case. A fine harvest was reaped during the meeting without large crowds. The number won during a meeting means more when you consider the size of the congregation. Fifty souls won by a congregation of forty members is a comparatively greater task than fifty souls won by a congregation of seven hundred members. It speaks volumes for the effectiveness of the Christian testimony of those forty members.

Delegations from various Brethren Churches in the district helped in the meetings a lot, lending

We Greet the New Editor

This will be the first Home Mission number of the Brethren Evangelist under the direction of Brother Charles W. Mayes, as editor of the paper. We are glad to publish this word of greeting to him in his new work. We have no hesitation in saying that we look forward to marked achievements in the production of a great denominational magazine. He brings to the editorship of the Brethren Evangelist the essential qualifications for such a ministry. To build a truly spiritual magazine, an editor must be a teacher of the Word of God who can grip others with its truth, and interpret the course of events in the light of it. An editor of such a magazine must feel the dependence that his readers place upon him to give true guidance in a changing world. He must have in himself the rich, sweet, yet firm spirit of Christ that holds the truth in love. We truly feel that our God has raised up the right man for the right place, at the right time. The Home Mission Board extends best wishes to our brother in his new field of labor, and pledge our support and our prayers that he may be used of God to aid in leading the Brethren Church to a greater ministry for Christ in these tragic days.

encouragement at times when most needed. The song services under the leadership of Al Lovejoy were a real inspiration. The talent and equipment enjoyed in these meetings were worthy of a far greater hearing.

We found Brother and Sister Carter to be excellently equipped for the work they have to do. Brother Carter is a faithful house to house visitor and has learned his field in a short time. Our home was with them during the meetings and we could not have asked for a more congenial fellowship than we enjoyed there. We also greatly appreciated the fine hospitality of the members and friends of the church in whose homes we had many splendid meals.

Altogether, this is a great field with a great opportunity, and the Brethren Church should spare no pains to take this community for Christ. It is just one more of the fine opportunities the Lord is giving the Brethren Church in these last days. It is one more reason for the Brotherhood to stand by its Home Mission work in a greater way than ever before.

THE LONG TRAIL After nearly four months of work in California in evangelistic work and in general administrative work in behalf of our Home Mission opportunities in that section, we started east again. We took the southern route through El Paso, Texas, knowing that storms had filled the passes in the mountains on the Lincoln Highway with snow. It was warm and sunny when we left Southern California. Gardens were laden with roses and chrysanthemums, birds were singing and children playing in the streets. All the way

through California, Arizona, New Mexico, Texas and Oklahoma, we had warm and sunny weather, too warm at times. But as soon as we reached Missouri we could feel the chill in the air. Within a few hours of running, we crossed the Ozarks and were in real winter. Roads were getting slippery, sky was overcast, all nature was dry and dead looking, and by the time we reached Illinois a highwind was blowing and snow was flying in the air. Then we had to put alcohol in the radiator to keep it from freezing up. The last one hundred miles of running was at night and done very slow, due to slippery roads. Quite a change in such a short time from sunny California to a blizzard in Indiana! But it is all in the course of the work. Needless to say, we greatly enjoyed Christmas at home with a foot of snow on the ground, even if it was six degrees below zero. Home is home if it is in Alaska at sixty below.

COMPTON Last word from Compton, our newest **GOING UP** Brethren Church, now only two months old, is that the Sunday school has already reached an attendance of one hundred and forty-two with no special effort put forth to reach that goal. The membership of the church has grown already to over one hundred. This field will show a continually phenomenal growth for many months we firmly believe. They already have their ground purchased and plans are drawn for the building. By God's arrangement a civil engineer and architect joined the Compton Church as one of its charter members, and he is now drawing the plans free of charge for the church. Surely the hand of God is on this work. Let us rejoice.

WAS THAT SOMEBODY YOU?

*Somebody made a monthly pledge
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian
cheer,
Was that somebody you?*

*Somebody handed cheerfully in
Money to help God's cause to win.
Somebody kept his promise to pay,
Writing his check on each scheduled
day.
Was that somebody you?*

*Somebody's pledge was only a scrap,
Paper with no value mayhap.
Somebody's soul grew shriveled and
small;
Failing, he grieved the Lord of all.
Was that somebody you?*

*Somebody let the year slip by,
Heedless of payments piling high.
Somebody said, "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?*

—Anonymous.

OUR BRETHREN HOME

By Dr. Martin Shively
President Board of Directors
Brethren Home

The Townsend Plan may or may not be finally made the policy and plan of the United States in the treatment it accords to those of its citizens who have passed the years in which they can meet the competition which faces men in the fields of labor. If it should fail of adoption, as I am confident it will, then some other plan will most likely be adopted by the operation of which, help will be given in some amount to those who have passed the age at which younger life shall crowd them from the lists. In the meantime, and perhaps even after such plan shall have been adopted and put in operation, both duty and love which prompts a desire to serve, place the responsibility upon us to whom the aged have entrusted themselves to honor the pledges we have made to them, to keep them in such comfort as we promised through our representatives to give them. The Brethren Home stands as mark of such

promise, and the Board of Benevolences in its relation to our superannuated ministry stands thus also, and the whole church not only shares in this responsibility but joins us in prayer that God may be glorified in the manner in which we discharge the responsibility. Will you join us in prayer that we may do our whole duty to those who look to us to keep the pledge which was given to them in your name?

Ashland, Ohio.

*If we noticed little pleasures
As we noticed little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues
And their faults refused to see,
What a comfortable, happy,
Cheerful place this world would be!*
—Selected.

"Prayer and Hickory" I like the mother who said she raised her boys with prayer and a good hickory.



Glendale, California

Just seven months ago it was the privilege of the Brethren Church of Glendale to announce the completion and dedication of the new church building which the Lord graciously, even miraculously, provided for His people in this thriving city. At that time we were overjoyed at the prospect of beginning

we have reached the point where we must find more room. A really earnest Bible School program carried on in a community that was untouched by Christian influence is largely responsible for the growth of the school. In the past few weeks a class for those of college age, and a class for men have been organized. Due to the fine work of the adults

of the church we are glad to say that nearly fifty per cent of the Bible school is made up of people of high school age or above. With the great need of teachers in the Bible school our leaders have realized the necessity of providing teachers to care for the new pupils that are expected. A Teachers' Training Class has been organized to fit those who wish to teach the Word to the pupils. The class, having been organized for some weeks, is looking forward to great things in the months to come.

Three new Christian Endeavor Societies have recently been organized. These societies are fast filling a need in this community. A Young People's Society has been going for some time now with an average attendance of eighteen, and an Intermediate and an Adult Society have recently been organized. The Lord has blessed the work of these groups in the past few weeks and we feel that great things are in store for them.



Some Workers at Glendale

work in a new field with the fine plant the Lord had given us with which to work. With such a challenge before them the people of this group began work in earnest, striving to build up a church which would give honor to the name of our Lord.

Upon this occasion we bring you a report of the work of the Lord in this place since the dedication time. The Lord has been very gracious in sending us teachers and leaders to minister to the growing Bible school. Beginning with the first of September the school enjoyed a marvelous growth until now with an average attendance of nearly two hundred

The Brethren at Glendale were privileged to have Rev. R. Paul Miller for an evangelistic campaign recently. Brother Miller came here Nov. 25th and remained through the 15th of December. Again the Lord was good to his people. We have not been in this community long enough to make ourselves really known as yet. Therefore it was difficult to attract really large crowds to the meetings. However, because of the faithful prayers of God's people and the powerful witness of the Word from the lips of Brother Miller, the Holy Spirit worked in the hearts of forty-two people to make their stand for Christ.

GLENDALE, CALIF.

(Continued from preceding page)

Thirty-five of these were first confessions. The Lord marvellously displayed His power in the genuine conversions which took place here. Twelve of these folks were baptized and taken into the fellowship of the church and several more await baptism.

This campaign under Brother Miller was just the thing to give this new church the impetus to really begin work. The new members of the church are enthusiastic and anxious to get to work. The general spirit of the whole congregation is such that the best in effort may be expected. Every member and friend was touched by his fine spiritual messages. All who had dealings with him were helped by his fine character and disposition. The little group of Brethren at Glendale feels that it has been welded more firmly together and that it has been drawn closer to the Lord because of the presence of this man with us.

It is our prayer that as the days pass the Brethren of America will be continually in prayer that the Lord will magnify our testimony here among these people who are without hope. May those same prayers humbly petition the Lord that we may abide strong and true, looking for that blessed hope and the glorious appearing of the great God and Savior Jesus Christ.

In closing I would like to enumerate the wonderful things the Lord has done for us in the past few months and give Him all the praise and glory: 1. God has marvellously led us to an ideal church location, more than two square miles of heavily populated city territory and no other church to contend with. 2. God has literally given us a beautiful little church building in which to worship. 3. God has sent us scores of children and young people to teach and nurture in the Faith of our Lord Jesus Christ. 4. God has sent many friendly hearts and willing hands to join in the worship and work in this place. 5. God has sent a large number of people who are eagerly becoming "Brethren" and joining us in the work of winning souls. 6. God has provided a capable director of music, teachers, and workers to carry on for Him. 7. God has blessed in a financial way, putting the spirit of Scriptural giving in the hearts of His people. 8. God has poured out His Spirit in this place to bring men to the foot of the cross for salvation, which thing after all is the final end of all Christian work. Truly the words of Scripture are real and the promise is sure: "If ye shall ask anything in my name, I will do it." The Lord has been tried here in Glendale and He has been found true. Our eyes are misty with tears of gratitude and our hearts are bursting with joy as we ascribe to Him all the glory and honor which are His due. Out of His bountiful storehouse He has freely bestowed because we have asked in faith believing.

DONALD F. CARTER.

COVINGTON, VIRGINIA

Again we are asking for a little space in the Evangelist to carry the news from Covington, Virginia, to the Brethren people. We are emphasizing Virginia because there still seems to be much confusion among our people as to the location of the fair city of Covington, the place of our new Brethren work. In the last (December) Home Mission number of the Evangelist we discovered the fine picture of part of our congregation, taken last August, right on the front cover, but the words below described it as: "HOME MISSION ADVANCE IN COVINGTON, KENTUCKY." In the same issue of the Evangelist our news report appeared marked: "Covington, Virginia." The same night when we had first espied this confusion about our work in print, we visited a Brethren church to attend a Christmas program, and there the good Brethren pastor introduced us as being in charge of the new work in Covington, W. Va. In order to avoid further confusion let it be known that we are located in Covington, VIRGINIA, OLD VIRGINIA to be still more specific.

There may be confusion about our location in the minds of our people, yet we have convincing evidence that the Lord knows exactly where we are. We have received His blessings in showers, and are persuaded that many have upheld us in prayer. Our new church building is nearing completion, although we have not yet moved in because the cold weather delayed our progress. The building is under roof, all but the laying of the shingles, awaiting a couple of days of sunny weather which is needed to lay them properly. The progress of the building which was actually started in September has been steady, and we are not going to stop until it is completed. The financial part of the program has also been most encouraging, and to date we are not a penny in the red, owing to the untiring efforts of some of our women, as well as the sacrificial spirit of friends everywhere. Recently we received a check of \$200 from the National Mission Board and we take this opportunity to say that the Brethren at Covington know how to appreciate the help which the Brethren Church is giving them through the Mission offering. Although trying to pay for everything on the new building as it is needed, they gave a Thanksgiving offering of \$34.

Our Sunday School and preaching services are holding up well in attendance, but we cannot grow in numbers until we move into the new building, for the present meeting place is filled. Last Sunday (Dec. 22) we had our first Christmas program, which was a real success and was enjoyed by all. Our Junior classes are about the best in the Sunday school, and they did their part in fine spirit.

The year 1935 is about to close, and as we look back we cannot help but sing: "Praise God from whom all bless-

ings flow." Many things have been accomplished, but it is the new year to which we look most of all in the light of God's promises. The work has just begun and if the Lord should tarry a while, great things are doubtless in store for us. In closing this brief report we ask our friends to pray God that He might give us courage and grace to go on, and preserve the perfect harmony which so far we have enjoyed in our midst.

BERNARD N. SCHNEIDER,
Pastor.

CLEVELAND, OHIO

Cleveland Brethren have enjoyed three of the busiest and most blessed months of their short history. As the year of 1935 comes to a close, we stop to thank our Heavenly Father for the many blessings and evidences of His favor which have been showered upon us. We thank Him for the many kind friends scattered throughout the entire brotherhood, for those who by their prayers and by their gifts have shared in the advancement of the Lord's work in building a Brethren Church in this great metropolis.

So successful has been the special contest feature of the past quarter that we feel inclined to tell of our experiences. In October we started, "The Brethren Air Races." This contest was planned as an aid to the growth of our Bible school.

The "race" was organized with each of the six classes sponsoring a "racing plane" in the contest. A pilot was selected from each class to fly the plane over the course. Mileage gains were computed upon the following basis: Attendance, 20; On Time, 20; Bringing Bible, 20; Bringing Visitor, 40; Bringing New Member, 60. (Incidentally, no person was considered a new member until he or she had attended the Bible school for three successive Sundays).

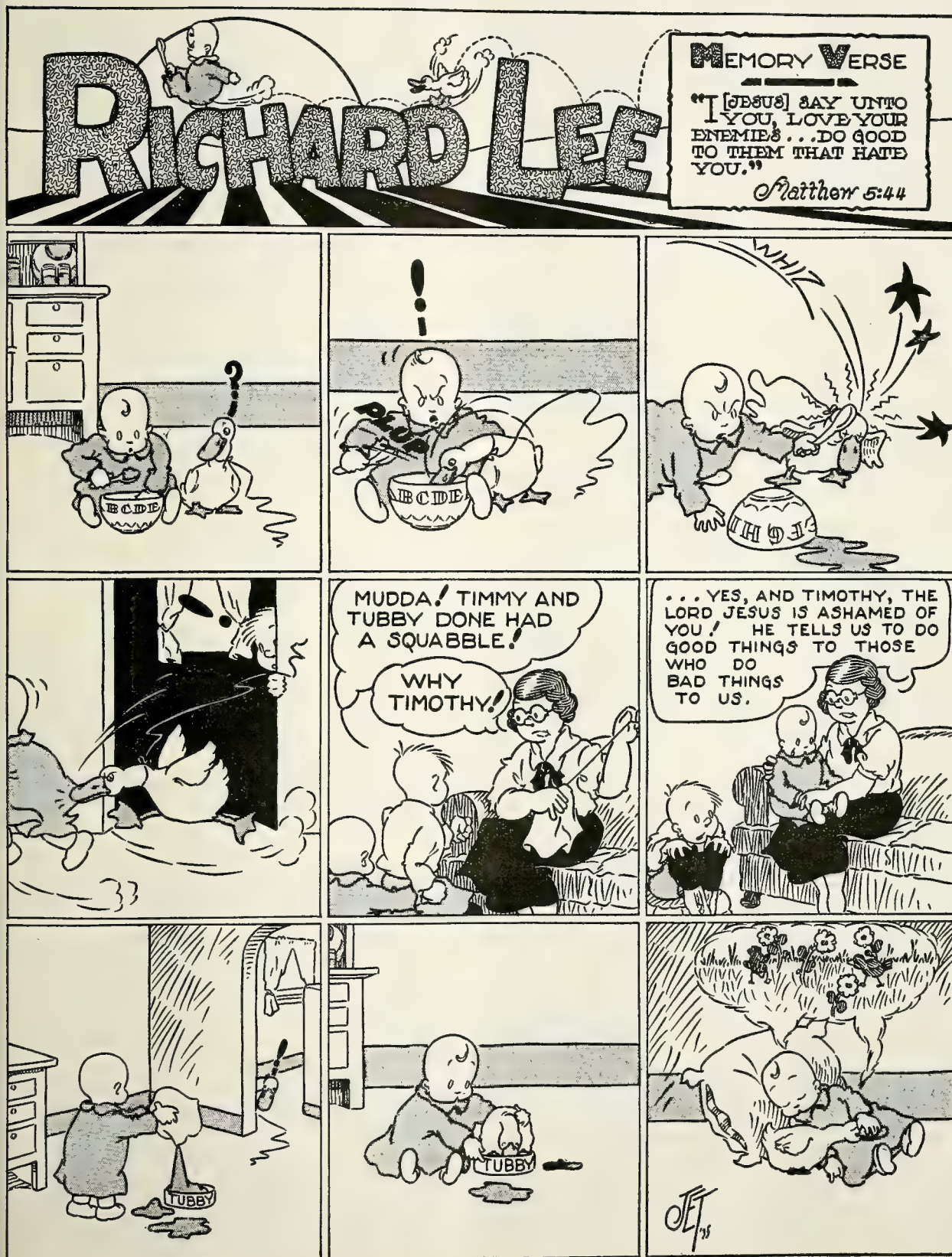
The "course" was plotted upon a large map of the world, displayed each week before the entire school. Toy planes in different colors were moved as the classes made progress. The "course" flown during this interesting contest was of particular interest to "Brethren." Beginning at Cleveland; it went to Germany, the historic birthplace of the Brethren church. Thence to the south and to the Brethren missions in Africa. Turning west and south the course crossed the Atlantic Ocean again to the coast of South America and thence to the mission points located in that place. From there the return was made to Cleveland.

Some of the results gained from this "race" are indicated in the following: there were thirty-three persons present for the first service held in Cleveland, less than one year ago. During the eight months that followed, 26 more persons were added to the roll. Then during the three months of the "Air Race," 33 more persons became members of the

(Continued on page 15)

FOUNDATION BUILDERS PAGE

We have another Scripture cartoon for the Foundation Builders boys and girls. We hope that if you enjoy these cartoons that you will write to Mr. J. E. Tate, Jr. in care of our Office in Berne, Indiana, and tell him so.



Financial Report

THANKSGIVING OFFERING

(Note: All amounts are for General Fund, except those designated as follows: (L) Literature, (K) Kentucky, (E) Evangelism, (R. T.) Riverside Truck, and the different Mission Points).

1st Brethren Church, Long Beach, Calif. Congregation	\$300.00
Congregation	185.16
M. Alice Ward	5.00
Total	490.16
1st Brethren Church, New Kensington, Pa. Foundation Builders	11.15
Church Offering	9.00
Church Offering (Covington) .....	.25
Total	20.40
1st Brethren Church, Elkhart, Ind. Congregation (Cleveland)	100.00
Nellie Kilian (Cleveland)	5.00
Total	105.00
Corinth Brethren Church, Indiana. Congregation	16.34
Congregation (R.T.)	1.00
Congregation (K.)	2.00
Total	19.34
Valley Brethren Church, Jones Mills, Pa. Katherine Miller	5.00
Miscellaneous	4.25
Total	9.25
Denver Brethren Church, Denver, Indiana. Rev. Arthur Tinkle	5.00
Miscellaneous	8.00
Total	13.00
1st Brethren Church, Oakville, Ind. Congregation	100.00
1st Brethren Church, Beaver City, Nebr. Mrs. C. D. Miller	5.00
Mrs. Emma E. Atwood	5.00
W. M. S.	5.00
Miscellaneous	7.75
Mr. and Mrs. G. B. Seiber	40.00
Total	62.75
Gretna Brethren Church, Bellefontaine, Ohio. Mr. and Mrs. A. J. Neer	30.00
Ezra J. Neer	20.00
Mrs. A. J. Neer's S. S. Class	7.34
Mr. and Mrs. C. E. Hudson	5.00
Mr. and Mrs. E. F. Miller	10.00
Gretna W. M. S.	7.15
Mr. and Mrs. Banner Bush	5.00
Church Offering	8.00
Total	92.49
A Friend	100.00
William Ullery	5.00
Bristol, Ind. Mr. Wm. S. Goss	2.00
Eau Claire, Wis. Mrs. A. F. Williams	3.00
McClouth, Kans. Mrs. Jessie Shears (E)	1.00
Pasadena, Calif. Mrs. Isaac Grubb	5.00
Johnstown, Ohio Mr. and Mrs. H. C. Gutknecht	5.00
Stuttgart, Ark. Jennie Grove, (Cleveland)	1.00
Canton, Ohio Mrs. Seltha Dawson	5.00
Marion, Ind. Miss Agnes Bowers	1.50
Fostoria, Ohio. Walter R. Bogue (Compton) (Gen.)	10.00
Romona, Calif. Center Chapel Brethren Church, Peru, Ind. R. R. Congregation	13.19
Congregation (K)	1.00
Total	14.19
Daniel Crofford, Hallandale, Fla. Mr. W. J. Johnson	5.00
Winton, Calif. Mr. Walter R. Ronemus	5.00
Charleston, S. C. Mrs. Rose T. Replogle	1.00
Oaklyn, N. J. Lilly Duncan	2.00
Payetteville, W. Va. Mrs. Wm. Wright	1.00
Rochester, Ind. Mary A. and Carrye M. Arthur	2.00

Red Key, Ind. Mrs. O. A. Metz	5.00
Sibley, Ia. A Friend (K)	3.00
Mrs. Mary Snyder Glover Gap, Md. Clara Beckner Blair	10.00
1.00	
Rochester, Ind. Mrs. Norman McClure	1.00
DuQuoin, Ill. Mr. and Mrs. Charles P. Grubb	5.00
Turlock, Calif. Mrs. Louisa J. Miller	10.00
Wabash, Ind. Mr. and Mrs. Emanuel Grise (Cleveland)	6.50
Damascus, Ohio Anna Guthrie	1.00
Belleville, Ohio Mr. and Mrs. E. C. Moses	2.50
Claysville, Pa. Mr. and Mrs. E. O. Focht	10.00
Richmond, Ind. Mrs. Laura Busey	2.00
Champaign, Ill. Mrs. R. H. Aeby	6.50
Indianapolis, Ind. Beckie C. Smith	10.00
Bedford, Pa. M. A. Kurts	5.00
Wabash, Ind. R. R. Boon	5.00
Durham, Calif. Mrs. J. L. Wissinger	2.25
Cresson, Pa. Vaughn Heller (E)	5.00
Indianapolis, Ind. Isaac M. Beer and family	2.00
Hagerstown, Md. Mr. and Mrs. Geo. Murphy	2.00
Monongah, W. Va. Mr. and Mrs. Frank Coover	2.00
Harbor Springs, Mich. Dr. and Mrs. J. W. Tibbals	5.00
Panora, Ia. Mrs. Sarah Yoder	5.00
Covina, Calif. Mrs. Ellen Flichinger (R.T.) (Gen.)	1.50
Boardman, Oregon. County Line Brethren Church, Lakeville, Ind. Sunday School	4.00
Ora Ringer and family	2.00
Total	6.00
Danville Brethren Church, Danville, Ohio. Mrs. Mollie Sherman	2.65
1st Brethren Church, Ashland, Ohio. Rev. A. L. DeLozier	5.00
Mrs. H. H. Lehman	5.00
Rev. and Mrs. W. E. Ronk	0.00
Mrs. E. M. Shomber	5.00
Mr. and Mrs. Myron Kimmel	5.00
Mr. and Mrs. B. Frank Zercher	5.00
Mr. and Mrs. L. T. Black	5.00
Miss Esther Abrams	5.00
Mr. and Mrs. Jos. Ralrigh	5.00
Mrs. Cynthia Slotter	10.00
Lyda Vertman	5.00
Mrs. E. L. Kilhefner (Cleveland)	20.00
Mr. and Mrs. Alva J. McClain	10.00
Dr. K. M. Monroe	5.00
Helen Garber	5.00
Gifts less than \$5.00	27.05
Gifts less than \$5.00 (K)	6.50
Gifts less than \$5.00 (Tracy, Calif.)	3.00
Dr. and Mrs. C. L. Anspach	10.00
Total	147.55
1st Brethren Church, Cleveland, Ohio. Earle Peer (C)	7.23
Mr. and Mrs. J. D. Edwards (C)	5.00
F. B. Miller (C)	5.00
Mrs. Isabel Wyke (C)	5.00
Mr. James O. Wehrly, (C)	15.00
Gifts less than \$5.00 (C)	52.67
F. B. Bank	4.32
Total	94.32
Vinco Brethren Church, Vincos, Pa. Congregation	107.53
Mrs. John Rockford Van Etten, N. Y. 1st Brethren Church, North Manchester, Ind. Congregation	99.00
E. J. Hippensteel	6.00
Walter Loucks	5.00
Total	112.00
1st Brethren Church, Clay City, Ind. Evelyn Lash	5.00
C. C. Roush and family	5.00
A. P. Megenhardt and family	5.00
Ruth Rentschler	5.00
Mr. and Mrs. L. Francis	5.00
Mr. and Mrs. D. V. Oberholtzer	5.00
C. Long's Class	5.82
Gifts less than \$5.00	29.15
Total	114.25
1st Brethren Church, Sterling, Ohio. Mr. and Mrs. Earnest Berry (C) (K)	10.00
Dr. J. C. Beal	5.00
I. L. Close and family (C) (Gen.)	10.00
C. C. Crawford and family	5.00
Rev. Albert L. Flory	10.00
Mr. and Mrs. H. J. Hartzler	10.00
Miss Geneva Kuhn	6.00
Miss Bertha Kuhn	10.00
Mr. and Mrs. C. W. Mast	5.00
Mr. and Mrs. Ed. Moine	7.50
Mr. and Mrs. F. E. Moine	7.50
Mr. and Mrs. S. S. Fouch	10.50
Mr. and Mrs. Reuben Steiner	5.00
Gifts less than \$5.00	12.75
Total	114.25
Juniata Brethren Church, Juniata, Pa. Congregation	5.00
Raystown Brethren Church, Saxton, Pa. Congregation	9.10
1st Brethren Church, Fillmore, Calif. Congregation	65.00
Mrs. J. F. Wisman	1.00
Edinburg, Va. West Homer Brethren Church, Homerville, Ohio. Mr. and Mrs. Herman A. Hoyt	10.00
Mr. and Mrs. Roy Hopkins	5.00
Mr. L. L. Hummel	5.00

Mr. John Correll	10.00	1st Brethren Church, Lake Odessa, Mich.		Calvary Brethren Church, Pittstown, N. J.	
Mr. Harold McDaniels	5.00	Mr. and Mrs. J. Allarding (E) (G)	30.00	Mr. and Mrs. S. F. Weber	5.00
Rev. Floyd Shiere	5.50	Mr. and Mrs. Morris Carter (E)	5.00	1st Brethren Church, Flora, Ind.	
Mr. Carl Hummel	5.00	Mr. and Mrs. Lester Miller (E) (L) (Glen) (K.) (Gen.)	6.00	Mr. J. J. Roskuski	6.00
Mr. Harry Palmer	5.00	Mr. and Mrs. Charles Darby (E) (Gen.)	12.00	Mr. and Mrs. Olaf Brown	5.00
Mr. Edmund Hastings	10.00	Mr. and Mrs. Henry Groff	16.00	Mr. and Mrs. Lester Fife	10.00
Mrs. Sarah Correll	5.00	Sunday School	26.35	Mr. and Mrs. Elmer Cripe	5.00
Foundation Builders Banks	13.92	Miss Meredith Darby (K) (Gen.)	8.00	Miss Esther Roskuski	10.00
W. M. S.	10.08	Rev. and Mrs. Arthur Carey	20.00	Mr. and Mrs. Fred Allbaugh	5.00
Miscellaneous	20.50	Miscellaneous gifts under \$5.00	4.72	Mr. and Mrs. Delta Myer	10.00
David Boss	5.00	Total paid	128.07	C. A. Hendrix and family	5.00
Total	115.00	Total pledged	148.07	Mr. and Mrs. Melvin Fisher	5.00
South Gate Brethren Church, South Gate, Calif.		1st Brethren Church, New Lebanon, Ohio.		Miscellaneous S. S. Offering	41.45
Congregation	275.00	Mr. and Mrs. Harry Landis	5.00	Miscellaneous Church Offering	14.75
1st Brethren Church, Canton, Ohio.		Mr. and Mrs. John Erbaugh	5.00	Foundation Builders Banks	18.82
Congregation	206.75	Mr. and Mrs. F. J. Weaver	5.00	Mr. and Mrs. Carl Flora (F. B.)	5.00
1st Brethren Church, Hamlin, Kans.		Mr. and Mrs. John C. Eck	15.00	Total	140.02
Mr. and Mrs. N. P. Eglin	25.00	Miscellaneous	28.30	1st Brethren Church, Pleasant Hill, Ohio.	
Mr. and Mrs. S. I. Miller	12.00	Total	58.30	A Friend	5.00
Mr. and Mrs. E. C. Blanchard	5.00	1st Brethren Church, Bryan, Ohio.		Mr. and Mrs. McBride	5.00
Mr. S. A. Shannan	5.00	Rev. and Mrs. C. A. Stewart	5.00	Mrs. S. F. Class	5.00
Miscellaneous	6.55	Mr. and Mrs. Carmon Oxenrider (E) (K) (Gen.)	15.00	Sunday School	25.06
Total	53.55	Mr. and Mrs. Robert Zimmerman (E) (Gen.)	12.00	Gifts less than \$5.00 (E) (K)	9.35
1st Brethren Church, Sidney, Indiana.		Mr. and Mrs. W. J. Musser	10.00	Total	49.41
Grace Sellers	5.00	Mr. and Mrs. Jay Ransom	5.00	1st Brethren Church, Rittman, Ohio.	
Sam E. Smith (K)	5.00	Mr. and Mrs. D. A. Erlsten	20.00	Mr. and Mrs. F. V. Blotter	5.00
Mr. and Mrs. W. R. Smith (K)	5.00	Minnie Schad	5.00	Miss Floy Hoover	20.00
Mr. and Mrs. F. C. Brown	10.00	Mr. and Mrs. Roy Bowers	5.00	Miss Eula Blotter	5.00
Rev. and Mrs. Louis Engle	10.00	Mr. and Mrs. S. H. Keiser	5.00	Mr. and Mrs. E. O. Frank	6.00
J. M. Heckman	5.00	Gifts less than \$5.00	40.00	Gifts less than \$5.00	19.11
Isabel Heckman	5.00	Total	122.00	Total	65.11
C. E. Heckman	5.00	Bethel Brethren Church, Mulvane, Kans.		1st Brethren Church, Sunnyside, Wash.	
Mr. and Mrs. C. E. Sisk (Bremerton)	5.00	Mr. F. C. Schaper	5.00	Mr. and Mrs. Floyd Turner	5.00
Mr. and Mrs. H. D. Hunter (Bremerton and Hunnington)	10.00	Church	10.85	F. E. Lacey	5.00
Gifts less than \$5.00	7.00	Total	15.85	Albert Bishop	5.00
Total	72.00	3rd Brethren Church, Philadelphia, Pa.		Mr. T. R. Muir	10.00
Krypton Brethren Mission, Krypton, Ky.		Mr. and Mrs. F. Kalesse Sr. (Osc.)	8.00	Mrs. T. R. Muir (K.) (E.)	15.00
Lyda Carter	5.00	Philip T. Pfaff	6.00	Mr. and Mrs. John Weed	5.00
Foundation Builders	11.00	Mrs. Sarah Romig (Osc.) and (Gen.)	6.00	Fred Chambers	5.00
Total	16.00	Mr. and Mrs. F. Haines	6.50	Berean Class	5.00
rs. M. B. Altemus (Cleveland)	1.00	Mr. Jacob Muller	30.00	Mr. and Mrs. Padgham	5.00
Johnstown, Pa.		Mr. and Mrs. Harry Emhart	25.00	Rev. Earl Reed	5.00
North Georgetown Brethren Church, North Georgetown, Ohio.		Helen Scheck (Osc.) and (Gen.)	15.00	Mrs. Hoffman and Margarite	5.00
Congregation	7.00	Rev. and Mrs. Wm. Steffler	15.00	Mr. and Mrs. Geo. M. Miller (Bremerton) ..	5.00
Main Street Brethren Church, Meyersdale, Pa.		Mr. and Mrs. L. S. Koib (Osc.) and (Gen.)	10.00	F. B. and M. L. Wescott (Bremerton)	5.00
Sunday School	20.21	Mr. and Mrs. P. Vesser (Osc.)	10.00	Joe Fuerst (Bremerton)	5.00
Berean Class	10.00	Ida Schaffer (Osc.) and (Gen.)	10.00	Hallie Mackey (Bremerton)	5.00
Sunshine Class	5.00	Mrs. Raymond Adams (Osc.)	10.00	W. G. Belcher (Bremerton)	15.00
W. M. S.	5.00	Mrs. Gault and family	5.00	Don Hadley (Bremerton)	5.00
Primary Dept.	5.00	Fred H. Kalesse	5.00	Mrs. Grace Turner (Bremerton) and (Gen.) ..	5.00
Rev. and Mrs. O. A. Lorenz	5.00	Mr. and Mrs. Philip Pfaff (Osc.)	10.00	Gifts less than \$5.00	39.73
Mr. and Mrs. J. H. Blocher and Lynn	5.00	Mr. and Mrs. G. Struth (Osc.)	5.00	Total	154.73
W. S. Livengood	5.00	Mrs. C. Marshall	5.00	1st Brethren Church, Carleton, Nebr.	
Church Offering	29.79	Mrs. John Bauers	5.00	F. B.	5.70
Church Offering (K)	10.00	Mr. John Bauers	5.00	Church Offering	5.01
Total	100.00	Mr. and Mrs. Geo. Welt (Osc.)	5.00	Total	10.71
st Brethren Church, Milledgeville, Ill.		Mr. and Mrs. C. Buchter	25.00	1st Brethren Church, Milford, Ind.	
Mrs. C. A. Straka (K)	5.00	Christian Dunyon	5.00	Congregation	12.00
Dr. and Mrs. W. S. Bell	5.00	Wm. J. and Alice Emhart	25.00	Mr. and Mrs. Perry Hoover and family ..	5.00
Alice and Armand Livengood	5.00	Mr. and Mrs. M. Hearne	5.00	Total	17.00
H. H. Walker	5.00	Mr. and Mrs. Wm. Shields Jr.	5.00	Ardmore Brethren Church, South Bend, Ind.	
Mr. and Mrs. Madden Crouse	5.00	Mr. and Mrs. H. W. Shaw	5.00	Congregation	27.00
W. M. S.	10.00	Mrs. J. Horst	5.00	Zeko Miller	5.00
Primary Department	5.36	Miss Ida Green	10.00	Mr. A. G. Carpenter	5.00
Gifts less than \$5.00 (K) and (G)	27.22	Mr. and Mrs. C. B. Coughlin	5.00	Total	37.00
Total	67.58	Primary ..Class	15.00	1st Brethren Church, Napanee, Ind.	
st Brethren Church, Compton, Calif.		W. M. S.	25.00	Napanee, Ind.	
Congregation	78.43	Sr. C. E.	5.00	W. M. S.	28.00
st Brethren Church, South Bend, Ind.		Laymen of 3rd Church	10.00	John S. Wisler	25.00
Mr. and Mrs. Wm. Yoder	5.00	Young Ladies Bible Class	10.00	Mr. and Mrs. Donald Roose	7.50
Mr. and Mrs. Dale Ulbricht	5.00	Beginners Class (Osc.)	10.00	Mrs. M. D. Price	5.00
Miss Lillie Garwood	5.00	Class No. 1	35.00	Mr. and Mrs. U. J. Shively	5.00
E. A. Duker and family	5.00	Sunday School	5.00	Mr. and Mrs. O. Secrist	5.00
C. A. Sholly and family	7.00	Junior C. E. (Osc.)	55.75	Mrs. Barbara Musser	5.00
Mr. and Mrs. E. E. Stickler	5.00	Gifts less than \$5.00	10.05	Mrs. Wm. Widmoyer	5.00
Mr. and Mrs. Wm. Meinke	5.00	Gifts less than \$5.00 (Osc.)	13.76	Samuel Richmond	5.44
Mr. and Mrs. Wm. Roscoe	10.00	Miscellaneous	35.10	Rev. and Mrs. G. L. Maus	5.00
Mr. and Mrs. Chas. Colip	5.00	Additional	5.00	Mr. and Mrs. T. C. Leslie	5.00
Mrs. Anna Shorb	5.00	Emanuel P. Erickson	5.00	Mr. and Mrs. C. W. Johnson	5.00
Mr. and Mrs. L. I. Whitmer	5.00	Total	536.16	Mr. and Mrs. Sam Sharp	5.00
Primaries and Juniors	4.40	Fort Scott Brethren Church, Fort Scott, Kansas.		Mr. and Mrs. Galen Roose	5.00
Rev. and Mrs. R. F. Porte	5.00	Foundation Builders	4.13	Mrs. Edwin Kent	5.00
Miscellaneous	43.69	Mr. and Mrs. Geo. Mayberry	8.06	Mr. and Mrs. Frank McDonald	5.00
Total	115.09	Mr. and Mrs. E. E. Otto	5.00	Church and Sunday School	68.32
st Brethren Church, Mexico, Ind.		Rev. and Mrs. L. G. Wood	5.00	Miscellaneous (K)	7.00
E. O. Donaldson	5.00	Miss Lucy Fricker	120.00	Total	200.82
Mr. and Mrs. C. H. Black	5.00	Mr. and Mrs. D. B. Clum	2.00	1st Brethren Church, Huntington, Ind.	
Mr. and Mrs. Josiah Maus	5.00	Mrs. H. S. Enslow	2.00	Congregation	3.50
Elmer Berkeiser and family	5.00	Total	149.13	Mrs. Belle Zook	5.00
W. S. Bond	5.00	1st Brethren Church, Dallas Center, Ia.		Total	8.50
Rev. L. S. King	5.00	Sarah E. Buterbaugh	5.00	Tiosa Brethren Church, Rochester, Ind.	
Miscellaneous	25.56	Mr. and Mrs. Chas. A. Royer	6.00	Congregation	20.50
Mrs. R. E. Donaldson (E)	10.00	Mr. and Mrs. Noah Hawbaker	5.00	1st Brethren Church, Mansfield, Ohio.	
Total	65.56	Gifts less than \$5.00 (K.) (Gen.)	20.50	Total	36.50

Dr. Martin Shively	5.00	Miss Mary Bentz	5.00	1st Brethren Church,	
Gifts less than \$5.00	3.06	Mrs. J. M. Tombaugh	5.00	Roann, Ind.	
Total	8.06	Mrs. Maud W. Funk	5.00	Congregation	78.2
1st Brethren Church,		Mrs. Beulah P. Lohman	5.00	Burlington Brethren Church,	
Spokane, Wash.		Mrs. H. C. Kepfinger	5.00	Burlington, Ind.	
Mrs. Florence Smith	5.00	Mrs. J. P. Spedden	5.00	Congregation	24.5
Mr. and Mrs. B. G. Jones (Ch. Er.) and		W. G. Barnhisel family	10.00	1st Brethren Church,	
(Gen.)	7.00	Miss Olive Myers	5.00	Martinsburg, Pa.	
Mr. and Mrs. L. Miller	5.00	Miss Ethel Myers	5.00	Mr. and Mrs. J. E. Dilling	8.0
Rev. and Mrs. A. L. Lantz	5.00	C. Frank Myers	5.00	Mrs. J. L. Hampton, and Ruth	6.0
Mr. and Mrs. E. H. Reineck	5.00	Mr. B. P. Schindel	5.00	D. M. Klepser	5.0
Mrs. Teresa Wagner	5.00	Mr. J. P. Spedden	5.00	Mrs. Mary and Sannie Klepser	5.0
Lillian E. Bowers	5.00	H. C. Kepfinger	5.00	Ladies Bible Class	7.0
Mrs. Lowery and family	5.00	Willing Workers Class	25.00	Men's Bible Class	5.0
Mr. and Mrs. S. L. Roberts	6.50	S. S. and Church Offering	49.32	Rose Circle Class	5.0
Foundation Builders	5.10	Miscellaneous (K)	1.87	Sunday School	10.0
Sunday School	10.87	A Roy Sprecher	5.00	David Snider	5.0
Miscellaneous	5.53	Total	211.19	W. M. S.	5.0
Total	70.00	Mr. H. S. Eymann	5.00	Mrs. Alice Wisler	5.0
Bethel Brethren Church,		Big Bow, Kans.		Gifts less than \$5.00	16.3
Berne, Ind.		Mr. C. K. Kelsey	5.00	Gifts less than \$5.00 (Juniata)	1.0
Mr. and Mrs. Gideon Rieson	5.00	Swanton, Ohio.		C. E. Society	2.5
Archie Parr	5.00	St. James Brethren Church,		S. S. Classes gifts less than \$5.00	13.5
Mrs. Wm. H. Smitley	5.00	Lydia, Md.		Loose Offering	2.5
Mr. and Mrs. Archie Smitley	5.00	Thelma Baker	5.00	F. B. Prize Bank	9.0
Glenn Myers	5.00	C. E.	3.16	Total	110.0
Mrs. Glen Myers	5.00	Women's Bible Class	7.68	1st Brethren Church,	
Iva Feters	5.00	Church	9.85	Louisville, Ohio.	
Mr. B. C. Feters	10.00	Sunday School	10.00	L. P. Clapper	5.0
Evelyn Feters (K.) (Gen.)	10.00	Foundation Builders	33.31	Viola Knoll	10.0
S. J. Leininger	5.00	Total	69.00	Mrs. Floyd Miller	5.0
Genevieve Leininger	5.00	1st Brethren Church,		L. E. Miller	5.0
R. J. Witter	5.00	Waterloo, Ia.		Ida Ross	5.0
Vilfor P. Kuhn	5.00	Mr. and Mrs. N. J. Fike	5.00	Galan Sluss	5.0
J. L. Yaney	10.00	Mrs. Maude Hady	5.00	Rev. A. E. Whitted	5.0
E. A. Juillerat	5.00	Mrs. Mary Harbaugh	5.00	Dorothy Whitted	10.0
S. M. M.	9.21	Mrs. James Holmes	5.00	Glad Hand Class	5.0
Church and S. S.	168.99	Mr. and Mrs. Cleve G. Miller	5.00	Gifts less than \$5.00	40.7
Foundation Builders	13.49	Rev. and Mrs. E. M. Riddle	5.00	Total	95.7
Total	281.69	Edwin J. Schrock	5.00	1st Brethren Church,	
1st Brethren Church,		Service Circle S. S. Class	5.00	Maurertown, Va.	
La Verne, Calif.		W. M. S.	8.53	Mrs. H. O. Beydler (Covington)	10.0
Mrs. Eliabetr Bolling	15.00	Miscellaneous	33.96	Miscellaneous	31.1
Ruby Bowman (E. Bowman) (Gen.)	10.00	Total	82.49	Total	41.1
Mrs. Eliabeth Clemmer	5.00	Riverside Brethren Church,		1st Brethren Church,	
Sarah Cobaugh	6.00	Lost Creek, Ky.		Dayton, Ohio.	
Mr. and Mrs. D. L. Fox	10.00	Mr. and Mrs. Clyde K. Landrum (R.T.)	9.00	Congregation	400.0
Mrs. Sam Hanawalt (K) (Gen)	10.00	Lucinda Landrum	5.00	Congregation	704.8
Wilber Hoskins	5.00	Mr. and Mrs. Sewell Landrum (R.T.)	5.00	Total	1104.8
Mr. and Mrs. I. A. Jeffers	5.00	Gifts less than \$5.00 (R.T.)	3.00	Highland Brethren Church,	
Mrs. Eliabeth Laughlin	5.00	Foundation Builders	8.88	Marianna, Pa.	
Mr. and Mrs. J. A. McClellan	6.50	Total	30.88	Congregation	5.0
Mr. and Mrs. E. E. Monia	10.00	1st Brethren Church,		Mrs. Chas Himmler	2.0
Mrs. A. L. Montz	5.00	Williamstown, Ohio.		Washington Court House, Ohio.	
Mrs. Vere Raley	5.00	Miss Josephine Wolford	5.00	Mrs. Rose Replogie	1.0
Mr. and Mrs. T. J. Steves	15.00	Mrs. Perry Davis	5.00	Oaklyn, N. J.	
Mrs. Marion Singer	5.00	Mrs. Gail Knight	5.00	Isabella Mast	25.0
Mrs. Lena Belle Sickie (Ch. Er) (K) (Gen)	5.00	Mr. S. S. Tombaugh	5.00	Spooner, Wis.	
Mr. and Mrs. Chauncey Sheldon	5.00	Mrs. S. S. Tombaugh	5.00	Arkton Brethren Church,	
Orville and Ruth Thomason	5.00	Miscellaneous	9.30	Dayton, Va.	
Women's Bible Class	10.00	Total	34.30	Mrs. E. G. Goode	8.0
Elias D. White	10.00	1st Brethren Church,		White Dale Brethren Church,	
Joe Whitehead	5.00	Loree, Ind.		Terra Alta, W. Va.	
Mrs. Elizabeth Bolling (Bowman)	5.00	Rev. C. Y. Gilmer	5.00	Congregation	5.5
Miscellaneous gifts	68.15	A. T. York	5.00	1st Brethren Church,	
Miscellaneous gifts (K)	2.50	Gifts less than \$5.00	32.41	Waynesboro, Pa.	
Cradle Roll (Sewell Landrum)	5.00	Total	42.41	Men's Bible Class	25.0
Sunday School (E. Bowman)	5.00	1st Brethren Church,		Friendship Bible Class	15.0
Total	243.15	North Liberty, Ind.		W. M. S.	10.0
3rd Brethren Church,		Mr. and Mrs. C. G. Wolf	5.00	Grace B. Shockey	10.0
Johnstown, Pa.		Miscellaneous	14.00	Robert B. Shockey	10.0
Jonathan Kels	5.00	Total	19.00	J. Ed. Cordell and wife	10.0
H. H. Link	5.00	1st Brethren Church,		A Friend	8.5
Rev. and Mrs. J. L. Gingrich	5.00	Allentown, Pa.		Mrs. Laura Shearer	5.0
Catherine Keifer	5.00	Mr. and Mrs. Henry Merkranz	5.00	Hiram S. Minnich	5.0
Mr. and Mrs. Floyd Benshof	5.00	Mr. and Mrs. Wm. Schaffer	5.00	Philathea B. Class	5.0
Mr. and Mrs. D. Benshoff	5.00	Miscellaneous	9.83	Mrs. Lulu Boteler	5.0
Catherine Benshoff	5.00	Total	19.83	Mr. D. C. Sheeley	5.0
Mr. and Mrs. Edgar Stump	5.00	1st Brethren Church,		Mr. H. R. Smith	5.0
William Keifer	5.00	Goshen, Ind.		Junior Dept. of S. S.	5.0
Foundation Builders	39.85	Sunday School	30.88	W. C. Benshoff	5.0
Loose Offering	15.15	1st Brethren Church,		Mr. H. A. Miller	5.0
Total	100.00	Gratis, Ohio.		Miss Gertie Kriner	5.0
1st Brethren Church,		Foundation Builders	18.96	2nd Primary Class	5.0
Lanark, Ill.		Mr. and Mrs. N. G. Kimmel	10.00	W. St. Clair Benshoff	5.0
Mr. and Mrs. H. B. Puterbaugh (K) (Gen)	20.00	Estella Zimmerman	6.00	Chas. E. Martin	5.0
Geo. Garber	15.00	Mr. Dave Gilbert	10.00	A Friend	6.0
Builder's Class	10.00	Gifts less than \$5.00	7.18	B. L. Stains	5.0
Sadie Puterbaugh	10.00	Total	52.14	Melvin Rock	5.0
Mrs. Florence Truman (K)	10.00	1st Brethren Church,		Junior C. E. Society	5.0
R. M. Flickinger	5.50	Uniontown, Pa.		Young Men's Missionary Society	5.0
United Workers Class	5.00	Mr. and Mrs. Geo. Fisher	5.00	Ruby and Pauline Hess	5.0
Mr. and Mrs. Wayne Deets	5.00	Miss Lucetta Hibbs (K) (Gen.)	5.00	First Primary Class	5.0
Edwin P. Flickinger	5.00	Mrs. Millie Griffin (N. Ken.)	5.00	Sunshine Workers Class	5.0
Rev. G. T. Ronk	5.00	Rev. Wm. Clough	5.00	Mrs. Rush Hollinger	5.0
Gifts less than \$5.00	20.50	Mr. and Mrs. Nelson Porter	5.00	Gifts less than \$5.00	57.2
Mr. and Mrs. Roy Greenawalt	5.00	Mr. and Mrs. H. E. Wagner	5.00	Total	256.7
Total	116.00	Gifts less than \$5.00	105.38	Pike Brethren Church,	
1st Brethren Church,		Hutchinson C. E.	5.00	Mundy's Corner, Pa.	
Hagerstown, Md.		F. B.	10.14	Mrs. Margaret Rose, (K.) (Gen.)	5.0
Mrs. Ella Bovey	10.00	Total	150.52	Mr. and Mrs. John Griffith (K) (Gen)	12.5
L. A. Sponseller and family	5.00	1st Brethren Church,		Mr. and Mrs. James Leonard	6.0
Mr. and Mrs. A. H. Williams	5.00	Los Angeles, Calif.		Mrs. Lillian Commons	5.0
Mr. and Mrs. Braden Ridenour	10.00	Congregation	250.00	Mr. and Mrs. Geo. Rose	10.0
Mrs. C. Frank Myers	10.00	Total		Mr. Glen Rose	5.0
Mrs. N. E. Fahrney	5.00			Miscellaneous	31.4
Allen Long	10.00			Total	75.4
Miss Emma Newcomer	5.00				

CLEVELAND, OHIO

(Continued from page 10)

Bible School. A number of these persons also accepted the Lord and were baptized and have united with the church. Our gain in membership for the Bible school was 35 per cent during this single quarter as against the other eight months. Today our enrollment numbers 92.

Tardiness became almost negligible during the contest. Further, the average attendance during this period was 69 and practically every person attending participates in the entire unified service. This means a double victory.

Financially, though there was no credit given for offering, there was an average of \$15.99 for each Sunday of this three months period. The peak in offerings was reached with the lifting of the Home Mission offering which totaled \$94.32.

To two classes go special credit for unusual growth. The first was the primary department with Mrs. Roy Phillips as the teacher. Starting with 8 boys and girls, this class grew to number 18 within the three months period. The other class was the Young People's class taught by Ted Fuller, (who, by the way, travels 45 miles to and from the church each Sunday in order to teach this class). Starting with 15 on the roll, there was a gain of 9 members, giving the class a present enrollment of 24 young people.

Having given credit for carrying the Bibles to church, we have gone ahead in the use of the Bible in both the school and the church services. Thus we are no less than ninety per cent of the people carrying their Bibles. We shall endeavor to make the motto of the Brethren church, "The Bible, the whole Bible and nothing but the Bible." a reality in our life and practice.

Regular monthly class meetings are well attended. Socially as well as spiritually these meetings are quite profitable.

Good attendance at the midweek prayer services continues. A teacher's training class meets each Monday night with an enrollment of fifteen.

A choir under the direction of Harry Gilbert, who is also superintendent of the Bible School, is assisting in the ministry of music.

A very substantial gift of one hundred dollars for the Building Fund was received from "Brethren" at Cone-Laugh. Likewise we acknowledge a gift of fifteen dollars from the choir at Elkhart, Indiana.

Sunday, Jan. 12th, has been set for "All Cleveland Day" among the Brethren church of northeast Ohio. It will be recalled that during the first months of the Cleveland work, delegations came to Cleveland from many churches. In order that many not before privileged to visit this new work may fellowship with us, the pastors of these churches have planned to come to Cleveland with a delegation on Jan. 12. There will be morning, afternoon, and evening serv-

BALTIMORE, MARYLAND

On Jan. 12th we shall celebrate our first anniversary. Just a year ago, after a roundup of the Brethren folks living in Baltimore, by an effort on the part of Brother R. Paul Miller, the Washington Gospel Team, and those Brethren living in that city at that time, a meeting was announced and the initial get-together was held. Thirty-four people were present at that time. But there still remains some Brethren people who were not present, but with those who were interested, meetings were held from time to time, on the average of every two weeks, in the home of Brother and Sister Grim, 1709 Rosedale Street.

A hall was rented in August and we held two meetings there. In practically every meeting held, the children were taken care of in a Sunday School class. As the summer came on, not being able to hold meetings regularly each week, the attendance fell off somewhat. But at every meeting held, we had preaching services. Those cooperating in this were: Rev. Homer Kent, Rev. J. L. Bowman, Rev. F. G. Coleman, Rev. W. C. Benshoff, Rev. R. Paul Miller, Carl Garling from Ashland, Ohio and Preston Campbell. This part of the work has been appreciated. But what these Brethren need now is a pastor to lead them in organizing their Church and Sunday school.

It was true they were a small group to start with, but we found them to be earnest in their faith. They have given materially and they at present have a small fund in the treasury. But they need help in leadership to get started, and it has been our prayer all this past year that in the coming year, 1936, the Home Board will be able to enter this city in a definite way and lend aid and guidance to those faithful ones—those who want to identify themselves as Brethren and be known as those who stand for the whole Bible in the midst of this great city of nearly a million souls.

We covet your prayers for this work, that it may soon be a real live and growing work.

FLOYD HARTMAN,
Sec'y, Washington Gospel Team

"Auntie," said a gentleman who had just learned that the youngest son of his colored cook had been appointed stenographer to a large manufacturer, "tell me how you have brought up your children so that each one of them has become so good and useful a man?"

"Oh, honey," was the reply, "that's nothing. I had no education and I could only teach them three things — just three things I taught 'em their prayers, and their manners and to work."

ices. Good speakers, a variety of music, and other interesting features will be on the program.

TOM HAMMERS, Pastor.

WHAT DO PEOPLE WANT?

Not long ago, The Christian Advocate sought by means of a questionnaire sent to Methodist laymen, to discover the type of preaching which people feel is the most effective. The inquiry went to doctors, lawyers, farmers, teachers and business men. The results of the inquiry are recorded in the Religious Digest as follows:

"They want plain, unadulterated preaching of the Gospel, without fuss, and with but few illustrations or sensational stories, sermons which touch daily lives; practical messages showing men how to live the Christ life in this money-mad world of today. They want Christ presented as the Redeemer, not just as an example; they want his blood set forth as the only remedy for sin and the sinner. They know there is a hell, and that people go there; so they do not want sin "sugar-coated." More than one expressed surprise that so few pastors ever preach on the "second coming." A prominent lawyer said that he did not go to church to learn history, philosophy, current events or modern theories; he could get these from other sources. He went, he said to get help and strength to make his daily life conform to the standard Christ left for the church."

GREAT MOTHERS

John Wesley's mother once wrote to him when he was away to school. "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that things, to you, is sin."

We speak about the need of great men today. But it appears that there is also a need for mothers like the mother of John Wesley. Many of God's servants, known around the world owe their greatness to their mothers. Yet their mothers are usually obscure and unknown.

ON TO THE GOAL

On to the goal! Press on!
The eyes that are aflame
Are watching thee: what then are
men?

What matter praise or blame?

On to the goal! Press on!
Look not behind thee now,
When just ahead lies His "Well
done,"
And crowns await thy brow.

On to the goal! Press on!
Blind, deaf and sometimes
dumb,
Along the uphill, blood-marked
road,
Hard after Christ, press on!

What God Expects of the Brethren Church

(Continued from page 2)

congregation they were better fitted to fill the pulpit than the man they had. Words and actions of these Brethren preachers not only impressed the resident pastor of this fact but several in his congregation came to him with the same impression. Brethren, let us give more time to our own messages and the truth we are proclaiming rather than run in competition with our fellow pastors.

While I am speaking to the Elders of our district allow me to add that we should realize the tremendous importance of our calling, constantly. We should seek to attend the State Conference of our church, every year, unless something serious turns up which makes it impossible for us to attend. We have been allowing other things to come up at this time of the year instead of keeping it open to attend Conference. I would like to recommend that if an Elder in our District fails for two consecutive years to obtain a ministerial card before his credential is received thereafter, he should appear before the Ministerial Examining Board to state his reasons. I believe that every congregation should see to it that its Elder attends State Conference.

The Brethren Church has a ministry, for the most part untainted with modernism, for which we do thank God from the depths of our hearts.

The laity should show a deeper appreciation for the servant of God who labors with and for them. Each congregation in our district should see that its shepherd is relieved from all outside worries as much as possible, so he might enter his study and pulpit thinking more of spiritual matters. No pastor can bring a Spirit-filled message to his congregation while worrying if the merchants will extend credit to him any longer.

I often think the preacher himself is responsible for this deplorable condition which exists. No preacher ought be permitted to hold an outside job in addition to a pastorate without the consent of the Ministerial Examining Board. This board should study the situation and give consent or not. Permit me to take enough time in this address to cite a proposition which sometimes confronts a minister. It is for this reason that I bring this item to the attention of this Conference.

A church, not in the Pennsylvania District, had a preacher who worked outside of the church for a salary in addition to that which he received from his church. This church got several hundred dollars in arrears with this man's salary. At the close of the church's fiscal year, the preacher came to the church with a proposition, "Pay me one hundred dollars in cash within 10 days

and I will give you a receipt in full." With his other position he was well able to do this. Along came another preacher to the same church a little later. He had a family and while the church was only paying him a small salary, felt that the church should have all his time if the work was to grow. Once again the church got several hundred dollars back in salary. Because this new preacher did not come forth with a proposition as did the former pastor, the members sought to rid themselves of this "Money grabber" as they termed him.

Laity, care for your pastor's physical needs so he may better care for your spiritual needs.

God expects the Brethren Church to maintain the Scriptural order of discipline. One need only glance at such significant passages as Matthew 18:15-17, I Cor. 5th chapter and the first part of the 6th chapter, as well as many other portions, to note that discipline is the will of God for His church in dealing with the "Worldly Christian." Discipline must be carried out in the Brethren Church, even though it is an unpleasant task. We believe that a committee should be appointed to study this subject and bring back to next year's conference its findings so there may be a uniformity in the Pennsylvania District in dealing with the wayward ones of our churches. There is no reason as far as I can see why one Brethren Church in our district gives a member a letter of dismissal for conduct unbecoming a Christian and that one without making things right is freely received into membership of another Brethren Church. The church is always weakened when it lacks the power to maintain its purity. When one is dealt with, the church should stand as a unit in condemning the guilty party and in urging them to get right with the Lord.

May I urge that we once again instruct our people of the importance of keeping themselves clean and unspotted from the things of the world so they will always be clean vessels, meet for the Master's use.

The Brethren Church does have a good name and we are told that, "A good name is rather to be chosen than great riches" (Prov. 22:1). This good name has been handed down to us from our forefathers, let us carry on this good name as the days come and go, and if the Lord tarries, hand that name down to our children.

God expects the Brethren Church to be a place of prayer. Many churches today are nothing more than places of amusement. Cantatas and entertainments have superceded the preaching of the Gospel. People have become so busy with 'Other Things' that less and less time is given over to the work of the Lord and the services of His church.

It is a well known fact that churches wanting amusements have gone far to make things so unpleasant for the true Shepherd of God that he has been forced to resign and then the worldly minded

Christians of that church were able to get a more pliable man. Sinners are passing by many churches. They hear applauding and worldly music instead of the Word of God being preached and the good old hymns being sung and they pass by with a low conception of the religion of the Lord Jesus Christ. Brethren, we must move the world for Christ, and we will not be able to do this if we permit the world to move us. God put the church into the world but man has put the world into the church. Let us be careful in these last days. Let us keep our church clean. I believe that this Conference ought to go on record as opposing worldly amusements in our churches. The smiles and kisses of the world are far more dangerous than its frowns and curses.

(To be continued.)

FROM PRIZE RING TO CHRISTIAN SERVICE

From an orphans' home to prize fighting fame, then through a saving knowledge of Christ to enrollment as a student at the Moody Bible Institute, is a synopsis of a thrilling story. Tom had lived in back alleys, slept in box cars and vacant buildings, had known starvation and stealing to appease hunger, the clutch of policemen and finally two years imprisonment.

Some persons might think he was "finished" or "washed up" and mere seeking a new occupation when he entered upon the new life. Not so. He was at that time a box-office attraction sought by many fight promoters. He never disappointed a crowd, but gave them the thrills they were after. Never in his fighting history was he knocked out, though he once continued four rounds with a broken jaw. His background had taught him that the world was cruel, and that his hardest battle was to keep the fickle audience thoroughly entertained.

He was one night at a club where a young man once associated with fight promotion approached him. He knew that the man had gone in for some kind of religion, a "new racket" perhaps. Naturally, he was not much interested in meeting him, but a conversation took place just the same. His soul's salvation was mentioned; he laughed it off and tried to forget it. The fighter remained under conviction for some time and after training at his mountain camp and engaging in another bout, he decided to look up his Christian friend which he did.

One night the two went to a church service. The pastor knew the meaning of salvation and presented a vital message. He seemed to sense the need of the burly fighter, and when he gave the invitation pointed directly at him and said, "Why don't you come?" With deep conviction and penitence he came and gave his heart to Christ.

Sometime later he received a telegram offering him the most outstanding

fight of his career. He could meet the foremost man of his division. As a Christian he questioned the offer, so he returned to the pastor who led him to Christ and placed the question before him.

"I need money, and here is a chance to clean up in a big way; what shall I do?"

"Your body is the temple of the Holy Ghost," the minister replied, "and you would not have it knocked around, would you?"

Victoriously, the once proud fighter picked up the telegram and turned to go.

"Just a moment," continued the minister, "why don't you put in some of that fighting spirit serving the Lord and winning souls?"

"How and where?" came the quick response.

Out of the glamor of worldly life, newspaper headlines, jostling crowds, gigantic flood lights and easy money, came this new servant of the Lord to enroll as a student at the school in Chicago that D. L. Moody founded.

HO HUM! Dr. S. L. Katzoff, author and authority on subjects dealing with love and domestic bliss, and his wife, Mrs. Ida H. Katzoff, herself a lecturer on the subject of happy marriages, were granted a divorce in San Francisco a few days ago.—L. S. B.

MORE CLOTHING NEEDED AT RIVERSIDE

There is still a real need for more clothing at our Lost Creek Mission Church. The folks have been seeking clothes and many have been turned away. This has been a hard winter in the mountains so far and the prospect is for more heavy weather. All who are able, kindly remember this need and help to supply it.

WHAT IF YOUR WIFE COULD COLLECT?

Here is a worth-while sentiment from the Schwenkfeldian: In the thirty years of my married life I have served 235,425 meals, made 33,100 loaves of bread, 5,930 cakes and 7,960 pies. I have canned 1,550 quarts of fruit, raised 7,660 chicks, churned 5,540 pounds of butter, put in 36,461 hours of sweeping, washing and scrubbing. I estimate the worth of my labor conservatively at \$115,485.50, none of which I have ever collected. But I still love my husband.

"I ABSTAIN from all alcoholic beverages, even from the lightest wines. Wine is never bought for my household."—Mussolini.

1936 - What Possibilities?

(Continued from page 5)

ic, indeed, has been the experience of many parents who have sent their children to college with faith in a living God to have them come back with that faith destroyed, ready to make light of the faith of their parents—the faith they once professed to accept and reverence. There is need for our church college and seminary—a need felt not alone in our own church, but also in the membership of other churches. If Ashland College and Seminary will follow without wavering the way already charted, there are possibilities of great proportion in this line of our endeavor.

Another field which offers unusual possibilities is that of our publishing interests. None for a single minute questions the power of the printed page. The printed page many times accomplishes what can never be done by the spoken word. Often the spoken word cannot reach the ear of the individual. There is really no barrier to shut out the printed message. There is, too, a need for literature that presents in no unmistakable way the fundamental faith of the Word. The unbiblical trend so prevalent today is found in the printed page. There is a wide field for literature that has the true ring of saving faith in it. This demand is evidenced by the success attending the launching of Biblical magazines within recent years. Our own people read much. Magazines and papers come to every home. The teaching of the majority of these magazines and papers is not conducive to real faith and good living. What a possibility lies before us along this line! With a literature true to the Bible we have the opportunity to counteract false teaching and also give teaching that is definitely constructive. With our publishing interests receiving the undivided support of our own people, we should be able to set forth on the printed page, not alone what will combat error, but also what will build up a faith that will enable our people to remain true to that faith in this time when there is such a babel of voices that many do not know to which voice to listen.

All that has been suggested may be accomplished only on the ground that the Brethren Church remain true. Many are looking for a church which is definitely orthodox, unquestionably true to the Book, with a message that will satisfy the longing of the human heart. Shall our church—the Brethren Church—answer the call, meet the need so prevalent today? We can do it on one ground alone. May our church remain true to the Lord and His Book during 1936, and, if the Lord tarries till the end of this year, we shall have found that this year had possibilities of real worth, and results that will please all shall be experienced. Ashland, Ohio.

BRETHREN'S HOME Flora, Indiana

REPORT FOR OCTOBER AND NOVEMBER

	Undesignated	Home	Ministers	Total
Receipts for Oct.				
Brought Forward	15.50	1,002.05	1,204.03	2,281.58
Southern District S. S. of Ind.		6.75	6.75	13.50
Flora State Bank (Dividend Check) ..		32.72		32.72
Elkhart S. S. Classes	6.00			6.00
Refund on Insurance (Frankfort Home) ..		9.05		9.05
Expenditures for Oct.:				
Bond Treasure		3.13	3.12	6.25
Transferred to Certificate			700.00	700.00
B. H. Flora, Min. Appr.			25.00	25.00
A. D. Gnagey, Min. Appr.			25.00	25.00
I. D. Bowman, Min. Appr.			25.00	25.00
Corn, Chicken Feed, Grinding		73.21		73.21
Window Glass		1.40		1.40
Budrow Hardware Co.		9.09		9.09
Cemetery Lot in Full		10.00		10.00
One Car Coal		321.52		321.52
Blacksmith		8.00		8.00
Phone		2.00		2.00
Flora Bank, Int. and Principle in Full ..		66.20		66.20
Plumbing		1.00		1.00
Gas, Oil		48.10		48.10
Ice		25.00		25.00
Lydia Craig, Annuity Int.		25.00		25.00
Cyrus Meyer, Salary		200.00		200.00
Sarah Keim, Tithe on Bond		5.00		5.00
Interest on \$5,000 Note		90.00		90.00
Fence		23.35		23.35
Cow		75.00		75.00
Lights		6.61		6.61
Printing Conference Report		4.00	4.00	8.00
Receipts for Nov.:				
Amount Brought Forward	21.50	52.96	488.66	563.12
Interest on Treasurer Bond		8.13		8.13
Sale of 7 hogs		166.50		166.50
David Augustine Estate		500.00		500.00
Total Expenditures for Nov. 1.:				
Lock Box		2.75		2.75
Exchange Bond .....		.50		.50
Insurance		53.13		53.13
B. H. Flora, Min. Appr.			25.00	25.00
A. D. Gnagey, Min. Appr.			25.00	25.00
I. D. Bowman, Min. Appr.			25.00	25.00
Telephone		2.00		2.00
300 Stamps		1.50	1.50	3.00
Straw, Potatoes, Butchering Hog		19.35		19.35
Lights		8.13		8.13
Insurance		11.00		11.00

L. V. KING, Treasurer.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.

Cleveland, Ohio

BRETHREN RINGING
CHRISTIAN CHURCH
UNCONSECRATED
ENDEAVOR EXTENSION
VANGELISM

PRAYER FELLOWSHIP OF NATIONAL BRETHREN C. E. OFFICERS FOR 1936

(To be used as a prayer guide for each day of the month).

1. Rev. R. D. Crees, President.
2. Rev. Leo Polman, Vice-President.
3. Mildred Dietz, Sec'y-Treasurer.
4. Rev. Tom Hammers, Evangelist.
5. Rev. Donald Carter, Intermediate Superintendent.
- Mary Catherine Zuck, Junior Superintendent.
6. Rose A. Wills, Quiet Hour Supt.
7. Rev. Herman Koontz, Stewardship Superintendent.
8. Rev. Hill Maconaghy, Missionary Superintendent.
9. Rev. Floyd Shiery, Citizenship Superintendent.
10. Ada May Visick, Prayer Meeting.
11. Our Pastors.
12. Our Goals.
13. Our Boards.
14. Our Missionaries.
15. Our Conferences.
- 16 to 30. Repeat the above order.

Note: It is recommended that each society clip this monthly prayer suggestion and post it prominently before the society. In fact, every Endeavorer should keep this list in his or her Bible. Use it during the Daily Quiet Hour.

—The Editor.

LOS ANGELES, CALIF.

Dear C. E. Friend:

When I became a National C. E. officer I longed to know the other officers with whom I would work. Being a California C. E. officer and holding the same office in this state I am extremely interested in the success of this department locally as well as nationally.

To create a stronger bond of fellowship among our state officers a prayer fellowship and calendar similar to the one above was sent to our state officers. Because so many have told us how much they appreciate and enjoy this prayer fellowship I thought we might do a similar thing among ourselves.

Through the pages of the Evangelist, a Devotional Calendar and Quiet Hour help will reach you. This prayer list will not be changed but additional items of prayer will appear in the C. E. column.

If there are any ways that I can assist you in carrying out the plans of this department will you let me know. I am hoping you will stress this work in your locality.

Sincerely in His Service,
ROSE A. WILLS.

KEEP ON SHINING

A judge who had been frequently annoyed by the sneers of a conceited lawyer was asked why he did not sharply rebuke his assailant. He said, "In our town lives a widow who has a dog which, whenever the moon shines, goes out upon the steps and barks and barks at it all night."

Stopping short, he went on with the

conversation. Finally one of the company asked, "But judge, what about the dog and the moon?"

"Oh," said the judge, "the moon was on shining; that was all."

If I am one of the children of light I must shine. Though dogs may bark I must go on shining; that is all.

—Canadian Free Methodist



NEWS FROM THE FIELD



THE MUNCIE REVIVAL

The meeting with the Muncie Brethren was arranged for nearly a year ahead. This season of fellowship was prayerfully and anxiously anticipated. The writer was a stranger in this city and to most of the members of our church. We soon found ourselves, however, in the midst of a group of the Lord's redeemed. Here we have a people who are truly Brethren in faith and practice. This augurs well for the future. The time, so far as the evangelist is concerned, was most pleasantly spent, and we hope profitable to the church and a glory to our heavenly Father.

Preparations had been made by pastor and people. Attendance and interest were good at the beginning and continued throughout. There were a goodly number who gave themselves over to the reading of the Word and prayer as suggested by the ministers in charge. There was a real passion for souls as evidenced by much waiting upon the Lord. There was a deep conviction of sin, the unsaved being made to see their need of Christ. We were pleased to have with us on Thursday evening of the second week a large delegation from the Oakville church. Brother Ray Klingensmith is the pastor there.

As a people we have in the city of Muncie a large field. It is practically without limit, and there is but little opposition. In this city, as elsewhere, there is much worldliness and indifference, but if our people will be faithful and aggressive, many souls will be gleaned for Christ and a strong church established. There is great need for the completion of their building.

Brother Delbert Flora is the faithful and efficient pastor here. In the person of Brother Flora, this church has a leader of whom it may well be proud. He is widely known and is held in high esteem, holding major position in the County Ministerial Association. A man of prayer and faithfulness, it was a real pleasure and inspiration to work with him.

This being the writer's first meeting in the Indiana District, it was my first

extended taste of Hoosier hospitality. These kind folks in their hospitality are second to none. My home was with Brother and Sister William Bowman. This was a real home indeed, everything being done for my comfort and to make my stay most pleasant. Many other homes were open to the pastor and evangelist. This gave me an opportunity to meet up with and to enjoy the fellowship of some old time friends, and to make new friends. The writer wishes to thank these good people for their cordial welcome, kind hospitality and the substantial offering. Results as reported by the pastor. For souls saved and blessings to the church, we give our Master all glory and praise.

W. C. BENSHO

FLORA, IND.

Another year has just run its course and the time for New Year resolutions has arrived. Well, here is one, solved that we write another letter to our evangelist friends with the hope it will do better the coming year.

As we look back over the year that is closing, we regret for His sake that we have not accomplished more. Yet we find many things for which we praise Him. We are thankful for the splendid group of people, with whom God has endeared our hearts. Then we praise His Name for the souls who have been brought to Christ this year and for the meeting that has just closed.

We have just closed a Victory Revival with Rev. Leo Polman, pastor of our mission church in Fort Wayne, evangelist. We cannot speak too highly of Brother Polman, as evangelist, soloist and song leader. There are few men who have this combined talent. The Lord has greatly used him to bless and the community at Flora. He came to us Dec. 2nd and was with us for two weeks closing with a communion service Monday evening the 16th. There were about 165 gathered around the Lord's tables, some for the first time to enjoy those wonderful blessings.

The meeting began with a large attendance and the interest remained good through the meeting. Some of the visible results of the meeting were,

ame forward, 19 for confession, and 3 r reconsecration; 17 were baptized and eceived into the church. There were ur families where husband and wife ame together. Through our visitation aged man really found the Lord and e and his wife went into the Church f the Brethren at Rossville. We praise e Lord for the victories won and the plendid service rendered by our dear rother Polman. He has won a large ace in the hearts of the people and we elcome him back any time. I am sure e people here will be in prayer for m and his work at Fort Wayne.

Through the year, 20 have been bapzed and received into the church.

The W. M. S. has just raised the st dollar against the parsonage and e planning on burning the mortgage hursday evening. We started an organization with our young people, eeting each Sunday evening in the be- nning in 1935. The least we have had attendance was 10 and the most was . We thank the Lord for these and her blessings that have been ours and pe for still greater things in His ame if the Lord tarries. Pray for us.

J. S. COOK

WITH THE LORD

Rev. Joshua Long, son of Simon and adassah (Brown) Long, was born near ownsville, Maryland, March 10, 1857. died at his home in Downsville, Nov. t, 1935. He is survived by his widow, la C. Long, three sons, one sister, even grandchildren and seven great grandchildren.

Funeral services were conducted in e Manor Church of The Brethren, by e writer, assisted by Rev. F. G. Cole- an of the Hagerstown Brethren urch, Rev. C. E. Frick of the Downs- lle Christian Church and Rev. Row- nd Richard of the Church of The erthren.

In 1882 Brother Long was baptized, nd received into the Church of The rethren, by Elder Daniel Wolf. Soon ter this he was ordained to the min- try, in which capacity he served the urch until 1887; at which time he nited with the Brethren Church.

For several years he served as pas- r of the St. James Church, with eaching points at Downsville and ilghmanton. During this period Broth- Long also conducted some outdoor ission meetings at dam No. 4, on the otomac river. These meetings, later, sulted in the organization and build- g of the Woburn Church. This church as dedicated June 4, 1900. T. J. Farh- y, Dr. V. M. Richard and Rev. Long ere prime movers in the organization f this church, and for a number of ars served as the board of trustees. Rev. Long also did considerable eaching in the valley of Virginia; orking with Rev. E. B. Shaver, S. P. gle and George Copp.

From 1892 to 1894 he served as pas- r of the Churches at Vinco, Mundy's orner (Pike) and Mt. Union, Pennsylv- nia.

After returning from Pennsylvania,

he again served the church at St. James for several years. He also preached at Downsville, Tilghmanton and Woburn. During this pastorate he conducted an Evangelistic meeting, in the hall at Downsville, that resulted in the bap- tism of twenty-one persons. Some of these still hold membership in the St. James and Hagerstown churches.

Brother Long's chief aim in life was to put down evil wherever he found it. He was an uncompromising foe of the liquor traffic, and never missed an opportunity to deal it the most effective blow within his power. The repeal of the eighteenth amendment was a sore disappointment, but he refused to accept defeat.

Brother Long has passed on to his eternal reward. God grant we who still remain may buckle on the armor more securely, and enter the conflict against sin with greater zeal.

W. S. BAKER

FELLOWSHIP AT NAPPANEE

There is no comradeship in all the world like that in which God's people engage in the work of leading men and women closer to God through the Gospel of His Son. It was the writer's pleasure during the period from Nov. 4 to Nov. 17 to enjoy such a comradeship in the ministry of the Word with Brother G. L. Maus and the Brethren at Nappanee.

The Brethren at Nappanee are distinctively loyal to their church. The attendance at the meetings was very good. A very marked concern for those who had become somewhat indifferent was evident. The Nappanee Brethren Church has the largest attendance of people in the city and the congregation was well represented in these meetings. This loyalty to the church is one secret that has made this church successful in sending out leaders into the work of the brotherhood.

Brother Maus is a very active pastor in the work of his own congregation as well as in the religious work of the city. The congregation and pastor very loyally co-operated in prayer and in publishing the meetings. It was a real pleasure to minister in the Word at Nappanee.

The singing was a great help in the work. Mrs. Cora Stuckman very faithfully and efficiently directed the music. The music carried the Gospel message each night. The ministers and the congregation felt that we had done our very best to call the people to a closer walk with God.

The writer wishes to sincerely thank Brother Maus and the good people of Nappanee for the fine fellowship in the ministry of the Word of God. The preaching of God's Word is a privilege in which every Christian may share. Let us hold each other up to the throne of God in intercessory prayer in these days of indifference and evident apostacy.

R. F. PORTE.

NAPPANEE, IND.

The pastor of the Nappanee church does not write church news very often to the Evangelist. This does not mean his lack of interest either in the congregation or the church paper, but because of modesty in writing about his own church.

The church here has been busy in its work. The first of October we observed Rally Day in the Sunday school with success. It was then that plans were laid for the winter work.

On Friday evening November 1st the layman's organization sponsored a Father's and Son's Banquet. Promptly at 6:30 P. M. about 160 fathers and sons gathered around the tables with Dr. C. L. Anspach, the president of our college as our guest speaker. This meeting was a decided success in every way. He delivered the kind of a message fathers and sons should hear. A hearty welcome awaits Dr. Anspach whenever he cares to return.

Beginning on Nov. 3rd this congregation enjoyed a two week's revival and fellowship meeting with Dr. R. F. Porte, pastor of the First Brethren Church in South Bend, Indiana, doing the preaching. It was a great joy for the writer and his wife to renew our friendship and fellowship with Brother Porte with whom we spent several years in Ashland College.

Too much cannot be said in behalf of the excellent work done by him during these two weeks. His sermons were simple enough for the children to understand and yet deep enough to challenge the mind of the adult.

The meeting brought new life to the membership of the church and proved a blessing to every one who came. The visible results were three young married ladies taking their stand for the Lord, two of them for the first time. All have been baptized and received into fellowship with the local congregation.

Since the meeting closed, one other has been baptized and received into fellowship with the local church and also three have been added by letter.

During this past year twenty have been received into this church. We are not doing big things at Nappanee, but are building slowly and carefully and we pray permanently. Our church and Sunday school attendance has been very good.

All special days of the church have been observed and all offerings increased over last year. All organizations of the church, such as W. M. S., Sr. and Jr. S. M. M. and Brotherhood of Paul and Timothy, are alive and alert to do whatever they are called upon to do.

We rejoice for the victories won for which we give God the glory. We pray that he may continue to lead us and to shower his blessings upon us, and all of the churches throughout our Brotherhood.

G. L. MAUS.

announcing

a NEW FEATURE

in the
Brethren
Evangelist

to begin with the
NEXT ISSUE

Bible Prophecy For Today

by Dr. LOUIS S. BAUMAN

First Article—

**“LAWLESSNESS: THE
KNELL OF OUR CLOS-
ING AGE.”**

Dr. Bauman has written prophetic articles regularly for more than two years for The King's Business, the monthly magazine of the Los Angeles Bible Institute. These articles have been the popular feature for that magazine which has a world-wide circulation. We are fortunate to secure Dr. Bauman to produce for us this special feature and we know that it will be most enthusiastically received by our readers.

His Articles Will Appear in the
Fourth Issue of Each Month
in the Brethren Evangelist

Giving Ahead of Time

PUBLICATION DAY IS JANUARY 26

Gifts Are Already Beginning To Reach Us

The honor of being first to give to this offering goes to Miss Ethel G. Myers, Blue Island, Ill.

This gift was received the third day after mailing letters announcing this offering. This is real loyalty and genuine cooperation—the sort of loyalty that should mean real success for the Publication Day offering.

Who will match this loyalty? We have faith to believe the entire membership of the Brethren Church will meet the challenge and do sacrificial giving this year.

Renew

Your Evangelist Subscription
At Once

Price \$2.00 per year in advance

Those giving as much as \$5.00 per year to either the Home or Foreign Missions or paying for the Woman's Outlook through the W. M. S. are allowed a discount of 50c for EACH of these on the subscription price.

Due to these allowances there is no “club rate” nor “Honor Roll.”

Pay any back subscription due at the old rate to the end of this year and be ready to take advantage of the new plan.

Special Features Next Year

There are being planned things of unusual interest. At least once each month there will be from the pen of Dr. L. S. Bauman a message on “Prophecy,” messages such as have been running in The King's Business and other outstanding religious magazines of world-wide circulation. Get in your subscription at once. You can't afford to miss these messages.

Get Acquainted Offer

If you have never subscribed for the Evangelist we are making you a “Ten-weeks-get-acquainted” offer of the ten weeks for only 25 cents. Mail us your subscription for the ten weeks accompanied by 25 cents and you will receive the Evangelist each week for that length of time.

Mail all orders and communications to The Brethren Publishing Company, Ashland, Ohio.

The BRETHREN EVANGELIST

PUBLICATION NUMBER



DO YOU KNOW ?

●

Do you know that in the Brethren Church, Home Missions, Foreign Missions, Ashland Theological Seminary and Ashland College are making real progress? This is good news!

Do you know that these interests are dependent upon Brethren Publications?

Do you want the Brethren Publishing Company to serve our people properly?

Will you, therefore, encourage us with a real offering on Publication Day, January 26th? If every pastor will stress this, and every congregation will remember us, we will have some more good news for you.

PUBLICATION DAY OFFERING

January 26, 1936

The Brethren Evangelist

Official Organ of the Brethren Church, including "The Brethren Missionary," "The Brethren Witness," and "The Woman's Outlook," published 50 times a year by The Brethren Publishing Company, Ashland, Ohio.

Price, \$2.00 per year in advance.

All moneys and business communications should be sent to

J. C. Beal, Secretary of Publications

When ordering paper changed, give both old and new address. Allow four weeks thereafter before writing us about the change. Change of date on label will be your receipt.

Editor, Chas. W. Mayes

Foreign Missionary Editor, Louis S. Bauman

Home Missionary Editor, R. Paul Miller

W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

Signs of the Times

By Alva J. McClain

THE Fear of Luther.

Martin Luther once said, "I am much afraid that the universities will prove the very gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

What Luther feared for the "universities" has become true also in the large majority of the so-called "Christian colleges." Not only are the teachers "not unceasingly occupied with the Word of God," but many of them will tell you that the Bible has no place at all in the class room. The last refuge of the Bible in many institutions is the chapel, and even there its great texts are used as mere "pretexts" upon which to hang the ideas of mere men. If someone really attempts to teach the truths of the Bible, he will quite likely be denounced roundly for uttering theological technicalities.

Let us look clearly before we follow the denouncers of theology. If we are forbidden to teach theological subjects, then we cannot teach the Bible at all, for the Bible is the text-book of Christian theology. If we dare not teach theology, then we cannot talk about God, or about Christ, or about salvation, or about the future life. For all these are theological facts.

Men who sneer at theology are either

opposed to the Word of God or else they are sadly ignorant.

THE Tail of The Snake.

I quote from the always interesting calendar of the First Brethren Church of Long Beach, California: "The pastor of this church hates tobacco in any form, especially cigarettes; is opposed to card-playing and dancing; shuns the polluted movies; and despises liquor. The annual election of the church is ahead, and the pastor will absolutely oppose the election or retention of any member in any official position, or the placement of a teacher in any Bible School class, or the placement of a member in our choir, who makes a habit of using tobacco or liquor, or who shuffles the gamblers games, or who attends movies or dances. BUT, be it known to all the world that the pastor of this church considers any of the things mentioned saintly beside the wagging tongue of a confirmed gossip. And for Scriptural authority for this statement, let those who care read James 3:5-8. 'The tongue can no man tame; it is an unruly evil.' Yea, verily! In our career as a pastor, we have literally sat with all our avoirdupois upon gossiping tongues from time to time, only to be tossed around as if we were an air bubble! The tail of a slain snake, we have been told, wags on until sunset. But sunset never stops the wig-wagging tongue of a gossip. There is no more damnable thing on earth or in hell than a character-assassinating tongue. When studying the qualifications for office in the House of God, never overlook the matter of tongue control."

To which we say, AMEN and AMEN.

GETTING Ready To Move.

"The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

"At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I would consider the house good enough. But even a light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

"It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who has visited it has returned, and from him I learn that it is beautiful beyond description; language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things, and even rejoices in what others would call making a sacrifice. Another, whose love for me has been proven by the greatest possible test, is now there. He has sent me clusters of the most delicious fruits. After tasting them, all food here seems insipid.

"Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side. Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile on their faces as they passed out of sight. Often I am asked to make some new investments here, but my answer in every case is, 'I am getting ready to move!' (From the Ohio Independent Baptist).

THE New Wet Millennium.

When the honorable president of the United States, within recent memory, was trying to convince us that we should vote for him and his, he told us among other things that the flowing of the rivers of booze would bring in a kind of economic millennium. It has not, of course, brought in any thing of the kind. But it has brought in some other things. The following is one as described by Leslie Eichel, noted newspaper writer, who was an eye-witness. It happened on a train.

"A group of furniture dealers boards the train—and takes possession of the train. Aided by a girl or two, the men proceed to get gloriously drunk.

"The stories they tell are not fit for ears of decent women, who, nevertheless, have to sit in the cars and be insulted. And the porters, being servants, have to serve these yelling men

(Continued on page 20)

-:- From the Editor -:-

PRAISE

This is the fourth issue of the Brethren Evangelist which has been printed under the supervision of the new editor. During these few weeks of change from an active pastorate to the work of the editor, many experiences have been ours. Some have been amusing, some have been tense; others have been serious, while still others have been most encouraging. Through all these things, the editor desires to praise the Lord for His nearness. You know Brethren, we can walk in difficult paths if the Lord walks with us.

JUST HUMAN.

The editor is just human enough to appreciate the many words of encouragement which have come from so many quarters of our Brotherhood. The telephone calls, the many letters and the personal words have been a great help in the new work.

OUR PRAYER.

It is our prayer that from the pages of this magazine there may be reflected the knowledge and truth of our blessed Lord. It is our prayer that the Gospel in our Lord and Savior may be so clearly and so simply presented that our readers with unveiled faces may behold as in a mirror the glory of the Lord.

WHAT THE APOSTLE LEARNED.

The great Apostle Paul learned that Christianity was not simply a philosophy. The world had plenty of philosophy in Paul's day. But Paul learned that Christianity is not a philosophy but a person. There is only one way to explain or define what Christianity is. Here is the only definition. **CHRISTIANITY IS CHRIST!**

KNOWING HIM.

The intense and burning desire of Paul was once revealed when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . THAT I MAY KNOW HIM. . . ." The knowledge of Christ is all the knowledge that we need. All other knowledge in this world after which man may seek, should be sought by the Christian for the one purpose that such knowledge will assist him in getting more knowledge about Christ.

ME AND MY WIFE.

Whether or not the man ever lived, the story is told of him that he prayed that the Lord would "Bless me and my wife, my son John and his wife; that's all, no more, Amen." We will all agree on the utter selfishness of such a petition, but the fact remains that many do pray with very little aim in view.

WORLD VISION.

There is no place where world vision is so important as in prayer. Likewise, world vision is comparatively easy for oceans and continents are no barrier to the Christian's praying. Since God has placed such a powerful weapon as prayer in the hearts of his redeemed, genuine servants of the Lord can afford to be systematic in prayer if in nothing else.

PRAYER FOR HITLER.

Had you thought of praying for such a man, and for others like him? On this subject the Bible gives us a clear statement as to our duty. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; **for kings and for all that are in authority. . . .**" (I Tim. 2:1-2).

WHAT TO PRAY.

The Bible also states what we should pray for when we remember the rulers. The petition should be, "THAT WE MAY LIVE A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY." Wherever God's people meet together, it should be their burden of prayer to petition Almighty God that His people may be protected and kept that they may live the quiet and peaceable life. We do not expect all the rulers of the earth to be saved. The Bible teaches us that we may expect quite the opposite in this age. When the King of kings shall reign, things will be different.

YOUR POLITICS.

Are you a Democrat or are you a Republican? You will not need to take the time to write in to answer this question. Perhaps some may "vote for

IN THIS NUMBER

Signs of the Times—A. J. McClain	2
Editorials	3, 4
Christ the Word—Ernest F. Pine	5
Brethren Publication Problems—F. B. Miller	6
Prophetic Message: Lawlessness—Dr. L. S. Bauman	7
Moderator's Address, Mid-West District—G. E. Cone	9
What's the Matter With the Church?—M. L. Sands	10
C. E. Page	11
News from the Field	17

the man." This is probably a good policy if he can be found. Some of us have just about lost our confidence in the ability of the human race to be able to govern itself. Perhaps the Lord allows this to happen for our good. When we discover the failures of humanity we see more of the futility of leaning upon the arm of the flesh. We will then begin to depend upon the Lord. When we begin to depend upon the Lord we will probably be willing to depend upon what the Bible has to say about human government. If we take the Bible seriously, we will probably feel like the young man who was interrogated as to the type of government in which he placed most confidence. Said he, "I believe in a Theocracy." "What's that?" said the other. Then he replied, "A theocracy is the rule of a king when God is the King." This may sound somewhat visionary to the man who does not know the Word of God. However, this is exactly what God has for this old world. Some day Jesus Christ will be king over all the earth. (Zech. 14:9). Those who wish to read more about conditions as they will exist on the earth when the King reigns should read the fourteenth chapter of Zechariah.

GRATITUDE AND CONFIDENCE

We are grateful for the kind response which we have found so far in anticipation of the Publication Day offering. Our Publications must be maintained! We are putting forth every effort possible to produce our literature just as cheaply and yet as attractively as we can. In order to balance the budget we have been compelled to discontinue some important publications. It is earnestly hoped that in the future it may be possible to increase our publications. In the meantime, we are earnestly calling upon the Brotherhood for a large Publication Day offering. With your interest, cooperation and support, we will find that the future of our work will not be dark. If you have received an envelope for this purpose, do not lay it aside and forget about it. Turn it in with your offering, large or small, either through your church treasury or by mail. Thank you, Brethren!

DID YOU EVER SEE...

A dancer faithful at all the prayer meetings?

A card player enthusiastic as a soul winner?

A movie fan over subscribing to the church finances?

A vulgar person, reverent?

A parent, desiring to have children in the society columns, weep for his children's salvation?

A worldly church blessed by the Holy Spirit? —Sel.

Editorial Notes and News

NOTICE—Pennsylvania District! Brother J. L. Gingrich is not to receive any more mission funds. Checks should be mailed to Claud Studebaker, 5000 Dearborne St., Pittsburgh, Pa.

BROTHER J. L. GINGRICH will be reached by mail from now on at the Second Brethren Church of Long Beach, California, 60th and Orange.

THE REASON some folks never want the left hand to know what the right hand is doing, is because the right hand is not doing anything worth while.

FROM THE CALENDAR of the First Church of Los Angeles, we note that Brother W. A. Ogden, the pastor is starting a systematic weekly Personal Workers' Class. Such a class is most commendable.

BROTHER R. D. BARNARD has received and accepted the call of the Dayton Church for the eighth year. A note in the calendar indicates that this church has just paid \$6,000.00 on the church debt. This will cause some real rejoicing.

ALL-CLEVELAND DAY was a great event at the Cleveland church on January 12th. The pastor, Tom Hammers, desires to express the appreciation of the congregation to all the people from the nearby churches who were in attendance at any of the services of the day. Unpleasant weather and slippery roads probably kept many away, but it was a day of great spiritual blessing nevertheless. There were 79 for the Sunday School in the morning. The other services of the day were at least that large. Dr. J. C. Beal preached at the morning service, Dr. Chas. Anspach gave the address of the afternoon, and the editor had the privilege of speaking in the evening.

ELDER J. H. MOORE, minister in the Church of the Brethren who was for more than fifty years a leader among the Church of the Brethren, departed this life to be with the Lord on Dec. 23, 1935, at Sebring, Florida. Brother Moore's life was a most fruitful one. He was for a time editor of The Brethren at Work. When this magazine was merged with the Primitive Christian to become The Gospel Messenger in 1883, Brother Moore became the Managing Editor. He traveled in Europe and Bible lands, preached much and wrote some valuable material. The Church of the Brethren will miss his seasoned counsel.

FROM GRATIS, OHIO, we learn that Brother Ankrum is now conducting a special week night Bible class, taking up the book of Genesis. This is a most practical book and will be a great source of strength to the people of the congregation.

IN THIS ISSUE we are starting the Christian Life Department. It will be the purpose of this department to cultivate the devotional life of the Christian. Prayer, praise, testimony and the dedicated life will be emphasized in this department. We trust that those who read this department regularly will find more of that joy which comes from a close walk with the Lord.

A TRACT FUND is now a part of the financial program of the church at Roanoke, Virginia. As money comes in for that purpose, tracts are secured and sent out. The ministry of the tract is always unique. It will accomplish results which no other method will accomplish. Tracts may be left in public places, sent in letters or given to acquaintances when no other method would be effective.

Christ, The Word

By Ernest F. Pine*

Among the many terms and names applied to our blessed Lord there is none quite so expressive as this, THE WORD. Stripped of the many conjectures as to why a term was used by the beloved John, we rest in the knowledge that Christ is here set forth in His relation to God and the world, and specifically as the self-revelation of God.

There are at least traces of the usage of this term in the Old Testament and in certain of Paul's writings in the New Testament, but it reaches its heights and fulness of expression in the Gospel of John. John alone uses the exact linguistic term but others, especially Paul, used the idea. It may be true that John borrowed this linguistic vehicle to convey this thought to his contemporaries, yet he did not

Men sometimes claim that they do not know; God says that man will not believe. No man in this nation can complain when he stands in the day of judgment that he could not know. There are millions of Bibles in our country.

include the philosophical meaning of the word in it. What he did wish to emphasize was the Person of Christ Himself. Not the "Word of the Lord," as used in the epistles and meaning the gospel, but Christ Himself was meant.

With this identification of the "Word" we turn our thoughts to the first chapter of the Gospel of John and we note that in the first verse we have in one sentence the eternity, personality, and deity of Christ all affirmed. Thus we see that the "Word" is not an attribute of God, but is an acting reality—a personality! We are not dealing with a mere abstraction, but with a living, vital, dynamic Person carrying out the will of the Father. Thus the message of God's servant is that of a Person, the Lord Jesus Christ. It is not about Him, for even secular studies concern themselves about Him, but we preach Christ the only true revelation of the Father. What a thrill it must have been to John not to be forced to accept the current philosophies concerning Christ, but that he actually could speak from personal contact and association with the "Word."

It is the "Word" that the old world needs today, the living, dynamic, ever present Christ pouring out

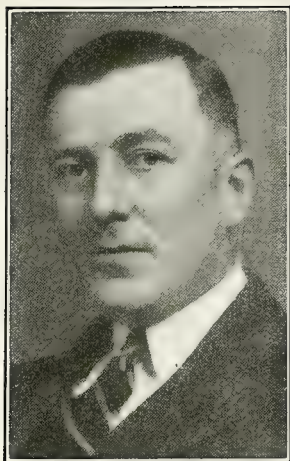
His message through the hearts of His servants! No other message will do! No other method will win! No substitute can be offered! It is the "Word" in the hearts and lives of men, overflowing through them to a needy world, that will conquer for the church today as it has in the past.

There are heights and depths of this name that we can never fathom and yet there are plain lessons in it which every Christian should know and treasure in his heart.

I. CHRIST THE WORD IS ETERNAL. "In the beginning was the Word." He did not begin to exist when the heavens and the earth were framed. He was there with the Father and shared in it all. The "Word" did not begin to exist with the giving of the Gospel to the world, for "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). Christ, as the Word had glory with the Father before the world was. And Paul tells us "And he is before all things, and by him all things consist." (Col. 1:17). I glory in the eternity of Christ! He is not just a make-shift God who is here today and gone tomorrow, but He has been from all eternity and will continue to be throughout all the countless ages of God.

The purposes which God had for his Son, have also been clearly fixed for all eternity. "...Of the life of the Lamb slain from the foundation of the world." Rev. 13:8. The Lamb of God and the Word are the same. So then it was not just an afterthought of God that sent His only begotten Son to the Cross. Men today would have us believe that the ministry of our Lord here on earth was a failure and that He died as a martyr would die to bring attention to His religion and thus perpetuate it after He was gone. Nothing is farther from the truth! It was in the mind of God from all eternity that Christ the Word should die for men because God also knew what was in man and that he would fall into sin when tempted. It is with great joy then that we worship Him who has been from everlasting and shall be for everlasting!

II. CHRIST THE WORD IS VERY GOD. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). We come to the very crux of Christianity upon which our faith either stands or falls, Christ the Word is God! He was not a mere created being, an angel, or inferior being to the Father and receiving power from Him; but He is God Himself and therefore



Brethren Publications - From a Printer's Viewpoint

By F. B. Miller

Brother Miller, the writer of this article is the owner of a fine printing establishment in Akron, Ohio. He is a member of the Brethren Publication Board and a member of the new church at Cleveland. He writes as one who is thoroughly familiar with the printing business.—Editor.

The easiest thing to do in this world is to do nothing.

The next easiest is to find fault and criticize those who have tried to do something. All of us, at some time or another, have done both and done them well.

In studying the problems of the Brethren Publishing Company it is extremely easy to do both of these things. It is not my purpose in this statement, however, to do either. I am merely trying to face the facts as they are today, face them as an ordinary, practical printer, so that all of us may have a complete picture of the situation.

A year ago there was a change of management at the Publishing Company. I had nothing to do with that, in fact I did not know about it until after it had taken place. But I endorse the change 100%. By this endorsement I do not mean to criticize the old management nor to eulogize the new.

The paramount problem is not the past. It's the present. The past is history. It is our duty now to analyze that history and learn its lessons—and to profit by them. As we have looked over these past years at the publishing house we note one glaring error, which, in our estimation, has caused most of the trouble. That error is

A COMPLETE LACK OF ACCURATE COST FINDING RECORDS.

And that is probably the most fatal mistake any business concern can make. There is no excuse for it. If you cannot afford an adequate, up-to-date system of cost finding and bookkeeping you cannot afford to be in business, especially the printing business which is highly technical, complicated and competitive.

The Brethren Publishing Company for years has operated without such a system. It has been manufacturing printing on a "hit and miss" estimate of costs. Employees have not even had time slips to fill out to account for their time. There has been no accurate method of estimating the actual cost of any printing job. Approximate costs? Yes, plenty of them, but all approximate. One man would "guess" how much time the composition or typeset-

ting would be on a given job; another would "guess" the press time needed, and still another would "guess" how long the folding and bindery work would require.

But not one of these "guesses" was based on facts, recorded costs, for no costs were kept to compare with the "guesses" after the work was done.

This system, if it can be called a system, might be compared to that of a grocer who stocked his shelves with goods and then did not bother to label them with price tags, depending on "memory" or "experience" to tell him at what price each item should be sold. How many times would he forget — and charge a little too much on this article and not enough on that? True, he might hit an "average" for a while, but eventually this system, or lack of it, would lead to disaster.

Now, who is to blame for this condition at the publishing house—the management? the publication board? the brotherhood? In my opinion the entire responsibility rests with the publication board. The management in any business usually does what it is asked to do by the directors who, in turn, answer to the will of the stockholders. I have no doubt that Dr. Teeter kept all the records and books he was asked to keep. In fact, from my own observation and experience, I think his system of bookkeeping was on par with other church publishing houses.

Well, why wasn't something done about it years ago? The publication board didn't insist on a complete cost-finding system for the same reason other church publication boards didn't—it cost money to install and maintain and it wasn't considered absolutely necessary. In normal times, when business was good, perhaps they were right at the moment. Conditions during the World War and subsequent "golden twenties" were generally first rate — for printers. Prosperity was on most corners and paid frequent calls on business houses. But when it went AROUND that corner in the fall of '29, that's where trouble ensued. The only printers and publishers who have survived these depression years without going "through the wringer" are those who built their business on solid foundations of accounting in good times, kept accurate costs, built up actual reserve funds for depreciation, etc., and eliminated guess work from production.

What good would a complete cost finding system have been to the publishing house the past few years? Its value is not so much in telling how much

(Continued on page 14)

LAWLESSNESS:

The Knell of Our Closing Age

By Louis S. Bauman*

Through Lawlessness, "The Anointed Cherub That Covereth" Fell.

"Thou wast the anointed cherub that covereth.... Thou wast perfect in thy ways from the day that thou wast created, till iniquity (lawlessness) was found in thee" (Ezek. 28:15).

Nothing has been revealed more clearly by the God Who sees the end from the beginning, than that the sun of our age, even as the sun of every previous age, will set over "wild waves of the sea, foaming out their shame" (Jude 13) in raging billows of lawlessness. The entrance of sin into God's universe is a great mystery. But, of one thing we may be sure,—sin was conceived by the spirit of lawlessness. "The anointed cherub" (which was Satan) that fell, and, in falling, first broke the heart of God, was driven from "the midst of the stones of fire" when "perverseness (which is lawlessness) was found in him." And, lawlessness quickly gave birth to violence. (Ezek. 28:16).

Through Lawlessness, Angels Fell

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Peter 2:4).

"Chains" are for the lawless. "As natural brute beasts" (V. 12), the lawless recognize no rule save by the law of force and violence. They "count it pleasure to riot" (V. 13). They devise the mobs which, "while they promise them liberty, they themselves are servants of corruption" (V. 19). Jude confirms the prophecy of Peter: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in chains.... Likewise these filthy dreamers defile the flesh, **despise dominion** and speak evil of dignities" (Jude 6, 8). When angels "left their own habitation," they crossed the "thou-shalt-not" of Jehovah, and joined Lucifer in his lawlessness.

Through Lawlessness, Man Fell

"And the Lord commanded the man, saying....Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.... And when the woman saw.... she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 2:16, 17).

And there we have the first "thou-shalt-not" of God for man—the first law given with penalty at-

tached for transgression. The first rebellion of man was against this law, with the consequent shedding of blood (Gen. 3:21) and the unsheathing of the sword (Gen. 3:24). This first sin involved no act of immorality. It was Simon-pure lawlessness. As ever, there followed in its wake, fear, an attempt to cover up, an effort to get away from God, excuse-making, loss of liberty, ending in sorrow and suffering and death!

Through Lawlessness, The Antediluvians Fell

"And it came to pass....that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.... And God saw that the wickedness of man was great.... And God said to Noah, The end of all flesh has come" (Gen. 6:1, 2, 5, 13).

Whoever these "sons of God" may have been, men or angels, it is evident that, even as "the angels that sinned," they "left their own habitation" and in lawlessness fell. The inevitable followed: "The earth was corrupt before God....and filled with violence" (Gen. 6:11). Then came judgment! Corruption, violence, and judgment were but the results. Lawlessness was the cause.

Through Lawlessness, The Postdiluvians Fell

"And God....said unto them, Be fruitful and multiply and replenish the earth.... And they said, Go to, let us build us a city and a tower....lest we be scattered abroad upon the face of the whole earth (and thus 'replenish' it). And the Lord said, Behold!....this they begin to do!....Go to, let us go down....So the Lord scattered them abroad upon the face of the whole earth: and they left off to build the city" (Gen. 9:1; 11:4-8).

Note: Man said to God, "Go to"! And then man said to man, "Let us"! God immediately accepted the challenge. God said to man, "Go to"! And then God said to Elohim, "Let us"! Elohim, the triune God, won! When men or nations shut the Eternal out of their activities, and in pride build the towers of their boasted civilization to dizzy heights, they have only the farther to fall into the abyss of confusion and ruin—for fall they will! This present generation of men, with its sputtering jargon of voices, groping about for light on problems that stagger, only to find itself in deeper night—this babbling Babel is asking betimes between its babbles for the "why" of all its confusion. There is a "why"! Men have said, "Go to" to God!

Through Lawlessness, Sodom and Gomorrah Fell

"Even as Solom and Gommorrah, and the cities about them in like manner, giving themselves over to

fornication, and going after strange flesh, are set forth an example, suffering the vengeance of eternal fire" (Jude 6, 7).

All of which means that, one of the world's most advanced civilizations (if the archeologist is to be believed) went into decay because it also "despised dominion, and spake evil of dignities" (V. 8). Peter tells us that Lot "vexed his righteous soul from day to day with their unlawful deeds" as they continued to "despise government" (II Peter 2:7-10). God held back His wrath until law and order gave way to mob violence. (See Gen. 19:1-13). Then judgment, swift as lightning from heaven, fell! A civilization that gives itself over to be controlled by mob violence is a civilization that is doomed! It always has been so—it always will be so!

Through Lawlessness, The Kingdom of Israel and Judah Fell

"They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (II Chron. 36:16). "This is a rebellious people...children that hear not the law of the Lord: which say...to the prophets,...**Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us**" (Isaiah 30:9-11).

Ah! They, like the babblers of Babel, also told the God of heaven to "Go to"! But, instead of God doing the going, Israel went to her grave in the land of God-alone-knows where! — and Judah dragged herself along in chains before the lash to "the rivers of Babylon," where she sat down and wept—yea, she wept as she "remembered Zion" (Ps. 137:1).

None but the willfully blind can fail to see that the same evil spirit that inveigled men into conflicts with Omnipotence in the world's earliest civilizations, is one and the same spirit that is at work on earth today, holding mighty revivals in every land. Russia, having invited God in no uncertain terms, to pack His baggage and by May 1st, 1937, get off one-sixth the surface of the earth He created, heads the procession of modern converts to this evil spirit. Only a few days ago, as we write, Minister of Propaganda, Goebbels, of Germany, publicly informed the Lord God of the heavens that He must be a good and submissive Nazi if He wishes to remain in Germany. In December, 1934, down at Queretaro, Mexico, the dominant political group of that nation held a convention. Arnulfo Perez, a leading party spokesman, was wildly applauded when he said:

"We should forget God and the clergy. The revolution of Mexico wants no God, and the Revolutionary party wants no God."

Another delegate said:

"Some one has said that God has strong arms to

(Continued on page 12)

**THOSE WHO TRUST THE LORD
DO NOT WORRY; THOSE WHO WOR-
RY DO NOT TRUST THE LORD. THE
PERSON WHO WALKS WITH THE
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ALL THINGS. ALL THINGS WORK
TOGETHER FOR GOOD TO THOSE
WHO ARE THE CALLED ACCORD-
ING TO HIS PURPOSE.**

GREETINGS FROM FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

The Foreign Missionary Society of the Brethren Church long has been aware of the place printed material has in getting information as to its work before the members of the church and also in making appeals for additional workers and encouraging contributions for their support. For this reason the editors of the "Brethren Missionary" made it of great importance. In merging with the "Brethren Evangelist" the present Foreign Missionary editor has not changed its policy but crowds into its pages material of real worth.

The Foreign Missionary Board not only pledges itself to support the Foreign Mission number but every number of the "Brethren Evangelist" so long as it gives the Lord Jesus Christ the preeminence and is faithful and true to the Bible as the Word of God in that Christian spirit which should prevail in every department of our church. May the blessing of the Lord attend you, Brother Mayes, in the future, even as He has directed you in the past.

A. V. KIMMELL,

President Foreign Missionary Society

THE MINISTERIAL DEAD LINE

The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer can not use last year's briefs. The physician can not depend on last week's diagnosis. The merchant can not assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat and hardest of all to digest.—Dr. A. J. F. Behrends.

**PUBLICATION DAY OFFERING, JANUARY 26
DO YOUR PART**

Moderator's Address, Mid-West District

By George E. Cone*

It seems to me that I could ask for no better start for our thought than to take the Conference Text—I Corinthians 15:57. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Brethren it behooves us at this time to stop and consider this very thought. Today we have God to thank for every blessing we enjoy. I shall ask your kind attention as we think of some outstanding blessings which are ours.

1. We still have the privilege of worshipping God, and this under the protection of city, state and national governments.

In view of the conditions existing in many nations today we are still in a favored circumstance. How long, in a world of religious uncertainty, we shall enjoy the privileges now ours, no one can now say. We are aware of the rising discontent on all sides. We know that restrictions have been made in many places; especially we see in some quarters a defying of everything Christian, yes even defying God Himself, as in Russia and other countries, comprising one sixth of the earth's surface. Brethren, Communistic Russia has bidden God to depart from her borders by a given time! I say, in the face of all this, we should thank God for the freedom of worship we still have granted to us.

2. Though the deadening chill of so called Modernism has crept upon thousands, in their churches and homes, it has not yet smothered out the fire of abiding faith in God, in Christ, in the Holy Spirit. Neither has true Evangelism died out.

In every church group there are those who have not "bowed the knee to Baal". There are still those who believe in the salvation of Jesus Christ, the only Begotten of the Father.

Surely we thank God for this!

Thankful too, we should be, that we know from whence this so called Modernism comes that we may be prepared the more readily to counteract its deadly effects and heal its deadly wounds ere it cast to destruction over both Church and nation.

Plainly named, Modernism is nothing more than the offspring of the Sadducees of Jesus' day. The Sadducees did not hesitate to unite their efforts with the Pharisees, and Herodians when attempting to discredit and kill the work of Jesus Christ. Knowing the parental source, we may trace the development and thus be enabled to deal more effectively with the condition in our day.

3. The past year has brought results to our Lord's Church through the Brotherhood. There were 2071 additions to the churches in the Brotherhood this year. Forty were added by the churches of this small district. Some one will say, "That is not a large gain" and we grant that that is so. However, we thank God for a gain.

4. Our Foreign Mission work has gone steadily forward. Depression, change in the monetary value of the dollar, and some sickness have not halted the onward move. This year has next to the largest offering in the history of our Foreign work. More stations are being planned. More preaching points are being touched. Added workers are on the way to the field. For this we truly thank our Heavenly Father.

Remember Brethren that it is "God, which giveth us the victory through our Lord Jesus Christ." Any and all victory is His and not ours!

I should like now to call your attention to some things we should consider very seriously during this conference period.

1. I would call to your mind the work of our churches in this district. Of the nine churches comprising our district at this time, but four are manned by ministers who are members of our denomination. I am not saying anything against others. Those churches served by Brethren men are Falls City, Neb.; Ft. Scott, Kans.; Morrill, Kans.; and Portis, Kans.

Four are being served full or part time by men of other denominations. Carleton is cooperating with the Methodist Church and sharing the services of their pastor. Hamlin is sharing the pastoral services of the Baptist pastor, if I am correctly informed. McLouth is cooperating with the Church of the Brethren, and Mulvane has had of late some preaching services at night by a minister of the Church of God. Beaver City is without a pastor.

That our churches in this district are narrow minded could scarcely be justly said of us, especially when we consider that our nine churches are being served by men from five different denominations.

2. One move each church in the district should make, is to plan and carry out an evangelistic meeting or Bible conference. By this I mean a God-sent awakening of the churches. This awakening should stir and shake to its foundations the community in which the church is located. This can come only one

What's Wrong With The Church?

By M. L. Sands*

I sat one day in the office of a contractor in Muncie, Indiana, and talked with him about the church. After telling me the name of the church to which he belonged, he said,

"We have a nice building, a good preacher, a large membership, but the attendance is not what it ought to be. Last Sunday we had 300 in Sunday School but only 25 remained for the worship service." I saw a printed report of another church and it, with a membership of 1200, reported an average attendance for the year of 250 for morning service and 150 for evening service.

I am brought in touch with men everywhere I go, who are critical of the church. They criticize her work, her program, her service. I know a man who says we are all hypocrites. In fact, sometimes there is too much criticism in the church itself: people who are critical of the preacher, critical of each other, critical of motives. Of course, these folks are mea-

There are still some like the Jews, who being ignorant of God's righteousness; and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. All of man's righteousnesses are as filthy rags. The righteousness which God will accept comes through faith.

suring themselves among themselves, rather than by the Christ and His standards. They usually see only the weakling rather than the strong, stalwart Christians that are to be found there. If they would consider the human element that enters in, it might help them to see things in a different light. Nevertheless, the spirit of criticism is there.

Sometimes the members throw themselves open to suspicion and criticism by their actions while outside the church. Even preachers are not as careful as they might be along these lines. In Altoona we have some preachers who play cards and regularly attend shows. Some of their members belong to several card clubs and spend a lot more money in such pleasures than they give to the Lord's work. I was calling in Elorado, a suburban part of our city, and a man asked me whether a certain man was still superintendent of a Sunday School? I said, "No, he is not." "Well," he said, "He is not fit to hold

any office in a church. He comes out every Saturday and dances with twelve year old girls in a road-house." The man who said this may not be faultless, and he may be a bit harsh in his judgment, but he certainly is right in saying that such actions bring reproach upon the church. So I could go on talking about the supposed failures of the church but I refrain lest I weary you.

And despite all this, I hasten to say that the church is the greatest institution in the world. The church is not just an organization among organizations, but an institution of God that has stood for morality, righteousness and truth throughout the years. She has stood along our roads and on the streets of our cities pointing with her spires toward heaven, toward God, toward Christ the Saviour of men. Men everywhere, when given the choice, have always chosen towns and cities where the church is found. Even ungodly men would rather live and rear their children within the shadow and influence of the church.

The church is more than an institution. It is an organism. It is the body of Christ, the Ecclesia, the called out ones—those who have accepted Christ, been converted, born again. We are children of God and if children, heirs of God and joint heirs with Jesus Christ. Dr. Martin G. Brumbaugh illustrated what I am trying to say years ago in an address before a Sunday School Convention with the following illustration. He said he was standing near the University of Pennsylvania grounds, when he was asked by a man where the University was. He answered, "It is scattered everywhere." The man looked at him in astonishment. "Oh," said the doctor, "You want to see the buildings. You will find them over there. The students who are the real university are found everywhere. So I believe the church is composed of baptized believers, children of God. Thus the church has been preserved through the years. Thus she will stand until Jesus comes.

Jesus said unto Peter, "Upon this rock will I build My church, and the gates of hell shall not prevail against it" (Matt. 16:18). In this Scripture we know that Jesus was not talking about building His church upon the rock Peter but upon the rock Christ Jesus. Peter had just confessed that Jesus was the Christ, the Son of the living God and it was of this that Jesus was thinking when He uttered this Scripture. The church is built upon the confession of Peter rather than upon the man. If the church had been built upon Peter alone, she would have failed long ago. She is built upon the central

* Pastor, First Brethren Church of Altoona, Pa.

THE WORD

By Ernest F. Pine

(Continued from page 5)

endowed with all power. The leniency with which some men today regard this vital truth is nothing short of spiritual treason! If Christ is not Deity, there is absolutely no use of our spending our time and energy trying to make a world of men swallow an untruth. But HE IS GOD and every waking hour of the day should be spent in telling this to a world that is dying for the lack of one that can save. It is the very spirit of Antichrist that denies the deity of our blessed Lord.

III. CHRIST THE WORD WAS MADE FLESH AND DWELT AMONG MEN. "And the Word was made flesh, and dwelt among us," (John 1:14). Literally, this means that he pitched his tent among us, and lived with us just as one of us. No other word could be used that would mean more than the word "dwell." Where one dwells he makes himself known. So Christ, leaving all the glory which He had with the Father before the world was, leaving the home of many mansions with its riches unbounded, came down to earth, and was born among us. He might have been born in a palace. He might have come in the glory of full manhood, leading legions of angels in His train, but He chose to be born in a manger at Bethlehem in the home of humble toilers. How close this brings Christ to us! We rejoice too in the message of Hebrews, "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:16-17).

This, too, is our message of a Christ that left riches and glory to live amongst men that He might bring them to God. Though He was rich yet for our sakes He became poor, that through His poverty we might be made rich spiritually. Poverty is not measured by the lack of money but by the lack of Christ in your life. Be rich in Him!

IV. CHRIST THE WORD IS THE SOURCE OF ALL SPIRITUAL LIFE AND LIGHT. "In him was life; and the life was the light of men." John 1:4. Christ alone is the fountain from which the sons of men have derived life. Whatever of spiritual life and light men have known through all eternity, they have received from Christ!

This light is still shining in a world of darkness and the one encouraging thing to us as Christians is the knowledge that the darker the night grows the brighter this light will shine. And if out of this midnight of sin men and women are to find life and light it will be in Christ the Word. It will not be

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.

Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED ENDEAVOR EXTENSION VANGELISM

WHAT A SOCIETY CAN DO

By Norman Uphouse

When I first came to the preaching circuit in the extreme southwest corner of Pennsylvania, I received an impression which made the work here hopeful. I saw this was a district with many young people who were talented and interested in definite Christian things. There were three Endeavor societies organized. Those at Sugar Grove and Quiet Dell were active. The one at Aleppo was disbanded for a few months before school started. At this time it is going strong again and another society has been organized at Cameron, W. Va. Out of the Aleppo society we drew enough Intermediates to have the second organization.

If you have an Endeavor Society where the children or even the young people either do not have a chance for expression or are too timid, why not start an Intermediate or Junior Society. This helps and this is what we did.

We have had two parties about which I will write. The first was a Hallo-we'en party on the empty floor of a haymow. This was quite novel even in this community. There have been barn dances around but instead we had a Christian Endeavor party in a barn. One interesting thing that happened was that several people came over the ridge expecting the usual dance on the floor. They were informed that as Endeavorers we frowned upon the dance. In the place of that we sang gospel choruses, played games and contests and of course had our refreshments that were appropriate for the occasion. The next day someone said to the town storkeeper, "That was the first party I ever saw where they sang choruses and prayed." We had a great time that evening. Lately we were attracted by the beautiful snowfall and the romantic night air. The moon was just right and we formed a "sled-ride" party. Such a party is commendable to others. It is healthful and invigorating. You can have it anytime the snow and ice is on the ground.

From the spiritual standpoint we are as the average society. The general discussion in the prayer meetings indicates that there are some well informed in Scriptural truth. As an ad-

ditional help we have started an advanced Bible class which meets every Friday night. Our text book is "The Great Doctrines of the Bible" by Evans. We have a joint Gospel team organization which is preparing to hold services in churches and homes.

ditional help we have started an advanced Bible class which meets every Friday night. Our text book is "The Great Doctrines of the Bible" by Evans. We have a joint Gospel team organization which is preparing to hold services in churches and homes.

The most recent project undertaken by the Endeavorers is a Christmas Pageant. This play was given the night before Christmas, after which we toured the country, for a few miles around the churches, to sing carols.

Perhaps you have noticed the interest in the rallies in the State of Pennsylvania. Several districts have already had groups of societies come together for a banquet and a period of fellowship. The Southwestern Rally will be held in January.

GOD WILL HELP ME

A keen-eyed, medium-sized young sea captain stood in a lobby of a large hotel in Hongkong, conversing with a portly Englishman.

"So you have come to trade in the Orient?" the portly one asked. "Well, step into the bar and tell me about your plans."

"I am sorry, but I never enter bars and I don't take alcoholic beverages," the young sea captain replied.

The Englishman's eyebrows rose and his florid face broke into an unbelieving smile. "Entering Oriental trade without Scotch and sodas?"

"Yes, sir."

"Do you expect to be able to do business in the Orient except in a saloon over a friendly drink?" The florid-faced one broke into a loud laugh. "If you do, God help you!"

The keen-eyed young sea captain smiled and replied: "God will help me."

And apparently God did. Before his death that young sea master, Captain Robert Dollar, sat on the tenth floor of the Robert Dollar Building on California street in San Francisco, and looked out over San Francisco, where there was always one or more of his great ocean liners and cargo boats resting in the water at anchor, charging or unloading cargoes, representing the industries of almost every nation in the world.—Walter G. Swanson, in an article on "Captain Robert Dollar, His Ships and His Faith."

CLERGY QUALIFICATIONS

In answer to a Yale student, Dr. Grenville Kleiser said: A clergyman should have:

- The innocence of a lamb.
- The wisdom of an owl.
- The cheerfulness of a cricket.
- The friendliness of a squirrel.
- The complacency of a camel.
- The adaptability of a chameleon.
- The diligence of a beaver.
- The vision of an eagle.
- The patience of an ox.
- The endurance of an elephant.
- The tenacity of a bull-dog.
- The courage of a lion.

—Religious Digest.

LAWLESSNESS

By Louis S. Bauman

(Continued from page 8)

guide the destiny of Mexico, but we know that our farmers and laborers have still stronger arms and will find their own destiny."

The last five words we cannot doubt. The others are open to question. However, Russia, Germany and Mexico are not the only modern conspirators attempting to dagger the Most High. France has long been in that group. Turkey, Poland, Japan and others are on the point of joining them in giving God notice to vacate. Then there are some other nations — some of them much closer home—who, in ways more polite and in ways more diplomatic, are assuming a "Get-you-out-of-the-way" attitude toward the ambassadors of the Kingdom of God. Well, all this was foreseen three thousand years and more ago by the God Who ruleth in the heavens. He foresaw this day of the Antichrist, with all its lawlessness and rebellion. And, long ago He gave to rebellious kings His answer:

"Why do the heathen rage, and the people imagine a vain thing?" The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth" (Ps. 2:1-10).

Do the captains of the nations ever read anything apart from the blood-and-thunder stuff that flares at them from every putrid news stands they pass? Do they ever seek the brown pages of history that stand on the shelves of all the great libraries of the world? Can the experience of a hundred empires teach them nothing? Know they not that whenever and wherever men have said "Go to" to God, and "Let us" to each other, that they have only succeeded in arousing divine indignation that has swept them away into darkness, distress, destruction, death and damnation? Every empire of man that has said "Go to" to God, has dazzled, spluttered, effervesced, collapsed, and faded away into the midnight of oblivion! Germany,

Russia, Mexico, and even the United States of America, will form no exceptions. History will only repeat.

Through Lawlessness, The Spiritual Kingdom of Israel Fell.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should have first been spoken to you: but, seeing ye put it from you...lo, we turn to the Gentiles" (Acts 13:46). "On them which fell, severity" (Rom. 11:22).

The Lord of glory never would have suffered His shameful death on the cross, had law and order prevailed. Only a mob could have put Him to death. Yelling as the madmen of mobs do, thirsting for blood as mob murderers ever do, the cry went up: "Crucify! Crucify!" What mattered it that a just ruler of the Jews should plead: "Doth our law judge any man before it hear him?" (John 7:51). What mattered it that a Roman governor, examining Him, "found no fault at all?" The mob had sniffed blood. Before it, a spineless governor quailed. (His progeny still lives!) When "Pilate saw that he prevailed nothing, but that rather a tumult was made, he took water and (coward that he was) washed his hands" of the whole affair. Whereupon the mob, frothing at the mouth and howling with delight, proceeded to mangle the Lord of glory, lashing His cheeks with reeds and slashing His back and thongs, ripping His garments from His quivering form, and hanging His lacerated Body in bloody nakedness upon a tree! The mob finally departed, feeling it had done its duty; for, had not a blasphemer been done to the death? But, Son of God, or blasphemer out of the pit—that did not change the fact that Israel had departed from her great lawgiver, and law and order were crucified that day! "O Jerusalem! Jerusalem! which killeth and stonest!" Soon the shout of her mobs gave way to her agonizing groans, as Titus, the Roman, pounded down her walls. Lawlessness ended the age!

Through Lawlessness, Gentile Dominion Will Fall.

"I will make a full end of all the nations" (Jer. 30:11). "Tell us,... What shall be the sign of...the end of the age? And Jesus answered and said,...Iniquity (lawlessness) shall abound" (Matt. 24:3, 12). "The mystery of lawlessness doth already work: only there is one that restraineth now until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught with the manifestation of His coming" (II Thess. 2:7, 8, R. V.; of Cf. Rev. 19:11-20).

Comment is unnecessary. The heaven of lawlessness was working in the days of the apostles. A lawless mob crucified the Lord of glory. A lawless mob stoned Stephen to death. Lawless

mobs camped continually on the trail of Paul. For centuries the heaven has been fermenting, and fomentation will come to its fullness at the close of our age. The spirit of lawlessness will find its consummation in the "Lawless One"—even that "man of sin," the Antichrist.

Lawlessness Has Its Roots in The Home.

The distressing fact confronts us that the rampant lawlessness of our age has its roots in the home. Women have been boasting of something they call "emancipation." Before these "emancipated" females, who paint and smoke and swear and clothe themselves in fig-leaves, — spineless preachers quake and quiver and quail as they demand that the word "obey" be stricken from the marriage ceremony. The laws of God establishing the divine relation between husband and wife are scorned. Lawless mothers breed lawless children. And that is almost the whole story. Not so long ago, before fathers abdicated the throne of the home to their infants, the average age of criminals was over forty. Today, it is less than twenty! When children should still be roosting at home, they are roosting in jail!

Lawlessness Threatens The Destruction Of The State.

But a few years ago, the United States yielded its place at the pinnacle of civilization to none. It boasted the moral leadership of the world. Today unprejudiced observers are telling us that it is the most lawless nation on earth. How can it be otherwise when officialdom leads the way? Chairman Wickersham, of the famous Hoover law-enforcement commission, after years of study, declared that the "ugly side of our officialdom" was found in the fact that law enforcement officers stoop "to attain their ends by means as illegal as the acts they seek to punish or suppress." Why did the "noble experiment" fail? It failed because of lawlessness at the fountain head of our government. A year ago, Sheila Graham, newspaper correspondent, interviewed Mrs. Lewis Douglas, wife of the director of our national budget. She told him that, while the 18th amendment was still a part of the Constitution, and intoxicating liquor was an outlaw, yet the damnable "bootleg" was served at an official function attended by the members of the Cabinet and diplomatic service! She said:

"Every one at this function was delighted that at last the nonsense of secret drinking was over. I, myself, always for the seven years I have been in Washington, have served wine and liquor at my private parties, partly as a protest against prohibition, but chiefly because it is impossible to entertain without it. Before every state or official function, private parties were held, and most of the guests came there first."

What a fine example for the wife of the director of the national budget of

the United States to set! And, in the light of her words, what are we to think of the men who have been guiding our ship of state? As for us, we must regard the bootlegging gangster who goes sneaking down dark alleys with his wares, a model of citizenry beside these hypocritical official gangsters who take solemn oath to uphold the law, and are given the great trust by the people, and then proceed to violate the confidence of a nation by trampling the Constitutional Law of the nation under foot. If they will do it in the matter of the liquor laws, they will do it in any other matter, if it serves their lusts. Imagine the condition of a nation should every citizen start out to "protest" against every law that he does not like, by breaking that law!

Our California Governor!

Finally, it was left for a governor of California to cap the climax of official lawlessness—to show that our nation, even as other nations of earth, is rotting in lawlessness. The day is still fresh in California's memory when two vicious young criminals kidnapped and foully murdered a young man in San Jose. They were arrested and imprisoned, awaiting trial. Beyond every shadow of a doubt, even in these days of chicken-hearted judges, shyster lawyers and week-kneed juries of sob-sisters, these young men, by due process of law, would have speedily gone to the gallows to expiate their crime. But, behold! a governor, who solemnly took oath that he would uphold the law of the State, deliberately encouraged and offered his protection to the howling mob that tore the garments from these two young criminals, beat them into a mass of bruises, and hung them up in their nakedness on the limbs of trees before 6,000 spectators in the midst of a city. In a day when disrespect for law and order threaten the very existence of civilization (for all civilization is based on the annihilation of violence), the governor of one of the greatest commonwealths on earth, not only refused to use the power at his command to uphold law and order, but he made alliance with the lawless mob by saying:

"This is the best lesson that the State has ever given to the country... If any one is arrested for the good job, I'll pardon them all.... I have asked the wardens of San Quentin and Folsom for the names of those serving sentences for violent kidnapping. I am thinking of paroling these prisoners to citizens of San Jose who know how to handle such a situation."

What law-abiding citizen of California did not hang his head in shame as he read those words? One would think that a responsible governor must have had his mind temporarily deranged by the heat of his passion after brooding over the details of an unspeakable crime. But no! he continued until his death to affirm the righteousness of his stand! It will not place the

slightest strain on the feeblest of gray matter to understand that the spirit of "the angels that sinned" was the very same spirit that indwelt the San Jose mob, and was blessed by our California governor,—a spirit that the Word of God calls the spirit of "natural brute beasts" who "despise government" and "count it pleasure to riot," making themselves "servants of corruption." There is one difference—the fallen angels and the Sodomites "spoke evil of dignities" who evidently refused to join them whole-heartedly in their lawlessness. Today, our highest dignitaries join the mob! If the judgment of God fell upon a world that, in lawlessness, "spoke evil of its dignities," what are we to expect of Almighty God when once in His world of men, the "dignities" themselves bless or join the mobs?

What Does It Indicate?

Unless all signs fail, the lawlessness of the hour strongly speaks of the coming of the "lawless one," and the fall of the curtain upon our age. A lawless age will call for a lawless ruler. In a world wherein "lawlessness shall abound" (Matt. 24:12) and men shall "hate one another" (Matt. 24:10) human sorrow shall reach its zenith. Thank God for the promise that those days shall be short, for otherwise, "there should no flesh be saved" (Matt. 24:22). Just beyond our lawless night, lies the glorious day when the glorious prophecy of Malachi shall find its fulfillment—"the Sun of Righteousness (shall) arise with healing in His wings" (4:2).

How comforting it is to the true children of God that they are able to see even in the dark and lawless deeds of men—ever growing more and more lawless—the speedy fulfillment of our blessed hope—the speedy coming of "The Lion of The Tribe of Judah!"

"And the government shall be upon His shoulder: His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9:6, 7).

STEWARDSHIP makes us all containers of the wine of God's grace and love and beneficence. We contain not to retain but to convey—to bestow—to bring to those who need to drink.

STEWARDSHIP is not a theory but an attitude; it is an act. We are not mere containers—vessels—storing up a poured-in-content. We are carriers, bearers of divine gifts. We are partners, fellow-workers with God, seeing through His vast purposes of love.

—L. Polman.

PERSONAL GIFTS

WORTHY OF SPECIAL COMMENDATION

A special word of commendation is due the isolated members and those who fear they may not have an opportunity to make their gift through their local congregation for the very fine response they are giving to the appeal for the Publication Day Offering. Gifts from this source have been coming for more than ten days. These gifts likely mean sacrifice in many cases but there comes a real joy to those who give sacrificially.

May the example of these be a real incentive to all to give as these have given.

RECIPE FOR A NUT SUNDAY

Stay in bed until ten;
Read Sunday paper until one;
Feed your face until three;
"Lop" around until nine;
Nothing doing; Nothing done;
GOOD NIGHT!

—L. P.

OUR TIMES

*The nations' sun is sinking in the west;
God's bounteous day of grace will
soon be o'er;
The fleeting hours of this sad world's
unrest
Are filled with deepest sin and sorrow
sore.*

*With world-wide armies training for
the fray,
False prophets still speak forth the
word of peace.
And Brown-shirts, Black-shirts, Red-
shirts hail the day
Of their great glory with its swift
increase.*

*"O fools, and slow of heart," why will
ye spurn
All that the prophets and their Lord
proclaim?
Man's day is dying! Turn, ye people,
turn,
Before the night shall end man's
boasted fame.*

*Though men His Word of prophecy
despise,
Yet God hath spoken—and His Word
is true;
Our Christ is coming! Christian, lift
your eyes,
And pledge your life and love to Him
anew!*

—Rev. Albert Simpson Reitz.

The chaos of thinking today is because men do not think rightly about God.—W. E. Ronk.

PUBLICATIONS

By F. B. Miller

(Continued from page 6)

profit we made in good times, but in warning us of danger in "hard times" not to cut our prices below the actual cost of production. Without an accurate cost system, we do NOT know where that point is. Price cutting is awfully easy to do, but, like drinking and other sins, not quite so easy to stop. As customer after customer insists on lower prices for his work, it is the wise printer who has cost records to whisper "no."

With the Brethren Publishing Company, an accurate cost system is indispensable. If employed it enables the management to give a more complete and detailed picture of conditions as they actually ARE. Had this been done in the early days of the depression, the necessity for many changes and economies might have been foreseen—and perfected—before it was too late—economies that would have avoided further borrowing and straining of credit.

To Dr. Beal's credit it should be stated that he learned this "cost lesson" from the experience of other church publishing houses and one of his first acts a year ago was to install an adequate cost system. It is working every day, and becoming more valuable every day. If the publishing house makes money today, he knows what class of work caused it; if it loses money he knows exactly where the losses are. Every employee has a time slip to fill out on every job, and these are recorded. This system affords an accurate insight into the "productive" and "non-productive" time devoted to the business. Along with this, good general bookkeeping is being maintained, which, we hope, will prevent any arguments in the future as to what percentage of revenue was spent here or there.

I do not expect Dr. Beal to perform any miracles. I do expect him to make good, as I believe he is doing. Equipment at the publishing company is not exactly modern, but he has done much the past year to modernize it—more perhaps than was done in the five previous years of the depression. With this equipment at hand he cannot compete to a great extent in the commercial world against more efficient machinery. But he is getting his share of commercial work, outside the church agencies proper, and there is no "guess work" as to what it is costing.

With loyal cooperation from the Brotherhood in a financial way, I firmly believe Dr. Beal will be successful in rebuilding the business and restoring its credit standing. He cannot do it alone. I do not think the Brethren people expect him to. The church needs the publishing house and all the Brethren literature it can print. We may differ from time to time over personnel

MODERATOR'S ADDRESS

By G. E. Cone

(Continued from page 9)

way. Prayer and consecration are an absolute necessity. Prevailing prayer will move the hand of God. Complete consecration of self and means, are also needed. Our communities will not be shaken until there is a divinely sent earthquake, so to speak, in our churches. Until the Christian people of the community are filled with zeal for God, and compassion for the unsaved, this awakening can not come.

Men may build church buildings, organize church machinery and plan campaigns but God alone can make a church His instrument of righteousness and His instrument of salvation.

III. Our Sunday Schools need to awaken to their grand privilege of winning boys and girls to our Lord Jesus Christ and training them for Ambassadorship for Him. It is my humble opinion that unless we do something about Summer Camp for our boys and girls, others will—others who may not be too careful to be Scriptural. Certainly these will not have the viewpoint we should wish for them. Too many in our day would welcome the opportunity to lead our young people their way. That way might be away from Christ and His church.

IV. Our Young People's Christian Endeavor groups need attention. Have they held their place in the march of soul-winning and Christian training in our district? If not, why not? I see no place set aside on our program for Christian Endeavor. What does this mean? Does it mean that the great young people's organization which a few years ago adopted the Battle Cry "A saloonless nation by 1920" has gone out of business? Can it be possible that we will become indifferent to the tremendous potential power of good and for God wrapped up in our people of Christian Endeavor age? Brethren, we cannot afford to neglect this phase of our work. Probably C. E. has proved a problem. Is there no solution apart from abandonment? There should be a solution and I believe there is. How much prayer have we given to this phase of our work? I suggest we think deeply, pray earnestly, and take some definite action before this conference closes.

V. Is the Woman's Missionary Society and Sisterhood work being allowed to sag? If so, should not very definite steps be taken to remedy this? It would appear that because of dues and some other demands in these trying days some have become discour-

but we all agree on the need of the house itself—and the necessity of operating it on a sound business basis.

Let's all do our share to keep it going.

aged. Brethren, if we allow this powerhouse to close down we shall soon be missing the light generated thereby. Is there not a way these women may be kept in training and service even if dues can not be adjusted? Is money in first place? If so I fear much for the future of these Societies.

Perhaps the women will not thank me for these questions. However, I think them vital—worthy, I believe, of serious consideration. I should not mention them if they had not so many times been asked of me by the women of this and other districts.

VI. I have not forgotten our men and boys. Certainly we should co-operate with the National Laymen's Organization and the organized boy's work. I believe this is vital. I trust we may have something definite along these branches of our work at this conference and during this year.

Keep in mind always, Brethren, that Christ must be the center and circumference of all our church work. Unless we so order our church life as to magnify Christ, win sinners to Christ, train believers in His will, we shall fail.

Brethren, we have an heritage worthy of our best. Our Lord said "One is your Master, and all ye are Brethren." Also "Go ye into all the world and preach the gospel." "Go ye therefore, and teach all nations," and "Lo, I am with you always."

He went. He carried the gospel. He taught. The apostles and disciples went. They preached. They taught. Men through the centuries have accepted the challenge and gone carrying the good news of salvation through Jesus Christ. They have taught in homes, by the wayside, in the schools and in the churches. You and I have the blessing of faith in Jesus Christ today because those before us have accepted the challenge. What if any one of those going had failed?

As I see it two alternatives face us here in America. First, we must carry the Gospel with the power of God by the Spirit out to our neighbors and on to the ends of the earth, keeping faith with our God and with those who brought the gospel to us.

Or, secondly, we will allow atheistic bolshevism or one of its allies—Fascism, Communism or Socialism—to carry us into a reign of terror such as is being witnessed in other nations of the world. We thank God that we yet have the privilege to worship Him in America. How long will this blessing be ours? Please do not think me pessimistic. I am not. Do not think me foolish. Only a few short years ago we found ourselves in a fool's paradise saying that there could never be another war. Then out of a blue sky (how well I remember) the papers came out with big headlines telling that war had been declared. That war embroiled the world. That war cost millions of lives and billions of money. No one will ever know just how much that holocaust did cost the world. That war was to

THE CHURCH

By M. L. Sands

(Continued from page 10)

Figure of Peter's confession, Jesus Christ, who is the Rock of Ages, the Stone of Daniel's Vision that shall scatter and crush the kingdoms of this world at His Coming. This is the Foundation of which Paul speaks in I Cor. 3:11 as already having been laid even Jesus Christ our Lord. Jesus is the foundation of the believer's faith. Jesus is the foundation of the church and the structure built upon Him will stand all the tests of time, all the storms of life and all the attacks of Satan.

At the beginning of the Reformation, Martin of Basel accepted Christ but hid his confession in a wall. At the same time Martin Luther said, My Lord confessed me before God, I will not hesitate to confess Him before kings." Martin of Basel is forgotten. Martin Luther founded a church.

I think you will agree with me that the purpose of the church is right. The

make the world safe for democracy. Is democracy safe today? By no means. We see dictators, dictators and more dictators. You may say, "We need not fear?" If so then you must be asleep, hopelessly blind, or willfully ignorant.

Brethren, the old Book of God—our Bible says, "**Righteousness exalteth a nation, but sin is a reproach to any people.**" Beloved, righteousness and human dictatorship do not go hand in hand. Ask the common people of Russia, Italy, Germany, China or any country where human dictators now rule. Do you think the soldiers of Italy really want to go to Ethiopia to fight? You know they have no choice.

Brethren, it is either a Godsent revival or some form of dictatorship for our beloved America. Will America awake? Will we of this Mid-West district awake?

Not far from us tonight is one branch headquarters of the Communist party of the United States. No one would expect anything else but that they would be continuously carrying forward their program.

Our only hope is to come to grips with God in prayer. Honor God with life and substance. Put away all lesser interests for the one all important thing namely—bringing America to the feet of Christ Jesus. It is a staggering task viewed from man's angle. God alone can empower for the task. Look up Brethren! Look up. Your final redemption draweth nigh. One of these times a figure will appear in the canopy of the heavens and we shall move through space to meet the One we have accepted as Lord and Saviour. Blessed Hope! May it very soon be a reality in our experience. Until that time, be faithful!

purpose of the church his always been the exaltation of Christ. In fact, I believe this should be the aim and purpose of the believer's life. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish but have eternal life" (John 3:14). The same truth is found in the Great Commission in Mark, "Go ye into all the world, and preach the Gospel to every creature, He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The early church took this literally and on the Day of Pentecost, in Peter's sermon, it was Christ that was held up and three thousand were saved. In all the other sermons in Acts, including those of Paul, Jesus was the central theme. He was exalted as the Christ of God. He was exalted as Saviour of the world. He was exalted as the Son of God.

The exaltation of the Word always has been a part of the purpose of the church. Jesus said, "Thy word is truth!" Paul told Timothy that he should study to be approved of truth, (II Tim. 2:15). The Brethren Church has had as her slogan for years, "The Bible, the Whole Bible and Nothing but the Bible." All this is quite in line with what I am saying. The purpose of the church is the exaltation of the Word. Let me illustrate the power of the Word when it is given a chance. A groceryman, who was an infidel, took the family Bible and tore out the leaves to wrap packages for his customers. One day while wrapping a package he happened to gaze at the page he was using and was immediately arrested by the truth contained therein. He read the page and was converted to God.

The exaltation of Christ and the exaltation of the Word are for the supreme purpose of saving souls. This is the outstanding work of the church. Ever since Adam sinned and made the race to sin, mankind has been in the grip of sin and in bondage to Satan. And the tendency of man is ever downward. The only hope for man is to bring him in touch with Christ. He, and He alone, can save men from sin. He said, "I am the Way, the Truth, and the Life, no man cometh to the Father but my Me."

This is the best paying business in the world. Most ministers and perhaps others have had many experiences in soul-winning. We can say with the missionary who worked twelve long years without a convert, when one came to the Lord, "Oh the joy that filled my heart." The Word says, They who turn many to righteousness shall shine as the stars forever, Dan. 12:3. Yes, the purpose of the church is right.

Then, the message of the church is right. It is a message of hope. There is hope for the sinner, hope for the afflicted, hope for rich and poor alike. It is a message of life, the more abund-

ant life, life beyond the grave. It is a message of encouragement. It is a message for eternity.

The greatest of all is the Saviour of the church. The Word says, All have sinned and come short of the glory of God... There is none that doeth good, no, not one." Some men realize this and cry out with David, "My sin is ever before me!" Some men are like Christian in Pilgrim's Progress, who carried the burden of sin on his back until released from it at the cross. Jesus agonized in the garden. He was betrayed by a kiss. He was nailed to the cross. He carried my sins with Him there. He makes us one with God. Let me illustrate by a father and son who were not on speaking terms with each other. The wife and mother was ill and dying wanted to bring them together again. So she sent for the father and had him stand on one side of the bed. Then she sent for the son and had him stand on the other side of bed. Then she took the hand of the son and put it in the hand of the father, thus like Christ she reconciled them over her own dead body.

But we worship not a dead Christ but one who is alive forever more. True, it did look dark when Jesus died on the cross. It looked like defeat for God and victory for Satan. I think even Satan thought he had won the battle that started in the garden of Eden. But Satan had not reckoned with the power of God. When the women went to the tomb on the first day of the week they found the tomb empty. They heard the Angelic message, "He is not here, He is risen as He said." And this is the message of life that echoes down through the years, bringing hope and encouragement to His followers everywhere. Like Job we can say, I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job. 19:25, 26). Yes, the church's Saviour is living and moving and doing His work. After the resurrection, He ascended on high before His disciples and is now at the right hand of the Father, interceding for us. Hebrews pictures Him as our Great High Priest, interceding for us with His own precious blood, shed as the Lamb of God that taketh away the sin of the world. And I like to think of Him as being interested in each one of us individually.

This is a Saviour that is worthwhile. This is a Saviour we can present to the world as one who can supply all our needs. This is the Saviour who is the head of the church. And since this is true the church will never fail and will accomplish God's purpose until He says it is enough. She will continue to be a great force for good in the world. She is worthy of the best support we give her. Let us present our bodies as living sacrifices, not to die, but to live for Christ and His church.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

According To Your Faith

By Vance Havner

My heart goes out to the believer who is earnestly seeking a fuller and deeper Christian experience. But the quest for the abundant life has become a sort of glorified hobby with all too many. They are ever learning and never able to come to the knowledge of this truth. They sing songs of the higher life and bemoan their weak and faltering existence. They run from preacher to preacher hoping the next one will clear up the mystery. They devour devotional books,—surely on the next page I shall find the 'Open, Sesame' to the life I crave!'

The Lord gave us the key long ago: "According to your faith be it unto you." There is no use in looking for vague sensations and mystic raptures: here is the measure of the life triumphant. As you believe in Him, in proportion as you trust Him, so shall your experience be.

He did not say, "According to your fate." Some of this talk about "what is to be will be" is fatalism passing for predestination. If you are too lazy to launch out expecting great things from God and attempting great things for God, then do not blame your shallow life on divine Providence.

He did not say, "According to your fortune." We buttress ourselves around with lands and goods and think that means life abounding but "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). The things may be abundant but still the life is not.

He did not say, "According to your fame." "He that ruleth his spirit is better than he that taketh a city" (Prov. 16:32). Taking cities—doing the spectacular, getting in the headlines—may be exciting business but it is not the ideal life. True success is always in the realm of spirit: it may be obscure and tucked away in some drab place among unromantic people, but the really faithful are the really famous.

He did not say, "According to your friends." Popularity and "pull" are not the measure of fine living. Friends are only human, frail and often futile. And sometimes "mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." It is well if we can follow the Psalmist into the next verse, "But Thou, O Lord!" (Ps. 41:9, 10).

He did not say, "According to your feelings." There is our pet false measure: we think there must be a "grand and glorious feeling" all the time.

It is "according to your faith." It is for you to set the bounds of your experience. If you trust Him much you shall realize much. The resources are there: if you make small drafts on the bank of Heaven do not wonder if you are always ragged and down-at-the-heel, rattling a few pennies while others are rich with God's gold. The Lord is rich unto all that call upon Him (Rom. 10:12): you may be rich, "for all things are yours" (I Cor. 3:21).

Remember that faith is not a strange sensation that comes over you in rare moments, a magic thrill from something in the minister's voice, a mystic trance to be reached once in a while, then lost for weeks or years. It is a sturdy confidence that God will keep His promises, confidence enough to walk out on them and live there, although the world expects them to crack and crumble under you any day.

Don't waste your time looking for fancy recipes in poems and books and lectures about triumphant living. You will triumph only as you trust: as you have faith so will you fare.

Faith in Prayer or Prayer in Faith?

Many have prayed earnestly for some definite blessing and then, when it failed to come, have grown bitter and even cynical. And one hears from such disappointed hearts the frequent refrain, "I have lost faith in prayer."

The very phrasing of that statement reveals a misunderstanding of the right attitude toward prayer. Faith in prayer is one thing; prayer in faith is another.

The man who starts out only with faith in prayer puts too much emphasis upon prayer and not enough upon the God to Whom he prays. He uses prayer as a sort of magic talisman, an "open sesame" to the things he wants, a quick way of getting things he wants from God. Then, when he does not get what he asks for he gives up prayer much as the heathen beats his fetish when he gets into trouble. Prayer is really his god. Instead of being pious, he is, in a sense, idolatrous. Faith in prayer may be a very childish and inadequate attitude.

The object of our faith should be God rather than prayer. Then, prayer in such faith will not fail. We ought first utterly to commit all we are and have into His hands and leave them in His keeping. We ought to realize that while we can see only a tiny segment of life at a time, God sees the length and breadth of it with all its complications and intricacies. That being true, what we think we want may not, in His sight, be our need at all. So, when we pray in faith, faith in God, we first recognize that all things are in His

hands and that He has promised to supply our needs.

So praying, we are prepared for our particular request being denied. God may say, "Wait" or "No." But, while He may deny the particular petition He never denies us. In that confidence we will not childishly sulk when this or that childish request is refused. For our faith is in God and, whatever may happen to a prayer, He is faithful.

Why pray at all if God meets our needs? So does a true parent meet the needs of his child; yet there are many things a child receives that it never would receive, if it did not ask for them. Not only that, but if a child is to receive its needs it must stay in communion with the parent. Prayer is not merely begging things of God; it is also maintaining communion with Him. It takes the gracious giver and the willing receiver to make a perfect gift. And prayer is the human soul opening its hand to the Giver. The child that trusts and loves its father is the one that is continually making requests. The more one trusts and loves the Father the more he presents to Him the desires of his heart. True believers are not those who indifferently ask, "Why pray?" They are continually sending their petitions to the Throne of Grace but they trust God to sort out their prayers and leave results to His discretion.

Faith in prayer may be a cheap thing, bordering on superstition, like knocking on wood. But prayer in faith, faith in God, is a sturdy, rugged confidence that presents humbly, yet boldly, its claims and leaves the rest with God.—*Rev. Mag.*

GIVING GOD A CHANCE

"I have listened to your station many times, and have always received a blessing, so I have wondered if you could not send out some one to talk with my brother whom I believe is on his deathbed, a victim of moonshine."

This was the substance of a telephone call that one day came to station WMBI of the Moody Bible Institute, Chicago. This particular call brought to the house, well out in one of Chicago's suburbs, a Christian worker, who was eager to bring the Word of Life to a presumably dying man.

The victim of sinful living lay on his bed, emaciated and in semi-stupor. There seemed little to be said or done for one so far spent. However, the visitor read several passages from God's Word—declarations of the Divine love and mercy. The reader reasoned that no harm could result, and perhaps good would be done.

Suddenly, and without warning, the sick man spoke out.

"Say, see here, do you mean that God loves an old drunken bum? Can He love an old wreck who has lost everything just because he can't leave this rotten moonshine alone?"

Now that he was aroused from his stupor, other questions followed.

"I've disgraced my family and ruined

In Jerusalem

The Sabbath in Jerusalem is certainly a day of rest. "Not even milk is delivered by the Jewish dairies until after sunset on Saturday. All Jewish bus lines stop. On the Jewish Sabbath the synagogues are thronged with worshippers (S. S. Times). As we read this article the question flashed to our mind, "If these knew the Lord Jesus and were truly saved would they display such disrespect for the Lord's Day as Gentile believers do as a whole?" We believe not. Surely Gentile believers are bearing a poor testimony before the world through their disrespect for the Lord's Day. While we are not under the law nevertheless, the way professing Christians are using their liberty for occasions to the flesh is wrong. The greed and lust for money and pleasure are growing so strong in these last days that the Lord's Day is the same as any day in the eyes of countless thousands. Certainly men and women who are really saved, and who do know the Lord, ought to set an example for men and women by their respect for this day which is set aside for waiting before the Lord and attending to His word. —J. G. L.

TICK-TOCK

I have just a little minute,
Only sixty seconds in it,
Forced upon me, can't refuse it.
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I abuse it.
Just a tiny, little minute,
But eternity is in it.

—AUTHOR UNKNOWN

"DAR'D BE a heap o' happy homes," said Uncle Eben, "if a man could be as patient aroun' de house as he is when he goes fishin'."

my life, and the doctor says I'm likely to die any moment. Can God be willing to have anything to do with such a wreck? I'm certainly headed straight for hell — and I guess I am about there!"

It took but a little time to recite the glorious promises of salvation by faith in the Saviour of sinners. "Come unto me," "whosoever believeth," "I will in no wise cast out," and other precious assurances of mercy from God's Word, and they did not return unto Him void.

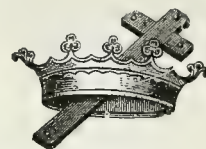
"Well, I'm no good as I am, and I'm going to give God a chance. I'll do whatever you say."

Deep repentance, earnest prayer, and finally a simple rest of faith in Him; the poor victim of drink accepted Christ.

From that hour there was a fighting chance for his life; health improved, the appetite for liquor left him; another lost soul had been rescued from temporal misery and eternal ruin.



NEWS FROM THE FIELD



MORRILL, KANS.

For some time a letter to the Evangelist Family has been due but its arrival has been delayed, partly because of neglect which is a poor acknowledgement, and partly because other things of greater interest took its place. At present the writer is confined to the inside because of illness. The snow is falling in a quiet, placid manner, beautifying the out-of-doors with the natural garment of winter while inside one enjoys home and a place to be when not physically able to be out.

Through God's goodness we are again able to join the family list in making known our presence and the work of our church. It is more and more evident that the Brethren Church here has a work to do and its presence is a call to its people to service. The field here is a limited one with not much opportunity for any great expansion. Yet it calls for a service that only the Brethren Church can render. The members of the church fail in their duty when they neglect the work they are called to do through this medium of service.

Changes have taken place since our last report, some giving more hopeful outlooks for the future, others presenting a challenge for service through sacrifice and perseverance. It has been five years since the farmers here have enjoyed a bountiful crop such as agricultural fertility here is capable of producing. Our hopes are increased in that conditions point to a more abundant harvest for the coming year. These years of leanness have taught the people more than one lesson that it was necessary that they should know. We all need to have more experience in sacrifice than to be always lavishing in luxury.

Since our last report we have received into the church eleven members, some by relation, and some by baptism. A number of these are good reliable substantial additions to our membership. They are already filling their places in very commendable ways. We have lost three by letter and two by death, which are missed continually, but we realize that all churches must suffer these losses.

The church attendance at all the services remains about normal although at present a number are sick and some are away while others are neglectful. The work of the Sunday School, the Woman's Missionary Society and the Sisterhood are being carried on very efficiently. Our present superintendent was reelected to office

for the ninth time and her work has been very commendable over this period of years. We have a number of folks in the church whose faithfulness to all its services is very commendable.

We celebrated our tenth Christmas with the church this year. The expressions of good will measured up to that of former years. In fact the Christmas spirit of this year was very much appreciated by the pastor's family, through the very valuable gifts received. Some were in money, some in clothing, some in groceries, the variety representing the entire membership.

We join in wishing every church in the Brotherhood a very successful year and ask an interest in your prayers for the work of the kingdom here.

L. A. MYERS.

GRATIS, OHIO

When the last report was sent from this section of the Brotherhood we were preparing for Rally Day and Home Coming Day. Both were highly successful. Rev. Ray Shank, pastor of the Church of the Brethren at Gettysburg, Ohio, was the Home Coming speaker and brought a masterful address. We had worked together while in Flora, Indiana. The Women's Missionary Society had the honor of having the largest out-of-town attendance at the Miami Valley Rally of the Missionary Societies of this section of the state at Dayton in October. During October we assisted Brother Sylvester Lowman in his month of Evangelism campaign at Camden. We also were caused to rejoice this same month by having two of our loyal families from Flora visit us over the week-end. They were Brother and Sister Chas. Pope and family and Brother and Sister Dalta Myer and family. If all pastors had support like they gave us, pastoral work would lose most of its worries. Our fall communion service was well attended showing an increase over our former service. Our Official Board very graciously granted us permission to return to our old pastorate at Washington Court House in November and hold their communion service for them. It was a pleasure to be there, also sad to miss so many who had been so loyal to us while we were there. Death had claimed them. The ranks are thinning there. Brother Dave Hegler and Sister Ida Himiller with a few other faithful ones are holding the fort. The Sunday School at Gratis put on a Thanksgiving program which was appreciated. Sunday morning, Dec. 22nd the members surprised us by greatly increasing the

supplies of our larder. This was more than a passing shower as at this writing it continues to "rain." That night the choir put on a musical pageant which was pronounced to be one of the best ever given here. The church year was closed with December. At the business meeting the first of the year the work was closed with all bills cared for and money in the treasury. There is not a dollar of indebtedness on the work here.

Officers were elected for the Church and the Sunday School and we were given a unanimous call to continue as pastor. One member has been added to the church since the last report. The work in general is in good shape with all auxiliaries functioning. The attendance for all services averages well. Naturally there is room for much improvement in this line. We are thankful for the splendid spirit that prevails, and was manifested in the Business meeting of the church and the meeting of the various Boards and auxiliaries. We are now looking forward to our Evangelistic campaign this spring with Brother R. Paul Miller as the evangelist. Then comes the preparation for entertaining the Ohio Conference in June. A Bible study class has been started, meeting the middle of each week. We are very much interested in reports of progress throughout the Brotherhood and covet an interest in the prayers of the faithful that the work here might not lag.

FREEMAN ANKRUM, Pastor

HUNTINGTON, INDIANA

Three months have now passed since, in response to the call of the Home Mission Board, I assumed pastoral charge of the Brethren Church in Huntington, Indiana. It was the plan of the Board that I serve here only half my time and serve some other church half my time, but when no other church was found willing or able to cooperate in that manner, I moved to Huntington and have given full time service thus far.

We have in Huntington a beautiful, brick church building. It was built by men and women of optimistic spirit who planned for future growth. Its auditorium and balcony are furnished with attractive and comfortable pews and seats that can accommodate four hundred or more. It is also equipped with a beautiful baptistry, a choir loft, commodious Sunday School rooms and social rooms, kitchen, toilets and furn-

IN CALIFORNIA

The state board of equalization has ruled that the words bar, barroom, saloon, cocktail lounge, cocktail bar or buffet must not be used on any on-sale liquor establishment. But why? Calling a skunk "kitty" will not change the inbred nature of the beast, change its habits or make its special line of business any less dangerous.—B.

ace. The church is quite well located in a section of the city that affords a field of service and responsibility of wide area and one that is not seriously contested by other denominations. Yet our active, working force at present seems very inadequate for the task. From a human standpoint the conditions are discouraging, but our trust is in Him who said "It is not by might nor by power, but by my spirit." We have a great challenge and "in the name of our God we set up our banners."

This church has experienced some seasons of splendid growth and power, but Satan has been viciously set against it and has made some very determined and damaging attacks upon it. Only recently the membership was much depleted and scattered. Who was to blame? It matters not now. We must waste no time hunting mistakes and placing blame. The need for service is so great, the opportunities are so many, the duty so urgent and the time so short. We must take the church as we find it, enlist those who are willing to serve, and "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus." I am sure that God is able to do what to man is impossible. Again and again He has reestablished His cause when it had been lost through the failures of men, and has built upon their wrecks and ruins His work as He would have it built, when a few people would truly humble themselves, repent of their sins, trust in God and "have a mind to work."

It seems to me that too much sacrifice has been made for this work, too much money, time and effort have been invested, the property too valuable and well equipped, to say nothing about the possibilities of and the responsibility for such a field of service, to consider the thought of abandoning it. We must go forward, but it must be upon our knees. The work is God's and not ours. We can do nothing without Him.

Dec. 15th we closed a two week's revival effort. During the first week we had our first zero weather of the season, accompanied by snow and icy streets, which only the most faithful were willing to endure. This chilled the ardor at the very beginning of our meetings. During the second week we had no street lights because the city authorities had failed to appropriate sufficient funds to continue the lights to the end of the year. Colds and other sickness hindered the attendance of some. Nevertheless, while the attendance was not large and the unsaved avoided us as they usually do these days, much good was done. Those who attended were spiritually strengthened. While there were no conversions, some contacts with the unsaved were made that we hope will yet result in conversions.

Some unavoidable hindrances have prevented my making as many calls as

WHAT GOD EXPECTS OF THE BRETHREN CHURCH

(Continued from last week)

By Wm. A. Steffler

God expects the members of the Brethren Church to be a reverent people. There is sadly needed in many of our churches the lesson of reverence—reverence for God, for His church, for the Bible, for our bodies and for our Elders!

How flippant many people are today regarding Almighty God! He is spoken of as a neighbor down the street who has done something which does not meet with approval. We ought be careful how and when we take God's name upon our lips.

We need to stress the lesson of reverence for the church. In spite of the glorious position of the church which Christ purchased with His own precious blood, people are disrespectful of the church. An article which appeared in a

I should have made, but I have been able to visit most of the homes of the membership of the church besides other homes, which seems to have brought good results. Some still neglect the services of the church and are not active in the work, but those who are active are working harmoniously and diligently for the advancement of the cause.

At Christmas time some kindly remembered us with gifts of food and other things, and some with gifts of money, for which we are very thankful. Although the work is hard and will require much diligent and patient effort, we are happy and hopeful. I accepted the call of the Mission Board as the call of God and cheerfully trust Him to lead us and to help us to do that which is His will for us to do in this place. I believe that it is God's will that the Huntington Brethren Church rise up out of the wreck and ruin of the past, repent of her mistakes and sins, renew her allegiance to her Lord, become filled with the Holy Spirit and with power and faithfulness, bear her testimony and fulfill her divine mission, looking for the glorious appearing of the Christ from heaven. I believe that it is God's will that we have some part in this matter, and therefore I am more than willing to sacrifice and endure to the limit for Him. We have no problems that He can not solve. It is my delight to do His will whatever the cost.

Our present arrangements would permit me to give some time to revival and evangelistic labors elsewhere which I would be glad to do if I am needed anywhere, and it be at a time that circumstances permit. My address is 1802 N. Guilford St., Huntington, Indiana. My address in the Annual is not correct.

H. M. OBERHOLTZEL

Brethren publication some time ago might better illustrate the point of reverence for our church.

A man of God visited a church. The usher took him to the row of seats which was specially reserved for visitors. The best seat in the church was always reserved for strangers. When the organist played there was silence in the church. No one whispered. As the preacher entered the pulpit every head was bowed in silent prayer; they were asking God to bless their pastor with a message for their hearts. Everyone joined in the singing. During the prayer and reading of the Scripture no one entered the church or left their seats. He noted that most people had their Bibles with them and when the place of reading was announced they turned to it quickly for they knew the books of the Bible. Families were seated together; he noted that the father, mother, and each of the children had church envelopes. As the preacher delivered the message all eyes were centered on him. They were not reading the church bulletin, nor the Sunday School paper. When the benediction was pronounced all remained in their places with bowed heads thanking God for the blessings received at the service.

I wonder if we take our church seriously enough. The church is a place of worship, prayer and of sweet Christian fellowship. Reverence is missing in many churches. May God help us to maintain this reverent spirit constantly.

Reverence for the Bible, when it is read, when it is quoted, when it is preached, for God is speaking to us. It is a mark of irreverence to joke about the Bible or any part of the Bible—Brethren, let us be careful!

Our bodies are the temple of the Holy Ghost. (I Cor. 6:19). Preacher, when is the last time you preached a sermon on showing reverence to the body? What dignity we ought to attach to our bodies when we realize they are God's dwelling places.

Reverence to our Elders. Yes, we may take this with its two fold meaning; reverence for those older than we are and reverence for the Elders of the church. Too often, we hear members of the congregation referring to their pastor in terms which God never designated. Often the preacher is responsible for this condition himself. Let us be careful Brethren. May we this year lay stress to this important subject of reverence.

God expects the Brethren church to be a praying church. I do not believe the need of the Brethren Church is more plans; we have more than enough plans already. We need power to work out these plans. I am referring to spiritual power. The early church was a powerful church because she continued steadfastly not only in the Apostles' doctrine of fellowship and in the breaking of bread, but also in PRAYER.

Do we lack the right kind of workers in our church today? "Pray ye

that the Lord of the harvest may thrust forth laborers into the harvest."

Do we lack wisdom in our work for the Lord? "Ask of God who giveth to all men liberally and upbraideth not."

Is our trouble with finances? "My God shall supply all your need according of His riches in glory by Christ Jesus." Some churches have already dismissed their pastor because of no money. Mission and benevolence offerings are curtailed and local bills are unpaid. We seem to forget activities until better times come. We cannot do this friends. People need the church more in these days than ever before. We have at our disposal the privilege of prayer.

The Holy Ghost did not flow through methods in days gone by, but through men—men mighty in prayer. There is no use asking for a new vision of Christ if we are not willing to fall upon our knees before God for that vision.

Our churches, our State Conferences, our National Conference, should be tarrying places for prayer as well as for teaching. Is Satan having an easy time bringing about the final Apostasy by having God's people believe they are too busy for Prayer? Let there be in our district this year a mighty campaign of prayer. Let there be special days when all the churches of this district are met together in prayer. Prayer will make the Brethren Church a powerful church. A praying church will be an obedient church and the obedient church is bound to be a victorious church.

God expects the Brethren church to be a teaching church. I would recommend this year in our district that every Elder have a definite program, teaching the people the various doctrines of the Bible. People are erring today because of the lack of knowledge. I was amazed two years ago at our National Conference. I was called upon to bring a series of studies on prophecy to the Sisterhood. My intentions were to make them just as simple as possible, so the young girls present might understand these truths which proved such a blessing to my own congregation. After the first study, one of the leaders of the Sisterhood said to me, "What you said was true. I understand these things because I have a pastor who teaches them, but many of our Sisterhood girls come from churches where these good things are not taught. Make them just as simple as you know how." Our people want to know, What saith the Scriptures? Let us take all the doctrines this year and teach them as they are revealed in the Word of God.

Bible ordinances held by the Brethren church should be stressed so that these days when so many Godly people who are not satisfied with the husks they are being fed in their own churches, may know where we stand and find in the Brethren church a place to worship God as the Bible teaches and believe and practice the things of

the Bible. There should be no "Uncertain sound" going from any pulpit in our district.

The Brethren Church closely follows the practice of the Apostolic Church and admits none into fellowship until they have been baptized by trine immersion. No doubt we could double our church membership in a short time if we would admit people under any form

When I came to a place of testing where my faith was most needed, I found it gradually going; then I learned to look less to my faith, and to depend more on God's faithfulness.

—J. Hudson Taylor.

IN THE SHADOW

DOTY—On December 7, 1935 God called another of His aged saints from the Brethren of Turlock, California. Sister Velinda A. Doty, wife of the late Cloise E. Doty, was born in Clark County, Ohio, June 8, 1871, then, coming to California in 1876, has resided here ever since. She was one of the oldest members of the Turlock Brethren Church. She loved her church, she loved her Brethren and lived true to her faith and trusted her Lord till the end.

For a long time she patiently bore with her illness and suffering until in the 87th year, 6th month, and 25th day of her life, her Lord called her unto Himself.

She leaves six children; these all speak highly of their dear mother. Let us remember them in prayer. These dear children will miss their mother; the Turlock Brethren Church will miss her also. The Lord has called her just a little before the time when we too shall forever meet her and all our loved ones never more to be separated.

Services were held in Turlock by the writer.

BENJ. F. OWEN

HOTSTELER—Clare Belle Blough was born in Carroll County, Ill., July 25, 1876 and passed into the presence of the Lord from her home near Sunnyside, Washington, on the afternoon of Dec. 20, 1935. She had been sick about four months. She was married to Milton Hostetler at Milledgeville, Ill., Dec. 21, 1897. In 1920 Mrs. Hostetler, with her three children moved to Sunnyside, where she has since resided. She was a faithful and consistent member of the Brethren Church for over 40 years. She will be missed by a large number of friends. Funeral services from the Brethren Church of Sunnyside, Dec. 23rd, by the undersigned.

E. W. REED.

MARTIN—Mrs. Lydia Ellen Martin, widow of John A. Martin, departed this life Dec. 7, 1935 at her home in Huntington, Indiana, concluding an illness of three months that resulted from a stroke of paralysis, which she received a few days after returning from our last General Conference in Winona Lake, Indiana. Having been born Sept. 25, 1858, she lived to be a little more than 77 years old. Three sons and their families survive her. Sister Martin was a faithful member of the Huntington Brethren Church for many years and, both in the church and out of it, she had an excellent reputation as a consistent and devoted Christian. Interment was made in the cemetery at Monument City, about ten miles southwest from Huntington, which is in the vicinity where the deceased was reared to womanhood. The funeral services were held in the church near the cemetery and were conducted by her pastor, the writer, assisted by Rev. Howard Keim Jr., pastor of the Church of the Brethren.

H. M. OBERHOLTZER

WHEATON—Earl Wheaton, son of Mr. and Mrs. Avery Wheaton, was born January 25, 1880, near Danville, Ohio. He departed this life Nov. 21, 1935, at the age of fifty-five years.

On March 26, 1903, he was united in marriage with Sinia Yearous, and they lived in happy fellowship throughout the years.

Mr. Wheaton leaves to mourn his departure his beloved wife, and his daughter, Winnie; also, two brothers, George Wheaton, of Newark, Ohio, and Ira Wheaton of Danville; together with many other relatives and a host of warm friends.

He was a member of the Danville Brethren Church for about twenty-five years, and served faithfully as trustee for a long time.

May the God of all grace comfort each sorrowing heart with the divinely inspired consolation of I Thess. 4:13-18. Funeral services were conducted by the undersigned, assisted by the pastor, John Erb.

FLOYD W. SHIER.

of baptism, but Brethren, let us not lower the bars in order to increase our membership.

The three fold communion service is always a blessing to the child of God who is willing to follow the plain teaching of the Scriptures. I believe that it is fitting and proper when we meet as a State Conference to arrange sometime during Conference for a Communion Service. There is no better time, unless it would be at a National Conference, when the Brethren could express their love and unity. I would recommend that this conference consider the feasibility of such a service. The expenses for such a service could be cared for from the conference treasury.

We need to emphasize more than ever today the Bible teaching about marriage and divorce.

Our beloved church holds that marriage is a sacred bond. We should discourage as much as possible Brethren young people being yoked together with unbelievers. A number of preachers were telling me of the fine young Christian girls who entered into the marriage bonds with young men of the world only to lose interest in the church and afterwards to have their life ruined because they soon discovered that marrying a person to reform him is poor business!

Divorce is permitted only for one scriptural reason as we discover by reading Matthew 19:9. Let us not fear declaring there can be no true marriage after divorce during the life time of both parties. Such a union God plainly calls "adultery" in His Word. God cannot lie. He cannot join a couple "until death," and then dissolve the bond and issue another until death.

Signs of the Times

(Continued from page 2)

—their superiors!—under a torrent of epithets.

"At midnight the weary porters, who must watch their step or be reported for insolence, have to put the yelling business-men to bed, taking fond care of them. The men have been free with their money and the railroads welcome their business. They are merely some of the better citizens on the way to a buyers' convention.

"Several unescorted young women enroute to school and a few elderly women, to whom the railroads do not seem to cater, shivered in their seats.

"Perhaps the railroads could manage to segregate all the drunks, including their women friends, in club cars, thus retaining the good will of both sides."

What a commentary on fallen human nature, as penned not by a preacher of theology, but by a man of the world. It will remind the Bible reader of Isaiah 28:8, "For all tables are full of vomit and filthiness, so that there is no place clean."

Our church holds that, "The woman who hath a husband is bound by law to her husband so long as he liveth but if the husband is dead she is loosed from the law of her husband." Rom. 7:2.

Our young people need careful instruction about these matters. If they are rightly taught there would be fewer divorces and more happy marriages.

Let our church put forth special effort to teach the people temperance in all things. Years ago our church passed a decision forbidding any member to engage in the manufacture or sale of intoxicants. The church forbade at one time the use of all alcoholic or malt beverages in public or private. It discouraged the use of tobacco and there was a time, I have been told, when no brother (and now because of necessity, we would have to add sister) could hold an office who uses tobacco.

Today it seems to take the way of least resistance and allow worldly, ungodly men and women to occupy important places in our church, Sunday school and other organizations. I think it is now time for the Brethren to take a definite stand in regard to the separated life. Then God will be able to

bless us as I honestly believe He desires.

Brethren, let us separate ourselves from the things of the world—those things that mar our testimony and spoil our usefulness for service. Let us consecrate ourselves anew to our Lord and Saviour. Let Him be glorified in our lives. Let Him be glorified in our churches. Let Him be glorified in our homes. Let them be real homes of prayer. Let our aim this year be every Brethren home a place where family worship is carried on daily." Let Him be glorified in our Conference this year and every year until He returns for His own. Let Him be glorified in all things so that He will have the preeminence in all the things we shall endeavor to do in this 47th Pennsylvania Conference.

Let us face the future with the same courage of the early saints!

This hour demands vision, vigor and vim. Let us be steadfast, unmoveable, always abounding in the work of the Lord." "If God be for us who can be against us."

To Him be praise forever and ever. Amen.

Philadelphia, Pa.

THE LORD STILL SITS

*"Over against the treasury"
and beholds our giving*

WILL HE SEE

SACRIFICIAL GIVING

ON

Publication Day Sunday?

Remember the date

Sunday, January 26th

*Give as unto the Lord
He will richly bless*

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

AFRICA'S PLEADING CALL

(TUNE—"JUANITA")

Far o'er the waters comes the piteous cry of pain
Of the million voices—shall they cry in vain?
Hear ye now and answer—hasten thou with sure release,
Offer now thy healing, let their suffering cease.
Africa, dark Africa, bid thy children cry no more.
Africa, dark Africa, open now thy door.

For our hearts are yearning, longing for that glad new day,
When the mists and darkness all shall pass away,
When through swamp and forest Christ shall walk on human feet,
And through human kindness, bring His blessing sweet.
Africa, Oh Africa, we have heard thy call today.
Africa, Oh Africa, accept our gifts we pray.

Christ the great Physician, speaks to us with pleading voice,
"Go and teach and heal them", leaving us no choice.
Lord we quick will answer, gifts upon Thy altar lay,
Life and gold we bring thee, heal them now we pray.
Africa, Oh Africa, we would share our all with thee.
Africa, Oh Africa, we would be true to thee.

Now through the jungle where the forest children roam,
Sounds the joyful drumbeat saying—"Help has come,
Health and hope is promised, abundant life is free to all,
They have heard and answered—answered our call."
Africa, glad Africa, we would praise His name with thee.
Africa, glad Africa, we give thanks with thee.

Georgia Hunt McKinney.

Signs of the Times

By Alva J. McClain

THE King is Dead.

It is not surprising that a king should die, for it is appointed unto men once to die. But the astonishing thing is the almost world-wide reverence and respect manifested toward the late King George V of England. Less than two decades ago (it seems but yesterday) kings were in disrepute. The kings were regarded as the source of practically all our troubles. Once we were rid of them, it was thought, all would be well. And so, when the statesmen were assembled together at Versailles to arrange the map of the world for the new democratic millennium, no kings were invited.

Now the King of England, a rather unpretentious person, lies down quietly and dies. And what do we find? That he is loved more genuinely by millions of common people than all the great statesmen who have passed into obscurity, death or disgrace.

Without wishing to depreciate his deserving qualities, it may be suggested that the King held the public affection, where others failed, mainly because he was not required to shoulder the responsibility of making decisions. Such responsibilities are always attended by grave risks. If your decisions are wrong, you will be condemned for them. If they prove to be right, you will make enemies. The way to be popular with everyone is to let others assume the responsibilities and make the decisions. Then, like Gamaliel, you can wait and see what happens before taking sides.

WHEN The King of Kings Died.

How different His death! It was not the lying down on a pleasant couch, surrounded by loved ones and every possible human comfort, there to breathe his last while a waiting world paused to pay him tribute. His death was bloody and violent, hated by those who should have been His friends and despised by those whom He came to save. The tributes offered were few and from unexpected sources. A dying thief said of Him, "This man hath done nothing amiss." And the Roman centurion in charge, having completed his ghastly task, and being impressed by the convulsions of nature, says, "Surely this was the Son of God." But these tributes were exceptional. By His own people He was pronounced a blasphemer and a breaker of the law, one worthy of death. Even Peter, chiefest of the apostles, with cursing denied Him utterly. Thus the King of kings died, "despised and rejected of men," hated "without a cause."

If you wonder at this perverseness of the world, it should be remembered that men are ever ready and willing to worship themselves but not God. Our earthly heroes, even at their best, reflect our own imperfections and sins. We never feel condemned in their presence. Not so with Christ. In Him men saw for the first time all that they ought to be morally and were not. In the blazing light of His holiness, men became first uneasy, then uncomfortable, and finally filled with unreasoning hatred. We do not like to have our moral heroes too far above us. And so they killed Him.

But, thank God, He rose again from the dead. Only of Him can the proclamation be truly made, "The King is dead. Long live the King."

THE Curse of Date-Setting.

I have read the writings of many men who attempt to set the date of the Second Coming of our Lord, but the prize speculation was placed in my hands the other day by Brother Robert Ashman, student in the Seminary. It was clipped from a Johnstown newspaper, part of an open letter to the editor, and reads as follows:

"Our next ruler will be a dictator who will be chosen by our Lord Jesus, who will return to the earth in February, 1936, establish His kingdom in the city of Jerusalem, as written in the Scriptures, and rule all nations of the earth. I am not making these assertions on mere imagination, but because I have received communications direct from the heavens. Of course, I cannot prove that I received these communications, neither can anyone prove otherwise. Therefore, all we can do at present is to wait and see."

Much as we may deprecate the habit of date-setting, there is, after all, something refreshing about the above letter, namely, the writer admits frankly that he cannot "prove" that he is right. Almost every other date-setter I have met has been dogmatically certain that he can prove his date from Scripture.

By the way, wouldn't the gentleman in Johnstown be surprised if Christ should come before February? And He might. "Watch and pray; for ye know not when the time is" (Mark 13: 33).

THE March of Events.

Just a few weeks ago, Mr. MacDonald, high commissioner for the protection of minority peoples under the League of Nations, resigned and announced to the world that the Jewish situation in Germany is becoming hopeless. Because he was hampered in his efforts by the Hitler regime, the commissioner resigned in protest.

Now there are in this country three great British Jews, recently arrived for the express purpose of seeking counsel from the Jews of America how to move perhaps 250,000 Jews from Germany to Palestine. These men are Sir Herbert Samuel, High Commissioner to Palestine; Viscount Bearsted, head of the Shell Oil interests; and Siom Marks, British chain store magnate—mighty men of influence and wealth.

It will take untold millions to move these Jews. Hitler has laid down one of the most devilish conditions that could be imagined. He hates the Jew, says the Jew is the source of all Germany's trouble, and that the Jew must be eliminated. Yet the Hitler government will not permit the Jews to take their property with them. Of course, they cannot leave without any money. So Hitler has said he will let them

The Brethren Evangelist

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(Continued on page 19)



FOREIGN MISSIONARY NUMBER



"THE HARVEST IS PLENTEOUS"

Louis S. Bauman, Editor

Long Beach, Calif.

SPECIAL NOTICE TO PASTORS

The Board of Foreign Missions has prepared a "HANDBOOK OF MISSIONARY FACTS," containing 48 pages, setting forth a condensed history of our foreign work, the roll of our missionaries, etc. You will want this. Your people will want it. It is published by the Board with the idea that it be given out freely, but judiciously, by the pastors. No charge will be made for the booklets, but if pastors ordering in any quantity will ask their people at some service just to make an offering to be sent to the Board to help pay for the booklets, it will be greatly appreciated. We believe that these free-will offerings will pay for the printing of these booklets, and thus save money given for the missions themselves. Send in your offering, large or small, and we will credit your Church with that amount in your Easter Offering. But send it when you order the booklets, or soon after. It would not be wholly fair to us for you to wait until Easter Day itself. However, we are making no demands. And if you feel that your Church is unable to make such an offering, order the booklets anyway, and use them. But see that they are given out **only to those who will use them and appreciate them.** Children sometimes make away with "free-on-the-table" literature, and it becomes a pure waste.

This booklet will also be sent free to any person requesting it. Drop us a line (1925 E. Fifth St., Long Beach, Calif.), if you wish one.

SPECIAL NOTICE

Miss Nielsen is now enroute to the east, where she will spend her time until after Easter doing deputation work among our churches.

Miss Nielsen is an intensely interesting speaker, and has a real message which all our people ought to hear. She will have with her stereopticon slides of South America, for use where such a lecture is desired. She will spend any reasonable time within a church that the pastor may desire, assisting in his missionary program. The pastors or church societies desiring a visit from Miss Nielsen prior to Easter should immediately get into touch with Rev. A. V. Kimmell, 2259 N. 10th Street, Philadelphia, Pa.

THE EASTER OFFERING

Easter Sunday comes this year on April 12th. Time for Brethren folk to be thinking about the "largest yet" offering we are expecting on that day. Those African folks keep calling for "14 new missionaries," and beyond every doubt, they can use them and many more, if the story is ever to be whispered once into the ears of the unevangelized tribes all around them. Argentina also presents desperate need of additional helpers. The missionary forces have been sadly depleted down there. Who is prepared and ready to go? Yes, we are calling for the "largest offering" in our history.

The usual letter will soon be sent to all the pastors, asking them as to what supplies they want this year—barrels, literature, etc. In fact, such a letter will probably reach them before this issue of The Brethren Evangelist does. Please be very prompt in replying, pastors.

NOW, ANOTHER THING

All money for foreign missions reaching the office here in Long Beach ON OR AFTER MARCH 1st, will be reckoned as Easter Offering.

Individuals sending in their offerings direct to our office will please inform us to what Church you belong, if credit is to be given to that Church also. Boost for your Church! A bit of rivalry is healthy.

Louis S. Bauman, Treas. Alice B. Longaker, Office Sec'y.
1925 East 5th Street, Long Beach, California

SAD! SAD! WE LEARN from an exchange that, "There are 60,000 preachers who preached three million sermons in one year without a single convert. . . . There were 10,000 churches averaging 1000 members each which did not have a single addition to the church in one year. . . . For the past ten years and more in New York State over 40% of the churches have not reported a single accession to membership on confession of faith and baptism. . . . The church has reached only 50% of the adult population of the country, and. . . only 30% of the sixty million children and young people are reached by the church." We fervently pray that no Brethren preacher or Brethren Church could ever be so utterly wanting of the power of the Holy Ghost as to be a contributor to that dark record.

PRAY FOR THE SUCCESS OF THIS MOVEMENT!

From **World Dominion** we learn that a hostel for missionary students is being established, to which missionary students who are enroute to French colonial possessions, may go and become adequately acquainted with the French language, the French colonial policy, and, in general, with the French viewpoint of things. A Bureau of Missionary Information has already been formed.

"DOING WITHOUT FUND"

This office has just received an Express Money Order accompanied by the following letter: "Enclosed you will find a money order for \$10.00 to be used for the work in Africa. This money is from the Doing-Without Fund of our Junior C. E. children, (Third Brethren Church, Philadelphia, Pa.) which was started a year ago. The children have done without things in order to help in the Lord's work. We would like the money to be used for the hospital work among the children with leprosy. Miss Myers had such an interesting story in the December 'Outlook' about them."

This is a new name for a fund, but what a fine one it is! If a "Doing-Without Fund" were established by every Christian home in the world, for the purpose of sending the Gospel out to those who have never heard the story of redeeming love, the world would be evangelized easily within our generation. It is nearly twenty centuries since the Master gave His command, "Go ye into all the world, and preach the Gospel to every creature"; and yet, we are reliably informed that two-thirds of the human race are still without the saving message. The failure to give the story of eternal life to those who know it not, is the crime of the church. God bless the "Doing-Without Fund" of the Third Brethren Church of Philadelphia! May they have set an example not only for every Christian Endeavor Society, but for every church and Sunday School in our beloved Brotherhood. Surely, precious will be their gifts in the day when the Master shall appear to "reward every man according as his work shall be!"

THE KING IS DEAD

The world has been startled by the death of one of the very few remaining kings of the earth. Death finally visits all dwellings from the palace to the shack. The careful observer will see more in this event than simply the death of a king. It is the passing of a conservative.

The Prince of Wales, who has recently become the king does not have an outstanding reputation as a conservative. Perhaps he will fit in better with the trend of the governments of the earth.

It is said that daily the king and queen have had the Word of God read in the Palace. It is said also that the king and queen have shown through the

years a pronounced sympathy with the things of the spiritual life. Whether or not these things will continue remains to be seen.—C. W. M.

CHARACTER OF RULERS

General observation will reveal to anyone the fact that the rulers of the nations are giving less and less thought to the truths of Christianity. Christ is still allowed by some a place among the teachers of the world, but as for His position as the Son of God, and rightful King of the earth, He is ignored.

Governments are changing. It is not evolution either. It is revolution! Calvin Coolidge is reported to have said in the last days of his life, "I do not belong to this age." He saw the uncertainty and trends of the governments of the earth. He saw the shifts of emphasis, methods and ideals in government. He saw international movements set for the ruin of what the American people have held dear and sacred. Looking at these things close at hand, he could prognosticate a future with a fair degree of accuracy. There is another, the rightful king of the earth, our Lord and Savior who has forecast the future of the nations with infinite precision.

Furthermore, He lives to execute His own forecast. The news will never be flashed forth that **this King is dead**. "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Rev. 1:18).

—C. W. M.

Editorial Notes and News

YOU SHOULD of course have Dr. Bauman's prophetic articles which appear in the fourth issue of each month of the Brethren Evangelist. If you do not receive this issue, subscribe at once—50c for the fourth issue for a whole year. One article is worth more than that!

DO YOU WANT a brick? The new Mission Church at Cleveland is selling bricks for the new building at \$1.00 each. Send order to Harry Cole, 826 E. 150th St., Cleveland, Ohio.

AT CONEMAUGH, PA., a unique series of Wednesday evening Bible lessons is beginning. Bible Truths, by Prof. Alva J. McClain is being used as a text book. This is a splendid outline for Bible study groups.

PASTOR—Have you appointed some member in your congregation to secure subscriptions for the Brethren Evangelist yet? If not, do so at once. Special offer to new subscribers; ten weeks for only 25c.

BOOK FREE—You may secure the book, "Romance of a Doctor's Visits" free to read. Return it promptly. A thrilling book. R. I. Humbert, Martinsburg, Pa.

BROTHER J. L. BOWMAN is seriously ill in the Memorial Hospital at Johnstown, Pa. Sickness came suddenly while enroute to Johnstown from Linwood, Md. After one week in the hospital his condition shows some improvement. The prayers of the Brotherhood are requested in his behalf.

WE DESIRE to share the following very interesting letter with our readers: "I am enclosing \$2.00 for our subscription to the Brethren Evangelist, (Renewal). We are entitled to the three allowances but the Evangelist is well worth the subscription price and we do not ask for any reduction. Yours truly,—H. J. S."

Is the Medical Mission Justifiable?

By Dr. Florence N. Gribble

Medical Missionary, Mission Oubangui-Chari, Africa

(Reprinted from The Missionary Review of The World).

If John 3:16 is justly and properly considered the world's Golden Text, then I John 3:16 may be considered the Golden Text of the Church. "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren." As missionaries may we not consider the **brethren** as those for whom Christ died, those whom we seek to save, those who would become his brethren if they only had a chance? If so, what an illuminating ray to the man or the woman called to be a medical missionary is to be found in the 17th verse.

"But whoso hath this world's goods and behold-

tites and stalagmites of filth and soot. Be seated quickly, or rather stoop down, for you may not find therein a stool or even a mat, and **smoke rises**. Your face is bathed in tears, caused not alone by the dim picture of misery, but by the volumes of smoke which have no other exit except the interstices in the grass which forms the roof of the hut. There you see your brother in need. He is dressed in an old blanket. His wife wears only the skins of animals. Layer upon layer of filth are mixed with ineffectual daubs of red ochre and castor oil—not only on their skins and in their hair—but on their meagre clothing as well. The light is too dim to



Natives Building Hospital at Yaloke Station

eth his brother in need and shutteth up his compassion from him, how doth the love of God abide in Him?"

Who can imagine the extent of the heathen's need? Who can fathom the depth of his extremity? None who has not seen with his own eyes, and perhaps not even he!

For now nearly twenty years a pioneer medical missionary in various parts of Africa, perhaps no physical need has made upon my heart a more profound impression than the unspeakable filth and squalor in which the heathen native lives. Crawl with me on your hands and knees through the low aperture which forms the only door into the hut of the East African Mukikuyu. See there the stalac-

see the abounding vermin, the well-known carriers of disease. A sick child or two may be lying close to the fire upon the filthy floor. Happy is the missionary whose profession is medicine. No other to the same degree can have in that little hut such an effective stepping stone to the Gospel.

Happy is the medical missionary who has a simple but sanitary hospital to which with the parents' permission he may remove the sick children until they shall have been restored to health. Happier yet is he when with simple faith those children accept the Lord Jesus, daily preached in the wards, on the veranda, or in the Chapel. And happiest perhaps of all is he when the children carry the story of Jesus to their parents, when they too accept and when

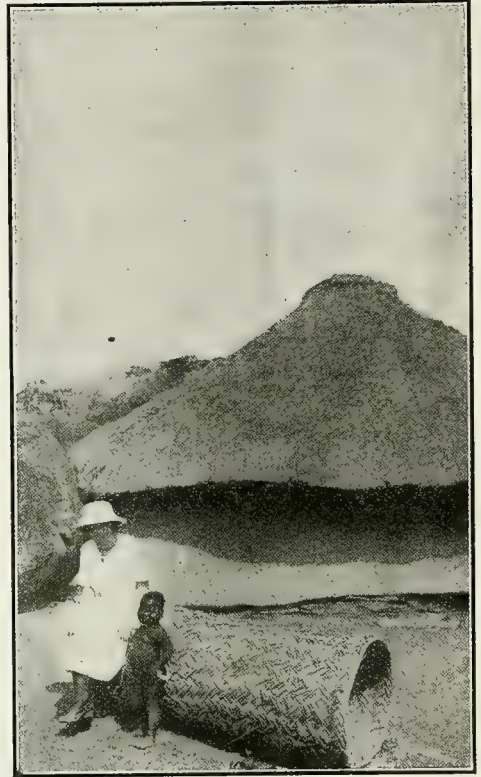
cleansed hearts beat in clean bodies in that hut into which the Sun of righteousness has at last shone,—through the medium of medical missions.

That sick man, woman, or child whom we remove from the hut to the hospital may have any one of a variety of diseases. Perhaps we find liver and spleen enormously enlarged, limbs emaciated, vital processes arrested, death imminent. And then must come out of its case that expensive instrument the microscope. "What a waste!" perhaps some one will say. "Better far to put our money into the **direct** preaching of the gospel!" But the medical missionary remembering that the Lord said, "As ye teach, heal," works serenely on. No, it is **not** malaria. There are no plasmodia. What are these? The Leishman Donovan bodies! And so he knows the child has kala-azar, he knows that had it remained in the vermin infected hut, whole villages could have succumbed to the deadly epidemic, carried from patient to patient by these very vermin. He knows, too, that 96% of these cases untreated would have died. And he knows, too, because that costly instrument the microscope revealed it to him, that the child must have **not** quinine for malaria, as would have been administered by a superficial okewer, **but** antimonium for kala-azar. And so the villages are saved. To what purpose? To hear the gospel from the lips of the doctor, his colleague or both.

But perhaps as always happens in the beginning of the life of a station, the doctor has no hospital. Then he cares for his patients as best he can, sometimes obliged to leave them in the native village in spite of teeming vermin and rapidly spreading infection. Sometimes he brings them to the station, where in hastily improvised hut, in the kindly proffered home of a native Christian, or on his own veranda, the patients are cared for. But the hastily improvised hut may be inadequate protection. The kindly proffered home of the native Christian exposes himself and family to infection which may be virulent and even fatal. And the veranda method gives the doctor endless care, his wife or co-workers sleepless nights, and exposes his children to disease. The missionary's child, like an exotic plant, often succumbs in the tropics to diseases to which the native children show a marvelous resistance. And so, when there is no hospital, the effort to care for a patient on the station may result, according to the method used, in the loss of the patient, and consequent reflections upon the work; in the loss of the life of a valuable native worker, or even in the death of a member of the missionary's family.

But perhaps the work has progressed sufficiently so that the doctor no longer labors without a hospital, simply without proper equipment. He has perhaps no microscope. Missionary doctors are as human and fallible as the rest of mankind, and there

are many cases which the physician in the tropics meets for the first time, not in a Chicago clinic as a medical student, but in his own dispensary. And so he makes a mistake in diagnosis. With similar symptoms as to splenic and hepatic enlargement, he overlooks the swelling of the feet, or some other symptom which might have aided him even in the absence of the microscope. He doses his first kala-azar patient with quinine and tenderly protects him from further malarial infection, and from the danger of infecting others, **with a mosquito net**. The mosquito net does no harm, but the quinine does no good, and his patient dies. He may still continue



Miss Bickel, one of our trained nurses on the African Field, has just finished treating and bandaging this little patient. Many times, our nurses must do the work of a doctor.

to think he has had one more "stubborn" case of malaria! But if he be a real student, not only of medicines, but of efficient service, and especially if he be dependent in true humility on God's guidance and direction, he will soon discover his mistake. His succeeding similar cases will be properly diagnosed, and he will experience the fulfillment of that promise oftentimes so precious to the medical missionary. "Tho' he fall he shall not be utterly cast down, for the Lord upholdeth him with His hand." Yet he is sad at times in those sleepless hours, which come especially in the tropics, for he has lost a life that he might have saved. And because God is faithful, and his Board generous, or kind friends are charitable he at last receives his microscope and is there-

by wonderfully aided in the diagnosis of initial cases or of difficult ones.

But, perhaps, and this is sadder still, he may have a hospital, he may have all needed equipment, but he lacks nurses and other trained assistants. And so his time is consumed with complications which could and should be shared by others competent to share them. He has, for example, the responsibility not only of the operation but of the anaesthetic itself, altho' the latter may be administered by other, tho' untrained hands. Or the ordeal safely over and the patient cared for and supposedly resting he may be called up in the night by the kindly co-worker who has offered to give him a few hours sleep—called, but, alas, too late! The patient has succumbed to a complication which the untrained colleague—untrained we mean in medicine,—failed to recognize in its incipency.

If you could come into our churches in this dark and heathen land, we might say to you as the congregation files slowly out, "Do you see that man there? He had sleeping sickness in its worst form. He was a focus of infection and doomed to a lingering death. But God has blessed the administration of try-parsamid and he is healed." And then as you walk with us to the study, or come home with us to lunch, we might perhaps tell you the story of B., a former polygamist who gave his heart to Jesus Christ, and who passed that great test of regeneration in our midst, in the surrender of his super-numerary wives. And yet after his conversion and baptism, there clung to him that dread disease syphilis. We might tell you how he grew worse in spite of potassium iodide and mercury — in those early days when we had neither hospital, nor nurse, nor satisfactory equipment. And then one day the long ordered Neosalvarsan arrived. And we went to him in fear and trembling in his little hut. We had him carried out, for he could neither walk, nor turn his body, nor even his head. We scarcely knew where to insert the needle, for pus seemed oozing from every pore. And then, praying God to help — or to forgive — oh, how humble we oftentimes are in extremity—we gave him one half a dose. And the next morning returning from an emergency case, we were asked by a colleague if we had seen B. "No," but we are going to at once," we respond breathlessly, not waiting to inquire, but believing the end to be not far away. "But wait," replied our fellow missionary, "B——was here to see you during your absence. He walked all the way. He feels so well, and is so happy, praising God for this wonderful deliverance." We sink into a chair. The reaction is more than we can bear. Surely God has worked wonderfully in our midst!

Or, if you were interested in fractures, we might tell you of our first fracture case years ago when we were young! Kihika, under treatment, for a tubercular limb, nevertheless working in his garden, fell

and fractured his femur. We had no hospital, we had no nurse, no trained assistant of any kind, but the assistant treasurer of the mission knelt on the ground beside the recumbent man to administer the chloroform and the inexperienced, unaided doctor, reduced the fracture and applied the splints. In those days a man with a broken bone in that tribe was considered hopeless. But we could not be convinced that it would be to the glory of God for Kihika to die. How we prayed, how we worked, how we massaged! What consultations with our books, what inaugurations of anti-tubercular methods and treatments! And, Oh, what joy when Kihika walked, when the fracture not only was healed, but the last vestige of tuberculosis had disappeared. But the healing was not all, the joy was not all. There followed that rapid establishment of confidence so familiar to the medical missionary after a hard but successful fight with disease, confident not only in the mission but in the gospel as well.

Has it ever occurred to you what a wonderful boon and seeming magic is chloroform in a heathen land? "Give me some of that **medicine in my nose**," said a patient in the Yaloke hospital the other day, "and you may cut me open and see what is the matter with me!" But when he was assured by his nurses that we fully understood his case, that his progress under treatment was steady, though slow, he was content without an exploratory operation!

Perhaps some of our readers are demanding to know whether the day of miracles is past. No, we believe not, and there may be those who are called upon to exercise the gift of healing in a miraculous way. As for me, I believe God heals every patient cured in our work. Is He the Creator and dependent upon means you ask? No, but who can deny Him the use of the means He has Himself created? Who especially can turn a deaf ear to the tender call to be a medical missionary? Rather, happy is he who is **privileged** to be so called.

What miracle could have brought more glory to His name than the following answer to prayer? We went to preach one morning in Jougous village. The crowd was great around the fire. Several accepted the Lord Jesus. As we were about to depart before the crowd had fully dispersed our attention was called to a man lying by the fireside and hitherto hidden by the crowd. He was a hideous mass of filth intermingled with recent burns. The chief told his story. The night before he had left his hut, and presumably in a fit of epilepsy had fallen in the fire, where he remained unconscious until morning. Deep burns were on the face, the side, the chest, the thigh, but they were nothing compared to the arm which below the elbow was a charred mass. We brought him to the station. We had then no hospital, no nurse, no trained assistants and but little equipment. To make matters worse our surgical instruments had been burned in a recent fire and had not

been replaced. All wounds but the arm healed without surgical interference. We decided to disarticulate the arm at the elbow joint feeling it was all we could do with our meagre equipment and without proper instruments. We broke our plan gently to the patient. He refused. We waited and prayed for his consent. It came Sunday morning while we were at the breakfast table. "Mesengaili," whispered our table boy who was also our medical helper, "wants his arm off." We prepared as well as we could for the operation. There was only one other missionary on the station besides myself. She consented to try to give the anesthetic. The operation was performed on the veranda of the dwelling house, on a native made table with a hunting knife and a carpenter's saw, for now, alas, it was too late to disarticulate. My assistant fainted. The natives stood outside with cries and groans of "He will die"—"He will never wake up." "Alas, Alas!" The story is a long one, but finally the ordeal was over, the operation finished, and though in a native hut and subject to accidents and infection, the patient lived and made a perfect recovery. Nobody had ever lived in all this tribe before through such an accident. No one had ever heard of an amputation. But few had heard of chloroform. But Mesengaili gives his simple testimony—"They put me to sleep. They took off my dead arm. I am well again." To the native it is more wonderful and produces greater confidence in his mind than a perfect restoration would have done.

At Mahagi in the Belgian Congo the peculiar contour of the land and the confluence of land and water produce a region peculiarly susceptible to thunder storms. Lightning often strikes a native hut, and men, women and children are often killed. Sometimes however, they are only stunned, and alas, burned alive. One night a little Christian boy living in one such village came to the doctor during the storm. "A man has just been struck by lightning," he said. "I don't know whether or not he is dead, but they are going to bury him. Even now they are purposing to offer the red rooster," (as a propitiation for his sins). The doctor went in all haste. The man yet lived, though unconscious. In time he would revive, but words were useless. They laughed at the very suggestion of life. Quick as thought, for they were completing their preparations for his immediate burial, the doctor drew from her case her hypodermic. A quick injection, a speedy response! The man moved slightly, then stirred perceptibly and at last sat up. One more premature burial was interrupted. One more step toward winning confidence in that difficult field had been taken. For a time the doctor was even supposed to have raised him from the dead. But this was soon overcome, for it was found that when a man was really dead, he was not so easily revived.

Or perhaps the medical missionary is permitted to enter a hut where a child is being born. We shall

never forget our first such experience in Africa. A woman who had been in labour four days was unable to deliver her child. At last the obdurate husband was persuaded to send for the missionary doctor. A fellow missionary accompanied us to administer chloroform. There was no time to be lost and fifteen minutes after the doctor entered the hut the child was delivered with forceps. There were cries of "God, 'tis God," throughout the village. Then we preached Christ unto them, Christ, whose we are, and whom we serve. It was the beginning of a turning to Him in that obdurate village.

All around us in our present field we have the leper. He is sometimes helpless, often deformed, but frequently curable. With treatment we may manifest the love of God, we may cure the body, and we may have the joy of Christ's being preached, not **only to**, but often **by** the leper. Without treatment, we pass by like the Levites—on the other side. Christ is hidden, the poor human bodies continue to be mutilated and destroyed by the ravages of the disease, and contagion is rapidly spread.

Only last week an infected village was successfully treated for yaws. Confidence is thus inspired, and souls saved by the preaching of the Gospel, which always precedes or accompanies our treatments.

Without such treatment souls would be lost because, being unlovely and unloved, the "Son of God is not manifested unto them" and "the works of the devil are **therefore not** destroyed in their midst."

Perhaps no department of our work better reveals by contrast the powerlessness of the Catholicism which all around opposes us than the medical work. For here in Africa the Catholics have no doctors, no nurses, no hospitals. And so not only through the medical work may we have an open door to the ungodly native, or to the superficial adherent of Catholicism, but to ungodly white men as well. For they will watch our work and in their turn seek the ministry of healing, knowing that they must submit to the inevitable, and have Christ preached unto them.

But if our ministry be blessed to the ungodly white man, how much more to our fellow missionary! For our missionaries suffer from native diseases,—**they** are burned by the tropical sun, **they** know the anguish of African malaria, and thank God they know to some slight extent the mitigating influences of scientific healing. Our missionaries' children are born oftentimes under circumstances peculiarly trying. Happy is the medical missionary or the nurse privileged to minister to some dear missionary mother in her hour of need.

Nor is the medical missionary himself immune from disease. But, alas, the medical missionary is so isolated that when ill he either prescribes for himself, or goes unprescribed for. He serves others, he ministers to others, to himself he **cannot** minister. In a peculiar way he walks with God trusting for

(Continued on page 16)

Power In The Blood

By Miss Johanna Nielsen
On Furlough From Argentina



MISS JOHANNA NIELSEN

Juan Varetto, the well-known evangelist of Argentina, who has held services several times for our missions in Argentina, loves to tell this, one of the most outstanding instances, in his experience, of the cleansing power of the Gospel. He gives it in his book, "El Picoy La Trulla."

Miguel Vallespie was a native of Tarragon, Spain, who when about 40 years of age, moved to a town on the French border, and there made advances to a young widow. Being rejected as suitor, he attempted to take the lives of the woman and a rival suitor, and thought he had succeeded, and fled to Africa. After some months he received word that they were alive, and his criminal instincts awoke. He returned to France, killed the woman and wounded a man whom he mistakenly believed to be the rival he sought.

Again he managed to escape the police, and this time went to Rosario, Argentina. Meanwhile, because of the contumacious and premeditated nature of his crime, the court of Assizes of Carcasona passed the sentence of death upon him, even though he was absent.

In Rosario no one knew of his crime. Materially, he was doing very well. One evening he passed the church where Varetto was preaching. He entered, liked what he heard, and became a frequent attendant. Then the magnitude of his sin began to grow upon him. He had escaped human justice. Could he escape divine justice? Could such as he be saved? Was there grace sufficient for even him? The Gospel gave him an emphatically affirmative answer, and truly repentant, he accepted the Lord as Saviour, and found His words, "Him that cometh to me I will in no wise cast out," to be indeed true.

One evening after the service, he asked to speak to Sr. Varetto on important business. Between sobs, he told his bloody story. But, he also told of his determination to go to France, and accept the sentence that had been pronounced; not to expiate his sin, which he felt was completely done on Calvary; nor in order to receive God's pardon, for that, he believed, was his through faith in Christ; but he could not live his new life with **hidden sin**. Only

by open confession could he testify to his faith and the regenerating power of the Lord Jesus. He had already arranged his business affairs, and bought his passage.

The day of departure arrived. With tears streaming down his cheeks, he said to Varetto, "Good-bye . . . We shall never see each other again in this world, for I go to death; but we shall see each other in heaven, because I know the blood of Jesus Christ has cleansed me from all sin."

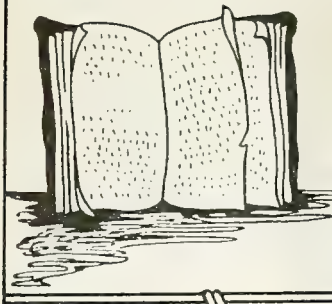
He crossed the Atlantic, and reached Carcasona. His first visit was to the pastor there; the next was to the hall of justice. To the judge he said, "I am Miguel Vallespi, and have come from America to receive the punishment I deserve." The listeners thought at first that it was a mad man, but soon realized that this was a calm, sane man, following a conscience guided by faith.

They were perplexed and disconcerted. He was taken to prison until the strange case could be considered. There he gave serene, joyous testimony to those who visited him, and led several to Christ. To newspapermen, who came from everywhere to see him, he told how great things the Lord had done for him. The news spread like wildfire, and was the one topic of conversation. Neighbors recalled the circumstances of the tragedy that happened sixteen years before. It was even taken up by city dailies in other parts of the world.

Being such an unusual case, a new trial was arranged for, and on that day, a multitude filled the court room. He had been given an attorney to plead his defense, but his instructions were simply, to tell the truth, for he had not returned to defend, but to accuse himself. "**Le Matin**" reported his confession: "I wish to be punished. The religion of Jesus Christ impels me to do this. My life of crime and misery is over. But, what is this life compared with eternity? I want to stand before God blameless!"

Vallespi was acquitted in the midst of applause. Said Mr. Jean de Thau in 'Bonne Revue': "Judicially he should be condemned, but the Judge of Carcasano understood that before him stood **not the same man**, not the brute of former days, slave of his passions, **but a Christian**, a real one . . . and he was acquitted."

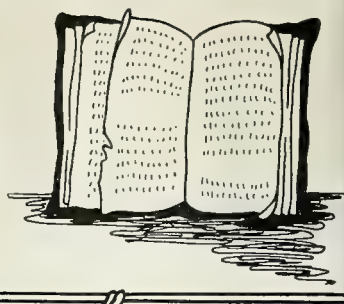
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DISCERNMENT

By Leona D. Cole, Long Beach, Calif.

(This poem was written after listening to two sermons on December two-two, nineteen thirty-five. One preacher told of the birth of the one who came to show men the way of life. The other, of the Incarnate God, who came to give men life.—L. C.)



I saw two vessels come and go,
While listening to the radio.
Two phantom ships passed in review,
One ship was false, the other true.
One's gossamer sails were like the spume,
The network of a spider's loom.
A modernistic phantasy,
Designed by Cain's posterity.
It graced the water like a swan,
A winged serpent led it on.
Around it's hull, a cultured frieze,
Depicted carnal deities.

Exponents of philosophism,
Were met to air their latest Ism.
I heard a smooth-tongued denizen
Eulogize the works of men.
Then guiltless bosoms rose with pride,
The old-time faith they all decried.
Beneath the hatch, on hearing this
Their mascot bared his fangs to hiss.
Quite all unmindful of their doom,
They sat there in the lowering gloom.
The Holy Writ they trimmed with haste,
To suit materialistic taste.

I turned the dial, it seemed the room
Was heavy with a deadly fume,
The kind, that does so gently steep
The eyes of men, in hellish sleep.
Again I caught the ether wing;
And like the sweet, fresh air of spring,
The Gospel Ship went sweeping by
Her emblem floating to the sky.

I watched the gusty head wind toss
The age-old banner of the cross.
Her billowed sails met my gaze
Like sun-set clouds when all ablaze.

A song was flung across the earth,
It told about the second birth.
That Glory Ship became a fleet,
Empowered by the Paraclete.

Across the ocean's swelling arch,
Like men-of-war I watched her march,
Knowing full well the rock and reef;
And ebbing shoals of unbelief.

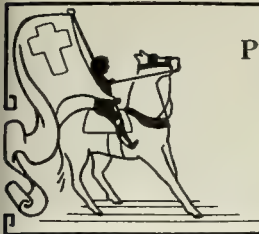
Above the ocean's open grave,
She stemmed the tide, with power to save,
And shipwrecked souls caught in the flood,
Found life beneath the sheltering blood.

Dark, leering demons, 'round the brink,
Tried this "Invincible" to sink.
Bright, wicked spirits tried to force
The Fleet of Ages from her course.
But on she went, across the main,
The Lord of Hosts rode in her train.
A battle fleet in grand array,
His strength and glory on display.
A darkened dial—and o'er the place
There crept the light of heavenly grace,
And then, there came from out the skies,
Time-honoured FAITH, with knowing eyes.

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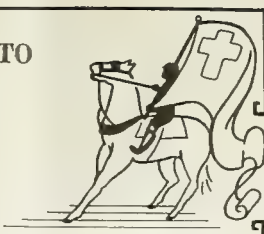
He made two visits to Rosario, where the Christian people gave him a warm welcome, but he made his home in France, where he continued to give a good testimony of the faith, to the day of his death, Feb. 20, 1933. **"There is Power in the Blood."**

"I have looked the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—'the image of the invisible God.' More and more He is to me what He was to John the Beloved—'God made manifest in the flesh.' More and more He is to me what He Himself claimed to be, the eternal Son of the loving God. To know Him is indeed life eternal. To work with Him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living."—Rev. Charles E. Jefferson, D. D.



PRESENTING THE GOSPEL TO
A PRIMITIVE PEOPLE

Mary Cooper
(From World Dominion)



'I must preach and preach and preach, No matter how late the hour or how long the day....'

The above expresses more or less the spirit in which missionaries go to their field of labour in Africa, India, China, or the Islands of the Sea. Blessed are the young missionaries who keep this spirit from the day they reach their land of heart's desire to the day they return on leave! Thrice blessed the older missionaries who, after many years of experience among the people of their adoption, having passed through the vicissitudes of life on a mission station still retain this spirit, not settling down on their lees, but giving themselves no peace until every soul in their districts has heard the joyful sound that Jesus saves.

But it is not only preaching by word of mouth that is most effective for good. There have been cases where months of preaching have been undone by one act of race prejudice, or one fit of temper, or an indifferent attitude in a critical situation. Whereas a spirit of love and forgiveness, a readiness to hear and to sympathize, an understanding knowledge of tribal customs with respect for the people's laws and personalities, have broken down many a barrier to the Gospel, thus opening ears to hear and hearts to receive the message that Jesus saves. Yes, we are apt to forget that we do preach even when we say nothing.

Well, then, given a couple of young missionaries going to Africa for the first time; given a burning desire, born of the Holy Spirit, to 'preach and preach and preach'; given a primitive people worshipping idols with all the paraphernalia of heathendom; bring these together and let the couple begin.

They have the whole inspired Bible in their hands. They believe it to be the Word of the living God, at whose command they are amongst these primitive folk, and who says daily, 'Lo, I am with you all the days.' It is an inexhaustible storehouse, a river of life that will never run dry, a mine from which they can never hope to dig the last remaining treasure. They love it and live by it. Moreover, they have only one message—Jesus, the centre and glory of the Book. Jesus who died and who lives, mighty to save. Yet the trouble is, how best to present that message to their heathen audience that the point of contact will be so clearly seen as to be readily understood by all.

This is just the position my husband and I were in when we first went to Nigeria, British West Africa (1908 and 1909). The Sudan United Mission was in its infancy, and we were more or less new to the work. Missionary biographies thrilled and inspired us, but they did not show us how best to present the Gospel.

We knew how ignorant we were, and we also knew that our extremity was God's opportunity. Putting ourselves daily into the care of God's Holy Spirit, we believe He led us aright, revealing to us the way He would have us go, one step at a time. Preach? Was not that what God had sent us to do? Was there a gathering of the people? We were there. A marriage? A dance? A funeral? These provided us with grand opportunities. Wet season as well as dry season and moonlight nights found us out on pilgrimages of preaching.

Early in our experience God revealed to us that in presenting the Gospel to a primitive people for the first time we could not be too simple. With all our generations of Christianity, with Christian homes and Christian training from infancy, we missionaries are apt to forget that the primitive African has not had these advantages, and that the very simplest truth may be a great revelation to him.

For example, one night during our first tour at Langtang amongst our Yergum folk, we were preaching in a village. My husband said in his address that God never sleeps. The headman, who was present, began to look rather perplexed, and he sat muttering to himself the remainder of the service. These were the days when we were not over sure of our personal safety amongst these wild folk, and it did not look too promising to see a headman sitting muttering while the white man was speaking. On finishing, the preacher asked the man if he wanted to say anything, to which he replied, 'Was it really true that God never sleeps?' When assured that this was the case, he kept repeating in a voice of awe and wonder, 'God never sleeps.' Think of all the man's inherited fear of evil spirits, and his idea of God as one who cared nothing for him! What a revelation to him of a loving Father God who never sleeps by night nor by day, but is ever vigilant to guard and protect! That man has been a Christian for a number of years.

As we got to know more of the history of the tribe and the people's manners and customs, we found we had ex-

cellent points of contact. They were a hill people. They knew what it meant to hide in dens and caves on the hill-sides from raiders, hence the 121st Psalm never failed to gain their attention. Later, to hear them singing that Psalm in their own tongue to 'French' sent a thrill down the spine of one brought up in the Church of Scotland.

They were a farming people. 'A sower went forth to sow,' gripped them. They knew it all so well from experience, the hard ground yielding nothing, as well as the good soil bearing bumper crops. Galatians 6:7-8, kept the congregation spell-bound as the preacher unfolded that scripture in all its light and shade, till the Holy Spirit warned them of things to come. The parable of the tares greatly interested them. By the look on their faces one was left in no doubt as to the fate of that enemy if they once laid their hands on him. Then scowls gave place to cynical smiles at the utterly ridiculous idea of any sane person gathering tares and carrying them home to the granary. Tares were only fit for fire.

They were a people who kept flocks. There never was a man in any audience who, as a boy, had not tended the sheep and goats, and surely there never was a perfect flock without one sheep being lost. There was a never-ending point of contact, from Abel onwards through the Old Testament to Jesus who said, 'I am the Good Shepherd.'

They were a people who offered sacrifices. What better point of contact could any missionary have? Is not the Bible full of sacrifice from Genesis to the great culminating sacrifice of Christ on the Cross? What innumerable opportunities of pointing to the Lamb of God that taketh away the sin of the world!

They had just one opening into their home, and native etiquette demanded that all should enter by the one opening. There was no need to tell them that a person climbing up another way was a thief and a robber. Many a man had forfeited his life that way. 'I am the door,' said Jesus. Moreover, both sides of that opening and the top were daubed with 'medicine' to ward off evil spirits. 'When I see the blood I will pass over you.'

They knew truth and lies, good and evil, right and wrong, things clean and unclean. We took what they knew and linked it on to the chariot of the Gospel. We respected their beliefs. We never laughed at or pooh-poohed any of the stories they told us of the feats which their idols could accomplish. We made friends of the old men and the old women in the tribe, consulted them on our problems and got their advice and confidence. We preached a 'positive' message, so absolutely sure were we that God loved them and that Jesus died to save them. We were so sure also that if they saw Christ in His redemptive love for them and truly accepted Him as their own Saviour, the

Holy Spirit would whisper the 'Thou shalt nots' in their hearts, and with life surging in them, old heathen desires and habits would give place to the new creation in Christ Jesus, and the fruit of the Spirit become evident.

We proclaimed the Name of Jesus, the Son of God, everywhere, to the point of our own embarrassment. On one occasion long ago I remember asking a little boy his name. When he answered I asked him my name for I had been trying to teach the people my name. At once came the reply, 'You are Jesus, are you not?' Oh, these first converts. How ignorant they were. They represented our soul's travail, our agony of tears and prayers. We loved them and it did hurt us terribly when any one spoke disparagingly of them and their knowledge, or rather lack of knowledge. They gathered as we were leaving for furlough, and they asked whether our house in England was near Jesus' house and whether we would see Jesus in our streets. That was twenty years ago. They have gone a long way and learned much since then. Last tour as we entered a compound in the Montol tribe where our first and only previous visit had been a year before, the little daughter of the house put her arms round her father's neck, saying, 'Daddy, it's Jesus.' Thus history repeated itself in the new tribe.

During the furlough alluded to, a life-long friend who had spent twenty-seven years in the Church of Scotland Mission at Calabar was on leave at the same time. I had a large number of questions relating to the work to ask her, heading the list with, 'How best can we present the Gospel for the first time to a primitive people?'

In reply she told me of a Sunday spent with her friend and colleague, that queen of itinerant preachers—the great Mary Slessor. From sunrise they kept going from village to village in a canoe, Miss Slessor preaching, teaching, exhorting, scolding, comforting in her own inimitable way, stopping only for their beloved cup of tea. In the afternoon they sighted a village where Miss Slessor had not preached before. As they approached the beach, word went around that the great white Ma was coming. Men, women and children flocked to the riverside until there was a great concourse of people awaiting their arrival. Miss Slessor stepped out of the canoe, and, after saluting the people and gaining complete silence, she proceeded. Pointing to a woman on the edge of the crowd with a baby at her breast, Ma asked what the baby was doing. 'Drinking its mother's milk,' they answered. 'And suppose the baby was taken from its mother's breast and not allowed to drink for a long time, what would happen?' she asked. 'It would die, of course,' was the immediate reply. 'Well,' said Miss Slessor, 'that is just where you all are, you are away from the breast of God,' and then she proclaimed the love of God in the face of Jesus Christ, holding the

people spellbound with her oratory, telling the new, old, old story. After that interview we thanked God and took courage.

In dealing with women I never lacked points of contact. To begin with they were afraid, but after a time fear gave place to curiosity, and curiosity gradually blossomed into real friendship and love. My own personality was enough in those days when they discovered that I really was a woman and that all that concerned them concerned me. There were always babies; there was always sickness; there was always household work. They had a garden. So had I. And the luxuriant growth of my tomato plants found its way into their gravy pots, making an additional relish to their insipid food. The elder women could not understand why I did not grow my own tobacco. 'Do no women smoke in your country?' they asked, with a look that needed no interpretation as they lovingly handled their empty pipe. They titivated themselves for special occasions. They winnowed corn. They sat in sorrow and wept bitter tears upon the loss of children, relatives and friends. All were points of contact if one's eyes were open and if one had the readiness to respond. What a joy to sit with the women in after years trying to lead them into all the fullness of God!

During our many itinerating trips we did not 'call' the people to a service, we 'invited' them, and we never lacked an audience. On entering a native market we usually went from stall to stall greeting the folk. Then we might come to a standstill at, say, a medicine stall. My husband would ask the name of the different native medicines displayed on the ground for sale incidentally adding to his vocabulary, and telling the vendor that he too had medicines for eyes, backache, ulcers, and so on. Gradually a crowd would gather, for the African loves to hear what the white man has to say, especially if the conversation is kept lively with jokes and reminiscences. While the crowd was manageable my husband would refresh his memory with the names of the medicines, and casually ask the man if he had a medicine for sin. 'A medicine for sin!' the man would ejaculate. 'A medicine for sin,' would be passed round the crowd! Thus the point of contact having been attained and interest aroused, the preacher was ready with the Gospel message.

During these early days we did not approach our people with any subject of which they knew nothing. For instance, they were entirely a land people. They knew nothing of the sea, a lake, or even a large river. They knew very little of fish and fishing and they had no word in their language for a boat or ship. What was our chagrin on hearing a recruit expatiate for an hour on life as a voyage on a stormy sea with and without chart and compass! Now, in these present days, after years of attending school, with Christians able to read and take an in-

telligent interest in the world beyond their horizon, part of an audience might be able to grasp something of the subject. Then, it left the people hopelessly mystified, there being no point of contact whatever.

Old Testament stories fascinated our audiences, and it was most interesting to watch how the people reacted to the hearing of some of them. I shall never forget the first time my husband preached from the thirty-seventh chapter of Ezekiel. They had not heard the story before. Watching their faces, incredulity gave place to astonishment, astonishment to fear as bone came to bone, and fear to breathless terror as there stood up an exceeding great army. Neither before nor since have I heard such grunts and ejaculations from all parts of the building as the story proceeded from point to point. After telling the story in the seventh chapter of Judges for the first time, a Christian present prayed that the Lord would put truth into the heart of the whitewoman that she might teach the people the truth.

We always encourage our people to ask questions and to discuss the subject with us and with each other. Being a very litigious people they were not backward at the art, in fact, they seemed to question everything. For a number of years my husband had a men's Bible Class at two o'clock on Sunday afternoon, and the sun would be sinking in the west ere the last of the men left for home. I might write about Sunday services and morning prayers, but these are out of the range of this article.

There is yet very much land to be possessed. Tribes are still sitting in darkness and in the shadow of death, but thank God young people are still responding to the call, 'Whom shall I send and who will go for us?' May one and all go with the Spirit-born desire to 'preach and preach and preach,' not merely to make an itinerating trip now and again or once a year, but consistently and persistently to keep on at it, for the time of the end draweth near.

'And they went forth and preached everywhere.'

GOD CARES

God cares!

How sweet the strain!

*My aching heart and weary brain
Are rested by the sweet refrain—
He cares, our Father cares!*

God cares!

Oh, sing the song

*In lonely spot, amid the throng;
'Twill make the way less hard and
long—*

He cares, our Father cares!

God cares!

The words so sweet

*My lips and life shall e'er repeat,
My burdens all left at His feet—
He cares, our Father cares!*

—Helen Annis Casterline.

PRAYER and PRAISE

From the African Field

BASSAI STATION, FRENCH EQUATORIAL AFRICA

We indeed have many things to praise and thank the Lord for, but the one outstanding note this month is the spiritual growth in the lives of our native Christians, both in Karre and Karre land. Our hearts do rejoice to see the spirit of God working in the lives of these who so long have served the evil one, and were bound in sin. May our Heavenly Father continue to pour out His blessings upon these people. We praise God for the faithful intercessors at the home base, who daily remember these needy souls.

Communion service was held at Bozoum on Sunday, and nineteen were baptized. The work at Bozoum is very encouraging. Many who are working at the Post are attending the services at the Chapel and reading classes have been started for the Sango and Karre tribes. Pray for Abel, who daily reaches and teaches the Word of God.

We praise the Lord for the large number of boys and girls who are now attending the vernacular classes on the Station. The girls are making splendid progress in reading and writing. We also have several in the Inquirers' class who are ready for baptism.

Pray for the Chief and his wife at Paoua who have recently been baptized. As far as we know, he is the only Chief that has ever accepted the Gospel in our territory; and, we know we will have many temptations and trials. Let us be faithful in prayer for him.

Continue to pray for the sick who come to the hospital for treatments; also for the lepers who are being treated, that their bodies may be healed and their souls saved.

Let us pray for the seventy-five French school boys who so soon shall be left without a teacher, that they may remain faithful in serving the Lord and be soul winners for him.

Pray for the Evangelists at the different chapels and villages; also for the men, women and children in the Inquirers' classes.

"Call unto Me, and I will answer thee." (Jer. 33:3).

MRS. ORVILLE D. JOBSON

I shall live best and work best with my heart fixed in the great belief of immortality.—E. J. Bulgin.

BELLEVUE STATION, F. E. A.

Dear Fellow-laborers in Prayer:

"Blessed be the Lord because He hath heard the voice of my supplications." What a large part praise should have in our worship as day after day we come to Him, the Giver of every good and perfect gift, and from whose hands rich bounties are poured out upon us unceasingly.

We here at Bellevue praise Him, for the health and strength that we, as a group, enjoy. The time passes so quickly, for we are all occupied with many classes and other duties for His sake. Just now Miss Bickel and I are alone for awhile, as the Fosters have gone to Bossangoa to encourage the Christians, examine and baptize converts, and share with them in the Love-Feast.

Rejoice with us in the working of the Spirit in that place. Mrs. Foster writes that the chapel is filled morning and evening, that their Sunday attendance is nearly 700 and that there are almost 400 in the converts' class, awaiting baptism. Many Catholics have been turning from the Roman church and are seeking the truth at the chapel.

While you are lifting your hearts in praise for power manifest at Bossangoa, do not forget that also the Spirit is working at many other points. Across the river a short distance from Bossangoa is our newest work. Our converted witch doctor, of whom I recently wrote, felt definitely led to carry the Gospel back to the people among whom he was taught the depths of darkness. He and a catechism teacher are working there.

The Fosters report visiting the work this week, that their classes are large and well attended, and that they are marking a chapel site and sending a demand to the government this week.

Then there is our other new work, far, far away at Botangafo (about 100 miles by bush path and considerably farther by auto road), where two workers are giving forth the Word to huge crowds. The town is reportedly very wicked, but we know the Word will enter the hearts of the people to the conviction of sin.

At Soumbe chapel where heretofore superstition has hindered the work, they report about one hundred enquirers. Attendance at services seems to be greater than it has ever been before.

At Kouki there is new interest shown. The people there had been so indifferent and our workers none too enthusiastic, and we were almost dis-

couraged. The natives do not like to go there because it is badly infested by the tse-tse fly. Our workers finally came home and did not desire to return. We made it a matter of very definite prayer for several days, not wishing to ask a worker to go against his will into a disease infested region. God did exceedingly abundantly above all that we could ask or think (for one day, one of the Sunday School teachers came and offered to go to Kouki. In talking with him, it was learned that as a child he had been a "boy" for a Kabba soldier and knew the Kabba language. It so happens that Kouki is on the edge of Kabba territory and probably there is no other man on the station as qualified as this man for that place. We did not know, but God knew His man, and apparently is blessing him there. He was just in this week for a treatment. He is a leper and comes in for treatment once a month. He came in one afternoon and started back the next morning, praising God for the work that was being done, and anxious to get back to it again.

Not only is the Spirit working at the fourteen chapel points, but here on the station many are coming to the Lord. There are nearly 300 in the classes for pre-baptism teaching, meeting each work-day morning at 7:15. The majority of these people come from the villages, as our workmen and the most of their wives and many of the children on the station, are already baptized converts.

We rejoice to see souls coming into the Light, and we rejoice also to see them becoming intellectually enlightened as they learn to read the Scripture in their own language. Rejoice with us for the classes that are held day after day for the women, men and children as they learn to read the Word. This is a large part of the work at the chapel points, as well as here on the station. We are thankful that we have the Word to give them, for we know that if it really enters their hearts, they may be able to walk truer and with less faltering than they do now with their imperfect knowledge of the truth to fight the inborn dreads, sins and superstitions of centuries.

How much I could say! I wonder if the editor agreed to give me a whole edition of the Evangelist if I would have room for all I'd like to tell you people. Oh, that I could make you see the wonderful opportunities that God has laid at our feet,—we of the Brethren Church! There are thousands dying, dying without the Gospel, needing your prayers; needing more missionaries, needing someone to tell them of the way of escape from their life of sin and their dread of what lies in the shadow of the life beyond. There are hundreds now groping to the light, proclaiming their faith in the Lord Jesus Christ. But they are so weak. Who is to go to Bouca, to Bossangoa, to Botangafo, to Kouki, and to our other

chapels, and the villages that are asking for chapels? We are but four; the station duties are heavy. The best we can do is to send a native who, at best, is still groping himself. What do these young Christians feed their flock when with them weeks at a time with no help from us? We do not know. The best we can do is to pray for them, and teach them as we can until you send us forth more workers. The people need us to sit down with them to hear their problems, sympathize with them, bring them nearer unto Him. But we cannot do it all.

And this need brings me to that prayer request which we as a united group are asking above all other things these days. Pray for the thrusting forth of new workers. We are asking for at least fourteen, but we do not limit God. Do not get the idea that when through your prayers and gifts the fourteen are supplied, that we will have no further need. Pray for the outstanding centers for which we are asking new missionaries; they are seven in number.

Pray that someone may be called of God to come forth as a full-time Bible teacher, and that some plan may be arranged whereby the young evangelists at all stations may be gathered together in a common Bible School.

Pray that all who are now out in service may realize that they have a sacred responsibility to God, and not merely to us. May they be conscious of the fact they are His servants, not ours, and that they may at all times be faithful.

Pray especially for the younger unmarried teachers who are out, that their lives and testimonies may be kept clean and pure. The devil has emissaries everywhere to trip up these promising young men, and lure them off into sin or the lust for higher wages among the ungodly.

Pray for the native Christians, both here and out in the villages. May they have a deeper respect for the things of God and may the fact that they have accepted the Lord Jesus Christ be manifest in their daily life, even in the midst of the darkest heathenism. Even though the Spirit is working, do not forget that we are invading territory over which the Prince of Darkness long has held undisputed sway. It is not according to his character to relinquish territory to his age-old enemy without a desperate struggle, and it is only through sustained prayer that his power over hearts can be broken.

Pray for us missionaries that God will keep us ever well and strong for service. May the God of Peace and power be with you all.

MABEL CRAWFORD.

"HAVE YOU EVER seen a woman Bible School teacher, Bible or prayer-book in one hand and a cigarette in the other?"

BRETHREN MISSIONARY DIRECTORY

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ADDRESS: 433 Rivadavia, Rio Cuarto, Prov. Cordoba, Argentina, South America.

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Mrs. Clarence L. Sichel.

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Miss Mabel Crawford.

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Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.

Rev. Orville D. Jobson, Ashland, Ohio.

Mrs. Orville D. Jobson, Ashland, Ohio.

A "Heart of Africa" Daniel

Scarcely less heartless than the story of Daniel's lion's den is this situation which confronted a "Heart of Africa" mission convert living under a cannibal chief. The convert, named Zebu, had become an evangelist and his abilities were so marked that his chief desired him to accept the headship of a subordinate tribe. This he declined, regarding it a greater privilege to preach the Gospel. Living near his superior, his praying angered the head chief because he held that his prayers broke the spell of witchcraft ceremonies; so the chief declared, "I'll thrash it out of him." Native flogging is on this wise. The victim is laid on the ground, face downward, and one man holds his hands and a second his feet while the cruel hippo throng descends on the quivering back. Zebu asked one favor, that hands and feet might be free. "We'll see," said the chief grimly. "It depends on whether or not you can keep still." He lay unmoving to receive the stroke, but in the pause that is customary after each lash he rose to his feet and cried: "Hallelujah! I accept it for Jesus' sake," and then he lay down again.

—Missionary Review of The World.

HE "MISSED IT!"

THE STEAMER was only a few feet from the quay when there was a sudden commotion, and a man came running madly from the dock gates, shouting to the officials to wait a moment.

Without pausing in his stride, he flung his bag on the boat, took a desperate leap, and landed on the deck with a crash.

"Good!" he gasped. "A few seconds later and I should have missed it!"

"Missed it!" exclaimed the officer who helped him to his feet. "This boat is just coming in!"

The oyster makes a pearl out of an irritation. What do you make out of yours?—Selected.

Solemn Facts

Is the day of Foreign Missions over? There are 1,600,000,000 persons on the earth today. Nearly 1,000,000,000 have yet to hear the gospel. There are 42,000,000 unevangelized in Japan. Chinese Turkestan is practically without a missionary. Tibet is virgin soil. China constitutes a tremendous challenge. Groups of believers can be found in only a few villages and cities. Millions of Africa remain in ignorance of the gospel. In some regions of the Dark Continent the nearest missionary is 1,500 miles away. There are 14,000,000 human beings in South America who have never been visited by a missionary, Roman Catholic or Protestant. As long as there are persons living and dying without God or hope, the note of urgency must be sounded.

—Watchman-Examiner.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Financial Report—December, 1935

General Fund:	
Philadelphia (1st)	\$ 12.00
African General Fund:	
Mrs. Elizabeth Bolling (LaVerne, Cal.)	10.00
Earl G. West (Harrah, Wash.)	7.20
Mrs. Wm. Lyon (Washington, D. C.)	10.00
	27.20
African Hospital Fund:	
Sunday School, Bryan, Ohio	7.31
African Special Fund:	
Mrs. Addie Wineand, in memory of Mr. and Mrs. Chas. F. Brown (Bryan, O.)	25.00
Gribble Fund:	
A Friend	53.34
Kennedy Fund:	
Sergeantsville, N. J.	15.00
Calvary, N. J.	6.00
Lost Creek, Kentucky	5.00
	26.00
Nielsen Fund:	
South Gate, Calif.	5.30
Sheldon Fund:	
Pleasant Hill, Ohio	12.58
Washington, D. C.	24.25
Oakville, Ind.	25.65
Homerville, Ohio	7.85
	70.34
Taber Fund:	
Allentown Senior C. E.	8.00
	\$234.41

LOUIS S. BAUMAN, Treas.

Christ, The Savior

By Donald F. Carter*

Greatly praised — utterly uncomprehended, — highly honored — greatly misunderstood — this is Jesus Christ the Savior. Even to many who confess His name the matchless words of the prophet, "He was wounded for our transgressions, He was bruised for our iniquities:" roll on in their wondrous depth of meaning without igniting that spark of appreciation, devotion, and love so necessary in the heart of the believer.

Now, one unalterable truth stands in this old world as a decree of the Almighty God, namely this: "Christ Jesus came into the world to save sinners." That purpose was in the mind of God from before the foundation of the world and was carried out by our Lord in exact obedience to God's will. In the face of this matchless gesture of the Son, Satan has blinded the eyes of mankind and rendered them "void of understanding." To the tune of golden-voiced, organ-accompanied choirs, beneath the massive arches of costly cathedrals, behind the cloth of a revered clerical hierarchy, and on the authority of the dearly bought creeds of the reformers, the churchman raises aloft the banner of Christ; yea, the banner of Christ, a teacher—highest, greatest, first in the line of pedagogues. "He surveyed the way: now ye His brethren follow after." Yea, Christ, a glorious martyr to the great and Holy cause of righteousness, yet greatly aiding that cause by His death! "Shame on you filthy Jews for killing a man who would direct you to the realms of glory. Hear ye people, take up the cause of that fallen one and rush one in your triumphant way to fellowship with God in His name." Yea, Christ, a Savior; but what a Savior they have made Him, as if God were anxious to provide a Savior worthy of their acceptance! "Come ye people" they say, "God has recognized our worth and has sent the man of Galilee to die as our Savior that we might be shown the way to unselfish life giving service in the cause of righteousness.

"I'D RATHER GO TO HELL!"

F. H. of Jasper, Indiana was urged by his mother to go with her to church Sunday morning. He replied "I'd rather go to hell!" He took a gun and went hunting coon. He treed one, and cutting the tree down, it fell the wrong way, struck him on the head and dashed his brains out and he died instantly. He was a neighbor of Brother Glezen of North Long Beach, who gave me the facts at his home during our meetings there. "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 29:1.

—Frank Miller.

Look at His marvelous example that we also might possess that all conquering purpose!"

The Religion of Men

With this silly patter, the god of this world mollifies the religious tendencies of men, satisfying them with theological crusts and scraps given a saccharine sweetness by the abundant use of Biblical language and moral concepts. As Nero fiddled Rome to its destruction, so to the tune of Satan's song of safety and security, the mighty chorus hymning the theme song of the universal Fatherhood of God and Brotherhood of man, thousands are literally singing their way to hell because they have never had a fitting introduction to the one "Whom to know aright is life eternal!"

The words "Christ the Savior" must be rightly understood because they are so easily misunderstood. Saviors there were, scores of them, immediately preceeding and following the advent of our Lord. So called virgin births were the expected thing. "Sons of God"—there were many of them who attracted men with their mystic rites as Saviors. Men claiming to have experienced a new indwelling from God were transported into religious ecstasies with a real hope of getting right with God. Today there is the same tendency toward "fuzzy" thinking about Christ the Savior, which necessitates a careful study of the Word to gain a correct understanding of His Person and work. Into this conglomeration of spiritual trash just described came the Christ to destroy its influence completely and set Christianity up as the only true way to God. The cross triumphed over all the forces of hell and replaced spurious mystery religion by the genuine Gospel: "Ye must be born again." Such was the power of the Gospel that Julian the Apostate, who spent his entire demon possessed life in one mad effort to destroy Christianity, in his last breath uttered the words: "Thou hast conquered, O Galilean." Christ the Savior is no mere figurehead. He actually lifts men out of darkness into light. It is therefore necessary to have a solid understanding of this salvation offered by Christ lest being wooed away by the wiles of Satan the believer lose a great blessing.

Two Views

There are two views of Christ which are given in the Word which give better understanding to the believer of this great saving work. They are as follows:

CHRIST THE SAVIOR ON THE CROSS.

CHRIST THE SAVIOR AT THE RIGHT HAND OF GOD.

(Continued on page 20)

*Pastor, First Brethren Church, Glendale, Calif.

MEDICAL MISSIONS

By Dr. Florence N. Gribble

(Continued from page 8)

that keeping of his body which shall enable him to continue to lay down his life for his brethren. Meanwhile seeing his brother have need, and having ability and training to relieve that need, how can he shut up his compassion from him? Never shall we forget, however, those days when our own life was saved by a fellow physician. But for that boon we traveled three hundred miles, carried on a cot by natives, and after two operations we waited three months for recovery. Ought not medical missionaries be more numerous? Ought not they to be less remote one from another?

In a directory of medical missions which came recently into my hands I find in all vast French Equatorial Africa exclusive of the Camerouns, there are only two medical missionaries, one at Lanibarene, Gabon, and the other at Yaloke, Oubangi Chari. And even in the Camerouns there are far too few—only seven.

Within the limits of this article we have been able to treat only of disease, properly so called. We have not been able to take up the diagnosis and treatment of demon possession, as common in heathen lands as in the days of our Lord. For this dread affliction there is no power in any drug but, thank God, the name of Jesus still has power. Nor have we been able to speak of the ministry of the medical missionary in death—at times inevitable, for we must put off this mortal, and must put on immortality. Meanwhile we look for that glad day when the last enemy shall be destroyed. And while looking and waiting let us not only serve but let us avoid extremes in our service, or in our lack of it, for extremes lead to lack of service.

The extremes of which I would speak are, first, Medical Missions perse without the preaching of the Gospel; second, no medical missions at all.

Let us keep to that happy golden mean enjoined in Scriptures, healing only as we teach and preach, remembering the words of the Apostle (I John 3: 18), "My little children, let us not love in word neither in tongue, but in deed and in truth." We have endeavored to show that medical missions are not only justifiable but that they are justifiable to the extent of hospitals, nurses, trained assistants and necessary sanitary equipment.

Only thus can workers be protected, lives saved, and the ministry of healing become an effective stepping stone to the Gospel. "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren."

Christ-like living in public is the result of Christ-like praying in secret.

—Robert P. Wilder.



Of

40,000,000

BOYS AND GIRLS IN THE U. S. 4 TO 18 YEARS OLD

20,000,000

NOW RECEIVE NO CHRISTIAN TEACHING!

CRIME COSTS \$33,000,000 EACH DAY.

TO EVANGELIZE AMERICA, REACH ONE
GENERATION OF BOYS AND GIRLS.

LET'S BEGIN IN OUR OWN COMMUNITY!

By Permission Duplex Engraving Co.

YOUTH IS ON ITS WAY —WHERE

By George H. Jones

20,000,000 Children in America Without
Christian Instruction

The profoundest question of our age is not what to wear or what to eat! The matter of securing work to purchase these and more, is not the paramount one confronting us, but the question of spiritual living. Inventions have multiplied the ability to produce enough for all in America, and still leave a surplus. However the leadership of America is sincerely concerned with the demoralizing effect of overproduction, hence the laws to restrict more than we need in the matter of food. The means of production has been successfully solved but the distribution has been the breakdown of modern industry. Not what we lack to get where we want to go, but how to get there and attain the goal honorably. What these conditions will mean in the formation of character and expression we do not know. Spiritual expression it seems is the last thing to be sought. A materialistic age is more concerned with production of the

things of the physical life than the things necessary to Christian living.

Evangelism alone cannot solve the problem, as we are administering evangelistic work just now. The Church should awake to the need of a well defined program of spiritual instruction and check up on its losses after the let-down, when the special meeting is over. A careful inspection of the number professing conversion and the number still carrying on year after year would be illuminating. Look at your church roll, check back on the annual crop of conversions, then list those still remaining faithful and active, who have really grown in grace and in the knowledge of the Lord and Savior, Jesus Christ.

Surveys are excellent means for determining the value of a three week revival effort and a 49 week educational program with the relative value and cost of each. Perhaps the 49 weeks properly planned are part of the evangelistic program, but if so very few church leaders seem interested in putting it in the same category as the special preaching. We win them in three weeks and lose them in the weeks that

Miss Emmert Hears From Her Ebony Children

(Miss Emmert has kindly furnished the editor with some extracts from letters the boys and girls of her school have written her. These extracts are from letters of her Bible School scholars of about 15 years of age. Do you wonder she longs to be going back? She and Mrs. Kennedy will probably be going back to those they love shortly after March 1st—Ed.)

My Dear Mother, Mademoiselle Emmert, Yaloke, Nov. 23, 1935:

I wish to write you in the Banou language that you may know that I am here at the Mission every day. My heart was very glad for the letter you sent us; we want you to send another.

I rejoice very much in the work of God. I am asking the Church for permission to do the Lord's work. If the Church agrees I will work for Him and Him only, because He keeps me very well.

Have you returned now from the trip you told us about? Maman Emmert, are you well? I greet you and your mother, your brother and your father. Three of your children are engaged now. I and Alice Zolossome; Thomas Demo and Rachel Doneme; Levi and Rebecca Yadongui. My fiancée sends greetings to you, as we have put our hearts on God's road alone.

All of us children of the class of 1934 will be very happy the day you arrive here. I'm not sure, perhaps we shall have finished our Bible work by that time. I send you greetings in the name of Jesus Christ our only Lord in heaven. Send us word so we shall know how you are there.

Your son,

Nicolas Jou-oui.

Manuel Selengue writes:

"I am all right, but my heart hurts me because of my people who have not yet accepted the Lord. But I shall be very glad if God calls me to preach His word as I want to do."

Jerome Jou says:

"My heart is glad every day because when I first came to school I was a little child. I had no knowledge. I prayed God that if He would give me wisdom I would work for the Lord Jesus. Now I give Him thanks because he heard my voice; He did as I asked Him and gave me a little. If he calls me as a workman I shall rejoice even more than before."

Ruben Ou-oui:

"I am very happy because I am giving forth God's word every Sunday. I pray God much for you. I am teaching a Bible class in Yaloke's village every evening.

Now I have asked for a wife in the village of Boyzouma. I paid the dowry in February. I greet you in the name of Jesus Christ. If God keeps you well I shall thank Him much; He kept Miss Tyson, and we saw her again and rejoiced greatly, so we shall for you."

Levi Boukai adds:

"A few have wandered away, but God is with them. We pray a great deal for God's children who have strayed away. God hears us, too, for Jacques, George, and Doa have returned to the Mission, and we gave thanks to God because He did well. He does not forget one seed that falls."

you some questions. De odder day I vas riding along de road und I meet von dog. Dat dog he have von of his ears stand up in dis way, and de odder stand down so. Now vy vas dat?"

That was very inconvenient just then, very inconvenient. The skeptic either had to explain why the dog had one ear "standing up" and the other "standing down," or else he did not believe it. So he said, "I don't know."

"Oh, den you are not so very smart after all. I ask you annodder question. I saw in John Smidt's clover patch, the clover come up so nice. Und I look ofer in de fields and deir vas John Smidt's pigs, and deir come out hair on deir packs and in de very same clover patch vas his sheep and deir come out vool on deir packs. Now vy was dat?"

This was as bad as the other question because the same perplexity

arose. He had to explain why there was hair on the back of the pigs and wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally he said, "I don't know."

"Vell," said the Dutchman, "you are not half so smart as you tink you are. Now I ask you annodder question. Do you beliefs deir iss a Gott?"

"No, I don't believe any such nonsense."

"Oh, yes, I hear about you long ago I hear about you. My Bible knows about you; for my Bible says: 'De foot haf said in his heart dere iss no Gott,' but you bigger von, you say i right out."—Z. I. Davis.

HOW TO KILL YOUR CHURCH

Don't come.

If you do come, come late.

When you come, come with a grouch.

At every service ask yourself, "What do I get out of this?"

Never accept office. It is better to stay outside and criticize.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.

Let the pastor earn his money; let him do all the work.

Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.

Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.

Never encourage the preacher. If you like a sermon, keep mum about it.

It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.

Of course you can't be expected to get new members for the church with such a pastor as he is.

If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.

If there happen to be a few zealous workers in the church, make a tremendous protest against the church being run by a clique.—By Rev. Conar Hooker in "Farm and Home."

WELL, WHAT HARM IS IT?

Young man, young woman, never ask that question again. "What good is there in it?" is the question you should raise. The former characterizes you as being among the ungodly. The latter characterizes you as desiring to be among the righteous.

Did you ever hear any person ask "Is there any harm in going to church?" "Is there any harm in family prayer?" "Is there any harm in reading the Bible?" No; and why? Because it is a well-known fact that there is no harm in them.

—Selected

A SKEPTIC ANSWERED

There was once a Pennsylvania Dutchman who was not very learned, but who was never ashamed of his religion. In his neighborhood there was an unbeliever who declared, "I do not believe anything I cannot understand." And so some of the better class of people asked the Dutchman to have a conversation with him. He said, "Yes, if you tink best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment and everybody was there. The skeptic was introduced to the old man who began suddenly by saying, "I beliefs de Bible; vat you beliefs?"

Said the skeptic, "I don't believe anything I can't understand."

"Oh, you must be von smart man! I vas mighty glad I meet you. I ask

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.

Cleveland, Ohio

BRETHREN **C**HRISTIAN **E**NDEAVOR
RINGING **H**URCH **X**TENSION
Y **O**NSECRATED **V**ANGELISM

THE QUIET HOUR

Rose A. Wills

The Quiet Hour is a most vital part of every Christian's life. Bible study and prayer can do much to make our days count for Him.

Anyone of us who owns a car will not take it to a poor mechanic to have it overhauled. Neither is anyone who is hungry for spiritual food coming to us for that food unless we have been with the Master in quiet meditation.

Private prayer life is greatly aided through the Quiet Hour. If we are in the habit of praying privately, then we can pray publicly and not be frightened.

All societies should emphasize the Quiet Hour. The Quiet Hour is a comradeship of those members who make a practice of setting aside 15 minutes daily for prayer, meditation and Bible study.

We should keep the Quiet Hour because our souls need the refreshment which He can give. If we don't keep the Quiet Hour, God is apt to be crowded out of our lives.

Christ kept the Quiet Hour. If He

Signs of the Times*(Continued from page 2)*

take their property **only in the form of German products**. In other words, if a Jew has a thousand dollars, he will be permitted to take his thousand in things that Germany sells. He would be compelled, I suppose, to take passage on a German ship, and carry a credit slip which would be good only in Germany and for German goods.

Readers will recall that the Jews have boycotted the German exports throughout the world. This is Hitler's answer: Your Jewish countrymen will be destroyed if they remain in Germany. And if they leave, they must spend all their money in Germany.

What will be the outcome? The German Jews will be taken to Palestine, no matter how much it costs. It so happens that this time it is Hitler who is the Shylock, and he will probably get his pound of flesh. But it will be a costly bargain in the end. For the Jew, in spite of unbelief, is still the chosen nation of God. "I will curse him that uttereth thee" is God's ultimatum concerning Abraham's seed, and it will not fail.

did, how much more important it is that we should keep the Quiet Hour. We must listen to God before we can do His will. When the Quiet Hour is faithfully kept it makes our lives richer and fuller.

Each society should make a survey of their group and find out how many are active Quiet Hour Comrades. Set a goal for new members and then strive to attain the goal. If you desire any special helps for furthering the Quiet Hour work in your group contact the N. B. C. E. Quiet Hour Superintendent.

DIRECTORY

**Of The Officers and Superintendents of
The Brethren National Christian
Endeavor Union**

Endeavorers and officers of local societies: Please clip the following directory printed for your convenience. Use it as a ready reference upon any occasion when your society has specific problems in which any officer may assist you. Writing to the proper officer or superintendent will greatly assist you in more quickly obtaining the help you need.

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SOCIETY NEWS

From the First Brethren Church of Hagerstown, Maryland comes word that the young people have reorganized their Christian Endeavor Society with the following as the officers:

President, Albert Williams, 204 Fairground Avenue; Vice President, E. L. McCauley, 729 Summit Avenue; Secre-

tary, Ruth Hollyday, Rt. 4; Treasurer, Claude Feigley, 347 South Potomac Street.

It is encouraging to receive the reports of these societies indicating their societies are active and accomplishing things. It is hoped that more societies will avail themselves of the opportunity to report their activities to the rest of the Brethren Endeavorers through this column.

Word comes from the young people of the Brethren Church at Carleton, Nebraska, desiring information relative to the organizing of a society in their church.

Here is a real opportunity for Endeavorers within reasonable distance of this group of young people to render some aid in starting a society.

TOM HAMMERS

FIVE MINUTE BIBLE TEST

(If your knowledge of the Scriptures is what it should be, you could give written answers to all of these questions in five minutes).

1—There are books in the Bible, books in the Old Testament and books in the New.

2—The first five books of the Bible were written by

3—The names of Noah's three sons were,, and

4—..... was the name of the first Hebrew.

5—The name of Abraham's heir was

6—The name of one person in the Old Testament who was typical of Christ is

7—An outstanding type of the resurrection in the old Testament is

8—..... was the name of a woman in who gave protection to two Hebrew spies.

9—One of the great Old Testament characters whose name was lost his children in a great storm, and had restored to him of the Lord.

10—In the first verse of Matthew, the Savior is spoken of as the Son of and the Son of

11—Christ's great discourse known as the Sermon on the Mount, is found in Matthew, chapters

12—Of the four authors of the Gospels, were Christ's disciples.

(Answers in next week's issue)

DON'TS FOR THE SUNDAY STAY-AT-HOMES

Don't stay away because company came; bring them.

Don't stay away because it rains. That would not keep you from your business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse would keep you out of Heaven.

Don't stay away because you have no influence; the churchgoer preaches a sermon as long as the way thither.

FIRST THINGS FIRST

"Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33).

Take this text, and think about it. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Here God's great principles of dealing with us are enunciated. The first of these principles is this: If you put the primary good in the primary place, the secondary thing shall be added unto you, without even your seeking it. And the second great principle is this: If you put the secondary thing in the primary place, you shall forfeit the primary thing altogether, and you have not even the promise that you shall obtain the secondary thing. If you find any wisdom anywhere else that compares with such wisdom as this, where is it to be found? You put the kingdom of God first, with His righteousness for yourself, His kingdom in its sway for others—put these first, and you need not take any care for the rest. God will take all possible care for your lower wants. But if you take your lower needs and put them into the place that ought to be occupied by the kingdom of God and His righteousness, you forfeit the kingdom and His righteousness for yourself, and may even fail in your diligent pursuit of secondary good.

*"Seek ye first, not earth's aspirations
Ceaseless longings, vain desirings,
But your precious soul's requirings,
Seek ye first."*

A. T. Pierson,

Christ, The Savior

By D. F. Carter

(Continued from page 4)

Christ The Savior on the Cross

The cross is the central figure in God's redemptive plan for the world. Not alone His death, but the way He died sets man and God forever in proper relation to one another. In the cross the boundless love of God to man is set forth with the accompanying revelation of the wanton, relentless enmity of man toward God. In the crucifixion, the moral distance between man and God is set—an eternity of distance apart. All the hatred of an age of Satan-possessed mankind is portrayed by that cross. It is a sign that there is a warfare without quarter between a hateful world and an eternal God. It is an open proclamation that "All have sinned and come short of the glory of God." There on the cross is God's Son given in judgment of sin, and as a propitiation for that sin.

The cross also reveals the true state

of the sinner. Before Christ hung there suffering, the sacrifices and ceremonies of the Law accomplished their work of atonement for sin. After the cross had borne its burden every other work done for justification becomes an abomination. Mankind was thrust upon the horns of a dilemma with two and only two alternatives, Grace or Judgment. Every "partition wall" of works was broken down and, as Anderson says, "left a world of naked sinners trembling on the brink of hell." Even a finger lifted to self recovery is a damning denial of the grace of God which stoops to lift filthy sinners from the mire of eternal loss. Thus the preaching of the cross will always be an offense to men of the world because it does what nothing ever had done before, places man exactly where he belongs. This preaching is to the legalist a stumbling block. To the man who endeavors to rationalize in his own fleshly mind, it is foolishness for even the greatest Christian is only a sinner saved by Grace.

The cross, in a final analysis, reveals God's love for the sinner. It is not an easy way to pardon for it must attract, conquer and change a child of Satan into a humble worshipper of Christ. God's love, guided by justice, must bear ruthlessly upon the sinner forcing him to realize his own sinful state before that love can be shed upon him. Oh that man might witness that love manifested on Calvary; the priests, the soldiers, the mocking rabble, the agony, the loneliness, the shed blood, the broken heart; and seeing might exclaim, "Is it possible that this can be the Son of God?" Could he perceive the burden of bearing the sin of the world, the sacrificial shedding of blood, the loneliness of being forsaken of God, that great sense of God's love would burst upon him and he must cry out, "My God, was this for me?" The cross, the most offensive thing that man can conceive in the light of the great loving heart of God, is changed from a harbinger of judgment and wrath to a witness of the sweet will of God flowing in a stream of love to enfold in safety all who confess that holy name.

Thus, having briefly touched upon some of the things which took place during Christ's earthly life, it behooves us to continue the investigation in another field:

Christ the Savior at the Right Hand of God

It has been observed that Christ saves a sinner and that He also keeps that one after he is saved. This is true Bible teaching. However in looking at the subject from this angle we find that at least in a general sense the saving work of Christ is not concluded with His work on the cross, but that it is carried on and finally completed when that saint is presented faultless before the Father. In a larger sense this great work of Christ which is now carried on comes under the head of

intercession. No Bible student has plumbed the depths of this great ministry of Christ which was begun as he took up his abode at the right hand of the Father.

Christ's first great work from His throne on high is that of DIRECTION in the life of the believer. Paul in the Epistle to the Colossians wrote, "Christ who is our life." The Savior actually indwells the believer in this earthly life. Thus and only thus is the Christian filled with that peculiar power that keeps him close to the Lord. This directive power in the life of a Christian is manifested in his obedience to the commands of the Lord. Christ leads through the power of the Holy Spirit in the abstinence from fleshly lusts. It is that same impulse that leads in the honest Christian life. It is that same impulse that leads in the observance of the sacred ordinances of the Scripture. Obedience to the Divine commands is a sign, not a means of salvation.

The second great work of Christ the Savior from His place in Glory is that of INTERCESSION. Rom. 8:34 tells the believer that Christ "is even at the right hand of God, who also maketh intercession for us." The believer now has an "umpire" to stand continually with His torn hands and feet and His rent side as a constant memorial that the sins of these frail children are under the blood. What a joy to know that the eyes of God look through the protective person of Christ who jealously guards His body the Church which He has purchased. We know not why that this continual pleading on our behalf should be necessary, but thanks be unto God that His Son has made that His great calling in our behalf.

Finally the work of Christ the Savior in behalf of the Christian is that of PRESENTATION. This great work of Christ is mentioned in the book of Colossians 1:22. After a life of service for the Master, what a joy to be ushered into the presence of the Almighty for the final presentation. There in spite of the wretched failures of this life, in spite of the lost opportunities, in spite of the sin and the weakness, the precious blood of Christ avails. The list of crimes has been destroyed; there is not even the record of the shortcomings. But there in the Holy presence of God we shall stand, holy, unblamable, and unprovable. We shall see Him as He is and in the brightness of His holiness, we shall not flinch for we shall be holy even as He is Holy.

Thus Christ the Savior ever stands as a propitiation for our sins. On the tree, He paid the price. There was no beauty that we should desire Him, yet that tree on Calvary's brow proclaims to the world that thereon was the problem of a righteous God and an erring world settled. Christ in Glory now stands waiting to complete that work, even the redemption of our bodies.

Lanark, Ill.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



Commonplace Things

*"A commonplace life, we say, and we sigh;
But why do we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings:
But dark were our day and sad our lot,
If the flowers failed and the sun shone not.
So God who studies each separate soul,
Out of commonplace things makes His beautiful
whole."*



SIGNS OF THE TIMES

By Alva J. McClain

DARROW Is Wrong Again.

The morning newspapers announce that Richard Loeb, brilliant University of Chicago student and pervert who several years ago participated in the shocking murder of little Bobby Franks, is dead, slashed almost into ribbons by the hand of a fellow convict in the prison where he was serving a life sentence.

Some, reading the sordid account of the end of this misspent life, will perhaps recall, as I did, the words of our Lord in Matthew 26:52, "All they that take the sword shall perish with the sword."

Clarence Darrow, atheistic lawyer whose efforts saved Loeb from the death penalty for his crime, was asked by reporters whether he had any comment to make on the killing of Loeb. His reply was brief, "He is better off dead."

Darrow may know a little about human law, but he knows nothing about divine law. No sinner is "better off dead." Tragic as the life of Loeb was, behind the gray walls of a prison, there watched day and night, with little or no freedom, associated with the scum of the earth, still it was better for him than death. Society may be "better off," but not Loeb, now that death has come.

As long as life lasted there was hope for Loeb, hope of escape, hope for a better tomorrow, the possibility even that his soul might be washed clean by the blood of the Lamb, but beyond death for the rejecter of Christ there is no hope. Darrow himself will learn this lesson before long.

THE Politicians Quote Scripture.

One needs some knowledge of the English Bible to understand the speeches of certain leading politicians today. President Roosevelt speaks continually about driving the money-changers out of the temple. The utterances of General Johnson, director of the late lamented Blue Eagles, were filled with Bible figures and references, a habit which made his speaking colorful and effective.

The other night I listened to Al Smith over the radio as he castigated the New Dealers, and his final word of advice to them was to the effect that they should read the story of the Prodigal Son and go and do likewise. Believe it or not, there are millions of people in this land of ours who unfortunately will not know what Al Smith was talking about. They do not know what the Prodigal Son did, and if they

own a Bible they would not know where to find the story.

After Al Smith had said some pretty hard things about his former Democratic friends and their ways, the New Dealers picked on Senator Robinson to answer Smith's speech. And Robinson also turned to Scripture for help, actually taking a Bible verse as his text: "The voice is Jacob's voice, but the hands are the hands of Esau."

After hearing Robinson, I wondered what would come next, and today it came. A noted newspaper political writer, who is on the side of the New Dealers, suggests that Al Smith and his Liberty League friends should read the story of the Rich Young Ruler.

LET Us Hope.

The motive of these politicians is not very commendable. They have turned to Scripture mainly to find some effective literary clubs with which to beat the heads of their opponents, not to learn the will of God for themselves and the country they are ruling by His grace.

Even so, I suppose that we should be glad that the Bible gets at least this much of a hearing in the political arena.

Perhaps, if they keep on quoting the Bible, we may hope they will come to Romans 3:23, "For all have sinned, and come short of the glory of God." It would be a useful text with which to begin the Presidential campaign of 1936. The Democratic version is, "The Republicans have sinned." The Republican version is, "The Democrats have sinned." The Socialist version is, "Everybody has sinned but us."

After listening to a number of political speeches, and reading some others, I also am reminded of a Scripture text, the words of Eliphaz the Temanite, "Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? Or with speeches wherewith he can do no good?" (Job. 15:2-3).

DEEDS Versus Talk.

One of the troubles that plague us today, in what is called democratic government, is the apparent fact that too often our rulers are merely the men who are the best talkers. Already the Republicans are saying that in order to beat Roosevelt they must find a candidate who has a good "radio voice." They hope that the man chosen will have good sense, but he must be able to talk convincingly. If there

only were some way we could pick out the men who can do things, rather than the mere talkers, there would be more hope for democratic government.

In this very connection, read Isaiah 42:1-4. This passage presents a picture of our Lord Jesus as He comes to establish His kingdom upon earth.

"He shall not cry, nor lift up, nor cause His voice to be heard in the street... He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

We need such a ruler, a worker of deeds rather than a mere talker of words.

EVEN The Modernists.

There was a time when our modernistic friends were counseling us that all theology was of the devil and should be abandoned. But things have not gone very well for the modernists. A creedless religion, attractive as it looked, has not worked very well. And now and then a voice from the modernistic ranks is lifted up in defence of

(Continued on page 10)

The Brethren Evangelist

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WHERE IS CHRIST?

It is said that Bishop Moule once declared that the way to test any system of religion which claims to be Christian is in the following: Where does it put Jesus Christ? Is He **something** or is He **everything**? There are many forms of religion which include much talk about Jesus. Do these systems teach of Him that which is taught in the Bible? That is the question. The Bible teaches us that Jesus Christ is God manifest in the flesh; that He is the great I AM who came to the tabernacle in human flesh. Although in the flesh, He placed voluntary limitations upon Himself, He is none less than God in His power, being and glory. He is not only the Son of God; He is God the Son. This, the Brethren Church not only affirms, but teaches and defends. In all things, He **must** have the preeminence!

YOUR FEELINGS

Did you ever feel that the Lord had gone off and left you? Did you ever feel that your every "new deal" was a "raw deal"? Were you ever tempted to believe that nobody else could ever be in such distress as you? If so, you should recognize this as the voice of darkness rather than light.

A WORD FOR CHRIST

There is nothing in all the world which can dispel darkness but light. A word for Christ who is our Light will drive the darkness away. In the darkest hour that this world will ever know, described as that great day of tribulation, God's people will have a source of victory. It is described in the twelfth chapter of the Revelation thus: "They overcame.... by the blood of the Lamb and the word of their testimony." The blood of the Lamb has already been shed upon the cross of Calvary. So we have nothing to do with producing that. Therefore, it remains only for the believer to offer the word of his testimony. God will grant His power upon the testimony of His people. This brings us to the secret of all our relationship with God through Jesus Christ. Our business is to **identify** ourselves with Christ, our Lord. He will furnish the power, the victory, the wisdom and the direction.

PRACTICAL

The practical truths concerning this principle are far too numerous to attempt to mention, but there is one practical truth which especially stands out. We always have something about which to offer praise and thanksgiving. We praise God that Christ has been revealed to us as the Image of the Invisible God, and offer thanks that there is victory in Him.

THEREFORE

When you are discouraged, or when you have the blues, or when you can do nothing but pity yourself, look up. Look to Him and praise Him for what He is. This will always give you a topic for conversation.

GIVING OR PAYING

It is a real puzzle to figure out how a man can give to the Lord or to the Lord's work until he has first paid the Lord what he definitely owes.

In the Old Testament God's people were required to pay the tithe to the Lord. (Lev. 27:30-31). To refuse to pay the tithe was called the sin of robbing God, (Mal. 3:8).

Of course we understand that the servant of God today is not ruled by the Old Testament law. We live under the New Covenant. The blessings which we enjoy under the provisions of grace are so far superior to those of the law that it is difficult to imagine that any man who claims to be a servant could think of a single reason why he should not acknowledge God's ownership by returning systematically a definite portion of his income, for under grace we have a new principle revealed.

Not only does the tenth belong to the Lord, but all belongs to the Lord. The Christian is bought with the price of the very life-blood of Christ and since he has been made a new creation, he is no longer his own. Likewise his possessions also belong to the Lord. Therefore the Christian should not ask how much of his possessions he should give to the Lord, but rather how much of the Lord's possessions dare

IN THIS NUMBER

Signs of the Times—A. J. McClain	2
Editorials	3, 4
Exposition—The Christian Laver	5
Christ, Our High Priest—C. C. Grisso	6
The Brethren Home	7
Sunday School	8
Christian Endeavor	8
News from the Field	9
Palestine—G. C. Carpenter	10
Procla, Wife of Pilate—Mrs. W. D. Shaver	13
African Folk Lore—Mrs. Jobson	14
W. M. S. Worship Program and Material	15-21
Signal Lights Program	21
Report—Matron Brethren Home	23
W. M. S. Information	24, 25
Missionaries Among the Kabba People	26
Experiences of a Young Minister's Wife	27
Serving Christ Under the Southern Cross	28
Senior Program for March	31
Junior Program for March	33
S. M. M. Information	34-36

he keep for himself. The last tenth is the Lord's as much as the first. The Christian is responsible to God for every penny which passes through his hands.

Surely, if God required a tenth under law, the starting place of Christian giving dare not be less.

THE USE OF THE TITHE

Too frequently we find sincere children of God who call themselves tithers, giving from this so-called tithe to needy relatives, public charities, red cross and in fact to anything which arouses their sympathies to the point where they think that the Lord should do something about it, but not quite enough to make them ready to part with their own money.

This practice is unscriptural. The Jew gave his tithe directly to God's work. He gave alms and offerings far beyond this. Today, God's work is the preaching of the Gospel. The tenth can be rightly used only when it accomplishes this end.

WAR

Much has been said about it. There is little to be added. It is the awful curse which continually haunts the inhabitants of the earth. Our readers will probably be glad to read the resolution passed at the last National Conference regarding the stand of the Brethren Church on war:

Resolved that this National Conference of the Brethren Church, assembled at Winona Lake, Ind., Aug. 31, 1935, declare the following statement to be the true position of our denomination on the subject war; — The Brethren Church from her origin has been utterly opposed to the use of violence or any physical force as a means to an end, on the part of the children of God. We regard the governments of this world system as being yet unregenerate, and their methods of violence contrary to the methods God has authorized His children in this present age to use. We re-affirm that while war as a possible method of the attainment of justice, or the securing and maintenance of human liberty may at times be deemed necessary among the unregenerate of this world-system, yet, according to the teaching of our common Lord and Master, we, as His disciples do not belong to this world-system and its methods are not our own. We are in the world and not of it, as our Master taught (John 17:14), and must maintain our pilgrim character (Heb. 11:8-16). We recognize and appreciate the protection of the flag of the United States. To the nation that God has ordained (Rom. 13:1-7) to afford us protection we gladly offer our service, time, money, and life itself if necessary, to bind up its wounds, or to heal its sorrows, by any means or methods our Lord Jesus Christ has approved for the use of those who follow him." Resolve, that we shall file copies of this statement with the President of the United States, Secretary of War, and with the Department of Justice at Washington, D. C.

WELCOME NEWS

Of all people on the earth, those who know God's Word should be the happiest. Although the world's outlook is not good, we have some advance information. Some day this entire earth is to be transformed into a glorious Garden of Eden. It will be paradise regained for this earth. All rebellion will be put

down. Godliness will cover the earth. All wars will cease. Implements of destruction will themselves be destroyed. Crime will be stopped. The Kingdom is coming! That kingdom will arrive when the King of kings arrives. Glorious day!

WISDOM OF AGE? ? ?

According to a newspaper report, two old men stepped into a saloon in Wisconsin and drank two bottles of beer each. They went out without paying their bill, because a sign intended for humor read "Liberal credit extended to those 80 years of age or over when accompanied by a parent." The youngest of these two old men was 80 and the other was his father, 97.

We might think that any father 97 years old would have sense enough not to take his son to a saloon; but not so. Wisdom and righteousness do not come with old age. The fear of the Lord is the beginning of wisdom and righteousness comes only through a living faith in the Lord Jesus Christ. God has revealed that every imagination of the human heart (both old and young) is only evil continually (Gen. 6:5). No man ever gets so old that he does not need to be born again.

Editorial Notes and News

AT NEW KENSINGTON, PA., where Brother Robert Crees is pastor a campaign is being launched to encourage people to take their Bibles along to church. This is a splendid habit which should be practiced in all our churches. Pastors and teachers should be sure to give people occasion to use the Bible that the habit may be maintained. As a rule, folks take along what they feel will be needed.

PASTORS AND CHURCHES should remember the annual offering for The Brethren's Home and Super-Annuated Ministers which is to be received Sunday, Feb. 16. Both these interests of the church are of real importance.

CHURCH TREASURERS should take special care in reporting the Home Mission offering to see that every person who gave \$5.00 or over is properly credited on the report made to the Missionary Board. This record is necessary for making proper adjustment of the subscription list.

THANKS FOR THE MANY Church Calendars which have been coming to the editor's desk. Please send these in at least every month.

IN THE SECOND BRETHREN CHURCH of Los Angeles it is reported that 6530 verses of Scripture were memorized by the members of the Bible School in one year. Here is an idea for some more churches to follow.

WE ANNOUNCE with regrets that the name of Robert Frank B. Yoder was omitted from the Brethren Annual. His name should have appeared in the list of ministers not in charge of churches. Those who desire to make this correction will find the list on page 49 of the Brethren Annual.

An Exposition - The Christian Laver

By The Editor *

John 13:1-17

The 13th chapter of John reveals what transpired on the last night our Lord was with His disciples at the Lord's Supper, when He washed their feet just before He was to die on the Cross as the Lamb of God for the sins of men.

The Three Viewpoints

1. **The first viewpoint** concerning the washing of the disciples' feet is that our Lord used this extraordinary way of teaching a **lesson in humility**. Those who teach this viewpoint say that the Lord performed the act in order to dispel the spirit of strife and enmity, and to institute the spirit of humility. As a sure proof of this, we are pointed to the fact that the disciples had had a quarrel in which they disputed over who should be greatest. To those who do not investigate the passage carefully, this sounds reasonable. It appears to be a logical and powerful argument. However, one clearly recorded fact shatters the viewpoint and causes the complete collapse of the contention. From Luke 22:14-17, we learn that the dispute did NOT take place until AFTER the Lord's act of washing the feet of the disciples had taken place. **So this argument fails completely.**

That there is a teaching in these verses in favor of humility, certainly no one would dare question, but such a viewpoint falls far short of offering an explanation for this remarkable passage of Scripture.

2. **The second viewpoint** is that Jesus washed the feet of the disciples as an **old-time custom**. It is pointed out that such a custom prevailed in oriental lands among the sandal-wearing peoples. So it is said that Christ was merely taking the part of a host in performing this act.

That this viewpoint is inadequate to explain the passage may be seen from three angles.

a. This particular act of washing was at the table instead of at the door. Who could imagine a host who would forget this important custom (if a custom) until the evening meal was in progress? This would be something new in the way of an oriental custom, indeed!

b. Again, in the oriental house, the host did not wash the feet of the visitors, but instead, he merely provided the water for them to do their own washing.

c. Finally, it is revealed in this passage NOT to be an old-time custom, for our Lord stated plainly "What I do, thou knowest not now, but thou shalt know hereafter" (John 13:7). If it had simply been an old-time custom, they would have understood clearly its meaning. Thus, the ignorance of these Jewish disciples concerning the act, and the promise of future enlightenment, indicate that our Lord had something of an extraordinary meaning to reveal.

3. **The third viewpoint** concerning this passage is that our Lord, on the eve of His departure from His life in the flesh, instituted a practice filled with spiritual truth, which practice is to be perpetuated. **This is the true meaning.**

The Water Symbol

In the Bible, water is a symbol of spiritual cleansing. We find it so in the ceremonial observance of the Old Testament. The accounts of the consecration of the priesthood in Israel indicate this (Lev. 8:6). In the New Testament we discover the same concerning baptism in water. Water cannot wash away sin, but believers are nevertheless commanded to be baptized in water (Matt. 28:19; Acts 2:38), not for "the putting away of the filth of the flesh, but the answer of a good conscience toward God..." (I Peter 3:21).

Cleansing of Believers

When a sinner comes in genuine and simple faith to the Lord Jesus Christ, receiving Him as his personal Savior, trusting completely in the Christ of the Bible and His merit alone for salvation, God justifies that sinner and accounts him righteous. He is therefore born again, or "born from above," cleansed by the blood of Christ, and regenerated by the Holy Spirit.

Upon the confession of faith in the Lord Jesus Christ, he is commanded to be baptized. This baptism in water symbolizes cleansing from all the sin of the past. It also symbolizes the death and burial of the "old man" (the old life of sin now reckoned dead) and the resurrection of the "new man" (the new life of righteousness in Christ).

But after this has taken place, the justified, re-

The devil will be fairly well satisfied with folks who are orthodox in doctrine, just so they are not too orthodox in life. He knows that if he can break down either the truth of doctrine or the purity of life, he has won a battle.

Christ, Our Great High Priest

By C. C. Grisso *

Having completed his earthly ministry, our Lord led his disciples "out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." From this Scripture there arises at once the question, What is Jesus doing now? To this question the Scriptures furnish us several definite positive answers. It has become commonplace with most of us to accept the statement that He has become our high priest, and as such he is making intercession for His people. That is true, but let us look farther into the subject and find out for ourselves the significance of this great truth.

Our text-book for this study will be the Book of Hebrews. This is a wonderful book, and the heart of its message is the high priesthood of Jesus Christ. It shows something conclusively concerning this tremendously significant and fundamental doctrine. In the eighth chapter, verse one we are told that "this is the sum that we have a high priest, who is set at the right hand of the throne of the Majesty in the heavens." In the Old Testament there were certain qualifications for the priesthood. First, he must be called and selected by God.

Even so, we are told in Heb. 5:4-6, that Christ was called of God as a priest forever. Again, he must be holy. In this our Lord met the requirement, for he was perfect in holiness. Heb. 7:26. And finally, the high priest of the Old Testament must be able to offer sacrifices before God. Our Lord was willing to offer the sacrifice of himself for our sins. "Not with the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Now that he has met all these qualifications he is able to do for his people all that that exalted position demands, yes, and a million times more, for verily he is the Son of God, "made not after the law of carnal commandments, but after the power

of an endless life." Let us now be specific and suggest a few things that He does for us as our GREAT HIGH PRIEST.

First, by reason of the sacrifice that he has offered and the place that he occupies, "HE IS ABLE TO SAVE TO THE UTTERMOST THEM THAT DRAW NEAR TO GOD THROUGH HIM." We have a right to come into the very presence of God with boldness because He has opened up a new and living way for us. And again we are challenged to "lay aside every weight and the sin that doth so easily beset us—looking unto Jesus the Author and Perfector of our faith," who has brought unto Mount

Zion, and unto the city of the living God, the heavenly Jerusalem. . . . This all involves a relationship to Him that makes possible all the powers and blessings of the kingdom of God to all those who will avail themselves of all that Jesus is, by reason of His place at the right hand of God. As our high priest, "He is able." He is able to save; he is able to do exceedingly abundantly for us; he is able to establish the new heaven and the new earth. He is waiting for his people to accomplish the task that has been set for them to finish; the task that can only be carried out through a proper recognition



At a distance, the train traveling 70 miles an hour does not seem to impress us with its speed. But the closer it comes to us, the faster it appears to travel. So it is with the end of life and eternity. The nearer they are, the faster they seem to approach. Every man should make his calling and election sure. (1 Pet. 1:10).

tion of the power that is set at our disposal by reason of the thing that has already been done and what he is now able and ready to do.

HE IS OUR INTERCESSOR. "It is Christ that died—who is even at the right hand of God, who also maketh intercession for us," "Seeing He ever liveth to make intercession for us." "We have an advocate with the Father, Jesus Christ the righteous." "For there is one God and one Mediator between God and man, the man Christ Jesus." "He is the propitiation for our sins." Who can fathom the meaning of those four words, Intercessor, Mediator, Propitiation, Advocate? There may be a technical difference in the terms as they appear in their proper place, but wonderful for every child of God to know that we have a representative at heaven's

* Pastor Brethren Church, Smithville, Ohio.

(Continued on page 10)

The Brethren's Home

AN ANNOUNCEMENT CONCERNING THE BRETHREN'S HOME

By L. V. King, Treasurer

Again the time has come for another offering for Benevolences. It was necessary for the Board to come to you during the year for an added offering to carry on the work of the Home. For this reason among others the Churches should be more willing to urge a liberal offering at this time.

As far as the Ministers' fund is concerned we have received sufficient to care for those whose applications we have accepted for aid. But we do not know from one year to the next how many new applications will be sent in that should be approved. We can pay out each year just the amount sent in by the Churches regardless of whether the amount is sufficient to meet the needs of our worthy ministers or not. Thus far the ministers' widows have not been included, nor will they be without action from Conference, unless the offerings are sufficient to justify such a procedure.

When it comes to the running of the Home and the General Expenses connected with that institution we have as a Board lowered these as far as possible and yet maintain it in a business-like way. This last year has been our best as far as gifts are concerned for some years. Not that the gifts from the Churches have been larger but because friends have remembered the Home in their wills. This has enabled us to pay old bills.

Should these continue the next few years the future of the Home will be bright. But these gifts may not come to us each year in the same manner. Hence, it is very important that gifts during this February offering be even larger than last year.

This year our coal bill, which is our highest single item of expense next to salary and Annuity Interests, will be exceptionally high due to the cold weather. Again, many of the women in the home are very old and there has been considerable sickness which necessitates doctor bills and medicine and at times a nurse. All these are items which we cannot avoid and must be met.

So we come to you again this year, not begging, but as servants of the Church entrusted with this part of the Church's work. We pray, that this cause too, along with the other work of the Church be remembered by you in your prayers and gifts. REMEMBER you are lifting one offering for two causes, the ministers and the Home. So give accordingly.

May I report again the Churches

that gave over \$100 last year?

Long Beach 1st Church	.....	\$250.00
Washington, D. C.	.....	139.15
Pittsburg 1st Church	.....	122.46
Ashland Church	.....	103.60
Whittier, Calif.	.....	100.00

Will these remain in the leading column for this year or will some other church take their place? Conference time will reveal.

Individual gifts sent in should state the Church which is to be given credit for that gift. I could not do this in every case. Send all gifts to the Treasurer, L. V. King, Mexico, Ind. Funds not marked for either the Home or Ministers will be placed in the Undesignated Fund and distributed by the Board as is best.

L. V. KING.

BRETHREN'S HOME

By Those in Charge

Mr. Meyer and I have been here almost four years and we have seen what a wonderful home this is for your aged people.

Some of our dreams have come true. We have a nice young orchard started. The rooms have been redecorated, a piano purchased, and a number of debts paid, coal bills, doctor, undertaker, etc. Thanks to the members at large.

The largest outstanding debts at this time are our salary and some annuities.

We have a nice start now for an electric refrigerator, that is our dream for 1936.

We have need for some sheets. We also need curtains but would prefer either the money or material to be made up for our reception room. There

PRAYERLESSNESS

*"No time to pray!
Oh! who so fraught with earthly care
As not to give to humble prayer
Some part of day?"*

*"No time to pray!"
'Mid each day's dangers what retreat
More needful than the mercy-seat?
Who need to pray?"*

*"No time to pray!"
Must care or business' urgent call
So press it as to take it all
Each passing day?"*

*What thought more drear
Than that our God His face should
hide,
And say through all life's swelling tide,
"No time to hear!"*

—Presbyterian of the South.

are five large windows and two different sized doors.

There are five women and one man here now over 80 years of age. One of these is blind and two younger ones are blind and all except two, Aunt Sarah Keim and Mrs. Mary Coin are more or less helpless. Mrs. Mary Brown and Mrs. E. Miller have been sick all winter. We had two deaths this last year.

Every year our members are getting more feeble and require more care and we thank each and every one who has contributed to make possible this "Home." If you could see how helpless some of the people are, how we have to lead them around, prepare their plates (as you would your children), cater to their whims and notions, you would be glad that you had made possible a Home where some one could take care of these our sisters and brothers.

We have seven empty rooms, with steam heat. These must be heated a little to keep pipes from bursting so if they were occupied it would only take a little more fuel.

Why don't you fill them up?

The W. M. S. and the S. M. M. have been splendid in sending individual gifts and towels, sheets, prints, night gowns, aprons, bed trays, comforts, etc. We have so many comforts we would much rather have blankets or spreads. They are much more sanitary too.

The W. M. S. of Indiana under the leadership of Mrs. Clyde Rager, of Roann, is to be especially commended. Last March at their District Meeting they agreed to send a can of fruit or vegetables for each member in this society to the Home.

We received over 700 quarts of nice fruit and vegetables. Almost every society in Indiana responded. One group hired a bus and came—18 of them. They saw the Home and had a splendid program. Others came and brought a pot luck dinner and put on a program. We certainly appreciated these as we got acquainted and they saw the Home.

We also want to thank Brother and Sister Cook, our pastor and wife at Flora, for their help and advice, both material and spiritual. They are a real inspiration.

So we are thanking all for past gifts and pray that God will abundantly bless all of you. We ask for your prayers that we may have strength and courage to do our work conscientiously and that others may join this Home where there will always be some one to take care of them when they are too feeble to care for themselves.

Yours sincerely,
MRS. CYRUS MEYER

Isn't it funny that a man who is satisfied with so little in himself demands so much in others?—S. M. W.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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General Secretary
Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

G. H. JONES
Editor for February

K. M. MONROE
Treasurer
Ashland, Ohio

THE VALUE OF BIRTHDAY EMPHASIS IN THE SUNDAY SCHOOL

By George H. Jones

Some small Sunday Schools have a few minutes set aside every Sunday morning, in the closing ten minutes, to recognize birthdays and receive birthday offerings. This is usually accompanied with a school good wish for the scholar's welfare, publicly expressed in the following form: "Many happy returns of the day of thy birth, many seasons of joy be given; and may our dear Father prepare you on earth for a beautiful birthday in Heaven."

February is notably a month of birthdays. St. Valentine's Day is an unusual opportunity for putting emphasis upon the school's habit of sending a greeting card to every scholar upon his birthday. One of the greatest Sunday School Superintendents we ever knew made it a practice to send a card to every scholar in his school (He had a school of some 400 scholars) with a personal message on the scholar's birthday. We had frequent evidence of the influence and helpfulness of the habit.

If the birthdays of Washington and Lincoln are considered, the month readily offers to the observant worker several opportunities for effective programs and unusual features. Patriotism in its nobler aspects and our abhorrence of war, could very readily be stressed. The very unwillingness of both of these men to resort to war, even when they were compelled to appeal to the arbitrement of arms, gives the teacher excellent reasons for our historic position. Then the lessons of helpfulness that suggest themselves from the notable characteristics of both of these men could be profitably emphasized. A reputation for truthfulness, a name for kindness and consideration for the place the Bible occupied in the thinking of these two men would also be helpful.

Poets, preachers, mothers and musicians of international power and influence have their natal day also in this month. What a program could be constructed to inspire. Favorite poems, favorite musical compositions, notable utterances of our wisest thinkers could readily be utilized to add freshness and vigor to what otherwise might often be a monotonous opening or closing devotional period. Moody the great evangelist of the nineteenth century had his birthday in this month.

Many school teachers take advantage of the habit of celebrating St. Valentine's Day with messages of love and

cheer culled from all sources, particularly where a vicious habit of sending caricatures and ugly doggerel messages that cut and sting, is common. Pictured in glaring colors, many ill-natured creations ridiculing professional men and tradesmen find their way to the store counters and are purchased and sent with no other purpose than to wound and anger the recipient. An excellent opportunity to combat a bad custom by the proper organization.

Musical programs could very well be put into the hands of the musicians of the school. Mendelssohn and Handel offer unusual opportunities for expression.

D. L. MOODY

It is well to remember that D. L. Moody's birthday was in February, and while honoring great leaders, he may well be included.

In the first place, Moody was born in a little Connecticut Valley town; he was the sixth of a family of nine children; and his father died when he was four years old. Twins were born to his mother about a month after his father's death.

Mark Twain said he had a poor start in life, because he had only one father and one mother, so he had to get along the best way he could. Moody's lot was even worse. One of nine fatherless tots, he faced an unkind world that was destined one day to mark him as one of its celebrated men.

Moody's mother refused to "bind out" her children, as her neighbors advised, and in due time young Dwight was earning a few dollars and presiding at the head of the table.

When he was six years old, he told his mother that he didn't think it did any good to pray; he had tried it, he said, and was just as bad a boy as ever. But later, while driving a neighbor's cows from the pasture on the mountain, a heavy rail fence fell upon him and he could not get out. Describing the incident, Mr. Moody said:

"I tried and tried, but I couldn't lift those heavy rails; then I hollered for help, but nobody came; and then I began to think I should have to die away up there on the mountain all alone.

"But I happened to think that, maybe God would help me, and so I asked Him. After that I could lift the rails, just as easy!"

After his escape from the trap in the fence, prayer became a very practical and useful thing in his life. Following his conversion in Boston, he began to ask for things much in the

same manner as he prayed for strength to lift the rails. Astute business men later marveled at the way he would pray for large sums of money for the Lord's work, and get them. The rail fence incident should not be forgotten in that connection.

As a 17-year-old country "Jake" in Boston, Moody was placed by his uncle in the Sunday School class of Mr. Edward Kimball, where he sat out the lesson "with evident weariness and impatience." One Sunday the lesson happened to be about Moses. He listened with attention and then broke out with the first question he ever asked in church:

"That Moses was what you would call a pretty smart sort of a man, wasn't he?"

One day Mr. Kimball called upon him at his place of business (Holton's Shoe Store) and, putting his hand kindly on the lad's shoulder, inquired if he would not give his heart to Christ. That question awakened him.

Years later he would say, "I can feel the touch of that man's hand on my shoulder even yet."

When we stop to think of the multiplied thousands whose lives have been blessed through the ministry of D. L. Moody, it is well to remember also that he was led to the Lord by the personal touch of Edward Kimball, whose name has been known by only a few.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,
826 East 150th St.
Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN ENDEAVOR
Y RINGING CHURCH UNCONSECRATED EXTENSION
VANGELISM

JUNIOR C. E. AT BERLIN, PA.

From Berlin, Pennsylvania comes a fine report of the work done by Junior Endeavorers during the past year.

They have a fully organized society with the usual officers. In this manner the boys and girls are trained and better prepared to enter upon the responsibilities of the older societies.

Several spirited contests were used during this period in order to stimulate an increase in the membership. Good results were obtained. Fine programs were presented each week, these being prepared and presented by the children under the direction of some older person.

One fine example of the work done was the memorizing of the books of the Bible over a period of four weeks. Perfect recitation of the Books was the result. To make this work more practical, the boys and girls were given regular exercise in the "finding of scripture references." The ability displayed on the part of these Juniors, was re-

markable, even putting their elders to shame in this oft-neglected work.

With \$5.00 taken from the Junior Treasury, they bought new song books for use in their society. The names of the book is, "Triumphant Service Songs."

This young society also participated in the National C. E. work by paying in the amount of \$3.00.

Missionary interests are being developed through regular monthly instruction from a book, entitled, "Forty Missionary Stories."

The social life is developed through regular monthly socials held during the winter months in the social rooms of the church. The fairer days of summer find them engaging in outdoor picnics.

This report submitted by Miss Emily Beachly is both a tribute to the boys and girls of the society as well as to their adult adviser in the person of Mrs. F. J. Beachly.

The editor of this column is very anxious to hear more reports of what is being done for the Juniors in other churches. If you do not have a Junior C. E. Society, simply address an inquiry to the National Secretary who will get you in touch with the proper source of information.

TOM HAMMERS

FIVE MINUTE BIBLE TEST

(Answers to last week's questions)

1—66, 39, 27. 2—Moses. 3—Shem, Ham and Japheth. 4—Abraham. 5—Isaac. 6—Joseph. 7—Jonah. 8—Rahab, Jerico. 9—Job, ten, ten. 10—David, Abraham. 11—5 to 7. 12—Two. 13—Fourteen. 14—Passover. 15—James and Jude. 16—Revelation. 17—Mary. 18—Isle of Patoms. 19—Four. 20—Solomon.

The wicked flee when no man pursueth,—but they make better time with someone after them.—Selected.



ARDMORE, INDIANA

One finds much in the spiritual life of a church that seems but a replica of the spiritual experience of the individual. There are days of darkness, testing, temptation, trials and all the things that the enemy knows so well how to us effectively on the child of God. Those are the days when the good will of God for His own, breaking through the clouds, makes His goodness appeal all the more gracious and vital to our lives.

So there have come blessings from the Lord, and the church at Ardmore is finding more and more pleasure in the witness of the Word. During the past several months God has been giving us a deepening testimony. His goodness overshadows all else. I believe we have a fuller vision of service in this community. Planting the Word of God in the hearts of men frequently takes much patience and effort. Seeing it bear fruit always takes much prayer.

The various departments are carrying up their part. A few special things will be mentioned. A new work is being undertaken by the laymen. They have gathered themselves into a Laymen's Organization. They have the definite aim of helping the direct ministry of the church. They are perfecting a plan in which regular visitation will be undertaken in the community to keep the homes in touch both with the work of the local church and with the work of the Lord as a whole. We hope to see this plan soon functioning and are sure it will prove a real blessing to both the church and the men.

The W. M. S. has recently reorgan-

ized its work. Its object is to attain more spiritual goals and to lend its hand to the true ministry of the Word. Having so often proved itself an important part of the church's life, with a vision of spiritual accomplishments before it, we anticipate real things from our Missionary Society.

During the summer months our leaders conceived and executed the plan of building some extra rooms on our building. The work was begun in August. All labor was free of charge to the church except mason work. Numbers of the men proved themselves very loyal. One brother, a carpenter, directed the work after the foundation was in. The work was brought to a successful conclusion and the six fine new rooms (three basement and three main floor) were dedicated in the late fall and have been a large help on numerous occasions.

In October for two weeks we had the privilege of hearing a Bible teacher, Mrs. Mary Morris of Mishawaka, in a series of studies in the Book of Revelation. These were wholly profitable to the church and presented in Scriptural and interesting manner that part of God's plan as revealed in this Book. This is the second time the writer has had the pleasure of having Sister Morris for a series of studies. Both times it has been a true benefit to the church.

A simple but effective and well received Christmas program was given on the Sunday night before Christmas.

Recently a splendid family of four, a father, mother and two sons, presented themselves for membership, the father and mother renewing their vows and the sons making their first confession of Christ. This family awaits baptism, plans having been delayed due to sickness which has occasioned the absence of the mother from home. We praise the Lord for this family.

Our people have found both pleasure and fruit in the opportunity to attend neighboring services. First there was the opportunity to be at Osceola occasionally while Brother William Steffler was there with Brother Witter. Amongst these privileges was that of being present when Brother Witter was ordained to the ministry. Then there has been, at a later date, the meeting with Brother R. Paul Miller at North Liberty in which numbers have attended as opportunity afforded. Attendance there would have been more frequent had it not been for the unusually bad and prolonged icy condition of the roads. It has been pleasant to renew these fellowships.

FRANK GEHMAN

When you read your newspaper, are you able to understand present day happenings in the light of the Word of God? If you are not awake to the great importance of prophetic truth today, you are indeed missing something. Once a month, in the fourth issue of the Brethren Evangelist, Dr. Louis S. Bauman is conducting a regular prophetic department, "TODAY, In the Light of Bible Prophecy." Dr. Bauman's writings on this subject have been read widely in some of the magazines which have had world wide circulation. If you already receive other issues of the Brethren Evangelist, this fourth issue of each month will cost you only 50c additional for the year.

PALESTINE

"From Desert to Garden of Eden"

By Dr. G. C. Carpenter
(Second in Series)

It was our privilege just the other day to pick and to eat some Jaffa oranges, not in Palestine, but at Fellsmere, Florida. We had just read that the Jaffa orange is said to be "the finest in the world" and you can imagine our surprise on visiting a nearby orange grove in finding there a Jaffa orange tree laden with sweet, juicy fruit. George T. B. Davis tells us that great stretches of waste sandy soil along the shores of the Mediterranean, north and south of Jaffa, have been transformed into beautiful orange groves. During the past year, more than seven million boxes of oranges were exported from Palestine to other lands. That means more than seven hundred millions of oranges, sufficient to place *five oranges* in the hands of every man, woman and child in the United States of America. Only about forty million boxes of oranges were raised in Florida last year and the present crop is reported to be much less on account of the freeze a year ago. The orange grove section of Palestine is "becoming a kind of paradise regained, both in appearance and in financial profit."

There is a rapid growth of acreage devoted to grapefruit. Last year 670,000 cases were exported to foreign markets, and that was only the second year they had exported grapefruit. Both the oranges and the grapefruit are said to be so delicious that there is an increasing foreign market for them. "As sweet as sugar" is the remark often heard. In the height of the season six big delicious oranges almost as large as grapefruit can be purchased in Jerusalem for one piaster or five cents. Can it be that Palestine will

become a competitor of the United States in the citrus fruit field?

Experimental stations are waging warfare against noxious insects, 13,000 of which they have collected and classified. Some are useful. One of their successful methods is to breed "good" insects to destroy "bad" ones. That is overcoming evil with good. They have also tested samples of more than two million acres of land in Palestine to determine what kind of crops can best be grown and also what kind of fertilizers will bring best results. The benefits gained through the experimental stations are not confined to the Jews, but are passed along to dozens of Arab teachers who come to hear the lectures and who are entertained in the station guest house. That again is returning good for evil, for the Arabs have violently opposed the return of the Jews.

We are told that it is quite probable that such a sudden change from a waste wilderness to a land blossoming as the rose has never before been witnessed in the history of the world. Some of our readers will recall hearing our late beloved Dr. J. Allen Miller state on his return from Palestine a few years ago that he was, like most travelers to Palestine, disappointed in the land itself as it was such a dreary, desert waste. But O what a change he would find could he visit that land today!

And now as we think of this sudden and wonderful change let us read again the divinely inspired word of the prophet of God, Ezekiel, as found in the thirty-sixth chapter of his prophecy: "The wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the Garden of Eden." Surely the literal fulfillment before our very eyes of the words of the prophet, written thousands of years ago, ought to dispel doubts and lead people of all nations and tongues to believe the Bible. Hallandale, Florida.

CHRIST, OUR HIGH PRIEST

By C. C. Grisso

(Continued from page 6)

throne. One who "pleads for," one who "transacts on behalf of" his people. Seeing then that we have a great high priest, who is touched with the feeling of our infirmities; let us come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHRIST, AS OUR GREAT HIGH PRIEST IS SUPERIOR TO ALL WHO HAVE GONE BEFORE HIM. The writer to the Hebrews must write three whole chapters to convince his Hebrew brethren of this superiority, (5-7). These Hebrew Christians said, "We want a priesthood, and how can your Christ be a priest when he is not of the house of Aaron or Levi, but of the tribe of Judah? He is out of the true line of succession. He is not a priest of the God-established method, so if we want to worship God we must go back and be Jews again." But what was the answer of the great apostle to this argument? Pick up your Bibles now and read it again, the whole of chapter seven. "For he of whom these things are spoken pertaineth to another tribe—for it is evident that our Lord sprang out of Judah—and it is yet far more evident—there ariseth another priest who is made not after the law of carnal commandment but after the power of an endless life." This is what he is saying; that as Melchizedek is another kind of priest, different in every way from the tribe of Levi; not a priest because of formal succession, but by being a true man. He was made priest BY THE POWER OF AN ENDLESS LIFE. Eternity dwelt in his soul. This made him a true priest, a priest forever. And as this King of Justice and Peace mediated between many tribes and made them as one, SO SHALL THE FUTURE PRIEST MEDIATE AMONG ALL MANKIND. As Melchizedek was a priest because he stood near to God, not because of any outward descent, family, or genealogy, so shall it be with the One of whom he is a type, who was to purify the hearts of men. And as this old "King of Salem" was a priest, because his spiritual qualities, so these qualities of a divine order in Christ shall uplift the souls of men through all time. This is the Hebrew writers answer, "I admit that Jesus was no priest of your order, but a higher and nobler kind."

There are times when forms and rules are good, and priests after the order of Levi are needed. But the real priest is he who has the power of an endless life, by which he can bring us

Signs of the Times

(Continued from page 2)

theology. The following is quoted from one such:

"Theology is the attempt of religious men to understand the meaning of what they believe. If they have any coherent beliefs at all, they have at least a rudimentary theology. Every sermon which has any meat in it must have some kind of a theological structure as its background. Prayer, even the simplest prayer, has profound theological implications. Theology may start with prayer, but in its turn it must correct prayer. The philosophy of the life of the average Christian depends on a theology."

So far, so good. Now that some of the modernists are seeing the need of theology, it remains only for them to get a *right* theology: in other words, a theology based on the eternal Word of God.

OUR UNCHANGING FRIEND

*I always go to Jesus,
When troubled or distress:
I always find a refuge
Upon His loving breast.
I tell Him all my trials,
I tell Him all my grief;
And while my lips are speaking,
He gives my heart relief.*

*I always go to Jesus:
No matter when or where
I seek His precious presence,
I'm sure to find Him there.
In times of joy or sorrow,
Whate'er my need may be,
I always go to Jesus,
And Jesus comes to me.*

—Sel.

earer to God. There are those who are painfully careful about forms and order and succession. Our great high priest transcended these limits and took his position on a far deeper and more universal priesthood, than that of succession. It would have been easy for Him to have been born of the tribe of Levi, but God chose to teach us that the true priesthood stands on a firmer basis than any church can give, and derives its ordination from a far holier source and is in the apostolic succession, not of any limited church, but of all true believers and teachers since the world began. Thus the priesthood of Jesus is different; it rested not on right titles or genealogies; but he is the great high priest of the human race forever, because being the Son of God He has spoken to the heart of the hu-

man race "by which we draw nigh unto God." Well could he say, "No man cometh unto the Father but by me." This suggests a final word, namely, **CHRIST IS OUR ONLY PRIEST AND MEDIATOR.** There is no other to take his place. There is none other between us and God. All other men being sinners need some one to approach God for them. It is only through Him that our God is propitious to sinful men. He is our sacrifice; it is only through Him that we can be reconciled to the Father. To those of us who know Him, he has opened up a new and living way; He has put the powers of the eternal kingdom at the disposal of His people, He has given us a divine task to accomplish, and He is waiting for us to accomplish that task. Christ is waiting. He is the world's only hope. The time

is short. The days are few, I believe, when His message is to be made known to all the earth. This means for us more than profession. It means living the Christ life. The power to live that life is only possible by coming in touch with Him who as our great High Priest who is ever seated at the right hand of God, making intercession for us.

"O listen to our wondrous story
Counted once among the lost
Yet one came down from heaven's
Glory,
Saving us at awful cost.

Who saved us from eternal loss?

Who but God's Son upon the cross?
What did He do? He died for you.

Where is He now, Believe it thou,
In heaven, interceding!

The Christian Laver

(Continued from page 5)

generated man will discover that he still commits sins. He should not try to hide such, nor call them by some other name, but immediately confess to the Lord. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his truth is not in us." (I John 1:9-10) As baptism symbolizes that cleansing which takes place in a sinner upon his entrance into the Christian life, so the act pictured in John 13:1-17, where Jesus washed the disciples' feet, symbolizes the cleansing of the believer after he has been saved.

This is made especially plain in John 13:10. "He that is washed needeth not save to wash his feet." Discussing these words of Jesus, Jamieson, Fausset, and Brown in their commentary say, "Of the two cleansings, the one (baptism) points to that which takes place at the commencement of the Christian life, embracing complete abolution from sin as a guilty state.... This cleansing is effective once and for all and is never repeated. The other cleansing, described as that of 'the feet', such as one walking from the bath quite cleansed, still needs, in consequence of his contact with the earth." Moffat translates this into modern speech thus: "He that is bathed only needs to have his feet washed." In other words, believers are not baptized repeatedly in their lives to indicate cleansing from sins. Instead, the washing revealed in John Thirteen indicates the cleansing from the sins of the believer's daily walk as the first bath (baptism) indicated cleansing from original sin.

Concerning this same passage, Dr. Scofield, the editor of the Scofield Reference Bible, remarks: "The underlying imagery is of an oriental returning from the public baths to his house. His feet would contact defilement and re-

quire cleansing, but not his body. So the believer is cleansed as before the law 'once for all' (Heb. 10:1-2), but needs ever to bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son (I John 1:1-10). The blood of Christ answers forever to all the law could say as to the believer's GUILT, but he needs constant cleansing from the DEFILEMENT of sin. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing. Christ cannot have communion with a defiled saint but he can and will cleanse him. It is therefore evident that our Lord's act of washing the disciples' feet is commonly believed to give us a great spiritual truth concerning the cleansing of believers from sins.

The Old Testament Priesthood

As we look at the Old Testament priesthood, we should remember that we today as believers are said to be priests—a royal priesthood (I Peter 2:9). In the Old Testament, men were washed, even their entire bodies, in water, at their entrance into the priesthood. Likewise, when believers enter the Christian life, they are commanded to be baptized "in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). When the Old Testament priests entered the Tabernacle of the congregation for service, they were commanded to wash their hands and their feet at the laver. Failure to do so placed them under the penalty of death (Ex. 30:17-21). The laver was made from the brass mirrors of the women (Ex. 38:8) and to look into it was to see oneself. The first washing of the priest, and the second washing at the laver, show concretely God's plan for cleansing. The first washing compares to Christian baptism while the second, at the laver, compares with the practice of John Thirteen.

The Laver in the New Testament

But this is not the last place in the Bible where we read of a laver. The Bible tells us that Christ gave Him-

self for the Church "that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26). The A.R.V. gives us the possibility of this being rendered, "the laver of water with the Word." Here we discover that the laver is connected with the sanctification of believers. And certainly, in God's work of sanctification, He must make provision for cleansing.

The washing of John Thirteen is the New Testament experience of the laver. It points to the blood of Jesus Christ, God's Son, which cleanses from all sin. "If I wash thee not, thou hast no part with me" (John 13:8). The necessity of the washing of a saint from his defiled walk is therefore revealed in a most striking manner in this passage. Our Lord is a Teacher, unsurpassed.

This is a lesson always to be remembered. It must be impressed, emphasized, and re-emphasized. It therefore must be perpetuated.

The Plain Command

That this act, revealing the need and provision of continuous cleansing, is to be perpetuated, is made clear four times in the verses which immediately follow.

1. "If I then, your Lord and Master, have washed your feet; YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET" (John 13:14). Ought to do what? Be humble? It does not so state. "Ye ought to wash one another's feet." This means exactly what it says!

2. Again, that this act is to be perpetuated is indicated when our Lord says, "I have given you an example (meaning exhibition, sample, pattern, or specimen), that ye should do as I have done to you." Should do what? "AS I HAVE DONE TO YOU," is the answer. What had He done? This requires no answer. It is evident.

3. Still again, it is revealed that this act is to be perpetuated for "The servant is not greater than his lord" (John 13:16). If the servant were greater than his lord, he might refuse obedience. BUT LORDSHIP DEMANDS OBEDIENCE.

4. Finally, the act should be perpet-

uated, for our Lord said, "If ye KNOW these things, happy are ye IF YE DO THEM" (John 13:17). It should be made clear that happiness comes not from merely KNOWING these things, but from DOING them. Again this speaks for itself. Those who have not obeyed these words have little right to pass judgment. Those who have obeyed the Lord in these things have found the joy in the personal experience.

We have seen four statements from our Lord regarding the perpetuation of this act. Perhaps someone may still honestly wonder if it should be literally continued. With this in mind, let it be asked, How would the Lord have told us if He had really desired that this should be continued? How could He have made His language stronger or more specific?

Opposition

Some who have denied that this act recorded in John Thirteen should be perpetuated, and who have failed to find any scriptural reason to omit it, have resorted to a treacherous campaign of insidious ridicule. Ridicule is a strong and effective weapon. It is the only resort of those who have no argument. Nevertheless, with some people this has its effect. But those who honestly believe that our Lord said what He meant and meant what He said, are glad to accept the word of Christ. "Ye ought..." "And why call me Lord, Lord, and do not the things that I say?"

Testimony of History

Church history testifies that from the day of the apostles on down through the centuries, John Thirteen has formed the basis for a church ordinance.

Kitto says that this ordinance "became, as might be expected, part of the observances practiced in the early church" (Biblical Encyclopedia).

McClintock and Strong say, "There was also a general celebration of the Lord's Supper, at which the ceremony of washing of feet was connected" (Christian Antiquity, p. 669).

Schaff says, "The washing of feet as described in John 13:4-16 seems to answer fully to the conception of a sacrament, combining all the three elements: an outward sign, the visible act, and the express command" (Apostolic Church, p. 583).

Godfried Arnold says, "Among the services and duties observed by the first Christians, that of foot-washing was included" (History of Primitive Christians, bk 3, ch. 2).

The Martyr's Mirror records, "We confess that foot-washing is an ordinance of Christ, which He Himself administered to His disciples, and recommended by example to the practice of believers" (from Waldensic Confession of Faith). (Quotations in God's Means of Grace).

Dr. Yoder further states that the Synod of Toledo, in the year 964 A. D., "decided that the rite should be observed on Maundy Thursday (the Thursday before Easter), the day on which Christ observed it. This synod

expelled from communion those who refused to participate in the foot-washing."

Practical Results

In this day of apostasy, when many are drifting from the faith of the Word of God, those who practice John Thirteen have the advantage of holding forth the greatest truths of the Christian faith, not only in word, but in practice.

In the Bible we discover that the truth of the Incarnation of God in Christ is so important that it is the very basis of fellowship for believers (I John 4:1-3).

The Incarnation of God in Christ is emphasized every time that the ordinance of John Thirteen is obeyed. The ordinance gives a vivid portrayal of God the Son laying aside His glory, taking upon Himself the form of a servant, performing the act of cleans-

*One ship drives East,
And one drives West
With the self-same winds that
blow;
'Tis the set of the sail
And not the gale
That determines the way they
go.*

*Like the winds of the sea
Are the winds that blow
As we journey along through
life
'Tis the set of the soul
That determines the goal
And not the storms and strife.*

ing those who will receive His salvation, taking back His garments of glory and sitting down from His finished work at the Father's right hand. This will be seen from a comparison of John 13:1-12 and Phil. 2:6-9 (fuller discussion in "The Faith," by L. S. Bauman).

This ordinance continues a constant testimony to the substitutionary atonement by blood of the Lord Jesus Christ for us. He affirms, in picture, the need of cleansing and the fact of His substitutionary provision for that cleansing. "If I wash thee not, thou hast no part with me." SALVATION is, in this, clearly revealed NOT to be our work for God, but rather, CHRIST'S WORK FOR US.

This ordinance keeps ever before our minds the willingness of our Lord to keep His people cleansed. What confidence this inspires in our hearts in Christ, our blessed Lord, Who is now in the Glory as our Intercessor, our Advocate, even the propitiation for our sins. That He can and will cleanse us from all sin causes confidence and rejoicing in the heart of the weakest saint when by faith he obeys the words of the weakest saint when by faith he

obeys the words of the Lord in this wonderful passage. It gives added reliance upon the truth that Christ is able to save to the uttermost all them that "come unto God by Him."

This ordinance, in showing the constant need of cleansing of believers after they have been saved, corrects the notion which some hold, that they do not sin any more. This ordinance reveals that as long as one walks through this life he will need to be cleansed. It therefore keeps the minds of believers on the Blood of Christ. Believers will have the old nature eradicated at the resurrection, BUT NOW WE NEED A SAVIOR WHO IS ABLE TO KEEP US CLEAN.

In conclusion, the strongest statement which can be written on this subject is the simple truth from the Word of God: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his lord, neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" John 13:13-17).

"And why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46).

THE TIE THAT BINDS

LAUNTZ-FETTERMON — Monday, Dec. 17, 1935 Brother Melvin Launtz, of the First Church, and Miss Virginia Fetterman, of Indiana, were united in Holy Matrimony, by the undersigned, at the home of the groom. The ceremony was attended by a large gathering of relatives and friends of the young couple. After the wedding a sumptuous wedding supper was served. The groom has been a lifelong friend of the writer and in the past few years a Boy Scout leader, closely associated with us. The best wishes of a large circle of friends accompany the newly weds in their venture in life. The groom is engaged in business and has been a resident of the city since his birth.

GEORGE H. JONES, Minister

IN THE SHADOW

HOFFMAN—Among the faithful members of the Second Brethren Church of Johnstown, there were none more loyal than Mrs. Levi Hoffman (nee Cora Leventry). For several years her health has been impaired but she "carried on" as one of our faithful Sunday School teachers, until compelled to retire. At midnight on Dec. 15th, she heard the call to "come up higher" and when Brother Hoffman returned home from work, he found she had departed this life suddenly "to be with the Lord." It was a great shock to the many friends and loved ones, while the church mourns the loss of one of its most faithful members. Funeral services were conducted by the pastor, assisted by Brother Nowag, pastor of the Listie Brethren Church and a former pastor of the deceased.

GEORGE H. JONES, Minister

WAGNER—Brother Samuel Wagner, a member of the Second Church for many years passed away and entered into his eternal home January 6, 1936. He had suffered a stroke of paralysis about a year ago and has been an invalid ever since. His faithful wife had a long siege of service to her afflicted husband during that time. The sympathy and prayers of the church were hers during this time of testing. She was sustained by God's grace and has the consolation of a loyal service that was exceptional. The funeral services were conducted by the writer with interment in Headricks Cemetery. May the heavenly Father comfort the widow.

GEORGE H. JONES, Minister

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

Bible Study -- Procla, Wife of Pilate

Mrs. W. D. Shaver

IN PROCLA, wife of Pilate, we have the story of a woman who tried to influence her husband's judgment. Not uncommon for a wife, you say. Perhaps not,—for a courageous wife. However she went about this task in such a manner and with such motives that it was uncommon.

The only Bible reference we have of Procla is found in Matthew's account of Jesus' trial before Pilate. Even then she is not named save as Pilate's wife. Pilate has shown his desire to release Jesus, has sensed the malice of the mob who would condemn and crucify the Christ, and has staggered in his fearful uncertainty. Then he receives word from his wife telling him, "Have thou nothing to do with that righteous Man; for I have suffered many things this day in a dream because of him."

At the very outset we are certain of two things. First, she must have acted out of love for her husband as expressed in her anxiety over his difficult position. She wanted him to deal fairly, to see justice done. She wanted her husband free from blame of any part in the serious dealings she sensed were tragically ahead.

Secondly we have to admit her warning to Pilate and the public which she undoubtedly hoped to influence as much as he, evidenced her respect for Christ for she not only wanted to see him spared the impending tragedy but she paid homage to him by calling him a righteous, a just man.

Critics have drawn only sketchy character portraits of Procla. Some feel she was of a highly imaginative, nervous type, one who could place over much importance on a dream. Such point to the fact that the Sanhedrin had asked for a guard, the right

previous to the trial, and say that such action might have alarmed her and placed her in just the right frame of mind for a dream such as she reported.

Others believe she was honorable and devout, that she ever had some sense of religion. Men of this belief agree that she may have known a good bit of Jesus' works and was eager to confirm Pilate's unwillingness to condemn him. At least we are sure that in her testimony she showed more concern for and

spoke more highly of the Christ than did many of his friends.

In Pilate's ten years as procurator it is doubtful if Procla accompanied him often on official journeys. Convention forbade women doing so. But this time she was not only there with him, but she braved the oriental custom of silent women and dared to speak her convictions. She risked being unconventional out of her concern for her husband and her desire for justice for Jesus.

It is interesting to note that tradition and legend hold accounts crediting Pilate with being a good man, and that Procla's name is honored along with his in the Coptic Church and calendar of saints.

It is certain that Pilate, in condemning Christ, acted, and knew he acted against his conscience. He knew he was right but for selfish

and cowardly reasons he refused to do it. As one puts it: he was faced by a great moral emergency and he failed. While struggling for his decision, or to be spared making one, how pertinent his wife's message must have been at the moment, can only be left to conjecture.

Some like to feel that her dream message was an impulsive gesture. Some point out that had she taken thought of Pilate's long practice of acting



Mrs. W. D. Shaver

only upon reason she could well have known a dream would not have effected his judgment. But the way in which she speaks of the dream causing her to "suffer many things" leaves no doubt as to the anxiety she held regardless of whether the dream were real or borrowed.

In addition to the two creditable phases of her act, there is a third which can as well be applied to-day. Pilate was her husband and her friend. She wanted him saved from a tragic mistake. She interrupted his session. She paid homage to an unpopular leader. And then she must have leaned heavily on her confidence in a mutual understanding between her and her husband as she risked giving him, the procurator, advice.

Very frequently it is easier to advise strangers and mere acquaintances than our intimate friends. Particularly is this so when the one we would ad-

vise is above us in position. What a hope she must have had that Pilate would credit her, not with trying to dictate but rather to guide toward a decision which to her left no compromise.

As Schaff says, "The prophecies of Greek wisdom and the majesty of the Roman law here unite in a Roman lady, the wife of the imperial representative in Jerusalem, to testify to the innocence and mission of Christ. It is very likely that the wife of Pilate was one of those God fearing heathen women, who, without embracing the Jewish religion, were longing and groping in the dark after the 'unknown God'."

(Commentaries used for this article were suggested through the courtesy of Professor M. A. Stuckey).

Ashland, Ohio.

African Folk Lore - "The Three Brothers"

Mrs. Orville D. Jobson

(Sister Jobson has promised us a series of stories concerning the folk lore of Africa such as the following. We always rejoice for the intimate glimpses of the life of those we are trying to reach for Christ).

ONCE UPON A TIME there were three brothers who lived together. The first was a farmer, the second was a hunter, and the third was a canoe man. One day a turtle went before the King and accused the brothers of boasting for the following reasons: the first brother who was a farmer, had said that he could climb to the top of the tallest of the cocoanut trees that were standing in front of the King's Compound; the second brother said, who was a hunter, that he could shoot an arrow which could reach to the sky; and the third brother, who was a canoe man, said that he could swim the sea which surrounded the town. When the King heard what the turtle told him, he was annoyed at what he thought were vain boastings. He at once sent for the three brothers and told them that if each of them did not do what he said he could do, he would punish the three of them within seven days.

The brothers were afraid and told the king they had not said anything of the kind. But the King would not listen. As they were wondering what they should do, a bird alighted on their house and began to sing thus:

"Three men were playing: One said he could climb the cocoanut tree, another said he could shoot the sky, the third said he could swim round the deep sea. A great man is he who can climb the tallest

cocoanut tree; a great man is he who can shoot the sky; a great man is he who can swim round the sea."

As they were listening to the song of this bird, the first brother who was a farmer, went outside, and as he looked up to see the bird who thus sang, he saw that a rope, such as is used for climbing trees, fell from the sky. He picked it up with joy. On the next day the bird sang as before, and when the second brother looked up, a bow and arrows dropped down, and he likewise picked them up with joy. On the third day the bird began to sing again, and as the third brother looked up, a loin-cloth dropped down, and he also picked it up with joy.

The three brothers were now happy, and they eagerly looked forward to the day the King had fixed. When the day arrived, all the people of the town gathered together at the King's house to see the wonders which the three brothers had promised to perform. Then the eldest brother climbed the cocoanut tree, the second shot at the sky, with his bow and arrows, and the third with the aid of his magic cloth, swam in the sea right around the town. Now the King was so delighted with their feats that he divided his property among the three brothers. But the wicked turtle was beheaded because he had slandered the brothers and lied to the King. No man can avoid evil words that are said about them, but we do know that our Heavenly Father always protects those who are innocent and tells the truth. We as children must not resent injuries or unkindness, but must return good for evil.

Philadelphia, Pa.

Forward Go

*Before them lay the waters deep,
Behind them was a mighty host,
The enemies of righteousness
Marched on with sneering boast.
God's people's hearts did quake with fear,
They cried to God the way to show,
Said Moses: God will fight for you,
And you shall win, so "forward go."*

*God said to Moses, lift thy rod,
And stretch it forth out o'er the sea,
The waters shall obey the will,
Of every heart who trusts in me.
And then unto the wind he spoke,
And caused the water not to flow,
The waves piled up on either side,
The way is open, "forward go."*

*God's people walked upon dry land,
Down through the bottom of the sea,
The Lord himself was leading on,
He said, My people shall go free.
Thine enemies are mine, he said,
I'll bury them in depths below,
They shall not have the victory,
It shall be thine, so "forward go."*

*And as that great Egyptian host,
Was buried in the waters wild,
Just so when God is on our side,
He protects, as a mother doth her child.
Tho' storms may often round us rage,
The wind may sometimes howl and blow,
Our hand in his, we hear him say,
"Lo, I am with you, forward go."*

*The enemies of God and right,
Now seem to win in this fair land,
They seem to triumph in their might,
And have their way on every hand.*

*But God is ever on the Throne,
He's waiting now his power to show,
His mighty Hand is leading on,
The right must win, so "forward go."*

*Behind us women lays the past,
Our failures and successes too,
We've wrought for God as best we could,
And tried his blessed will to do.
Against this mighty host of sin,
We're marching on as best we know,
Our foe, Intemperance, we must defeat,
And with God's help, we forward go.*

*Another year is just ahead,
But what the future holds in store,
We know not, but King Alcohol,
Must soon be driven from our shore.
So by God's help we'll do our best,
For God and right our love to show,
To drive this devil from our land,
And in his strength we "forward go."*

*And from this awful curse of rum,
Our nation fair must soon be freed,
Our children and our youth be saved,
From vile man's pitiless cruel greed.
Yes, in his strength we're going to win,
We will defeat this mighty foe,
We know our Christ is on our side,
And in his Name, we "forward go."*

*Yes, in our Saviour's conquering Name,
Our dear W. C. T. U. band,
Is going forth to victory,
And conquer sin in our fair land.
Our Lord has said there's grace enough,
And day by day he'll strength renew,
We cannot, will not call retreat,
There's no way back, we "forward go."
West Somerville, Mass.*

WORSHIP PROGRAM MARCH

**Topic: What the World Owes to
Christian Leaders**

SONG: "If Jesus Goes With Me."

*It may be in the valley,
Where countless dangers hide;
It may be in the sunshine
That I in peace abide;
But this one thing I know—
If it be dark or fair,*

*If Jesus is with me,
I'll go anywhere.*

CHORUS:

*If Jesus goes with me I'll go anywhere!
'Tis heaven to me, where'er I may be,
If He is there!
I count it a privilege here His cross to bear
If Jesus goes with me I'll go anywhere!*

*It may be I must carry
The blessed word of life
Across the burning desert
To those in sinful strife;
And tho' it be my lot
To bear my colors there,
If Jesus goes with me,
I'll go anywhere.*

*It is not mine to question
The judgments of my Lord,
It is but mine to follow
The leadings of His word;
But if to go or stay,
Or whether here or there,
I'll be with my Savior,
Content anywhere.*

SCRIPTURE: Is. 55:1-4.

PRAYER.

BUSINESS.

SONG: "Wonderful Power."

Wonderful power of my wonderful King!
Mercy unbounded, I gratefully sing;
From all the billows that round me may roll,
Able and willing to rescue my soul.

CHORUS:

Wonderful power, wonderful power!
Saving me, keeping me, life's every hour;
Gladly I sing, trustfully sing,
Wonderful power of my wonderful King.

Wonderful power of the prayer-hearing Lord;
Trial a claim on his grace will afford;
On my dear Savior I cast every care,
Able and willing to answer my prayer.

Wonderful power that will guide me aright,
Lead me from shadows to marvelous light;

In fierce temptations, my refuge and stay,
Able and willing to keep me each day.

PRAYER.

BIBLE STUDY: "Procla, Wife of Pilate."

SOLO: "Confidence."

TOPIC: "What the World Owes to Paul."

POEM: "Consequences."

TOPIC: "What the World Owes to Martin Luther."

TOPIC: "What the World Owes to Alexander Mack."

DISCUSSION: "What Makes a Man Valuable to the World."

BENEDICTION: The Lord bless thee and keep thee,
The Lord make His face to shine upon thee
and be gracious unto thee,
The Lord lift up His countenance upon
thee, and give thee peace. Amen.

What the World Owes to Paul

Rev. C. A. Stewart

WHAT WE OWE any one is usually determined by what service has been rendered or value received. So to determine what the world owes to Paul we would have to make some calculation as to what service Paul has rendered to the world. This cannot be measured and the great amount of good that Paul did to stem the tidal wave of sin and keep it from sweeping the world and taking a toll of many precious souls, only eternity can tell. His influence did not die with him. While he went up and down the land establishing churches and preaching the Word of God and fighting zealously for the cause of righteousness and giving his life without stint, and was a mighty force in his day yet his influence like a great shadow has come sweeping down through the ages across the centuries and is still a mighty force. His writings have molded the religious thought of all christendom through the many centuries. Any one reading the writings of Paul today will find in them a fervor, and a zeal, and a courage that is seldom found any where among men. This at once fascinates the reader and makes an impression on him. And as we study the conditions of the world at the time of Paul and his circumstances with which he was surrounded, and the sacrifices he made, there is at once an impression burned into the soul of the reader, and he begins to think that there is after all something with a mighty power back of a life like that. While the life of Paul shines out like a bright star set in the heavens in the night, yet he is only human, and all the powers of the human race could not have such an effect, and we search at once for the cause of it all and find that his life is only a guiding star to the mighty Son of Righteousness. We at once

discover that all Paul was and did was not of himself but the Christ he represented. And this is as Paul would have it. for in his writings he begins his letters with "Paul an apostle of Jesus Christ by the will of God." His whole life from the time of his conversion was given in a desire to magnify Christ. He not only magnified Christ by presenting him to the sinner, but by rebuking sin in the church as well. He did not forget his churches after establishing them. He braved all kinds of hazards, storms at sea, and death at the hands of the Jews, that the church may be planted in every part of the world, and then he followed up the work by visiting and writing and keeping the church in the right path. His zeal for Christ is shown in rebuking legalism and unsound doctrines.

The earnestness of Paul has influenced the world and is making its appeal today to every reader of his writings. His earnestness is seen in the persecution of the church before he met Jesus. He was no hypocrite. He later said he thought he was doing right when he was trying to stamp out the church and all followers of Christ. After meeting the Lord Jesus Christ face to face and seeing his mistake he was just as earnest in following the Lord as he was fighting him before. Had he not been earnest he would not have made the sacrifices he made. Paul was not an ordinary man, he was a man of authority and honor, and held a high position with the government that was seeking to destroy the church. He was a leader of men, and all this had to be given up and he took his place with the despised and hated, and when bound to the soldiers or when before the great judge in whose hands was his fate, he

preached to them the gospel of Christ. When he stood before Agrippa and made his plea he almost forgot that he was making a plea for his own life and plead with Agrippa to believe and be a Christian. He said to the king "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am except these bonds." His earnestness and zeal did not cool when he was attacked and driven from the cities. He only rejoiced that he could suffer for Christ. Such earnestness as that can not help but have its effect upon the world. That influence lives in the life of every true Christian today. If Paul would have been half-hearted in his work for the Lord, no one would believe in the Christ he served. Half-heartedness never accomplished anything worth while. Half-hearted Christians would do well to read the writings of Paul and notice the earnestness with which he went about his work. All this has made its contribution to the world, and has kept the Church on the forward march.

The world owes a great deal to Paul, more than

tongue can tell for the efforts he has put forth in the world to keep the powers of sin from sweeping over it. Paul knew what was wrong with the world and the deceitfulness of sin. He declared that he was the chief of sinner. He also knew the remedy for sin and the only thing that would cure the ills of the world. Paul believed in the Power of the blood of Christ and he did not hesitate to preach it. Such men as Paul who believed in Christ and with earnestness and zeal went out to tell the world about him are the men who have lifted the world to higher levels and raised it to higher standards of righteousness. Back of all Paul did was the power of Christ, and if He is eliminated every bit of good in all the world is eliminated.

So it is impossible to fully realize all that the world owes to Paul, and we will never know until the Lord in His wisdom reveals it to us when we stand on the other shore and see the great throng that has been saved because of his efforts.

Bryan, Ohio.

What the World Owes to Martin Luther

Rev. S. C. Henderson

IN THE YEAR 1611, a German monk made a pilgrimage to Rome. As the story goes, he visited all the holy shrines of the Catholic church in the city. He said masses in several of the churches, and adored the sacred relics of the saints. At last, one day he was ascending the sacred stairway, said to be the identical stairs over which the Savior passed out of Pilate's judgment hall on his way to Golgotha. The monk went up the stairs on his knees, pausing upon each step to say an Ave Maria and kissing the step ahead as he ascended. But then of a sudden there came a voice within saying, "The just shall live by their faith, the Just shall live by their faith." That Monk was Martin Luther who later began the Protestant reformation.

But before we can fully appreciate Luther or the Reformation, we must know something about the age and the church that preceded him. Let us go back to the second century of the Christian church. The church began to drift from the simplicity and teachings of the Apostolic Age. There is in the Philosophy of Religion what is called "syncretism," that is where one religion borrows beliefs and customs from another.

The predecessors of the Apostolic age were not all very careful about the purity of the Master's teachings. The infant church came into a world of pagan cults, and many times the new convert retained many of his old superstitious beliefs and customs.

Then often whole kingdoms became "Christian" when the rulers embraced the new faith. A decree was made that all the subjects were to be baptized in mass. Customs in Easter observances and Christmas were borrowed from the heathen festivals. Other days like St. Valentine's day and All Saints days were rechristened to some saint. The dead saints often become a substitute to a heathen deity.

To appeal to the Greek minds, theology gave place to philosophy. Aristotle occupied about as important a place with the old schoolmen as St. Paul and the Old Testament writings.

The simple congregational church government of the Apostolic church gave way to the rule of bishops, the Roman provincial capitals becoming the center of the dioceses. It was only a natural consequence that the Bishop of Rome should in time usurp the head of the church. The civil capital of the Empire become the religious capital also. The bishop at Rome hit on a novel plan by using the claim of being the successor of St. Peter. Although the tradition of St. Peter being the founder of the church in Rome is an open question of debate. Neither St. Paul or Luke mentions him in their writings in connection with the church at Rome. When the Roman Empire went to pieces under the pressure of the Barbarian invasion into Europe, the popes stood ready to usurp its powers. In time its temporal power rose above that of kings and queens.

Kings, like Henry IV of Germany, were compelled to the most humiliating penance when they displeased the Papal will.

With the overthrow of the Roman Empire, we enter the period known as the "Middle Ages" or the "Dark Ages." It was a period when all progress in learning, and civilization halted. The most consecrated fled from the sins of the world and hid themselves away behind the cloistered walls of monasteries and nunneries, and the world was permitted to drift on in sin. It was in the old monk's cells where the candle of learning burned with a feeble flickering flame. The great mass of the people outside were ignorant and superstitious.

The social and intellectual life in the great outside world grew darker and darker. The common people became surfs of the great feudal landlords, who bought and sold them with his patrimony.

The spiritual advisors were ignorant and unfit to give men and women the spiritual guidance of their souls. Even the most intellectual of the time were engrossed in the vageries of philosophy and theology of how many demons could dance upon a point of a needle. The churchmen became corrupt and vicious. Under some of the medieval popes the vatican became a hotbed of vice and debauchery. Dis-sipation often ruled within the monasteries.

Time and again some noble souls lifted up their voices like the prophets of ancient Israel. Francis of Assesi, Savonorola, John Wycliff, Jerome of Prague and John Huss are bright names of the pre-Reformation period. Many of these men became martyrs for their faith.

In the thirteenth and fourteenth centuries a new movement was begun. It has been called the Revival of Learning. The old learning was revived and new ideas came to the surface. Glorious as this age was in stimulating art, literature, science and building and adorning the great cathedrals, the great masses of the people were left to their ignorance and superstitions. They were burdened with taxes and levies to build the great cathedrals whose beauty we admire today.

Pope Leo X wanted to rebuild St. Peter's Cathedral in Rome. He dared not make a direct levy upon the people, so he hit upon a plan to raise money for the undertaking. The church for a long time granted indulgences for sins committed, and the church claimed that it had a right to remit sin. The indulgences were first meant to free the guilty from the power of the civil law. But Leo X extended his temporal power to include purgatory also. For a stated sum, the pope would release the sinful soul from the pains of purgatory. Later he sold indul-

Consequences

*A traveler on a dusty road
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe his early vows,
And age was pleased, in heats of noon,
To bask beneath its bows:
The dormouse loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore.*

*A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn.
He walled it in, and hung with care
A ladle at the brink:
He thought not of the deed he did,
But judged that all might drink.
He paused again, and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues
And saved a life beside.*

*A dreamer dropped a random thought;
'Twas old, and yet 'twas new;
A simple fancy of the brain,
But strong in being true.
It shone above a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small, its issue great;
A watchfire on the hill:
It shed its radiance far adown,
And cheers the valley still.*

*A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult throne,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! A Fount! O Word of Love!
O Thought at random cast!
Ye were but little at the first,
But mighty at the last.*

gences for past sins and for sins not yet committed. It was then that robbers and highwaymen purchased indulgences in order that they might kill and rob and still have divine forgiveness for their criminal acts. To gather the needed finance, the pope sent a monk named Tetzel into Germany to sell indulgences to the people. Tetzel claimed that he had the right to sell indulgences not only for little sins but also for murder and polygamy also.

November 1, 1517, was announced as a great day in the old University town of Wittenburg. Elector Frederick was to display the bones and other relics of the saints to the people. Tetzel and his gorgeous train were to arrive and offer indulgences to all who had the money to buy. Late in the afternoon of October 31, 1517, Martin Luther nailed to the door his ninety-five theses or propositions written in Latin against the sale of the indulgences. With the blows of the hammer, he set all Germany into a commotion that took wings and spread over all northern and western Europe. The Reformation was on.

Luther little then understood what he had done. He had meant to only purify the church within. Kings and princes rallied to his cause until the separation from the Catholic church became inevitable. The reformer and his successors, Zwingli, Calvin, Alexander Mack and others carried on his work as the Lord led them.

To appreciate the Reformation, we must know something about the man of courage and convictions who started it. The soul of any great movement is expressed in the personality of the leader. We incarnate the spirit of America in Washington and Lincoln. We often know more about the leader than we do the cause he represented. Goethe has said, "There is nothing more interesting in the Reformation than the character of Martin Luther." J. Freesman Clarke said, "Luther was an epoch making personality. If the man could have done nothing without the hour, the hour would have passed unless the man appeared."

Luther was the son of a poor miner in the Hartz mountains. His mother was a good woman, but like most peasants of her time, very superstitious. She used to tell little Martin stories of the witches and spooks until his hair stood straight up on his head, and he feared to go to bed in the dark. The discipline in the home was very severe. Martin had to learn the lesson, that so many youths have failed to learn, reverence and obedience. The father wished him to become a lawyer. He later attracted the attention of a wealthy lady, who made it possible for him to attend the University at Erfurth. One day while he was rummaging around the old library, he came across a copy of an old Latin Bible. He read it with interest and found that it contained much that he had never heard before. He was then about twenty years old and had never heard of the Bible,

About this time a member of his family died and Luther narrowly escaped being killed by lightning. These things made a deep impression on his mind. A few days later, he called his companions together and announced his intention of entering a monastery. Here he tried to find peace of soul. He fasted and prayed until he wasted away, a monk's picture of true piety. His name was known beyond the walls as "the Young Saint." But with all his fasts and vigils he did not find the peace of soul he sought.

He was called to become a professor, in the new University of Wittenburg and in 1511, Elector Fredrick sent him on a mission to Rome. It was during his visit there, that the story of the ascent of the sacred stairs occurred. But he also could not overlook the abuses of the Catholic clergy — their feasting and rioting, and the prodigal luxury of the pope. When he returned to Wittenburg, the old Latin Bible was dearer to him than ever. Upon it and upon it alone he stood when he was called to Worms to answer the charges that were preferred against him. His friends urged him not to go. They knew the fate of John Huss in Bohemia, who had been promised safe conduct, but was sent to the stake for his faith. But Luther said, "I will go to Worms if there are there as many devils as the tiles upon the roofs." In the hall there were 204 of the highest dignitaries of the empire. The emperor, dukes, electors, bishops and cardinals. Before them stood a lone monk. When they asked him if he would retract, he replied, "Unless I am convinced by the Holy Scriptures, I cannot, I will not retract." And at last being weary of their questions he exclaimed, "Here I stand, I cannot do otherwise. May God help me."

The sentiment was so strong among the peasants, so the diet failed to re-enact the scene at Prague. As he was returning, some of his friends met him and carried him away to a castle of a friendly duke where he began to translate the old Latin Bible into the German language. It was with this old German translation that Alexander Mack and his associates began the Dunker movement at Schwarzenau. It was this translation that Christopher Saur used in publishing the first Bible printed in the New World. Luther later married an ex-nun and lived a happy married life. His jolly disposition and his brusque out-spoken manner often brought criticism. But he was the most highly educated man of his time and his works stand as monuments to his fame.

The Protestant churches owe to Martin Luther a great debt of gratitude. It was Luther who made the first successful organized break against the Roman Catholic church. The power of the Pope was challenged. The inner life of the church was purified, and many of the vagaries and syncretic practices were purged out of the church.

Then Luther put the Bible into the language of the people. The Bible became the center of author-

ity rather than the voice of the church. Each person had the right to read and interpret the Book for themselves. The Bible became the warp and woof of the old German nations. Their social, educational and political life reflected its teachings. It was not only the source Book of the clergy but for the humble peasant also.

Then Luther re-established the sermon to its rightful place in public worship. With the Roman Catholic church the mass is the center of worship, but in our protestant churches it is the preached Word. A minister in the Catholic sense is a priest and in the protestant sense he is a prophet. The fort of our Protestant faith stands or falls upon the Preaching of the Word. The danger of the church today is its carelessness and indifference to the pulpit message.

Then Martin Luther was responsible for the modern methods of music in our Protestant churches. His co-laborer was Philip Melancthon, who often has been styled "The father of Protestant church music." The Roman church has its great choirs with its old Latin hymns, but Luther had the congregations sing in their native tongue. Luther wrote many hymns and songs for his people, among which is the grand old Hymn of the Reformation:

"A Mighty Fortress is our God,
A Bulwark never failing."

Then Luther opened the way for further reforms within the church. A great wave of religious fervor swept through Germany. The peasants became students of the Bible; the movement led to the establishing of many small sects. The Pietists were not a mere peasant movement, but many of the learned and educated found refuge in its ranks. Among these were Alexander Mack and his associates. They spent their time in Bible study, prayer and acts of charity. They felt the great need of the re-establishment of apostolic Christianity, in contrast with the formal state churches from which they were driven. They made no human creed, but sought it in the teachings of Jesus Christ. They adopted the New Testament as the "rule and practice." They sought to follow the spirit and teachings of the Lord and Master Jesus Christ in all things. As a church we owe Martin Luther a debt of gratitude when he translated that old Latin Bible into the language of the people and made it a light unto their feet and a lamp unto their pathway.

Leon, Iowa.

What the World Owes to Alexander Mack

Rev. Freeman Ankrum

IN CONTEMPLATING the above subject, it is realized that there may be a tendency to read into the works of a writer things not originally intended. There is no thought in this short article of entering into any theological discussion or criticism. I doubt very much if Alexander Mack had any intention of giving what might be styled a "new theology," but rather desired a return to the old paths as indicated by the Book of Books. When we contemplate the early years of the infant church we may forget the fact that when Alexander Mack led the group that early morning in 1708 to the river's brink for New Testament baptism, that he was a young man of 29 years. Six years later he published in Schwarzenau Germany the answers to Gruber's 39 questions. A perusal of these in the light of some of the recent discussions among our Brethren will indicate that the writer must have been led by the Holy Spirit in his answers thus recorded. Alexander Mack did not set eyes upon the work in America until 1729 when he had reached 50 years of age, and then it was only his privilege to be with it some six years until his hands were folded in peace across his breast. How-

ever, not until he had given to America and the world a church, or a people who have stood through more than two hundred years for that which is solid and substantial in the best citizenship of any country. Alexander Mack has given the world a people who realized the evils of war, and therefore declared for peace. He gave to the world a people who realized that no man should own another and deprive him of the right of freedom, and therefore set before the country long before the Civil War the right of freedom for the oppressed black race. Through him and his early followers we have given to all, the fact that intemperance in alcohol is disastrous to all concerned. Thus some of the things that we as a nation finally reached and agreed upon were first launched in the councils of the Brethren groups. Long before Robert Raikes gave instruction to the street waifs of London, England, the followers of Alexander Mack—not the followers, but those who were followers of the Christ because of his leadership realized the need of religious instruction and so gave it in Germantown, Pennsylvania. While there are today three outstanding groups of Brethren who

trace their ancestry as a church to Mack, there are likewise smaller groups that either in part or whole owe their origin to this same man. It is unfortunate that people with a common ancestry and having more in common than that which divides them cannot unite forces against the evil that threatens to overthrow and engulf the Christian churches of this day. The solid fundamentals that furnish the foundation piers of our country and civilization do not change with the years. God's moral laws have not been repealed or amended. Not only in the broad reaches of America but wherever civilized man is found, there will be found some one who has been influenced either directly or indirectly by the teachings and basic fundamentals of life as known and proclaimed by the people commonly known as "Tunkers or Dunkards." Not so much in political life, which is more or less the froth of civilized government, but in the underlying bulwark of our country do we find the Brethren background and influence.

"What the World Owes to Alexander Mack," no man knows. Only eternity when the saints are all gathered in from the East and the West and the North and the South, when our Lord shall return shall reveal the amount of credit due this young man who was willing in a time of difficulty to point the way back to God. Truly he must have spent much time in the "upper room" awaiting the leading of the Spirit before he took the step that gave the world a new denomination of people. New in that it took God's word to mean what it said. There are times though in this modern day when his spirit should hover near to point over the shoulder of the one who is explaining it away and lead back to the fundamentals. Often the fact is deplored that altogether we do not constitute as large a following as is found elsewhere under other denominational names. To my mind this is not against us, but for us. His flock is not a large flock, but a little flock. To be tremendously large and likewise proportionately effective will never be for the Brethren people. It is not a popular thing today, nor has it been at any time since those days of 1708 to accept the word of God and practice the things which have been so plainly set forth in its pages.

Alexander Mack has not given to the world the things mentioned in this article as indicated by those who have worn the name Brethren, but he has given to America descendants in name and blood who still stand for the fundamentals that he gave, and who may be found today enriching the communities in which they dwell. (Freeman Ankrum, Gratis, Ohio, Seventh Lineal descendant of Alexander Mack).

Nothing dries sooner than tears.

SIGNAL LIGHTS DEPARTMENT

Program for March, 1936

Mrs. Herbert L. Briscoe

SONG: "All Hail the Power of Jesus Name."

PRAYER: Give thanks to God for Jesus, His Son. And for our homes in a land where Christ is known.

SCRIPTURE: Acts 13:46-49.

All repeat Matthew 28:19, 20.

This story is not one written by our missionaries, but as we study about "How We Learned About Jesus," let us think of how gladly our missionaries are telling others about Jesus. Maybe, when you are grown, you will want to go and tell others about Jesus, too.

In the wonderful days when Jesus was here among men, He called His twelve friends together one day to tell them He was soon going back to heaven, and He taught them two words: The first word was "Go" and the second was "Teach." This was the way He said it to them: "Go ye into all the world and teach the gospel to the nations, and I will always be with you."

So they began going to the cities near them, to teach the people about Jesus, but somehow they never got so very far from home because they thought Jesus meant them to tell only people who were Jews, like themselves. But perhaps you remember Jesus had especially said, "Go into all the world." So although by this time He was in heaven, He could see perfectly well what was in their hearts,—He knew that they simply hated anybody who was not a Jew, they even called them "Dogs." So He had to tell them by dreams and visions that He meant everybody everywhere in every land; so then one of His friends named Peter and another one named Paul began long travels far away from home spreading the story of Jesus' name. Little churches were built so these new believers could have places to worship in, and they were such different people after they accepted Jesus that they were nicknamed "Christians" — "Jesus Christ's Men." Nicknames are said unkindly, but they liked theirs so much that even down to today it is a nickname millions and millions of people are proud to bear, all over the world.

After these first friends of Jesus had carried the story into Syria and Asia Minor and Greece they became old men—some of them, so old that they died, and some of them were killed for teaching

about Jesus. We call these friends "Martyrs," because they were willing to die for Jesus, they cared so much for Him. But there were other people willing to take their places, and keep on spreading the good news. Then it was carried into Italy, and from Italy up into France. We know more about French people since the war, don't we? So it seems queer to remember that once these men and women of France had great-great-grandfathers who were the wildest kind of savages you can imagine. They had no cities or towns, no houses, no schools, no churches, no books. They just wandered all over the country killing wild animals and killing their enemies, too. But the missionaries from Italy told these wandering savages about Jesus, they taught them to read and to pray, until they grew milder and kinder and built villages and towns and cities. Then they went over the sea to England, and the people there were even worse savages! That seems funny to you and me as we think of these fine English people, that their great-great-grandfathers went around with big clubs hitting down their enemies and stealing and being the worst kind of heathen. But neither Frenchmen, nor Dutchmen, nor Englishmen nor Americans would be civilized today, or know how to read and write if those first friends of Jesus had not traveled westward in their journeys from Palestine to Greece, from Greece to Italy, and from Italy to France, from France to England, and from England to America. Suppose they had gone eastward instead—from Palestine to Arabia, from Arabia to India, from India to China, from China to Japan! Then the people to whom we send missionaries would have to send missionaries to us, for we might be the most dreadful heathen ourselves. Not one of you girls would know how to read a word, or write, or count, or spell or play the piano, because in heathen lands fathers and mothers do not care for girls as much as boys. Can you picture our town as a heathen town?—no churches or Sunday Schools, of course; no public schools; no libraries; no drug stores; no doctors; no hospitals; no second story to our houses—for isn't it queer? only in Christian lands do homes have two floors! So aren't you glad somebody told our Great-Great-Grandfathers? I am!

But I rather hate to think of all the people who haven't been told yet, — black people in Africa, brown people in India and Arabia, yellow people in China, white people everywhere. There is something in all their hearts that makes them want to fold their hands and say prayers. Only because they have never heard of Jesus, they have made foolish little idols carved out of wood, and stone, to worship!

I have one little American story about a boy called Jimmie. Jimmie's mother gave him a list of things she wanted him to get at a grocery store.

When he got there the grocery man wrapped up the things, Jimmie tucked them under his arm and was walking out of the store, when the groceryman said "Well, sonny, by the way—how about paying me back for all those things?"

You ought to have seen Jimmie jump! "Oh! I com-completely for-forgot about t-telling you!" he stammered. "You're to charge everything to f-father!"

So the grocery man took his pencil from behind his ear and his notebook from his pocket, saying "And who is your father?"

Jimmie nearly dropped all the packages: "Why don't you know my father?" he gasped.

The grocery man said: "No! never heard of him! Who is he, anyhow?"

But Jimmie wasn't over being surprised yet. "Why I supposed everybody knew my father!" he said. "I'm so sorry you don't. You see, mister, I know him—just as easy!"

I love that little story, and every time I see boys and girls sitting in Sunday School or the Children's Missionary Society the way you are, with plenty of Bibles and hymn books everywhere, I begin making all sorts of little pictures in my mind. I pretend I see little red children, and black children, and brown children, and yellow children walking right into our room, and when they hear us singing out of our hymn books, and reading out of our Bibles, and praying "Our Father who art in heaven," then I know I can hear surprised little voices asking, "Why who is your father in heaven, anyway?" And I always hear you answering: "Why, don't you know our Father? I'm so sorry. I thought everybody knew Him—just as easy!"

But all the red and black and brown and yellow children sadly shake their heads, and then like Jimmie I hear you stammering: "Oh, I'm so sorry, but I com-completely for-forgot about t-telling you!" And of course it isn't fair for us to walk off happily with all the good things in life tucked under our arms, is it?

Shouldn't we willingly give of our best

Since the gospel of Jesus was first carried west,

(And America, England and France were blest?)

SONG: "We've a Story to Tell to the Nations."

REPORT of the "Doing Without Boxes."

OFFERING.

ROLL CALL: Answer with name of a missionary.

SECRETARY'S REPORT.

ANNOUNCEMENTS OR BUSINESS.

DISMISSED with all repeating the Lord's Prayer.
Claypool, Ind.

Music is the first, the simplest, the most effective of all instruments of moral instruction.

—JOHN RUSKIN.

Report of the Matron of the Brethren Home

Gifts for the year of 1935

2 wash clothes, 2 pair hose, 4 tea towels, 1 rug, 5 yards gingham from the Sisterhood girls of Vinco, Pa.

2 sheets, 7 towels, 1 pair pillow slips, 1 pair hose, 3 pair curtains, 2 dresser scarfs, 15½ yards new material, 6 wash clothes, 1 pot holder, 13 bars toilet soap, 1 rug, 1 apron, package old material, quilt scraps from the Meyersdale, Pa. Sunday School.

Quilt pieces from the following: Francis Royer, Morrill, Kans.; Jr. Sisterhood, Dayton, Ohio; W. M. S., Fort Scott, Kans.; M. Kennedy, Hatboro, Pa.; Margaret Lowery, Fairplay, Md. Material for 11 aprons from the W. M. S. at Meyersdale, Pa.

Print for dresses from the W. M. S. at Raystown, Pa.

Rug made of silk from the W. M. S. at Huntington, Ind.

2 pair of curtains from the Dutchtown W. M. S., Warsaw, Ind.

Rug from Mrs. Onia Harden and Mrs. Anna Hale of Leon, Iowa.

Quilt from Sr. Sisterhood of Lost Creek, Kentucky.

Cushion and back for chair from Mrs. Sewell Landrum of Lost Creek, Ky.

Piano from Florence Crawford of Delphi, Ind.

Delivery of piano by Emmet Eaton of Flora, Ind.

Print, tape and thread for 3 aprons, bath towel, quilt pieces, from the Sr. Sisterhood of South Bend, Ind.

Gooseberries from Mrs. Fred Voorhes of Flora, Ind.

2 baskets of apples from Mrs. J. J. Koskusi of Flora.

1 rug, 2 wash clothes, 5 towels and dresser scarf from Jr. Sisterhood of Conemaugh, Pa.

1 comfort from the W. M. S. of Bethel Brethren Church at Osceola, Ind.

17 towels from the W. M. S. of Falls City, Nebr.

Coat from Box 314 at Muncie, Ind. Blanket from Mrs. Eph. Culp of Goshen, Ind.

Box of black walnut meats from Intermediate C. E. of Krypton, Ky.

2 pair of pillow cases, 1 handkerchief, 17 towels, 7 pot holders, 2 wash cloths and 25c in cash from the W. M. S. of Beaver City, Nebr.

Comfort from the W. M. S. of Fairaven, Ohio.

Comfort from the W. M. S. of Terra Alta, W. Va.

1 bed tray, 1 bed table from the W. M. S. of Ft. Scott, Kans.

1 bed table from the Falls City, Nebr., W. M. S.

3 pair of pillow cases, 1 handkerchief, 3 pair of hose, 1 apron, material and thread for 4 aprons and 2 dresses, 13 towels, 3 sheets, 2 night gowns, 1 comfort from the W. M. S. of

Mount Olive Church, at McGaheysville, Va.

1 comfort and 11 handkerchiefs from the W. M. S. LaVerne, Calif.

11 handkerchiefs from W. M. S. of Muncie, Ind.

5 handkerchiefs, paper napkins, 2 wash clothes, 1 towel from Mrs. Olive Bayles, Denver, Ind.

Individual gifts for all, hose, scarfs, dress material, fruit cakes, candy, stationery, and gifts for Mr. Myers and myself from the Sisterhood of Wash., D. C.

Calendars, handkerchiefs, motto and a box of lovely homemade candy for each member and myself from the Rose Circle Sunday School Class of Martinsburg, Pa.

10 pair of hose, 4 handkerchiefs and gifts for the little daughter of our helpers from the Sr. Sisterhood of Kittanning, Pa.

1 pair hose, 7 wash clothes, 5 towels, 2 pair pillow cases, handkerchiefs from the W. M. S. at Morrill, Kans.

Individual gifts for the women — handkerchiefs, powder, beads, bath salts, books and toys, gloves, hose, apron etc for the little girl and a fruit cake from the Manetta Wright Girls Club at Wash, D. C.

1 sheet from the Sisterhood girls of Flora.

Candy, apples and grapes for each one in the Home from the W. M. S. at Flora.

Mrs. Keim received a box of oranges and grapefruit from Dr. Hill of Cuyahoga Falls, Ohio, which she gave the Home. Also she gave candy, cookies and fruit cake which she received from her Ohio friends.

Canned Fruit Received during 1935

6 cans from Mrs. Webb of Goshen, Ind.

25 cans from W. M. S. of Dutchtown, Ind.

18 cans and 2 cans of dried corn from W. M. S. of Sidney, Ind.

38 cans of fruit and jelly from W. M. S. at Warsaw, Ind.

70 cans of fruit, preserves and jelly from the W. M. S. at Muncie, Ind.

35 cans from the W. M. S. of Oakville, Ind.

69 cans fruit and jelly, 1 pkg. beans, 1 pkg. dried corn from the W. M. S. at Nappanee, Ind.

40 cans from the W. M. S. at Roann, Ind.

37 cans from the W. M. S. at College Corner Church.

34 cans and potatoes from the W. M. S. at Mexico, Ind.

47 cans fruit and jelly from the W. M. S. at Corinth, Ind.

73 cans from the W. M. S. at Goshen, Ind.

25 cans from the W. M. S. at New Paris, Ind.

40 cans fruit and pears and apples from the W. M. S. at Loree, Ind.

10 cans fruit and jelly from the W. M. S. at Burlington, Ind.

47 cans from the W. M. S. at North Manchester, Ind.

Apples, pears, cabbage and grapes from the W. M. S. at Flora.

24 cans from the W. M. S. at Fort Wayne, Ind.

34 cans from the W. M. S. at Clay City, Ind.

29 cans and 50c from the W. M. S. at South Bend, Ind.

12 cans from the W. M. S. at South Bend, Ind.

26 cans from the W. M. S. at Peru, Ind.

Cash Donations received for the year 1935

W. M. S. of Wooster, Ohio \$5.00
Mrs. Frank Royer of Dallas

Center, Iowa 1.00

Berean Class of Spokane, Wash. 2.00

White Dale Church of Terra

Alta, W. Va. 3.00

Church and S. S. of Johnstown,

Pa. 12.00

Home Dept. of Roann, Ind. 5.00

Sewell Landrum of Lost Creek,

Ky. 3.50

Mrs. Marianna Dolk of Dayton,

Ohio 5.00

True Blue Class of Roann, Ind. . 5.00

Jr. Sisterhood of 1st Church at

Conemaugh, Pa. 5.00

W. M. S. at Washington, D. C. . 5.00

W. M. S. of Glendale, Calif. .. 5.00

W. M. S. of Clayton, Ohio 5.00

Home Dept. of Roann, Ind. 10.00

True Blue Class of Roann, Ind. 5.00

W. M. S. of South Bend, Ind. .. 5.00

(The above \$5.00 starts our refrigerator fund).

S. S. Class No. 5 of Canton, O. 5.00

W. M. S. of Dallas Center, Iowa 10.00

W. M. S. of Burlington, Ind. .. 2.50

W. M. S. of Flora, Ind. 2.00

W. M. S. of Morrill, Kan. 2.75

Mrs. Chas. Walker of Flora, Ind. 1.00

Rev. James Cook of Flora, Ind. 1.00

Received for curtains:

W. M. S. of Wapato, Wash. 3.00

Received for fruit trees:

W. M. S. of Hagerstown, Md. .. 10.00

Received for coal:

W. M. S. of Martinsburg, Pa. .. 3.80

"No matter how hard the truth may be, it is safer than the best lie."

THINGS TO THINK ABOUT

Love is the healing balm for all unhappiness.

The highest ambition that can possibly come to the human being is to raise everything that comes into one's life to its highest possible value.

No matter what your task in life may be, make your trade-mark excellence, and let your work prove it.

What we get out of life depends altogether on how much we put into it.

ON BOARD THE SS PAINSAY. CHRISTMAS DAY

This morning we were greeted with a most glorious sunrise, and out from a dark cloud in the west there appeared a rainbow of which the colors were never more perfect. Naturally our thoughts were turned to the Master of the sea, and to the 19th Psalm, "The heavens declare the glory of God; And the firmament showeth his handiwork." And as we again read the beautiful story of two thousand years ago, the birth of our Lord, our hearts are filled with peace and joy that only He alone can give.

We are privileged to hear over the radio Christmas messages and carols from all over the world. We have just heard King George of England give his Christmas message to the British Empire. Even though we are not British Subjects we enjoyed his message of good will to his people in many different parts of the world.

Our hearts are turned to our own dear Home Land, friends and children this Christmas Day. We would love to be with you, but since this is not possible, we are with you in spirit. Though separated many miles by sea, yet what a blessed privilege is ours that we can all meet around one common mercy seat and present our praises and petitions to the Lord asking that He will fill each one of your hearts this day with peace and joy, and every blessing from His own hand of love.

Wishing all a very blessed and prosperous New Year.

MRS. O. D. JOBSON.

PRAISE AND PRAYER

MARCH

LET US THANK GOD

1. For Mr. and Mrs. Jobson who have labored so faithfully the past four years on the Bassai station in Africa.

2. For the high spiritual tone of the Bassai station as reported by the Jobsons on their return home.

3. For the faith of all concerned which has made this work possible.

LET US THANK GOD

1. To guide us into all truth as we study His word and commune with Him.

2. To bless Brother and Sister Jobson during their furlough, with health and rest that they may be better prepared for their return to Africa.

3. To bless Mrs. U. J. Shively, our National President, as she gives her time and talent that she may be guided by Thy hand as she plans for the work of our society.

4. To bless the women of the Indiana district as they gather this month for their annual W. M. S. rallies, that they may be more greatly enthused thereby.

EDITORIAL ITEMS

We are always glad to welcome our missionaries from the foreign field, and we are glad at this time for the safe arrival of the Jobsons. Sister Jobson reports a very pleasant and restful journey and while they had hoped to spend Christmas with their children they had taken their disappointment just as we know they would, seeing it as the will of God even though it did not fit into the plans they had laid. This is the spirit which has made our group of missionaries a really great group.

We are glad that the Jobsons can report a "most blessed and fruitful term of service" and that "the spiritual condition of the church at Bassai has never been better."

It is such reports that make our gifts take on real value.

Welcome Home Jobsons.

EDITOR.

ADMINISTRATION NEWS

REPORT OF FINANCIAL SECRETARY FOR OCT., 1935 *Apportionment Fund*

Calvary, N. J.	7.00
Hagerstown, Md.	1.50
North Liberty, Ind. ....	.75
Winchester, Va.	1.00

Total 10.25

Feast of Ingathering

A Gift	5.00
Tiosa, Ind.	3.30

Total 8.30

Refrigerator Fund

W. M. S. of Miami Valley Rally	12.00
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Total for all funds 30.55

DECEMBER

Apportionment Fund

Nappanee, Ind.	64.00
<i>Superannated Minister's Fund</i>	
Mt. View, Va.	4.00

Seminary Fund

South Bend, Ind.	8.69
Nappanee, Ind.	9.09
Goshen, Ind.	14.82

32.60

Feast of Ingathering Fund

Winchester, Va.	6.55
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Home Mission Fund

New Lebanon, Ohio	10.00
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Refrigerator Fund

Martinsburg, Pa.	5.00
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Total for all funds \$122.15

Respectfully submitted,

MRS. N. G. KIMMEL.

TEN WAYS

"To Draw Nigh to God" James 4:8

First—Give your life wholly over to Him.

Second—Each day study His Word prayerfully.

Third—Seek to know His will for your life.

Fourth—Exercise thanksgiving and gratitude.

Fifth—Spend quiet time daily in prayer.

Sixth—Tell Him often that you love Him.

Seventh—Study to be quiet; listen for His voice.

Eighth—Show His presence with you by your life.

Ninth—Lay your own will at His feet.

Tenth—Remember Jesus Christ as Lord of your life.

—HULDA LOUISE JOHNSTON, Jan. 1936.

W. M. S. FAMILY CIRCLE

DALLAS CENTER, IOWA

Dear Sisters of the W. M. S.:

As we enjoy reading letters from other societies, a report from us may prove of interest to some.

We enjoyed our studies of "Undaunted Hope" very much. We held two meetings, one afternoon and one all-day meeting, both at the home of Mrs. Alvin Grief, then our president, but who has since moved away.

A very interesting program was given by the W. M. S. at one public meeting last winter. Although the roads were very icy the attendance was good. Rev. and Mrs. S. L. Shenton of the Church of the Brethren from Des Moines helped to make the program of interest. Mr. Shenton made two chalk pictures: "Let the Lower Lights be Burning" and "Rock of Ages," while Mrs. Shenton sang and accompanied on the guitar. The pictures now hang in the Church basement where we have our W. M. S. meetings in the summer. In cold weather we meet at the homes of members.

We had charge of the morning worship services last Easter, even the choir consisting of W. M. S. ladies. Our Mother-Daughter banquet was held in the church parlors in the form of a one o'clock luncheon, followed by the program in charge of the presidents of W. M. S. and S. M. M. A feature of the program was a pantomime: "The Ages of Woman."

Officers elected last July were: President, Mrs. Dale Campbell; Vice Pres., Mrs. Ida Good; Sec'y-Treas., Mrs. Austin Peitzman; Cor. Sec'y, Mrs. Glenn Hoover; Pianist, Mrs. W. R. Deeter.

Nine members of our Society were privileged to attend our District Conference at Garwin in September.

Our ladies have chosen sides. Mrs. Edith Grow and Mrs. Sam Wineland are captains. In October Mrs. Wineland's side entertained Mrs. Grow's side at a birthday party. Tables were decorated for each month and those who birthday occur in the same month were seated at their respective tables. Each hostess had prepared a short program. There were 86 present and all had a very pleasant afternoon.

December 27th we held a silver tea honoring Mary Emmert at the home of Mrs. John Row. Rev. and Mrs. Herman Hoyt, who were visiting relatives and friends here, were also present. We have had the privilege of the presence of our own dear missionary, Miss Mary Emmert, at many of our meetings. In October she gave the study in Personal Evangelism.

We are studying to keep up with the Program of Progress and I think we are succeeding quite well. Our prayer band secretary, Mrs. I. R. Kilgore, reports 21 signers of the Covenant cards. Mrs. Sam Wineland, the tithing secretary, reports 24 who have signed the tithing cards. Mrs. Deeter and Mrs. Austin Peitzman, our program committee, are making plans for the January public meeting.

We have added 13 members the past year. We sent \$10.00 to the Brethren Home to help with the purchase of a mechanical refrigerator. We also voted \$5.00 for Mary Emmert's school in Africa. Our W. M. S. takes care of the repairs etc for our parsonage, and this last summer we improved the property by installing city water.

May each and everyone of us resolve to "Learn to live and live to learn" that we might be more useful in the coming year. Let us live closer to Christ and work with a will for the furtherance of His Kingdom.

MRS. GLENN HOOVER, Cor. Sec'y

WARSAW, IND.

The W. M. S. of Warsaw, Ind., are all working "with one accord" to make continuous spiritual and numerical progress by conquering each item on the Program of Progress on or before its appointed month.

We have sent a very nice assortment of canned goods to the Brethren Home, at Flora, Ind. Also, we have sent a box of clothing to Krypton, Ky. and have given numerous articles to the needy in our own community.

The Sidney W. M. S. met with us in the Warsaw Church and we studied the first five chapters of the book, "Toward a Christian America." Then we met with the Sidney W. M. S. at the Sidney Church and completed the study of the other five chapters. In both of these studies, our denominational home mission points were discussed in an interesting, enlightening manner. Each of these study days, were clear, definite, fellowship studies of our obligations to God's Word in our own country.

We are using no method of "raising" or making money, but we were able to

give \$10.00 to Home Missions at Thanksgiving time. We are trying by the use of "key women" under the supervision of our Thank-Offering Secretary to bring to every member of our organization, a consciousness of their individual obligation to the apportionment, the mission support in April,

and the Thank Offering later in the year.

Our spiritual growth has been strengthened by the Prayer Band, Bible Study, and devotional meetings. Truly we are "Living to Learn and Learning to Live."

MRS. C. H. BENNETT, Cor. Sec'y

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
General Secretary — Mrs. Gertrude Leedy Briscoe, Rt. 2, Claypool, Ind.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.
Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.
Vice President—Mrs. F. J. Seibert, Masontown.
Secretary-Treasurer—Mrs. W. C. Ben-shoff, 122 West Second St., Waynesboro.

Ohio

President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.
Vice President—Mrs. Laura Prevo, Rt. 6, Box 125, Dayton.
Secretary-Treasurer—Mrs. T. R. Henning, Middlebranch.

Mid-West

President—Mrs. L. G. Wood, 615 Lowman St., Fort Scott, Kansas.
Vice-President—Mrs. George E. Cone, Portis, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Clyde Rager, Roann.
Vice President—Mrs. C. H. Bennett, 2016 East Market St., Warsaw.
Secretary-Treasurer—Mrs. F. Emerson Reed, 509 College Ave., North Manchester.

Southeastern

President—Mrs. Geo. M. Simpson, Oak Hill, West Virginia.
Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President—Mrs. W. Stover, Harrah, Washington.
Vice President—Mrs. A. L. Lantz, N. 2319 Wall St., Spokane, Washington.
Secretary-Treasurer—Mrs. George Miller, Sunnyside, Washington.

Illikota

President—Mrs. George Garber, Lanark, Illinois.
Vice President—Mrs. J. B. Paul, 2112 Walnut St., Cedar Falls, Iowa.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President—Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.
Vice President—Mrs. Harry Good, 325 San Bernardino Avenue, Pomona.
Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.
Treasurer—Mrs. Beatrice B. Sternquist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

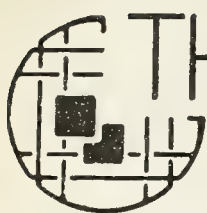
1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.



THE SISTERHOOD

of MARY

Do God's Will

and MARTHA

Missionaries Among the Kabba People

FOR SOME TIME, the Kabba people of French Equatorial Africa had been expecting the coming of missionaries to their midst. Preliminary preparations had been made by our missionaries from other stations, but great was their rejoicing when, late in October, Rev. and Mrs. Curtis Morrill arrived at Bekoro, the place of their station. Listen to Mrs. Morrill tell about it.



REV. CURTIS MORRILL

"We were jubilantly greeted by villagers along the road after we arrived in Kabba territory and when the truck stopped at our future home and your new mission station, men, women and children rushed from the near-by village, anxious to see all the cargo as it was unloaded from the truck and to see the white man's wife. Many of them had seen the white man on one of his two previous trips to the station. It is very seldom that the people in this tribe see a white woman, for there are no French women living at the government post, so I was quite a curiosity.....

"They come right into the house, and when I spread a lunch cloth on the table, for we were hungry and thirsty and tired, they examined that. For a number of evenings they returned. Even now, every once in a while when I go onto the back veranda to prepare something for supper, they are there watching every move.

"We have a mud house with three rooms. At present time we are using the two end rooms for bedrooms and the middle room for a dining-room and living-room. The ceilings are very high, for we are far enough north toward the desert that we are told we'll have a very hot, dry season. Even now the nights are hot until early in the morning when it becomes very cool. Much of our furniture is improvised, for so far there has been little time to make furniture and none to make curtains.....

"We are just at the end of the rainy season and

the beginning of the dry season. The grass is still very tall, but yellow instead of green as in the midst of the rainy season. Very soon the natives will begin burning the high grass and spearing the wild animals that will flee from the burning grass. It is necessary to get the grass on the mission concession cut and burned before the natives begin burning. By so doing we'll have a fire line around our grass-roofed buildings."

The experiences of planting a garden are much more trying than in the United States. Mrs. Morrill tells how the hot sun bakes the ground and makes it too hard for the tender plants to come through. It is necessary to carry water for irrigation. We hope that by this time they have gathered vegetables from their planting.

The ventures in securing meat to eat are as interesting. Buffalo, antelope and wild pigeons are some of the animals hunted. After they had been eating wild Guinea, "some natives from a nearby village began coming and asking that the white man go and kill some wild hogs that were destroying their gardens. The first one or two trips to the gardens were unsuccessful because the women had chased the hogs just before the hunter arrived. Finally, because we needed some food, Curtis decided that the best plan would be to go to the garden and, from a tree, shoot



MRS. CURTIS MORRILL

the hogs when they first came to the garden to eat. The result was two dead wild hogs. (The wild game has very little fat, so the meat was pork and yet it didn't seem exactly like pork, for lack of fat). It wasn't difficult to dispose of the meat, for there are always a multitude of natives who have a claim on some of it. The small boy who first saw the hogs a few days before claimed his share! The men who carried them to the station were due a share, and each chief for a number of miles up and down the

road had to have some of it, and so it goes. It was fortunate in one way, for we had as yet no place to smoke any of it, and I couldn't possibly can all of it."

As you would guess, much of the time of missionaries who open work in a new tribe is spent in building up their mission station and in learning the language, both of which are extremely important if they are to serve the people well. But they do not forget the purpose for their being there—telling the gospel story. Mrs. Morrill tells about their services.

"Each morning at 6:30 we have church out in the open, for we haven't even a chapel. Some mornings Doctor Gribble preaches in Sango, while Joseph interprets, and some mornings Joseph preaches in Kabba. Brother Jobson translated one song, 'In the Sweet Bye and Bye,' and that is sung every morning. Some mornings there is a very good attendance. Yesterday morning, one of the older workmen, Bai-

kore, came to the front without a special invitation being given and said that he had wanted to follow Jesus. We realized how little our faith had been, for we were surprised. We hadn't expected him to be one of the first to accept Christ. We aren't yet able to teach them, because we don't know Kabba, what it really means to follow Christ, so he'll need your prayers that he'll stand true when he learns what it will mean in this heathen land for a man to follow the Lord Jesus and forsake the village customs and sins."

Mrs. Morrill expresses their gratitude to all who helped them with their equipment. They appreciate very much the beds which the Ohio Sisterhood girls helped to purchase.

We praise God for the opening of this new mission station in Africa and for those whom He has sent to be His witnesses there. May our prayers be unceasing for them that they may be strengthened by Him for every need.

The Experiences of a Minister's Young Wife in a Home Mission Point

Mrs. Donald Carter

THE EXPERIENCE which a minister's wife has are greatly varied. I thought I understood what it meant to be in that position before I became the wife of a minister, but it was not until I was actually in that position that I found that I had but a vague idea of what was not only expected but required of me.

After having talked to several pastors' wives, I found that the experiences of a wife of a pastor that has a regular pastorate are decidedly different in many respects from those of a Home Mission pastor's wife. These experiences are different in that the field in which we are working differs, but I feel my work brings richer dividends, though more heart-breaking losses.

I am most concerned about my spiritual welfare. You may ask, "Does a preacher's wife have to think of that?" The answer is "Yes" and very emphatically so. I find that there are three vital factors necessary in my spiritual life, Prayer, Bible Study and Testimony.

Each day my husband and I have our devotions together. Not only does this draw us closer to God, but each other both being necessary indeed in our work together. I find it necessary, as well as a great blessing, to enter into my closet of secret prayer each day, and there have communion with God alone.

It is there I can open my heart to God and talk to Him openly and freely.

A continual study of God's Word is also necessary, since it is through a deeper understanding of God's Word that we become more fit to meet the problems which confront us each day. Too, it is only through the knowledge of the Scriptures that we can lead men and women to a saving knowledge of our Lord and Saviour Jesus Christ, no matter what attitude a person may have toward our Redeemer.

Several times different ones have said to me, "Oh, it seems so easy for you to talk and give your testimony for the Lord." If they only knew that down deep in my heart I was having a battle to do so. I have had to fight Satan many times. He has wielded a strong influence upon me to quiet my testimony, and I'm sorry to say that he has won out at times. I now know that I have been able to conquer this Satanic power. This is what he has said to me, "Now, you must sit still and let the others tell of their love for the Lord and give their favorite verses. Remember, your husband is the preacher, and he can do all the necessary talking." It is all very true that the preacher must be heard and be heard much, but that is not my personal testimony telling of my love for Christ, which, when given in

my feeble way, may show the way of salvation to some lost soul. I thank God that through prayer and Bible study I have been able to get real victory over this and am ready to testify for my Lord at any time and any place.

I am happy for my experiences in a new church at a Home Mission Point, for of ever increasing interest becomes the work as I watch it grow. When the word came that the Lord had provided a new building for our church home, how excited I was. I wanted everybody in the neighborhood to come to our church, feeling that they should share with us the multiplied spiritual blessing the Lord so generously provided. The first Sunday we were in our building there were one hundred and fifty in attendance, and God's people rejoiced at the great opportunity placed before them. Then one of our greatest disappointments was to see that with the coming of the summer months the school gradually decreased until it reached the low ebb of eighty-two.

It has been disheartening at times in the work with the little folks to find that there were so few, yet encouragement comes after weeks of labor to see the blessed fruit of the Spirit abundantly manifested in little hearts and lives.

Each day there are to be seen hundreds of children passing our church on their way to and from school. How I wish it were possible to reach these

boys and girls for Christ. Especially does it make my heart ache to see high school girls walking past our church and our home smoking. I'd love to call them in and talk to them of spiritual things but theirs is an interest far removed from God and Eternity.

Through the joys and sorrows of it all many humorous and embarrassing things have happened. One day while cooking what I thought to be a very delicious dinner, I was called from the kitchen to engage in a discussion of the church work. The preacher's bashful wife, though she caught the odor of burning victuals in the kitchen, had not courage to excuse herself long enough to remedy matters. You can imagine the embarrassment of a bride when that night at dinner she set before her husband the burnt food.

When I am used in an illustration during the preaching service, I find that I am expected to smile. It isn't that I always approve of being so used, but I know that I am generally afforded an opportunity to smile back at a latter date.

I am thankful for the privilege of serving Him who gave His all for me. I am especially glad that the Lord has seen fit to place me in a new field. My prayer is that I might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. 1:10. Glendale, Calif.

Serving Christ Under the Southern Cross

WHAT A GREAT THRILL it would be if we could plan a world-wide radio broadcast with messages from every field where ambassadors of the King of kings are in service! No doubt we would be stirred to praise for the great things which God is doing through them. Again, we might be sent to prayer for their strengthening as they stand in the face of such great need. Then, too, I fear we would hide in shame that we ourselves have been so faithless and have done so little.

I am taking the privilege of sharing with you excerpts from a letter of one of the King's ambassadors. The one who gives this radiant testimony is Miss Thelma Frith. She is serving Him in a Baptist school at Porto Alegre, Brazil, where she has charge of kindergarten work. From these snatches from her letter, you will see how richly she is being used for the glory of Christ.

"Balboa could not have felt more excited with his first view of the Pacific than I have with the vastness of my discovery of what is before us here. Balboa ordered his wounded pillagers to halt ere they reached the summit of a high mountain; then all alone he climbed and reached the topmost peak,

where he was able to discern the ocean which he had passed through such trials to behold. He must have been weak with joy. He erected a crude cross made from the trees, and roughly carved the names of Ferdinand and Isabella on the trees. Ruthless looting was his method of possession. But we want to write across this people Jesus' possessive—"Mine." I want it written across my life. I am not in accord with any voice within me that says anything else. I am thankful for every friend, every experience, every suffering that has led to this view of this Pacific ocean of tranquility. The traversing of the Isthmus of Panama joined two nations—one which will pause to say 'thank you' to the Great Giver of Gifts, and the other which has just observed All Saints' Day, for fear one was left unworshiped. I for one want my life to be joined to those others who have laid down their lives to make a roadway for the King in this land of multitudinous shrines.

I cannot wait longer to tell you about Maria, Edy and Julietta. Many of you are familiar with 'The Challenge of the Cross' in English. You can see how peculiarly significant it would be in this land of cross-worshippers. Each girl was so well adapted to

her part. We had been much in prayer that its simple message might convict. We pledged ourselves to exit into a little room behind the pulpit, after the last scene. Julietta had been so eager to take Maria and Edy as she went, but when the invitation was given, she turned to me and said, 'That's for me,' and left us. She scarcely reached the front when Edy came purposefully to join her. Maria had played the organ for us, and her face was a study—what a battlefield, but her step was resolute and her decision final. Another one of my boys came saying, 'All my life I have wanted to follow Him.' Then my little man, Alfredo, prayed—sobbing his heart out, 'Father, this is not enough; help others of my companions who are resisting, to come on....' And they came, two more of my splendid boys and a twelve year old girlie saying, 'You won't wait to baptize me, will you? Can't it be next Sunday?' We were all so tired after a five-day convention, but we felt like winged Pegasus as we walked toward home exchanging our ecstasies.....

I too am erecting buildings—permanent memorials I hope—to the joy of a liberty I am constantly plumbing, to find new depths and capacities. I have again passed a milestone—two years since leaving, since landing, two years of finding Him sufficient—adequate. It was one of my favorite schemes before I left, but how unending has been the unfolding. No wonder Paul couldn't talk about anything else.... It becomes a consuming passion when

Did I tell you that my cute little Jenair won the Sword Drill contest? She was so pretty and sweet—and sure. The day before the meeting was her birthday, and I, hoping to get a confession out of her, asked her what she most wanted for her birthday, something she hadn't even admitted to herself. (She is so unselfish). Do you know what she said? The thing I want most—is to win tomorrow night for our union.' She did and did it so modestly and sweet-spiritedly that she made a place for herself. They asked her to 'read' at the Convention. Her fa-

ther was here from the interior, and he just beamed with pride. If the school reached no one but that energetic, conscientious, consecrated little woman of tomorrow, it would be reward enough—but there are other Jenairs!

I lost one little girlie from kindergarten. Her mother had been so kind and sweet, had given us a party two or three times. Then we asked if we might take Helena to Sunday School, for she was feeling slighted because others went and she didn't. Her mother said she had a religion and she didn't want her to lose it. I'm still hoping I will get her back.....

We were pleased at the philosophy of the wash-woman's little girl; she went to call for a little girl for Sunday School, and the little girl explained that she couldn't go because the people who went to our church had Satan on their backs. Quick as a wink, Elaine answered, 'No, they don't have Satan on their backs, they have Christ in their hearts.'

The other day at an educational meeting, the head of the largest military school here made a most startling and gratifying comment, voluntarily. The discussions had been along the lines of discipline and ideals—how to merge the two. He arose; with great emotion he began, 'It's all very well to talk about this—but we cannot reach these ideals without a divine power. I have tried and tried and what degradation, and what miserable failure! Have you tried to realize your ideals without Him? It can't be done. I search in moments of despair. I prostrate myself and beg that divine Being to find me, to help me.' The meeting became so solemn. The words of St. Augustine came back anew, 'God has made us for Himself so that no restless soul can find its peace until it rests in Him.' And Marino's prayer in church on Children's Day touches me, 'Lord, make us all Christians—yes all, if you make us all into believers—nao faz mal—it won't hurt!'.

The young Lettish boy, who was so kind to us when we first arrived in Rio, . . . has just been here on a visit. What a splendid preacher he is making.

John Wesley had inquired of his mother to know exactly what Sin is. Susannah Wesley, wrote this, to her son in answer:

"Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things—whatever increases the authority of the body over the mind—that thing is sin to you, however innocent it may seem in itself."

He took some classes with a high and mighty lawyer not far from here. Finally the lawyer, after observing his class discussion, his life, his mentality, called him apart and said, 'Why, why do you allow any creed or person to compel you to be a "crente?"' There are so many other avenues open to you.....' Alfredo is so calm, so patient, so sweet in all his answers. 'But He didn't compel me... that's what I like about His invitation. He said, 'Si alguém *quizer*..... If anyone *WISHES* to come after Me—let him take up his cross..... It's the

spontaneous part of it I like....' Young people! Have you heard? *He* will not compel you—but if you will—if you *want* to—take up the cross. Oh, *want* to! Everything—with Him; nothing—without Him. The difference between power and weakness is Jesus. The step between real greatness and inferiority is Jesus. The difference between poverty and real riches, between salvation and predition, between the heavens and inferno is Jesus. There is a picture here now called, 'Is Life Worth Living?' With Him—yes; without Him, no!"

Dead or Alive - Which?

HAVE YOU EVER felt of Sisterhood—Our meetings are dead; we just can't seem to get any life into them? Then you resolve to do better. Perhaps you are the next leader, and you plan very carefully giving those who have part plenty of time. The meeting night comes. At the last minute the girl who was to have the mission study decided that she cannot be there and sends the book. The secretary too is absent and did not send her minutes. So again, the meeting is dead; you just can't seem to get any life into it.

The president has tried to get the girls interested in the goals. Many promise to do the Bible reading, but only a few report at the meetings. They keep forgetting their dues, so you have to fret at the last week to see if you can send in your payment. Just a few have to do all the work. What can we do?

"I know" someone says hopefully. "What we need is a new spirit in our work." At this suggestion you plan to have a good time at the meeting. The social committee plans some games. You plan to do something clever to attract the girls. Having a pot-luck supper might help, so plans are made to add this to the program. But, alas, some leave before the meeting. Many of those who stay are bored and glad when it is all over. Still there is no life.

"Maybe if we get more interested in the goals and try to be a banner society, that would help," suggests one girl who reads her Outlook number. So at the next meeting you talk over all the goals and decide you want to be a banner society. You plan for a public program, and only a few will help out. You arrange for the bandage rolling, and many of those who promised to come do not appear. The announcement is made to bring the mite boxes at the April meeting, but just a few remember and the treasurer has to go around to collect them from the rest. You know the rest of the story—so that when the statistical report is made out, you have kept the goals, but it has been by the work of a few and then

like drudgery. Again you ask, "What can we do to get some pep into our Sisterhood?"

Many years ago there was a great multitude gathered on a hillside, and they heard a Man dressed in humble garments saying—"Ye have heard it said . . . , but I say unto you." Again and again He said something like that. Then, He was telling about the reward from the Father to those who did their religious duties in secret sincerity. Yes, it was Jesus Christ speaking to those who were "dead" that they might know the secret of "life."

You say that you need to turn over a new leaf. That is probably true, but let it not be "of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." Plans and rules and goals you may have a plenty, but your Sisterhood may still be dead. You may even be a banner society—do all the reading, make your gifts, and do the benevolent work and still not be "alive." The commandments of God are good, but they do not give "life." The goals and plans of Sisterhood are good, but the mere keeping of them does not necessarily make a "live" Sisterhood. "The letter killeth, but the spirit giveth life." Here is your secret. If the Spirit of God is in your heart, and you are willing to listen to His voice and follow His leading, then, and only then, will you have "new life" in your Sisterhood.

Dead! Yes, if you are trying merely to keep the goals and have meetings. *Alive!* Yes, if you are working by the Spirit of God. We trust that each member of the Sisterhood will say in earnest to God, "I want my Sisterhood to have new life. Let it begin in me by Thy Spirit."

Whatever place we fit ourselves for is waiting for us. If it is a worth-while place, it will cost time, energy, courage, fidelity, patience, persistence. It will be a long way, possibly a hard way; but when we have reached it we will say it was worth while.

F. N. M.

Saint Patrick

The wearing of the green and March 17 are given significance with the name of Saint Patrick, the true apostle of Ireland. Many know of the fables which have been told, but few appreciate the real contribution of this saint to Christianity.

Patrick was a shepherd for six years and then was taken into slavery. Similar to Paul's call to Macedonia, he had a dream while a slave which sent him back to his own country with the irresistible purpose to be a missionary, and thus gave the rest of his life for the conversion of Ireland. His labors were richly rewarded.

Concerning his missionary career, he says, "I am greatly a debtor to God, who has bestowed his grace so largely upon me, that multitudes were born again to God through me. The Irish, who never had a knowledge of God, and worshipped only idols and unclean things, have lately become the people of the Lord, and are called the sons of God."

We do not know a great deal of his life. We have some writings which are authentic. These quotations may help give St. Patrick's day a new meaning for you.

Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

I bind to myself today,—
The Power of God to guide me,
The Might of God to uphold me,
The Wisdom of God to teach me,
The Eye of God to watch over me,
The Ear of God to hear me,
The Word of God to give me speech,
The Hand of God to protect me,
The Way of God to go before me,
The Shield of God to shelter me,
The Host of God to defend me,
Against the snares of demons,
Against the temptation of vices,
Against the lusts of nature,
Against every man who meditates injury to me.
Whether far or near,
With few or with many.

Senior Devotional Program for March: Toward a Christian America, Chapters 7 & 8

OUR CHALLENGE:

Live Christ!—and all thy life shall be
A High Way of Delivery,
A royal Road of goodly deeds,
Gold-paved with sweetest charity.

Live Christ!—and all thy life shall be
A sweet, uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—JOHN OXENHAM.

HYMN: Awake, my Soul.

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge they way.

'Tis God's all-animating voice,
That calls thee from on high,
'Tis His own hand presents the prize
To thine aspiring eye.

Blest Savior, introduced by Thee,
Have I my race begun;
And, crowned with victory, at Thy feet
I'll lay my honors down.

SCRIPTURE LESSON: Acts 9:36-42; Gal. 6:2-10.

SPECIAL NUMBER of either "Master, No Offering Costly and Sweet" or "Lord, Speak to Me, that I May Speak."

PRAYER—Give thanks to God for a gospel which is for all peoples and for His love which includes all peoples; thank Him for all those who have made it possible for us to believe the gospel and to serve

Christ; pray for all foreign peoples in America and for those who work with them in the name of Christ; ask our Father to lead our Sisterhood girls in places of Christian service and blessing; ask Him to bless the mission study.

HYMN: O Master, Let Me Walk With Thee.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broad'ning way;
In peace that only thou canst give,—
With thee, O Master, let me live.

MISSION STUDY:

Topic I, Chapter VII—Home Missions and Social Welfare.

Emphasize the pioneering of the church in social welfare and the part of women in its maintenance. Suggest the reorganization when other organizations, private and public, have taken over these interests, also the need for the Christian objective.

Topic II, Chapter VIII, pp. 142-154—Educational Service.

Suggest the kind of people among whom educational work is done and the places. Discuss the Chris-

tian purpose as motivation. Indicate changes taken place.

Topic III, Chapter VIII, pp. 154-165—Medical Service and Community Work.

Present the need and difficulties here. Indicate some medical centers among various peoples and the relation to the Christian program. Community centers.

HYMN: Where Cross the Crowded Ways of Life.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

O Master from the mountain side,
Make haste to heal those hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the city of our God.

DISCUSSION:

In what degree should the church help in meeting social needs, such as education, medical help, etc?

Should the church help directly or indirectly?

Consider this as a slogan for a church — "This church exists for the sake of the people outside of it."

ASSIGNMENT:

Through your pastor or the ministerial association of your community, make a survey of the number of churches in your city and their location. Discover if there is any section which is not adequately reached. What plans are there for cooperation among the churches of your city? among the young people.

SUGGESTED READING:

"The Schoolhouse in the Foothills" by Enslow is a fascinating story of mountain life. You will love it.

Look up the life and work of some of the men given in Chap. VII—John Eliot, David Brainerd, Gideon Blackburn, Peter Cartwright, Jason Lee, or Sheldon Jackson.

Inquire whether there is a place of historic interest near you which you might visit—such as missions, homes of early pioneers, early churches, and the like.

Write and tell us about your visit.

BUSINESS:

Report of Bible reading, of prayer chairman, of stewardship literature. If you have not taken up the offering for the mountain girl and wish to, do it at this meeting and send to Miss Lyda Carter, Krypton, Ky. (See the business section for further explanation).

BENEDICTION: Ps. 145:1, 2.

A SUMMARY DIAGRAM OF THIS MONTH'S MISSION STUDY

Make a large circle on the upper half of your paper. Make another circle of the same size overlapping the lower half of the first circle. In the upper half of the first circle and following the outline of the circle make a band of lettering of the word "Social Welfare." In the lower half of the second circle and following the outline of the circle make a band of lettering of the words "The Ministry of Service." Within the space made by the overlapping circles make six small circles. Within the first small circle in the first row print the words "trends and policies"; in the second, "pioneering"; and in the third, "adaptation and development." In the first circle in the second row print the words "educational service"; in the second, "medical service"; and in the third, "community service." Behind the two large circles draw a large cross. Make the upright post of the cross two-thirds of the width of the large circles. Make the cross beams at approximately the center of the upper circle. The whole cross is not drawn; only the four ends of the cross projecting out from behind the two circles are drawn. On the top upright post of the cross, just above the upper circle, print the word "Home." On the left hand cross print the first part of the word "Missions"; on the right hand side finish the word "Missions." Outline the cross and the words "Home Missions" in red; the two large circles and their lettering in blue; and the small circles in different colors. Such a diagram may be used for notebook work or for covers for program booklets. In using it for covers for program booklets it may be well to omit detailed lettering; as the study progresses, each girl can supply the details on her own chart.

A POSTER ANNOUNCING THIS MONTH'S MEETING

In the lower left hand corner of the paper make the diagram described in the above paragraph. At the upper left hand side make a narrow band of lettering of the words "the senior." Just below it, make a wide band of lettering composed of the word "Sisterhood." Make this band of lettering extend about two-thirds of the way across the page. Just below the last part of the word, print in small letters the word "of." Below this word, print in large letters "Mary and." Print "Martha" just below this line. Draw a vertical line, beginning at the top of the page and going down so that it just passes the end of the words "Sisterhood" and "of," goes behind "Mary" and "Martha," and ends just below that word. From this point it crosses to the middle of the page, and from there, turns and goes to the bottom of the page. Below the word "Martha" print the date, the time, and the place of the meeting, and other necessary information to be announced.

Junior Devotional Program for March: "Three Cornered Continent," Chap. 7

PIANO SOLO by one of girls.

HYMN: Jesus Saves.

We have heard the joyful sound:
Jesus saves! Jesus saves!
Spread the tidings all around:
Jesus saves! Jesus saves!
Bear the news to ev'ry land,
Climb the steeps and cross the waves;
Onward!—'tis our Lord's command;
Jesus saves! Jesus saves!

Sing above the battle strife
Jesus saves! Jesus saves!
By His death and endless life,
Jesus saves! Jesus saves!
Sing it softly through the gloom,
When the heart for mercy craves;
Sing in triumph o'er the tomb,—
Jesus saves! Jesus saves!

Give the winds a mighty voice,
Jesus saves! Jesus saves!
Let the nations now rejoice,—
Jesus saves! Jesus saves!
Shout salvation full and free;
Highest hills and deepest caves;
This our song of victory,—
Jesus saves! Jesus saves!

BIBLE LESSON: Acts 16:19-34. When Paul the missionary suffered.

HYMN: I Love to Tell the Story.

I love to tell the story, Of unseen things above
Of Jesus and His glory, Of Jesus and His love.
I love to tell the story, Because I know 'tis true;
It satisfies my longings As nothing else can do.

CHORUS:

I love to tell the story, 'Twill be my theme in glory
To tell the old, old story of Jesus and His love.

I love to tell the story, 'Tis pleasant to repeat
What seems each time I tell it, More wonderfully sweet.
I love to tell the story, For some have never heard
The message of salvation From God's own holy Word.

PRAYER: Give thanks to our Father in heaven for the story of Jesus and His love; Thank Him for your pastor, your teachers, your Sisterhood patroness, your parents, and all who help you to know and love Jesus; thank Him for your Bible; pray that God will care for those who are missionaries in places where there is danger; ask His blessing upon the boys and girls in South America that they may learn to love Jesus and follow Him; Pray that Christians may give to God what He would have them at Easter time.

CHORUS: I Will Make You Fishers of Men.

I will make you fishers of men
Fishers of men, fishers of men.
I will make you fishers of men
If you follow me.

CHORUS:

If you follow me,
If you follow me,
I will make you fishers of men
If you follow me.

Hear Christ calling, "Come unto me,
Come unto me, come unto me."
Hear Christ calling, "Come unto me,
I will give you rest."

I will give you rest,
I will give you rest,
Hear Christ calling, come unto me,
I will give you rest.

STORY: "A Cloud with a Silver Lining."

OUR OFFERING FOR FOREIGN MISSIONS: Ask your patroness, your pastor's wife, or some one from the Woman's Missionary Society to tell you about our Easter offering and where our missionaries are working.

You may wish to work some more on your pictures for South America.

BUSINESS: Report on your Bible reading; exchange stewardship leaflets; report of prayer chairman.

BENEDICTION: Ps. 145:1,2.

WAYS TO MAKE INVITATIONS, COVERS FOR PROGRAMS, AND POSTERS

One way is to fold a piece of white paper, and from the fold draw a cloud about five inches by three and one-half inches. Color the cloud in shades of gray; and on it, print in black the words "A Cloud with a Silver Lining." Cut out the cloud; and, as the cloud is to open like a book, be sure you do not cut all the fold away. Open the cloud. If you have any silver paint, paint the edges of the cloud silver. At the top of the left hand page make a small red cross; at the top of the right hand page draw a small Bible. In the spaces below the cross and the Bible, either print the information necessary for invitations or the information about the program. The same idea drawn on a much larger scale may make a poster that arouses curiosity about the meeting. Another idea is to draw a front view of a very simple church with a steeple. Make it so that it opens like a book. The same idea for the inside pages as described above may also be used for this plan. The same idea may make a splendid poster. Another idea is to trace the figure of Tia Andalucia on the cover of the mission study book and use it on invitations, on covers for programs, and on posters.

PROJECTS: Perhaps, your society will be interested in making paper figures of Tia Andalucia and her nieces. Or maybe, you may even want to spend more time on this delightful story and dress small dolls as some of the characters in the story, and work out a sort of pageant with them. You might use a large clothespin and dress it up for Tia Andalucia, and smaller toy clothespins for her nieces.

WHAT'S IN A BOX OF CLOTHING?

They might not need them; but they might.
I think I'll send them off tonight.
These very things of mine might be
Precisely their necessity.

ON BENDED KNEE

Pray God's blessing on the Sisterhood which has been reorganized in the church near Garwin, Iowa.

Remember the treasurer of your Sisterhood that she may have wisdom in all the duties of her office.

Pray for each society as it meets the financial responsibilities, that each member may fulfill her part in sharing our work.

Remember Mr. and Mrs. Morrill that they may be kept strong for His service during these pioneer days on the new mission station and that they may learn the language quickly.

Ask God to bless richly Rev. and Mrs. Sickel in their service on our mission field in South America.

Pray for the work in the mission churches of the southern California district.

FROM THE MAIL BAG

SENIOR SISTERHOOD OF SOUTH BEND, IND.

The Senior Sisterhood of South Bend, Indiana had their membership drive on November 26 along with the regular meeting. The meeting came to order and the devotions were given which were followed by prayer by our patroness. Mission study was given and then the Bible study. Missionaries' names were given out to the girls who are to pray for them and then later they will exchange names for another two months. We are doing this in order that it might help the girls in praying and also give them some one definite to pray about.

After the business meeting was a special program and games. There were twenty members and four visitors. We received three new members into our Sisterhood.

I might add that a week before the Sisterhood meeting, there were given out original invitations to all the members and girls who were of age to come to our Sisterhood.

Sincerely yours,
MIRIAM GOULD, Cor. Sec'y

May every life that touches mine,
Be it the slightest contact,
Get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt,
One bit of courage for the darkening sky;
One gleam of faith to brave the thickening ills of life.

THE LISTENING EAR

BE YE DOERS OF THE WORD, AND NOT HEARERS
ONLY, DECEIVING YOUR OWN SELVES.
JAMES 1:22

SENIOR STUDY—DEUTERONOMY

The name of this book is not nearly so interesting as is the book itself. It is very appropriate, however, in that it means "second law," for in this book the law is repeated. This book might well be thought of as the "commencement address" to these people, for they have just been through a forty years learning experience in the wilderness and are about to enter in and possess their land. How Moses' heart must have throbbed as he gave them these last words of loving admonition!

In reading the book, some such division as this may help you.

- 1-11 Call to remembrance
- 12-18 Laws of ceremony
- 19-26 Laws of social life
- 27-34 Renewed covenant

As you read, you will be interested to note some of these items.

Mark each place "remember" or "lest thou forget" is used, and discover what is to be remembered.

Note the emphasis given upon the right heart relation to God. Keep a record of the repetition of "thou art a holy people unto Jehovah thy God."

Give special attention to 6:4-9 and 11:13-21. These sections were copied in the Jewish Mezuzah. Notice—"teach—talk—bind—write." Watch the use of the "place Jehovah your God shall choose." Whose choice and will do we consider?

Deuteronomy is quoted more often in the New Testament than any other book in the Pentateuch—90 times in all.

Relate 18:15-19 with John 6:14.

Note the "Rock" in the song of chapter 32. It is related to the Christian's Rock of Ages?

Those who would substitute the social gospel for the message of personal salvation should read this book carefully. The social emphasis is not omitted, but something else must be a foundation. See 4:39, 40. First comes God's work of grace, which we are admonished never to forget, then comes the life of fidelity to God and to our neighbor. Read in this connection Ps. 103:2-5; Eph. 2.

Here are some questions

Where are the people of Israel when they receive the exhortation of this book?

What has happened since Sinai that makes it necessary to repeat the law?

In what chapter are the ten commandments found?

What is meant by a "jealous God?" 4:24. Has it any relation to a deserving love?

How else can you describe God? 4:31. How is this shown, and what does it require of us?

What else is said of God? 7:9? What then can He ask of us?

What is the thing repeated most often that the Israelites were to remember?

What influence did this book have in the life of Jesus in times of crisis? Mark 12:28, 29; Matt. 4:4, 7, 10.

What temptations in the new land were they warned against, and what safeguards were they to set up against them.

Is the teaching of stewardship of the New Testament a new thing? See 16:16, 17.

Does God have a right to your life? On what basis? Note Romans 12:1. "I beseech you therefore, brethren, by the mercies of God—"

"Bless the Lord, O my soul
And forget not all His benefits."

JUNIOR STUDY ACTS 1-5

Juniors, did you ever wonder about the beginning of our Christian church? Of course, religious people have had meetings together for many centuries, even before the time of Jesus, but our Christian church today is centered in the person of Christ. The first experiences

of the Christian church are told in the book which we are now going to read. Perhaps you can find some ideas about what a church should be like from your reading.

The book of Acts is a marvelous story of the early Christian missionaries. Watch for them. This was close to the time of the death of Jesus, but notice what Jesus' disciples were preaching about Him. It is a wonderful thing to notice what has happened to make the disciples of the book of Mark the strong apostles of the book of Acts.

Chapters 1, 2—Waiting for and receiving the Holy Spirit.
Chapters 3-5—Witnessing in Jerusalem.

Some Questions

How did they choose the new apostle?
Who preached on the day of Pentecost, and what did he say?
What do you learn about what they did in the early church?
What did Peter and John do that was like what Jesus did?
What about Jesus did they preach most in their sermons?
How many believed on Jesus?
What was the secret to Peter and John of the healing of the lame man?
Why were they not afraid of what might happen?
For what did they pray? 4:29-30.
What was the custom of the early church for the members to do with their money?
Why were Ananias and Sapphira punished?
Why were the apostles put in prison? Chap. 5. How were they set free?
Who was Gamaliel?
How did the apostles feel about their suffering?
Did they stop teaching about Jesus as they were told? Why?
Notice how often prayer is spoken about in these chapters.
Some interesting verses to remember—2:21; 3:6; 4:12.

Studies in Stewardship, Robert P. Anderson, Senior, 75c.

Laughing Stewardship Through, Guy L. Morrill, Junior, \$1.

Readings and Plays

Accounting that Costs—(learning to keep an account; 2 girls, 1 boy; moderately long).

The Mansion—(adopted from Henry Van Dyke; very effective to teach selfless giving; reading with musical accompaniment; good length).

The Second Mile—(being stewards of what we have; 6 girls, 15c).

If you have a large society and wish more than one copy of some of the leaflets, be sure to make that clear in your order and add the extra cost. The Junior required materials will cost 64c and that for the Seniors, 72c.

Send your orders for stewardship reading matter to Miss Dorothy Whitte, 1033 E. Main St., Louisville, Ohio.

Knocking folks like knocking engines need some kind of adjustment.

A failure is one who has blundered and is not able to cash in on his experience.

If your religion is such that it may be hidden, it might also be easily lost.

OUR LITERATURE

Senior Mission Study Book 60c
Junior Mission Study Book 50c
Sisterhood Manual 10c
Covenant cards, Senior or Junior,
per dozen 15c
Sisterhood Hymn, per dozen 6c
Covenant Candlelight service
(by mail) 10c
Thank Offering boxes free
Sisterhood Pins (new) 50c
For this literature write to Mrs. D.
A. C. Teeter, Rochester, Indiana, R. R.
%, % D. V. Halloway.

STEWARDSHIP READING COURSE

Required for Juniors

Stewardship Stories, Guy L. Morrill,
50c. (A very interesting book. Each
girl should read it through. Maybe you
will want to let each one tell one of
the stories. Plan with your patroness to
do some of the things—posters, acros-
sics, memorize verses, learn hymns and
poems. Many of you want to start
keeping accounts).

Thanksgiving Ann 5c.
Marjorie Memorandum 2c.
The Party Dress 5c. (dialogue of
two girls).

The Flight of Mr. Simpson 2c.

Required for Seniors

The Stewardship Life, J. E. Craw-
ford 50c. (A very interesting book giv-
ing stewardship in its widest mean-
ing).

Marjorie Memorandum 2c.
The Coinage of Life 2c.
The Party Dress 2c. (dialogue for
girls, about 5 minutes).

Myself 2c.
Shedding One's Blood 2c.
My Cake 2c.

Immortal Money 2c.

Is Your Class in This Class Free.

Thanksgiving Ann 5c. (Playlet by a
colored girl, her master and mistress,
2 children, and a colored man; about
15 min.; very fine message on planned
giving; may be used as a reading).

Additional Reading, but not required.
Uncle Ben's Bag 2c.

The Economic Basis of Idealism 2c.
(for older girls).

Financial Strategy 2c. (for older
girls).

From Three Angles 2c.

Red Wagons 2c.

Stewardship Scripture Memory
Verses 2c.

Books

Speculating in Futures, Lovejoy \$1.
(stories for Seniors).

Jesus' Teaching on the Use of Mon-
ey, Ina C. Brown, Senior, 50c.

B ehold the Book
I nvestigate the Book
B elieve the Book
L ive the Book
E xtend the Book!

Give thou thy youth to God,
With all its budding love:
Send up thy opening heart to Him;
Fix it on One above.

Take thou the side of God,
In things or great or small;
So shall He ever take thy side,
And bear thee safe through all.

Quail not before the bad;
Be brave for truth and right;
Fear God alone, and ever walk
As in His holy sight.

—SELECTED

WHAT MAKES A NATION GREAT?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.
That land is great which knows the Lord,
Whose songs are guided by His word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—ALEXANDER BLACKBURN.
From "Quotable Poems," Vol. II.

BY THE WAY

Word from Garwin, Iowa tells that the Sisterhood in the church there has been reorganized. This is good news indeed. We remember our visit there and ask that you remember these girls in your prayers. We trust that they shall be able to continue in the work regularly now.

Don't fail to read the interesting experiences from the missionary letters this month.

You will remember that we helped financially in the work of Glendale, Calif. a year ago. You will be interested to read the article by the wife of their new pastor. Surely we shall remember this home mission church in our prayers.

Have you ordered your stewardship literature? If not, do not delay any longer. Even if you cannot make the goals, you will want to do this reading. See the list and write to Miss Dorothy Whitted at once.

If you wish to take a free-will offering to help a mountain girl have the privilege of going to school, you should plan to do it not later than the March meeting. Send whatever amount you receive to Miss Lyda Carter, Krypton, Ky., and tell her what it is for. This is not required, but only a suggestion in connection with the *Senior* mission study.

A note from the Sisterhood of Smithville, Ohio, says that they gave a play called "Aunt Tillie Learn to Tithe" and found it a real help. They are planning to be a banner society this year, as they were last.

NOW is the time to fulfill as many of your goals as possible. Do not wait until the summer for there are so many things to interrupt your plans then.

Are you making any plans for delegates to the national Sisterhood conference at Winona Lake, Indiana, in August. Begin planning now. We need you there. In choosing your vacation, give Christ the first place.

Bless the Lord, O my soul:
And all that is within me, bless His holy name.

Bless the Lord, O my soul,
And forget not all His benefits.

Psalm 103:1, 2

The old world will never lose hope as long as there are young folks coming on. They will help to make a better world than their fathers hoped for.
—C. M. SHELDON

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. ½ members cover the assigned Bible Reading for the year—Genesis through Ruth and Job for Seniors; Mark and Acts for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent by financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

- Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
- National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
- President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
- Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.
- General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.
- Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
- Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
- Literary Secretary—Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

- President—Virginia Brumbaugh, Roanoke, Virginia.
- Secretary-Treasurer — Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.
- Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

- Secretary-Treasurer—Miss Vera Cridder, Waynesboro.
- Patroness—Mrs. Chas. Provance, Manton.

Ohio

- Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.
- Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

- Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Napanee.
- Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikokota

- Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.
- Patroness — Mrs. E. M. Riddle, 1117 Randolph St. Waterloo, Iowa.

Mid-West

- Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.
- Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

- Secretary-Treasurer — Miss Bernice Brown, 270 E. 42nd St., Los Angeles.
- Patroness— Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

- Secretary-Treasurer — Miss Julia Culver, Rt. 1, Wapato, Washington.
- Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering
Mission Home Fund gift
to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

The BRETHREN EVANGELIST

BENEVOLENT NUMBER

Kept

By Annie Flint Johnson

*"Hitherto the Lord has helped us,
Hitherto his hand has led,
Hitherto his arm protected,
Hitherto his bounty fed.*

*Will his love desert us wholly?
Will his heart our need forget?
Will his presence clean forsake us?
Who hath never failed us yet?*

*Still his constant care surrounds us
Keeping watch by day and night.
And his faithful promise tells us
We are precious in his sight."*

SIGNS OF THE TIMES

By Alva J. McClain

BABY Carriages and Machine Guns.

In preparation for the next war, which Germany knows may burst upon Europe almost any time, the Nazi rulers are mechanizing their various factories so that they can be quickly shifted to the business of turning out munitions for the army. In this connection a rather amusing story is being passed around in the cafes of Germany.

It seems that a very poor laboring man was employed in a factory which made baby carriages. Into this home a new baby arrived. Being unable to purchase a carriage, a fellow-worker suggested that it would be easy to steal one by the simple expedient of carrying home each day some little part, and when all the parts were secured the carriage could be assembled at home. The poor man decided to follow his friend's advice and began to carry away the various parts. One day his friend solicitously inquired how he was getting along with the plan. The perplexed father replied, "Not so good. I got all the parts, and I have tried all kinds of ways to put it together, but always the result is not a baby carriage but a machine gun."

In the third chapter of the prophet Joel, verse 10, we are given a picture of the nations as they prepare for the last world war. The prophet says they will "beat their plowshares into swords" and their "pruning hooks into spears." Germany seems to be traveling this road when she beats her baby carriages into machine guns. And Germany is not the only guilty nation.

IF THINE Enemy Hunger.

In connection with the munitions investigation now being conducted under the leadership of Senator Nye, a great deal of discussion is going the rounds regarding the attitude this country should take toward other nations at war. Reading about some of the suggestions which are being seriously proposed, one is reminded of the mental hysteria which dominated this country (and even many of the preachers and churches) during the late world war. I have no doubt as to the sincerity of the men who are proposing some of the present day panaceas, but Christian people should be careful about giving their support under the supposition that these proposed solutions are Christian.

If we are going to put this matter on a strictly Christian basis, we should understand that Senator Nye's "embargo" scheme is no more Christian than combative warfare is Christian. He pro-

poses that in the event of war, this country shall immediately cut off food supplies from the fighting nations. We are being exhorted to support this scheme on the ground that it is Christian. But is it? The answer of the Bible is very clear:

"If thine enemy hunger, feed him; if he thirst, give him to drink," (Rom. 12:20).

The truth of the matter is that you cannot apply the rules of Christian conduct to nations which are not Christian. And there is no Christian nation on earth. Let us beware of permitting ourselves to be stampeded into ways of thinking that are not according to the Word of God.

NO DRIVING For Five Years.

As the penalty for driving an automobile while drunk, a man in Ohio is sentenced to thirty days in jail, \$300 plus costs, and the loss of his driving license for five years.

This is the kind of justice that is needed everywhere. The thing that will hurt most is not the jail sentence, neither the money fine, but the loss of his right to drive a car.

The worst punishment that can be inflicted upon men is to prevent them from doing what they want to do. In the case cited above, the man is forbidden to do just one thing that he wants to do, and that only for five years. Consider now, in the light of this, what hell will be like. There the unrighteous will not be permitted to do anything that they want to do, not merely for five years, but for all eternity. This is only part of the picture, but if hell included nothing more, this one thing should cause men to flee to Jesus Christ who is able to take away our evil impulses and desires.

FINLAND Is Surprised.

Of all the nations that borrowed money from our country in connection with the late world war, only one is meeting its obligations with honor. That nation is Finland. Each year, as the date for payments rolls around, all the other nations send polite excuses. Finland pays in accordance with her promises.

So unusual is the action of Finland, in a world of nations which regard the keeping of their solemnly given word as a matter of mere expediency, that it has found a place on the front page of the day's news. Difficult as it may be to believe, the honesty of a nation has become such an unusual thing that it is front page news. Editors have sent

reporters to inquire of Finland's president how it happens that they pay their debts.

The President, although a bit surprised at the world interest in the honesty of his country, replied simply: "I see a deep moral principle in the fulfillment of obligations. It is a point of honor which should be held intact in private life as well as in international intercourse."

The politicians of our own country, in whose hands our national welfare rests for the present, could do nothing better than to clip the honorable utterance of Finland's president and paste it on their desks where they can look at it from time to time.

EINSTEIN Morality.

Dominated for years by the philosophy of the cult of evolution, and more recently by the application of Einstein physics to the realm of morals, our educational authorities have been gradually undermining the whole world of morality both private and public. To reduce their doctrine to one simple sentence:—students have been taught that there is no absolute right or

(Continued on page 17)

The Brethren Evangelist

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

-:- From the Editor -:-

ANOTHER STATESMAN SPEAKS

John Bassett Moore, former World Court member, who according to Senator Johnson of California, is "the greatest living authority on international law," recently said, "Well might we believe if we accept the doctrine of divine interposition in human affairs, that God is so displeased with us that He has turned loose upon us a plague of propagandists, and, in order to facilitate their destructive work, has deprived our people and our rulers of the faculty of reason."

This statement was doubtless meant by Mr. Moore as a mixture of sarcasm and ridicule. But he spoke more truth than he realized.

In the first place, God has always interposed in the affairs of men and nations. Although men may be blind to His workings, He is unfolding the ages in accordance with His own wisdom for the ultimate good of man and for the glory of God.

In the second place, God IS displeased with us. Our modern world has not listened to God's Son from Heaven. The authority of Christ, the truth of His plan of redemption, and the Word of God are denied wholesale by all the nations of the earth. God is displeased with the human race.

In the next place, God has allowed a plague of propagandists to harass the nations. This plague is the result of the mystery of lawlessness which the Apostle Paul said was already working in his day. It will continue to work until at last it shall culminate in that godless world dictator about whom we read in Revelation thirteen.

Furthermore, he hits the nail squarely on the head when he says that perhaps God has allowed the people and the rulers to be deprived of the faculty of reason. This sounds like the Scripture itself. We read that when this age moves on toward the evening time and when that dark sinister figure shall gather together the godlessness and rebellion of man and Satan in himself, and men and nations shall reject the Christ of God and the God of the Bible, that then "God shall send them strong delusion that they shall believe a lie, that they all might be damned who be-

lieve not the truth, but had pleasure in unrighteousness." This may help us to see why men will believe things even today when they are so contrary to the Word of God. Men think they are wise, but they may only be the victims of "strong delusion."

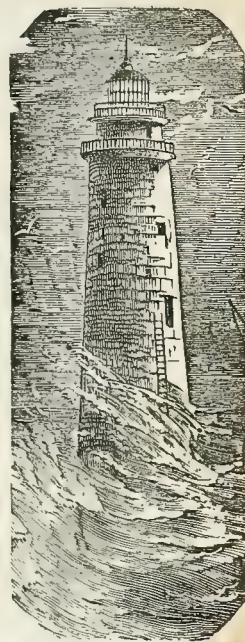
AN EVENING AT HOME.

Just recently the editor and his family were enjoying a pleasant evening at home. It is quite unusual to enjoy such an evening together. With some definite responsibility almost every night for five years, an evening at home with the family is a treat. It was comfortable inside. Outside the wind was blowing, the snow was drifting and the thermometer registered below zero.

The door bell rang. The man who stood at the door was a business man who explained that his car was stalled in a snow drift. Politely he asked for the privilege of using the telephone to get in touch with a garage man to pull him out. After he had used the telephone, he sincerely expressed genuine gratitude and left. But he had forgotten one thing. He had forgotten to leave his cigar on the outside.

TIMES HAVE CHANGED.

This man was as kind and polite as any man whom you would expect to meet. He did not mean to distress anyone. But he did not realize that there are still some people who do not enjoy having their houses polluted with tobacco smell. The editor re-



IN THIS NUMBER

Signs of the Times	2
Editorials	3, 4
From Your Benevolent Board	5
The Sign of a Man's Knees in the Sand	6
Current Tendencies which Limit Faith and Life—	
Alva J. McClain	7
I'll See You Again	8
A Recipe for Christian Beauty—A. E. Whitted	9
Effective Bible Teaching	11
Christian Life Department	13
Poem—Someday I'll Understand—Marie E. Kilby	14
Testimony to Baptism	14
Sunday School Page	15
Christian Endeavor Department	18
News From the Field	19

members when he was a boy that whenever a smoking man came to our house, he either voluntarily left his tobacco on the outside or asked if it was customary to smoke in the house. (Nobody smoked at our house). But now things are different.

SMOKING SERMONS.

With over eleven years of pastoral experience, the editor has yet to preach his first sermon on tobacco. Although much can be said, there are too many other subjects of greater importance. Of course it might be well to admit that once in a great while a very few carefully planned statements were made "just accidentally—just thrown in," but God calls His servants to preach the Bible not tobacco.

SOME INTERESTED READERS.

Perhaps most of the readers may have quit before getting this far in the editorials for this week. But there are some who are still reading. Among this patient group, there are a goodly number who have followed carefully and that with great rejoicing. These are they who, as a result of a close walk with the Lord, have found that the man who has the light of the Lord Jesus Christ in his heart does not need a light on the end of a cigarette.

The editor could name many of these who have found the joy of the Lord thus far superior to the joy of the old pipe. How wonderful if these men (and women) could be brought before our readers to tell their stories. Some of these testimonies would be most humorous but all would be filled with spiritual joy and victory. It is truly marvelous to see how a close walk with the Lord will change people's desires and habits.

A QUESTION ASKED.

But somebody asks, "Can't a man who smokes get to Heaven." Probably so, but he won't smoke after he gets there. Salvation is not attained by quitting this or that or even by doing this or that. Salvation is life. It is the life of Christ planted in the Christian. This makes the Christian a new creation. "If any man be in Christ, he is a new creation." (II Cor. 5:17).

The Bible teaches us that our bodies are the temples of the Holy Spirit, and we are therefore not our own. We are bought with a price and are expected to glorify God, (I Cor. 6:19-20).

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

—I John 1:6-7

PIPE ORGAN MECHANIC.

The pipe organ in a church needed to be repaired. On the proper day the mechanic arrived ready to do his work. He was a Christian or at least a church member. As he walked up the steps he took his pipe from his mouth and carefully laid it down in a corner of the steps. After the repair job was completed, he came out the same door and remembering his friend which he had left outside, picked up his pipe and put it into his mouth. He would not take it into the house of God, but he did put it into the temple of the Holy Spirit. This is not saying anything against smoking. It is simply a record of an event which took place.

Editorial Notes and News

MANY OF THE YOUNGER people in the Brethren Church do not realize the sacrifices and trials through which some of the pioneer ministers of the Brethren Church have gone. They preached many times under the strenuous opposition of unbelievers, the perils of life dangerous to health and without financial remuneration. Many accounts of these heroes of the faith will never be known by the majority of our people. But God does not forget! One of the ministers in our church told the editor some years ago how he turned down a "job" which would pay thousands of dollars to accept a "position" to preach the Gospel on a salary of less than \$500.00 a year. This man is now elderly and securing aid from the Superannuated Ministers' fund. He has done a noble work. Do we appreciate these things?

On February 16, an opportunity is to be given for the churches to receive an offering for the Superannuated Ministers' Fund and the Brethren Home. When this offering is received, our people should remember that those for whom it is received are responsible, humanly speaking, for some of the blessings now enjoyed by the Brethren Church.

POOR PA says: "Dave don't practice his religion because they didn't build the church where he wanted it. He don't care to go to heaven from the other side of town."

A CLASS in Personal Evangelism is being taught by Brother Grant McDonald, the pastor at the Canton church. The value of this cannot be estimated. So many people who desire to be of service for the Lord in effectively witnessing do not know how. It is one thing to "argue religion," it is quite another to show people the way of the Lord out of His Word so clearly and so kindly that these people will be glad to listen again.

THIS MONTH we are shifting the Home Mission number of the magazine to the fourth week. This will give us the opportunity of giving special attention this week to the interests of the Benevolent Board. It happens that there are five issues to be mailed in February, therefore Dr. Bauman's prophetic department will appear in the fifth issue. All who receive this issue will also receive the fifth.

THE CHURCH at South Bend, Ind., of which Dr. Robert Porte is pastor is now in an evangelistic campaign with Dr. L. S. Bauman as the evangelist. Remember this series of meetings before the Throne of Grace.

IT CAN'T BE DONE

"THERE ISN'T A SON OF GOD living anywhere on earth who can live content in sin. IT CAN'T BE DONE. If a person is living content in sin he needs to be born again."



The Beautiful Home Owned by the Brethren at Flora, Ind.

A Message to You From Your Benevolent Board

"AM I MY BROTHER'S KEEPER?"

To this question, the man of the world would answer at once in the negative. But it is true that all human life is inextricably linked up with others, so that failure on the part of any is reflected in the lives of others. Therefore, whether we wish it to be so or not, the great apostle was wholly right when he said "No man liveth unto himself, and no man dieth unto himself." Failure on my part in either the fields of production or distribution is felt at least in some small degree by others, and I may not excuse myself by saying, "I have all I can do to take care of myself." In the spiritual realm, and all other realms affected by those who live in it, there is not much effort to shift responsibility, and thus we have the church with its various activities, each requiring outlays of cash and much effort. Christians offer hard earned money freely to carry the gospel to the underprivileged, both at home and abroad; and to build and sustain hospitals or educational institutions; and to support other institutions, the object of which is to meet the need of those who are physically or mentally inefficient. All these things they do because of that inner urge which has been born by contact with "Him who became poor that we through his poverty might become rich." It was because of thoughts thus born that it was desired to create a fund from which help could be given to men who had spent themselves in the work of the Christian

ministry. I am sure that no true member of the Brethren church will try to evade giving the proper answer to the question which is raised by the title of this paper. If you have been comfortably warm during the cold of the winter and if you have been fed to your complete satisfaction, I am sure you will not forget those who have accepted your invitation to find a home in The Brethren's Home at Flora, nor will you fail to show tangible appreciation for the services given by the men who have given all they had in the preaching of the Word. When the opportunity is given to make your contribution to these worthy causes, all we expect of you is to give as you feel the Lord would want you to do. We can only distribute what you give us for that purpose.

MARTIN SHIVELY,
Pres. of the Board

TO THE TRUE AND FAITHFUL OF THE BRETHREN CHURCH

As a newly elected director of the Brethren Home I feel the responsibility of accepting such a place on the Board. I am therefore interested just at this time in our offering for the Home and the aged ministers who look to us for support. I am very much concerned as to the publicity this appeal should have. Too few of our people receive the Evangelist and therefore do not get the facts to support a worthy cause such as this.

We have made a place in our denom-

inational program for the Brethren Home for which I am glad. It is therefore entitled to a fair and just support with the other interests of our Brotherhood. Therefore, it behooves each and every Brethren to face squarely his obligation to the Home as the day approaches to lay our gifts on the altar. We must not "sow sparingly, but bountifully" as we give to this important and useful interest of our church.

We can reflect back to the past and know for a certainty that others gave very generously, nobly, and unselfishly to make this Home what it is today. We should carry on in memory of their example and render to our Brethren Home the support it needs and must have if it is to function as the needs require. I am sure our entire Brotherhood will rally to the call. We look for the church to give to our support that the coming offering will be the best in years.

I pray that it may be so.

Yours for a generous offering,
JOHN C. ECK.

HAVE YOU THOUGHT?

By Rev. Fred C. Vanator,
Benevolent Sec'y

Just how lately have you thought of your responsibility as an individual and as a member of the Brethren Church for the support of the aged ministry? We all probably think of this obligation when the time comes for the receiving of the offering for the Breth-

ren's Home and the Superannuated Minister's Fund, but how much we think of this at other times of the year is problematical. Yet each month there goes out from this Treasurer of the Brethren's Home and Benevolent Board a check which contributes to the comfort and security of those who have been accepted by this Board — those who have spent their lives in the preaching of the gospel.

It has been so arranged at the present time that we are able to set aside a certain specified amount that may be used during the year for this payment. How large this amount will be is not in the province of the board, but depends entirely on how much YOU as individuals and churches contribute to the fund.

The sad thing about our benevolence work is that we are unable to give as much to each man as ought to be given in relation to his service to the church in days gone by. Let us remember that there were days when these men who are now receiving this support were working in the interest of the church without thought of the amount of money they would receive, but were laboring in terms of how many souls they could direct toward the Christ of God.

Put yourself in the place of these men who have labored without thought as to their future: **AS YOU DO, REALIZE THAT THERE IS NO OTHER SOURCE OF INCOME THAN THAT DERIVED BY THE GIFTS OF THE INDIVIDUALS WHO ARE INTERESTED IN THE WELFARE OF THESE MEN.** If you really do this and do it on your knees before God, then you will arise from your knees with a full determination to do your part.

There is one thing that is very important! That is for you to remember that when the offering for the Brethren's Home and the Superannuated Fund is taken that **IT IS REALLY TWO OFFERINGS.** So, in your realization of the need of the aged ministry it will be necessary for you to make your Benevolent offering twice the size that you aim to make for the single fund.

So many times we think that these offerings are minor ones. In the past they have been supported as if they were just that. But they are not unimportant. They are vital parts of the whole program of the Brethren Church.

Remember that our church does not have a pension fund out of which the retired minister draws a percentage of the salary he was formerly paid. All we have is a fund which is supplied by interested individuals, and what we are able to pay depends on what you are **WILLING TO GIVE.**

When the time for this offering comes, give from the knees and the heart and not merely from the pocket-book.
Peru, Ind.

THE SIGN OF A MAN'S KNEES IN THE SAND

By A. W. Bailey of the South Africa General Mission

For three and a half years there had been neither dew nor rain in Israel. Their dire distress had divided the people into companies. Spiritual dearth and declension in our own land today seem to have divided us into similar companies. The story of Israel's dearth is told in James 5:16-18 and the 17th and 18th chapters of I Kings; ours is told in press and pulpit, playhouse and prison-house, courts and capitols—everywhere.

Company One. The Ahabite self-seekers. "Ahab went up to eat and to drink" (I Kings 18:42). Feeding their stomachs and gratifying their craze for amusement and pleasure, the Ahabites are a mighty company in America today.

Company Two. The mourners over the drought. The Scriptures do not need to mention the crowd. They are a sure crop in every drought. We can see them gazing mournfully at the deep cracks in the earth—signs of the worst drought Israel ever had suffered, but they were not closing a single crack by their complaints. They are still with us today.

Company Three. The seven thousand who had not bowed the knee to Baal—Israel's modern religion (I Kings 19:18). But neither were they bending their knees to Jehovah to any apparent purpose. Looking for the restoration of the worship of Jehovah in Israel, they were doing nothing effective to bring it to pass. They represent the solid but silent body of church members who today listen appreciatively to an orthodox pastor, or without protest to a destructive modernist.

Company Four. The straddlers, or "middle of the road" men. The sample shown was Obadiah. He was a believer in Jehovah and a supporter of the prophets, but running with the machine (I Kings 18:3-16). He tried to look out for the glory of God with one eye, and for his position in Ahab's corrupt court with the other. Obadiah's name can be written many times, with varying spelling, in our land today.

Company Five—The bread and water prophets. A hundred prophets of the Lord, in a cave, divided into two camps, looking for their bread and water. This is perhaps the saddest spectacle on the horizon. Here were men, called of God to the prophetic office, and having God's message, hiding from danger in a cave looking to Obadiah for their daily supply of bread and water, but neither preaching the Word, nor praying for a revival. We need not look in vain for this company in our midst today.

Company Six. The skygazer—a lad with an intent, wistful face, gazing upward, looking for the "sign of a man's hand in the sky" (I Kings 18:43, 44). Spiritual, unselfish, unworldly, we love the lad; yet he was doing nothing to bring to pass that for which he longed and watched. We must look beyond the

gazers for the sign of a revival to find the man of whom God used to turn the tide.

Company Seven. One man—Elijah. He wrote in the sand the sign for which God was looking—"the sign of a man's knees in the sand." It was then Elijah furnished that simple sign, which, as one of the others might have furnished that there was the "sign of a man's hand," "a sky overcast with clouds," "a sound of abundance of rain," and very great rain." Clad in an oxhide mantle, knees in the sand, and head between his knees, one man won the victory.

While the Ahabites today look at their restaurant signs and the modern signs; while the calamity mourners look for more and deeper cracks in the spiritual life of the church; while the seven thousand with dustless knees march with equal urbanity to orthodox modernistic sermons; while the Obadiahs look to see some Ahab for the signals of the machine; while the hundred prophets of the Lord look for the "bread and water" instead of declaring the whole counsel of God; while the sky-gazers gape for some supernatural sign in the heavens—God is watching for "the sign of a man's knees in the sand."

In what respect does the one differ from those of the other? Not physically—he was a man. Not psychologically—he was a man of like passions. Not theologically—he was a righteous man; but so are all believers in Christ. He differed geographically—"As Jehovah liveth in whose presence I stand" (I Kings 17:1). He lived in God's presence, hence his knowledge of God's will, his courage and certainty in prophecy, and his resistless power in prayer. His life was not Ahabward, nor earthward, nor other-ward. Therefore, he furnished the sign for which God looked, and still intently looking—

"The sign of a man's knees in the Sand."

May be secured in tract form from Fundamental Evangelistic Association, 313 West Third Street, Los Angeles, Calif.

HOLY BIBLE, BOOK DIVINE

"Holy Bible, Book divine!

Precious treasure, thou art mine
Mine to tell me whence I came;
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine to guide my wayward feet
Mine to judge, condemn, acquit;
Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith,
Man can triumph over death;
Mine to tell of joys to come,
In the saint's eternal home:
O thou holy Book divine,
Precious treasure, thou art mine

—John Bunyan



Current Tendencies Which Limit Faith and Life

By Alva J. McClain *

The Apostle Paul, valiant contender for the Christian faith, is never a mere speculative theologian defending a system of thought for

his own sake. Neither is he greatly concerned to defend God, "as though he needed anything" from man. So far as God Himself is concerned, the Apostle doubtless felt that he could afford to ignore the petty negations of unbelief, knowing that "the foundation of God standeth sure." But their effect upon human life was another matter, one in which God Himself is infinitely concerned. And Paul, in his defense of the Christian faith, never loses sight of the vital relation between the completeness of Christian revelation and the fulness of the Christian life. With him it was not a question of what men might possibly get along without, and yet live. Men may live on a crust of bread, and those who prefer to do so have of course less trouble defending their possessions. But men do not thus live at their best. All the spiritual riches needed to make human life full and complete, the Apostle had found in Christ. To diminish Christ was to plunder the spiritual possibilities of human life. Hence his stern warnings against all tendencies of thought which might obscure or limit the revelation of Christ to men.

One of these warnings appears in the Colossian Epistle, most clearly expressing the implications of

yielding to such tendencies: "Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full" (2:8-10). The passage contains three important ideas which need constant emphasis in the irreconcilable conflict between Christianity and the rudiments of the world. Changing somewhat the order of their statement in the passage, these ideas are as follows: First, in Christianity the Person of Jesus Christ has all the fulness and value of God; He is God. Second, in Christ human life is made full and complete. Third, human life may be hindered from reaching its ideal fulness in Christ by reason of certain tendencies, philosophic and traditional, which limit the Christian message and mar its effectiveness. It is the last line of thought which I shall follow in this paper, but the first two should be kept in mind because they constitute the background of the entire discussion.

One of the most apparent tendencies in the modern religious world is what may be termed **the vogue of vagueness** in theological matters. This is a curious characteristic of the modern religious mind, especially curious because science is the ruling spirit of the present hour, and to science vagueness is one of the unpardonable sins. The scientific method, to which the world is so greatly indebted, demands clarity and exactness in term, formula, definition, and statement. Yet strange to say, when the Christian thinker attempts to employ the same method in the statement of his faith he is confronted by an almost intolerant opposition. The physicist who labors for years to give the world an exact formula is applauded, but the Christian investigator under similar circumstances is often condemned as a splitter of theological hairs. It is permitted us to use such terms as "God" and "Christ" and "immortality" and "atonement," but we must be careful not to make any very definite assertions about them.

This seeming passion of vagueness indicates, for one thing, a spirit of intellectual indolence in the field of religion. For vagueness is the beloved refuge

* This article by Professor Alva J. McClain, Dean of Ashland Theological Seminary is reprinted from *The Biblical Review*, a magazine which has been set for the scholarly defense of Christianity. When this article was first printed the editor stated, "This is thoughtful analysis of the trends that are arising from this anarchistic spirit of the times... Freedom from all restraint is for some minds almost religion in itself.... But this article is not confined to the negative side of the case, for Professor McClain devotes his closing pages to showing that Christianity is a constructive power that deals with all of life—life as it really is.... by bringing him (man) into contact with the great Fact that resolves all questions, that is, the transcendent Person, God in Christ."

We are glad to share this article with our readers, feeling that it will not only be an aid in helping to see modern trends, but will cause us to appreciate the stand which is taken by our own Theological Seminary.



You drive your car over the bridge with perfect faith that it will hold you. But it really is not your faith which holds you, it is the object of your faith. So it is with the Christian. Faith cannot save unless that faith is placed in the right object. The Lord Jesus Christ is the object of our faith. He is able to save to the uttermost.

of sluggish minds. It makes accuracy unnecessary, relieves the sharp travail of thinking, and settles all differences by turning out the lights. As a labor-saving device, it has obvious advantages. An acquaintance of mine used to have difficulty with the spelling of the word friend. So he always wrote the i and the e exactly alike, and carefully placed the dot midway between them. By this rather simple expedient he spared himself the labor of mastering the correct spelling, and at the same time escaped the humiliation of ignorance. A certain type of modern religious thinking is like this. Berkeley used to say,

"We first raise a dust, and then complain that we cannot see." With a slight change, the philosopher's charge might be applied to the type of thinking which I have in mind. They first raise a dust, and then declare that they **can** see.

It has been argued, of course, that exactness in matters of religion is not possible as it is in the case of the natural sciences. Without bothering to deny such an argument, it will be sufficient to point out that, for purposes of discussion and communication, exact terms are essential. They make the work of different investigators available to each other. They make it possible to teach ideas. It is not in the first instance a question of whether any one religion is either true or false; but, if we are to study the field of religion at all, we must find terms with some degree of definite meaning. Even if all religion were false, as some would have it, still we could not play fast and loose in our discussions of it. There is little use, certainly, in forbidding the use of ancient terms in new senses. No one can stop that. But what we should object to—in the interest of clear thinking, at least—is this shifting of the meanings of traditional religious terms without due explanation. If someone, for example, wishes to identify God with the social mind of humanity, there is no way to prevent him. Only such a one should explain his meaning when he solemnly affirms, "I believe in God the Father."

Definiteness in the religious field is highly desirable, if for no other reason than that it is in the

(Continued on page 17)

"I'll See You Again"

The following article was written by a Brethren pastor who providentially was given this very unique opportunity to minister to a man condemned to death. It is full of heart throbs. It makes us appreciate the gracious love of God which has touched our hearts else we might have been brought to prison, judgment and death. Praise God that there is hope for sinners!—Editor.

He was young, too young it seemed to die the death of a hardened sinner, yet the law had said that he had murdered, and the law had said that he should die. I came to him that dismal night across the dankishness and darkness of the prison yard, a guard at one side and the prison chaplain at the other. It was a sober walk. The somber hulks of darkened buildings thrust themselves blackly skyward about us,—except one ahead. It was a-blast with light. It reminded me of a small boy whistling in the dark to keep up a fine front. That building was our goal. It was Death House.

Up two short steps, through a door, down a brief length of corridor, through another door unlocked by a guard from within, and we stood inside. Straight

ahead in the wide corridor at the far end hung a white curtain. THAT had not been there before. Hurriedly my eyes swept to my left for that which instinctively I knew I should not see, that black and grisly reminder that the ways of sin are death. We climbed no stairs this time,—the one we sought was in his last cell.

Three times, a stair I did not climb, an object I did not see and a curtain that by its merciful attempt to hide only revealed, and a cold claminess seized my soul. It was not alone sympathy for a fellow man who was to die, it was the manner of the death. It was not mere pity, it was the realization that under more abundant opportunities we could have been fast friends. It was not a shallow sentiment, it was the thought that this life SHOULD HAVE borne fruit to the glory of God. It was not merely despair, for there were yet four hours and the Governor MIGHT intervene. But the preparations indicated more clearly than words that so far he had NOT.

A soul on the verge of eternity, a life on the brink of the grave, society about to exact its due for a crime it is not real sure this boy committed. In that moment I hardly remembered the supposedly professional nature of my

office, though it was my "profession" that had gained me entrance. I was just one person about to say a few words of encouragement and consolation to another about to die a violent death because the law said that he had once acted in violence. The forces of emotion, of the unalterable nature of the laws of the universe, yea, the forces of the spirit world bore heavily down on me then. Never had that refuge in Jesus Christ looked sweeter. Over Him, praise God, all this was powerless.

More than half the length of the corridor away a shirt-sleeved guard sat in a rocking chair before the opened outer door of a "solitary." I knew; a man is not even left alone in the hour of death. There is a portion of kindness in it. Then there is the determination that the law shall not be cheated in the last minutes. To that cell door I went. The guard withdrew to the far side of the corridor. He did not leave. This was his job. He did it nicely, courteously.

As I stepped to the open door, the boy sprang to his feet from his seat on the edge of his bunk. An instant of recognition! A prison-softened hand yet a firm warm clasp through the bars of the inner door, and an eager burning

(Continued on page 15)

A Recipe for Christian Beauty

By A. E. Whitted *



Lakes high up in the mountains will reflect the form of the trees, the blue of the sky or the gold of the sun, provided that they are not ruffled by storms. The Christian however, who is filled with faith, hope and love can reflect the glory of God even in the midst of storm.

I am thinking of seven verses of scripture which lie hidden in the very heart of the Hebrew letter as I ponder and meditate on the subject of this address.

I am quite sure if the advice given is applied the results will be nothing short of a life of real beauty and strength. I shall give you the recipe before we continue to say how it should be administered. We read in Hebrews 10:19-25 these words, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience; and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; and let us consider one another to provoke unto love and good works; not forsaking our own assembling together as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." Herein you will be able to find those three qualities that are always present and predominant in the genuine christian life.

Faith, Hope and Love

These are the qualities that make the christian life attractive, and even what is more—effective in his ministry. It isn't any wonder that Paul in climaxing his beautiful discourse on love should exclaim, "Now abideth, faith, hope, love, these three; but the greatest of these is love." Surely we would be justified in proclaiming with Peter, "For if these things are yours and abound they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ," (II Pet. 1:8).

Boldness

These qualities are based on the fact of our 'boldness to enter.' Because of Christ, our high priest, we

are given access to God the Father with boldness. This was not true under the old covenant. Remember at Sinai, the rank and file of the people were made to stand 'afar off.' Only a chosen representative could draw near to God. Why was this? God is holy; man is unholy, full of sin and guilt. As we read in the book, "Your sins have separated between you and God." For you and me it is possible, in Christ Jesus that that separation no longer exist. The awful chasm between God and man has been bridged. "But now in Christ Jesus ye who sometimes were afar off are made high by the blood of Christ," (Eph. 2:13). Wonderful provision in God's Son! Because of his sacrificial blood and his ever living presence in Heaven you and I who believe in him may enter into blessed communion with God.

Fulness of Faith

We are now ready for the first part of our three-fold recipe. 'Let us draw near with a true heart in fulness of faith.' This comes first and is primary in importance. We dare not neglect it. It is like the flour in the cake batter; it holds and cements firmly and smoothly together the other ingredients. Unless you are willing to learn to 'draw near' you will not be able to 'hold fast,' and if you cannot 'hold fast' you will not be in any position to 'consider one another unto good works.' This art of drawing near is not a matter of moods, of dispositions, or of feelings as some may think. The heart of man is freed from fear by the power of the truth as it is in Christ Jesus. Jesus himself said, "I am the truth" and again, "If ye abide in my word, then ye are truly my disciples; and ye shall know the truth, and the truth shall make you free," (John 8:31-32). We can get rid of the accusing conscience

at the Cross where Jesus died, the just for the unjust. Then if "we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin," (I John 1:7). Here is another little statement, 'having our body washed with pure water.' This refers us to the laver in the old covenant, at which the priests washed before entering upon the daily services of God. So provision has been made so that we can 'be washed by the washing of water through the Word' from all spiritual defilement which we might have gathered as we journey,—Yea, let us truly draw near in fulness of faith.

Hold Fast

So much for the first part of our recipe. But we not only must 'draw near in faith,' we must also 'hold fast the confession of our hope.' The happy part of it is that once we have drawn near in faith, it will not be difficult to 'hold fast.' What we need most as Christians in this day of rush and hurry, is a willingness to 'draw near' in the study of God's Word and in prayer, that we might be renewed by the Spirit and enabled to 'hold fast' our hope. I like that word hope. It is a word applied expressly to Christians. It would seem that salvation is a matter of hope as well as faith. Our salvation has a future as well as a present aspect. For this thought we may turn to verse 37,—"For yet a little while, He that cometh shall come, and shall not tarry. "This was the hope of these Hebrew Christians; it is your hope and mine today. So the apostle appeals to them to hold fast the confession of this hope without wavering. In their midst were many who cried, 'Where is the promise of his coming?' So also are such with us today. They were ridiculed, abused in many ways and had need of patience that they might obtain the promise. "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Are you, my friend, 'holding fast' the confession of hope that you too may obtain the promise?

Good Works

And now we step on and up into the third part of our recipe. It immediately

follows, "Let us consider one another to provoke unto good works." Provoke, that is to stimulate, to encourage others in the way of right and truth. It is surely not possible to do this unless you have entered into such a way yourself. So we contend that it necessitates, 'a drawing near,' 'a holding fast' of self. The logical sequence of this triple recipe cannot be changed. Like the laws of the Medes and the Persians, it cannot be altered. To know the third, one must know the second, and to know the second in experience, one must without doubt know the first. Most truly this is the working principle of the genuine Christian life. "If any draw back my soul shall have no pleasure in him."

The fellowship of the saints and the encouraging of one another are always important, but especially is this true as we see the day approaching. What day? These Hebrew Christians knew. The day of the blessed Lord's return. The day about which the prophets testified, "Alas for the day, for the day of the Lord is at hand and as a destruction from the Almighty shall it come," (Joel 1:15). "Alas for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it, (Jer. 30:7). This day was not to be the end of the things; rather the beginning of better things for the saints of God. It was darkness leading to the light, evening pointing to the morning of a glorious day. "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord for he hath done excellent things. This is known in all the earth, cry out and shout, thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee," (Isa. 12:4-6). This hope was dear to the Hebrew Christian. Our hope too is in Christ, (I Tim. 1:1), and his appearing, (Titus 2:13). So my dear people as we look for that day, "Let us draw near to Him in fullness of faith, "holding fast the confession of our hope, always considering one another to provoke unto love. Thus shall our lives to be beautiful and fruitful as we wait in steadfastness our glorification.

Those who will some day find themselves in Heaven will be there because of what Christ has done. Those who find themselves in hell will be there because of what they have done. Since God has committed to us the Word of reconciliation, there is a sense also in which sinners will find themselves in hell because of what we have NOT done. We have God's Word. We dare not refuse to carry it to lost men.

A LOST SORROW.

I once heard a man speak of lost sorrow. At first I did not know what he meant. But his thought quickly emerged and I saw it all. A lost sorrow was a sorrow out of which a man failed to get the blessing which God means to come out of it for him. Out of every sorrow God means there should come submission; a drawing nearer to his own great heart of love; a new vision of the shallowness of worldly streams and the depths of Divine ones; a closer devotion of Jesus Christ than ever before known; a loosening of the grasp on time, and its tightening upon eternity. It is a solemn fact which some of us know all too well that sorrow leaves us either closer to God or farther away. By our resistance we may make it a head-wind baffling and driving our tiny craft back from its destined haven of rest; but by our submission God will make it a favoring one to waft us onward into the safety and tranquil rest of his perfect will. —James H. McConkey.

I LIKE HIM, DON'T YOU?

The man who is licked and yet can grin
Who straightens his tie and tilts his chin

Who stands up straight when he's
knocked down flat
And says "It's a great old life at that."
Well—I like him, don't you?

The man who loses at least three times
Who must needs count his change in
nickels and dimes

Who squares his shoulders and makes
a bet
And says "I'll make a fortune yet."
Well—I like him, don't you?

The man who has chosen the path that
leads far

Who has hitched his wagon to the far-
thest star

Too footsore and weary and half afraid
Yet says, "Lord help me to make the
grade"

Well—I like him, don't you?

And the man who has been betrayed by
a friend

In whom he had put his trust to the
end

Who still remembers the virtues he'd
had

And says, "Ah, well, he wasn't all bad."
Well—I like him, don't you?

And the man who has come to the end
of the road

Whose weary frame totters as he sets
down his load

Who says as he stands with his face to
the west

"Lord, Lord, Thou knowest I have done
my best."

Well—I like him, don't you?

—Mrs. Roy Coon, Winsor correspondent
of the Express-Courier).

Effective Bible Teaching

By Rev. J. T. Larsen

There are different methods of studying the Bible, and also various ways of teaching the Bible. The Sunday School teacher is preeminently a Bible teacher. The lesson should be taught sometimes from a single angle or method. Sometimes the lesson must be taught embracing all possible methods. Some of these methods are: The synthetic method, the analytic method, the chapter summary method, the topical method, the textual method, the "word study" method, or the BOOK method. All of these methods may be enforced by one another and should be used together in so far as possible. Sometimes the Bible Class may desire to study a certain Book, others desire to study the great Christian Doctrines of the Bible. The personal study method should be the devotional method, although even this is a means of laying foundations for sound teaching and sensible setting forth of His truth.

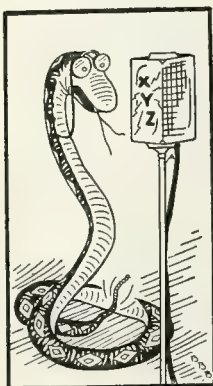
The Sunday School teacher should have a knowledge of several things in order to be effective as a teacher of the Bible: (1) A knowledge of God and Christ through an experimental faith in the new birth by the Word and the Spirit. (2) A full assurance of salvation and daily victory through Christ. (3) A working knowledge of the Bible as the inspired Word. (4) A knowledge of human nature and needs, with a knowledge of the psychology of human minds. (5) A knowledge of how to teach and the right manner of presenting the truth for any age, or mixed ages. (6) A knowledge of how to lead souls to Christ in the class or out of it. (7) A knowledge of the particular lesson for that hour, coupled with a proper understanding of other related truths.

Whom We Are to Teach

Let us always consider whom we are to teach. Lesson study and its teaching should be adapted to the ages and capacities of the members of the class. Some have abilities of spiritual discernment above others. There needs to be an adaptation of the truth to the class as a whole. The teacher or superintendent should know the ages of the pupils upon enrollment, and their ability to grasp truth. Sometimes a knowledge of the parents may help to determine this, or a first-hand knowledge of the pupil. A simple series of tests could be given to the pupils either in class or by correspondence during the coming week. The writer once tried these tests on a group of children in a week-day Bible school and found the deficiencies as well as the capacities of the pupils in this way, which was helpful in systematic grading.

What Are We to Teach?

"I have stuck unto Thy testimonies," said the Psalmist. Let us teach the Bible, and less and less of our words. Children remember a great deal which is told them, let us have them remember God's Word by hearing it taught and by memorizing it. Telling is not teaching, but proper study, with shrewd teaching is real teaching. A teacher may give wonderful stories, facts, figures, etc., and yet not be really teaching. The teacher should allow the Word to speak for itself. Teach the Christ of the Bible, and teach what the Bible says about the Christ. Use the quarterly as a help, but not as a major; let it be secondary. Teach them the sinfulness of men, the truth of the Bible, the precepts and laws of God, making sin exceedingly sinful. Teach them the way of salvation based upon the Blood of Christ, and faith in Himself. Teach the imperativeness of salvation and seek a verdict in their soul. Know the look of discernment and appreciation and work with the ones who are "ripe" and ready for conversion. Do not force a premature conversion. That is, do not force the conversion ahead of conviction by the Word and by the convincing work of the Spirit. Try to help the children first of all **spiritually**, then practically, mentally, socially, or even educationally. Too many teachers



Much that is produced today in the name of Bible teaching and religious propaganda is both away from the Bible and quite frequently contrary to it. Some time ago a high-powered modernist was about to speak over the radio. His announcer, not knowing much about the Bible, but feeling that he should give the man a good introduction said, "Ladies and gentlemen, you are now about to hear the prince of the power of the air." More truth than poetry? ? ? Read Eph. 2:1-2.

put the last four mentioned needs first, instead of last.

The General Aim, Objective, and Motive in Teaching

This objective should be to lead the pupil to a knowledge of the Bible, a knowledge of God and Christ, to evangelize and win their souls for Christ, to build the saved members up by edification of the truth, and to make for true Christian character by the indwelling Spirit of Christ. Sound teaching should also lead to Christian conduct. It is not enough to show them Christ, Creeds, Character, but there must be a knowledge of how to form Christian Conduct. The application should be prominent in any teaching; not only the practical application but the Spiritual and eternal. We should present not merely the historical fact and figures, but the privileges of being a Christian, the cost of not being a Christian, and the responsibilities which such a life demands. A point of contact should be secured from the class on **their plane of living**; for the lesson may miss the point in their lives. Sometimes the asking of a question, telling a story, or asking them to tell a story, will begin for the teacher and the class a point of contact upon which they all may build.

To fail to lead children and youth to Christ in the class is to fail utterly, for that is the prime object of all Bible teaching. True, there may be several weeks teaching before any harvest is reaped, but it must come in "its season" (Ps. 1). The two-fold aim, then, should be to lead them to Christ and to build up in the faith of Christ.

How Shall We Teach the Lesson?

Depend upon the encouragement of the indwelling Spirit—"He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you" (John 16:13-15; 14:26).

Use past knowledge, experience, and illustrations to enforce truth, both in the presentation and the application of the truth. Be specific so that no misunderstanding may arise and that no needless difficulties may hinder.

Ask general questions to the whole class, and sometimes ask questions of some individual, never in consecutive order. Try to keep them alert and aroused to the question of the hour.

Use several methods in presentation: there is danger of overdoing the illustrative method. Other methods are: Pictorial, Cathetical, Object Lesson, Illustrative, Didactical, and Summary methods. In order to use these methods singly or separately one must decide beforehand what methods of approach, development, and consummation may be possible. Don't simply "drift" into the lesson, through it, and from it, but get somewhere—have a goal! Here again, the Spirit's wisdom must lead and teach all teachers of His truth, for we are His mouthpieces. Ask yourself the question: When? What? Where? For Whom? Why? and What applica-

tion? Beware of the shallow study leading to shallow teaching and haphazard teaching: go deeply. Aim to both evangelize and edify the class. Give something for the saved, the careless, and the unsaved. Look for hidden truths and draw the pupil's attention to them by the question method.

Do not teach **about** Christ merely as a good man, a great man, a good example, etc., but make much of the Blood of Christ and the Spirit will make much of your teaching. **Prove, paint, picture, promote, and persuade** souls to see the truth and know Him who is the embodiment of Truth!

Let us teach Law with an end in view to show the contrast in Grace. Let us teach the Old Testament with view to showing fulfillment in New Testament. Let us teach the blessedness of Heaven and the terrors of the judgment, of death as prescribed by the Law, so that the pupils will prefer the life through Christ who died for them.

Finally, let us leave results with Him. "Having done all, to stand." Pray well, prepare thoroughly, and come humbly, firmly, and cheerfully to your important task of teaching His truth, not merely your opinions about it. Better crowd out other material duties and pleasures than to crowd out the careful preparation of the lesson.

—The Truth Bearer

MANY A CHRISTIAN LOOKS BIG, BUT— WHEN PUT ON THE SCALES IS HOLLOW

The stout lady on the scale was eagerly watched by two small boys.

The lady dropped in her cent, but the machine was out of order and registered only 75 pounds.

"Goodnight, Bill," gasped one of the boys in amazement, "she's hollow."

Many a man rides to church in a fine car on Sunday morning and talks like he was the mainspring of the church, but when the offering plate comes around he's hollow!

Many a woman who is the leading lady at every social blowout in the church, and wears the swellest fur coat in the congregation is hollow when it comes time to pray!

Many a preacher who looks like a preacher, talks like a preacher, and acts like a preacher, yet when he gets into the pulpit on Sunday morning you discover that he is hollow too!

How many fine appearing religious folks will be found hollow at the throne of God?

A QUESTION

If I really, really trust Him,

Shall I ever fret?

If I really do expect Him,

Can I e'er forget?

If by faith I really see Him,

Shall I doubt His aid?

If I really, really love Him,

Can I be afraid?

—Record of Christian Work.

HOW ABOUT YOU?

We get so **USED** to some things, we **FORGET** after a **WHILE** how really **WONDERFUL** they are.

Take the **BIBLE** for instance.

Since **CHILDHOOD**

we've all heard what

a great **BOOK** it is.

We accept that as a **FACT**

and go along for **YEARS**

NODDING our heads

and saying "**YES**"

and **ONCE** in a while

or maybe **OFTENER**

reading a **PASSAGE** or two.

Then something **HAPPENS**.

Things go **WRONG**,

troubles begin to **PILE** up

we **DON'T KNOW** what to do.

We **TRY** this and that

and all the **TIME**

there on the **TABLE** lies the Bible

tight **SHUT**.

BUSINESS is bad,

People **OUT** of work,

Savings **DWINDLE**,

things look **BLACK**—

that's no **TIME** to sit down

and **MULL** over

an old **HEBREW** Book.

PERHAPS!

But every once in a **WHILE**

Some **MAN** or **WOMAN**

facing **DEFEAT**

SITS down

with the **BIBLE**

and **SUDDENLY** finds

it **TALKING** directly to him—

talking like a **FRIEND**

like a **WISE** counsellor

ENCOURAGING, advising

cheering, **GUIDING**.

With **WIDE EYES**

and **JOY** in his heart

he **DISCOVERS**

WHY the Bible is called

the **BOOK** of **BOOKS**

Not for its **POETRY**

Not for its **THEOLOGY**

Not for its **HISTORY**

But for the **HELP** it gives

to men and women

in **TROUBLE**.

It's something you can't **REALIZE**

until it **HAPPENS** to you.

But when it **DOES**

you always **REMEMBER** it.

What about **YOU**?

Have you merely **READ** the Bible,

Or have **YOU**

DISCOVERED it?

And **IF** it has helped you

Have you **TOLD** others

about it so that

it could **HELP** them too?

Are you **AFRAID**

to **TALK** about the Bible

to the **PEOPLE** you meet

in **EVERYDAY** life?

Put **DOWN** that fear.

People **NEED** the Bible,

they need the help it can **GIVE** them

today as **NEVER** before.

READ the Bible yourself. **YES**

but **TELL** others about it.

FEEDING THE HUNGRY

A Polish woman in Chicago, thirty-four years of age, was near to death from tuberculosis. Through many days of increasing weakness she had listened to broadcast over station WMBI, operated solely for gospel programs. The fact of a perfect and complete redemption in Christ Jesus had been so stressed as to arouse her desire to know the Lord as her own Saviour. This hunger unabated from day to day. She realized that she had but a little time to live.

While her rearing had been in the Roman Catholic Church, and her family urged her to send for a priest to whom she could make confession, she insisted that "some one from Moody" must come to see her. In response to a telephone call the director of Practical Work at the Institute sent out a young woman of deep spirituality, and whose large experience in dealing with troubled souls fitted her for the present mission.

Shortly before the arrival of this student, a priest had visited the sick chamber and had done his best to draw forth a confession from the troubled woman. Her steadfast reply had been that only to Jesus would she make confession. The student worker was warmly welcomed, her reading from the Bible eagerly listened to, and it was not long until the light of a real salvation dawned within this soul. Being justified by faith she had peace with God through our Lord Jesus Christ.

The remaining days of her life were radiant with a new found joy, and she daily witnessed to the power of God to save and comfort "whosoever believeth in Him."

HOW IS IT?

Years ago, Claus Hames, one of the most useful preachers in Germany, once met a friend to whom he told how many times daily he had to speak. His friend presently said, "But, friend Hames, if thou hast so much to say, when art thou still? And when does the Spirit of God speak to thee?" That simple question so impressed Hames that he resolved from that time to devote a portion of each day to retirement and silent study.

"How is it," said a Christian man to his companion, as they were both returning from hearing the saintly Bramwell, "how is it that Brother Bramwell always tells us so much that is new?" The companion answered, "Brother Bramwell lives so near the gate of Heaven that he hears a great many things which the rest of us do not get near enough to hear.—Sel.

WRITE about it
and **GIVE** it too.

If you can do only a **LITTLE**
in this **WORLD**

to help your **FELLOW** men today
at **LEAST**

you can do **THAT**.—S. S. Times.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE GLORIOUS SECRET

By Mrs. Penn-Lewis

"It was the good pleasure of the Father that in Him should all the fulness dwell"—Col. i. 19.

"The riches of the glory of this mystery... which is CHRIST IN YOU."—Col. i. 27.

The word **mystery** as used in the New Testament is "a sacred secret, long kept hidden, and while so hidden, is absolutely impenetrable by man." What is this secret that the Apostle Paul writes about in his letter to the Colossians—a secret that he seems to have no words to describe, but full of "riches of glory" beyond human conception?

This secret, he tells us, had been hidden from the "ages" preceding the days in which he wrote, but the fulness of time had come, and it was then God's good pleasure to make it known in His saints—those redeemed by the blood of Christ, and separated unto Him.

The secret so long kept hidden could only be revealed by God Himself, but the Holy Spirit was given that the children of God should know the things freely given to them by God. The blessed Holy Spirit is sent to reveal the secret, and He is ready to reveal it to all those who truly desire to know it (I Cor. ii. 9-10).

The blood-bought children of God need to know this glorious secret. It is the truth an open secret to all who are taught of God, and yet it is veiled to so many who are true believers, and go on living a sad up and down life of "sinning and repenting," day after day, when the knowledge of the "secret" would admit them into constant victory, unbroken peace, deep satisfaction and rest!

But what is the secret? It is summed up in two brief sentences—In Him all the fulness! "Christ IN YOU.... glory!" (Col. i. 19, 27).

It simply means that the Father has placed in His Beloved Son all the supply for our need. All light; all love; all power; all patience; all joy; all peace—all we need for "life and God-likeness" (II Peter i. 3), now in this present time (Col. ii. 3, 9, 10).

In Him is the fulness of God. In us—nothing! We have nothing to offer God, but our wills. The willingness to receive His Son as our Saviour, and then as our King, enthroned upon the throne of our hearts, is all that the Father desires, and asks of us.

The Secret Revealed

"It was the good pleasure of God, who separated me... and called me through His grace, to reveal HIS SON IN ME."—Gal. i. 15, 16.

The Apostle Paul did not learn the secret at the feet of Gamaliel. It was wholly sealed to him until God Himself revealed it to him, and then his eyes were opened to see him the Lord had been watching him from his birth, and had chosen him for His service.

The glorious secret can be known by us in the same way. The Holy Spirit must unveil the living Christ as dwelling in us, just as He first of all revealed it to him, and then his eyes were opened to see how the Lord had been watching over him from his birth, and had chosen him for His service.

The glorious secret can only be known by us in the same way. The Holy Spirit must unveil the living Christ as dwelling in us, just as He first of all revealed Him to us as our Saviour.

Moreover we shall never know the secret by trying to grasp it with our minds, nor by puzzling over it as to how it can be! The Lord Jesus Himself said of the Holy Spirit, "He shall take of Mine, and shall declare it unto you." But the eternal Spirit can only reveal when our minds are at rest, and we have given up "trying to see," and when we even give up our anxious seeking to know Him, as well as all self-inspection, for many are disposed to look within for an **experience**, instead of only to the risen Lord.

When we cease from our struggles, and efforts, and tell the Lord we are willing to let Him take His own time, and reveal to us His Son in His own way, then suddenly, as by a brightness wholly apart from our **consciousness**, Christ is revealed in us—a living bright reality.

We may not be able to tell how, or when, but we know by the witness of the Holy Spirit, that the Lord Jesus reigns within, even as He said to His disciples, "In that day ye shall know that I am in My Father, and... I IN YOU" (John 14:20).

The Secret Manifested.

"It was the good pleasure of God... to REVEAL HIS SON IN ME, that I might preach Him... and they glorified God in me."—Gal. i. 15, 16, 24.

When the churches at Judea heard what had happened to the Apostle Paul, and how he preached the faith of which he once made havoc, he says "they glorified God in me." This is always the result of Christ's indwelling! When He is revealed in us, others glorify God, and not the earthen vessel He makes His temple. They do not say "what a wonderful Christian," but "what a wonderful God."

Moreover, when Christ is revealed in us, we cannot help preaching Him by word and life. It used to be "I know

what I have believed, but now it is "Whom" I have believed. When Christ is revealed in us, and we have learned the glorious secret, we may be sure that the "secret will out!" There is not much need to question, Shall I confess it? For others will see Him working through us, and come and ask us how they may learn the secret too.

After the revelation of Christ in the Apostle Paul, and the manifestation to others, we read of energizing power of this wondrous secret. The Apostle writes "He that wrought effectually in Peter the same was MIGHTY IN ME." (Gal. ii. 8 A.V.).

The Lord wrought in Paul as effectually as He wrought in Peter on the day of Pentecost, when Peter was changed from being the coward he was in the judgment hall, and became a bold fearless witness to the crucified and risen Lord. Even so the risen Christ dwelling in the Apostle Paul wrought through him mightily, doing "mighty signs and wonders" by him, working in him both to "will and to work, for His good pleasure."

"He that wrought effectually in Peter was mighty in me," said the Apostle. Paul had proved that God could energize him as well as Peter, although he was not one of those filled with the Holy Ghost on the day of Pentecost. Oh, that each child of God might be shown by the Holy Spirit that the same Lord is Lord of all, and is rich unto all them that call upon Him. It is possible for each blood-bought child of God today to say likewise, "He that wrought effectually in Paul, is mighty in me."

The Secret and its Conditions.

"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live... I live in faith, the faith which is in the Son of God."—Gal. ii. 20.

This verse contains the secret of knowing the secret! Let us notice that the words "crucified with Christ," precede "Christ liveth in me."

Our eyes are opened to see the fulness in Christ, and then He shews us that the secret of being conformed to His image, and walking as He walked in this present evil world, lies not in our trying to be like Him, but Jesus Himself coming to dwell in us as His temples, and Himself living His own life through us.

It is a great step forward when, as children of God, we see that we have absolutely failed to live like Christ, and give up the trying! The patient Lord has to let us try, that we may find out that it is impossible for human beings to copy the life of the Holy Son of God.

Just as we attempted to save ourselves, or make ourselves fit to approach God, and then found after all our striving, that we were "nothing bettered, but rather grew worse," so, after the matter of our salvation is settled, we again seek to do the very same thing, and think that now our

sins have been forgiven, with His help we can succeed in pleasing Him, and working for Him. Again we are allowed to try, and fail, just that we may realize our helplessness.

How many of us also have a dim idea that we have "gifts" to offer God, and expect Him to sanctify the old life, and make something better of us! Someone once said it was a long road to the end of ourselves, and it does seem such a long time before we really honestly are willing to say "in me . . . dwelleth no good thing" (Rom. 7:18). Like King Saul we use our own judgment, and are willing to destroy what we consider vile and refuse, but spare what we call "good" to offer to God in service.

The Holy Spirit has to teach us, sometimes very painfully, that we have no best to retain, and that our very comeliness is corruption, for all that is of the old life is under the curse of sin.

The Divine plan is not to improve the old life, but that we should commit it to death—the death of the Cross, for it really was crucified with Christ in the sight of God when He died on Calvary. It must not be "I"—even apparently good "I"—trying to please, and work for Christ. We must recognize and accept God's sentence to death upon "I" in every form, and yield all to the Cross of Calvary.

When our eyes are opened to see our place as crucified with Christ; nailed together with Him to His Cross; and agree to live the crucified life of true self effacement, then the Spirit of God will bear witness by revealing Christ within, no longer a dim and distant Lord, but, as one has said, "an inside Saviour!" Then He is able to manifest Himself through the earthly house of our bodily frame, and glorify His Father. Then He is able to work through the yielded body, not feebly and intermittently, but with effectual power; no longer hindered by us, but blessedly moving through us as He wills, as we obey Him fully.

"It is no longer I that live, but Christ,"—this is the secret of which glory and riches too feebly express the fulness.

We need to remember however that Christ dwelling in the believer will not destroy his individuality. The Apostle writes "Christ liveth in me."

We see the capital "I" crucified, the "I" that dethrones and dishonours the Lord, but to "me" that still lives! A "me" that must yield quick and implicit obedience to the tender gracious King dwelling within the heart. Christ, not self on the throne of the heart, the new spring of life at the centre of our being.

The "Secret" for others.

"My little children, of whom I am again in travail until Christ be formed in you."—Gal. 4:19.

"Oh that Christ might be revealed in them, and fully formed in them," was the Apostle Paul's yearning desire for his converts, and to this end he travailed on their behalf. How he watched

and prayed, nursed and cared, encouraged and warned them, as he watched the Holy Spirit patiently and tenderly detaching them from the old earth-life. Paul laboured among them according to the "working" which was working in him mightily (Col. i. 29), with one great end ever before him, that Christ might be formed in them, and that he might present every one of them full-grown in Christ in the day of His appearing. (See Col. i. 28, 29).

This is the Glorious Secret now open to all who consent to the conditions of its unveiling. The redeemed one but an earthen vessel, a fragile body of clay, with the old "I" nailed to the Cross of Christ, and the Living Christ dwelling within. A vessel of clay manifestly not sufficient to think anything as of itself, that all may glorify God in it. A vessel of clay so yielded to God that He can work through it in unhindered power, whilst it is simply living, moment by moment, in faith upon the Son of God Who reigns within.

Thus walking hour by hour under the power of the cleansing blood, the God-possessed soul is ever being brought into fuller conformity to the death of Christ, "Always bearing about in the body the dying of Jesus, that the LIFE also of Jesus may be manifested. Always delivered unto death for Jesus' sake, that the LIFE ALSO of Jesus may be manifested in our mortal flesh" (II Cor. 4:10, 11).

The Timeless Power of the "Secret"

And the key to it all is FAITH — faith in the working of God. "For this cause," wrote Paul to the Ephesians, "I bow my knees unto the Father . . . that ye may be strengthened with power through His Spirit in the inward man; that CHRIST MAY DWELL IN YOUR HEARTS THROUGH FAITH, (and) that ye may be filled unto all the fulness of God." (Ephes. 3:14, 19).

"God in heaven hath a treasure,
Riches none may count or tell,
Hath a deep eternal pleasure,
Christ the Son He loveth well.
God hath here on earth a treasure
None but He its price may know
Deep unfathomable pleasure;
Christ revealed in saints below."

TESTIMONY OF HISTORY

By Chrysostum (Born 347 A. D.)

"For when we immerse our heads in the water, the old man is buried as in a tomb below and wholly sunk forever: then as we raise them again, the new man rises in his stead. As it is easy for us to dip and lift our heads again, so it is easy for God to bury the old man and shew forth the new. And this is done thrice, that you may learn that the power of the Father, the Son, and the Holy Ghost fulfil all this." Again: "Christ delivered unto His disciples one baptism in three immersions of the body, when He said to them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

—Commentary on John Homily 25

SOMEDAY I'LL UNDERSTAND

By Marie E. Kilby

The following poem was composed by a bed-fast sufferer in Waterloo, Ia. She was too ill and weak to brush away a tear. While able, she spent many hours reading her Bible, but recently she has gone blind. She composes poems and remembers them until some one can write them down. The great faith and hope expressed in this message should be an encouragement to all of us.

—(Editor)

*Someday I'm going home to be
Where none are blind, where all can see;*

*To One who is all Righteousness
The One, who knows my loneliness.*

If there are threatening clouds each day,

*Casting shadows upon my way,
I will not fear, for Christ is here
Loving me, whispering words of cheer.*

*I'm glad my life is in God's hand,
The things I do not understand;
The weary hours, the bitter tears,
The pain, the sorrows, doubts and fears.*

*How these can all be for my good,
The times I've been misunderstood,
The times I've been too sad to pray,
All this I'll understand someday.*

Then, the friends I thought had failed me

*In a different light I'll see;
I'll know how oft they knelt in prayer
And pled for me God's tender care.*

*Ah, yes! I know it even here,
And that I need no danger fear
With Jesus as my constant friend,
I'll travel safely to the end.*

*And when I reach my home at last,
Life's battles then forever past,
I'll know it was my Father's hand
That kept me safe—I'll understand.*

THE SERVANT OF SIN

"The servant of sin makes some other end than God supreme."—Times, London, England.

*Is the care of worldly things
Sovereign in my thought;
Is anxiety, which clings,
Through my being wrought?
Lack of trust in Care Divine
Proves a grievous sin is mine.*

*Is it pleasure reigns supreme
O'er my daily plan;
Do I confidently dream
That from Earth and Man
I can find my heart's best store?
Then is "sin laid at my door."*

*Care or Pleasure, Self or Pride,
If it be enthroned
In my soul; o'er all beside
Sovereign it is owned:
Then it takes within the soul
God's own right—supreme control.*

—William Olney.

"I'LL SEE YOU AGAIN"

(Continued from page 8)

light in the unduly bright questioning eyes! I had not prepared for that question. Somehow I had thought he would know. I wonder if the poet knew the depths of his spoken truth, "Hope springs eternal in the human heart." His questioning eyes burned through me. I faltered; I had no official word. Unbidden the question was on his lips. I stumbled, regained myself and grasped with him at every straw of hope we knew about. But his eagerness faded. He did not cringe, but his quiet resignation left me with a feeling of weariness.

Why should all this be? Sin! Yet men laugh at it! O fools that scoff at its dangers! The law said this boy had murdered, but did it actually know? On his own admission he had followed with the wrong companions. This was bad for him in court. Once he had told me that he had learned much and that he "believed he could tell young people many things that would be good for them." If only I could carry to young folks who are careless of their ways and of their companions the picture of this boy as he had stood behind the bars that day and spoke those words, and if they could see him as I saw him this last night, perhaps the message he wished them to hear would not all be lost.

When first the blow had fallen he had said that since he had lived a sinner he would die that way. Four times he had gotten a stay of sentence, the first time when within twenty minutes of the chair and after he had eaten his "last" meal and the prison barber had performed his grisly task. When he came back to his cell that time there was a Bible there. Someone, he knew not who, had sent it. Twice he read that Book through in the following weeks and months, three times the New Testament. The Spirit worked through that contact with the Word. Thus when first I met him I found him interested in spiritual things to the surprise of those who had known his former attitude. He had shown an intelligent appreciation of the truths of Scripture. I had put the plan of salvation before him, had explained to him at some length what is meant by a saving faith and had then asked him if he had such a faith. With a clear frank look he had answered, "I believe that I have." In this manner had I satisfied myself as best I could under the circumstances that he had in those last months found his way to the Lord.

And now? We could not talk of his hopes to escape this death; they were so slim. His guilt or innocence could not be discussed for months had been spent at that. There was a language now common to both, a ground on which we could meet. When hope for the present dies, hope for the future is much more alive. He said, "I would like to live," and "This is a bad way to go out," and with this dismissed the pres-

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THE BIBLE AND THE SUNDAY SCHOOL

Take your Bible along with you when you go to church. Get in the habit of carrying it under your arm. The presence of God's Word in plain sight when you walk down the street will be a silent testimony for the Lord.

Two young sailors who were wide awake Christians discovered a novel way by which they could seek out other Christians in every port where they landed. They would walk down the streets each with his Bible under his arm. They would not go far until some Christian would stop them and get acquainted. They have reported that they have found precious Christian friends in many ports of the world and especially in the United States through this method. Do not be afraid to carry your Bible.

THE DIARY OF A BIBLE

January 15—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean up. I was dusted with other things, and put back in my place.

February 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday School.

March 7—Clean up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday School.

April 2—Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

May 6—In grandma's lap again this

ent. I told him that I had to admire his courage and then he talked of that now very close to him, the Life afterward. There is ONE Saviour for the sinner, be he a great or a small sinner, and there is ONE Door Who is Jesus our Lord. That Door leads to God and Eternal Life. There are many questions that we might ask, but for the present it is sufficient that we should BELIEVE. And so there was hope in apparent defeat. It was time now to leave. There was no more need of me. A few last quiet words, a warm lingering handclasp and our last conversation on earth was closed with his words ringing in my ears, "I'll see you again."

afternoon. She spent most of her time on I Corinthians 13 and the last four verses of the 15th chapter.

May 7, 8, 9—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma's gone. Back in the old place. She kissed me good-bye.

June 3—Had couple of four-leaved clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 10—Still in trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

September 1—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Don't let this be the diary of your Bible. Study it daily.

THE DIRECTED HEART

By Rev. W. A. Ogden

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ."—II Thess 3:5.

If you could have what you wanted most, if you could grant your most earnest desire to your friends, what would it be.

The apostle gathers up the whole sum of his desires for his friends and presents to us the whole aim of our efforts for ourselves, in these two things: A steadfast love for God, and a calm and patient waiting for Christ.

This attitude is not natural to the man who is not a Christian. Neither is it an attainment of the Christian. It is a gift of God, by His directive will, through the Holy Spirit. It is worthy of note that the Christian's relation to God is a heart relation. The heart here represents the seat of the will and affections, the whole being. It means more than intellectual assent. It means that something enters into one's heart and life and holds one, rather than some creed which one might hold.

Note, now, the direction into which the Lord would direct our hearts. First, "Into the Love of God"—That vast unmeasured and unmeasurable ocean of God's love where we find Salvation, Peace, Hope, Happiness and, in short, that more abundant life which Christ promised in John 10:10. This is the place where God withholds no good

PRAISING

By Emma A. Williams

He hath put a new song in my mouth, even praise unto our God. Ps. 40:3.

A cure for spiritual depression, what is it? Praise. Strange, you say. Perhaps, but true, nevertheless. Depression, praise, a paradox—but it works.

A New Song

In Psalm 40 David says, "I waited patiently for the Lord and He inclined unto me, and heard my cry—and He hath put a new song in my mouth, even praise unto our God." A new song, indeed, to many of us, but a song that we need to learn. The Bible is full of exhortations to praise, but how slow we are to obey. David prayed and waited and—praised. We pray and wait and—grow discouraged. The note of praise is not heard. My reader, you have not fulfilled your part of the task until you learn to praise.

Thy Gates Praise

In Isaiah 60:18 we read these words, "Thou shalt call thy walls Salvation, and thy gates Praise." What are gates for? To pass through, are they not? Then go through on praise. In our Christian lives we **pray through** and we **praise through**. The two go together.

We speak from experience. We had been burdened and depressed. It seemed as though a heavy pall were upon us, all about was darkness and heaviness; and, then, we lifted our head and said, "Praise the Lord!" What happened? The black curtain was cut, light came through, praise was, indeed, a way out. The gate opened and we passed through. Again we had proved His Word true. He had given "the garment of praise for the spirit of heaviness." Isa. 61:3.

The Why of Praise

But, you say, why should I praise before the blessing comes? The blessing has come. We know the Lord. Jeremiah is sometimes called the weeping prophet, but he knew the truth, for he said, "Thou art my praise." Jer. 17:14. Oh, if we would only get our eyes off feelings and circumstances and things, all of which savor of self, and on to Him how we would praise! The Psalmist says, "They looked unto Him and were radiant" (Ps. 34:5,) and again he says "My mouth shall hew

thing because here we walk uprightly. (Ps. 84:11).

Second, "Into the patient waiting for Christ." Doubtless here is a reference to the second appearing of Christ, but the context would also suggest our patient waiting for (or upon) Christ in the matter of the ordering of our daily lives. Have we thus learned to wait upon Him in the matters of daily conduct, whether it be business or pleasure? If not, there remains some happy surprises for those who will make the venture.

Los Angeles.

forth Thy praise," Ps. 15:15. Some day we shall sing the new song of praise before the throne: "Thou art worthy—for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth, Rev. 5:9-10. Why not practice the song now?

The When of Praise

These are days when we need to praise. Not only is the depression upon us, but there is also a spiritual oppression of which the world knows nothing. Our enemy is particularly active just now, "Knowing that his time is short." Our Lord is coming soon to take us Home to Himself, and Satan must get in his best licks while we wait. He is the oppressor of souls. David knew something of this when he said, "Why go I murmuring because of the oppression of the enemy?" Ps. 42:9. My Christian friend, perhaps it will help you to know the source of that trying circumstance, of that sinister temptation, of that burden that rests upon you, it is from Satan. God is allowing him to test you even as he tested Job. But fear not, God has a hedge about you and "will not suffer you to be tempted (or tested) above that ye are able," I Cor. 10:13. Read the first two chapters of Job. Note the word, **only**, in Job 1:12, and the word, **but**, in Job 2:6. What do they mean? They mean just this: Satan can go only so far as God permits. He can not do exactly as he pleases with God's children. There is a limit. God doesn't take the hedge entirely away, Job 1:10. He watches and cares for His own. Knowing this, can you not praise him now?

The How of Praise

We are to praise with joyful lips, Ps. 63:5. No one has so much cause for joy as the Christian. We are seated with Christ in heavenly places, Eph. 2:6. We are called out of darkness into light "that we should shew forth the praises of Him who has called us," I Pet. 2:9. We are "a chosen generation, a royal priesthood, an holy nation, a peculiar people." There is no one like us in the earth. Our God has chosen us to be the Bride of Christ. We are His Church (Ecclesia), His Body, Col. 1:18. Let us be glad and rejoice. Let us praise with joyful lips. He has "predestinated us unto...the praise of the glory of His grace, wherein He hath made us accepted in the Beloved," Eph. 1:5-6.

The Service of Praise

Praise is unique. It is in itself a service. We, as Christians, are called to render that service. We are to "show forth" praises. This is what Peter means when he says, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," I Pet. 2:5. We are to "offer the sacrifice of praise to God continually," Heb. 13:15. My Christian friend, don't forget to praise!

SEPARATION TO THE GREAT TASK

By W. C. Benshoff

May I bring this plea of loyalty to Jesus Christ? We have named his name, espoused his cause and accepted his salvation. Having accepted him, Christ has certain claims upon us. We are his by right of purchase; he has bought us with his precious blood. Christ calls upon his followers to live the separated life. "Wherefore come out from among them, and be ye separated, saith the Lord" (II Cor. 6:17).

A separated life is defined: "As one that finds the center of its interests its plans, and ambitions outside the circle of the world's principles and practices, so that the believer will not be involved in the world's schemes, and ambitions, and therefore will be able as a faithful witness, to bear a fearless and consistent testimony against all forms of sin."

Let it be noted that we are called not alone to the hope of glory; not alone to the joys and privileges in Christ; but to a faithful and consistent life of Christian service." In a very literal and true sense, the believer has become a new creation, even the workmanship of God, created in Christ Jesus for good works "in righteousness and holiness of truth." We who are thus favored should see to it that the peace of God rules in our hearts, and that the word of Christ dwells in us richly in all wisdom; and whatsoever we do, in word or deed, we shall do all in the name of the Lord Jesus, according to the spirit of the Master, who did all things that pleased the Father.

God is calling upon the Brethren Church to do a great and eternal work. It seems to me that our heavenly Father has made us what we are for just such a time as this. Allow nothing to interfere with your loyalty to Jesus Christ and you will be happy as the days go by that you have kept the faith.

Waynesboro, Pa.

COMMISSIONED

*Out from the realm of the glory-light
Into the far-away land of night,
Out from the bliss of worshipful Son
Into the pain of hatred and wrong,
Out of the holy rapture above
Into the grief of rejected love,
Out from the life of the Father's side
Into the death of the crucified,
Out of high honor and into shame,
The Master willingly, gladly came.
And now, since He may not suffer
anew,
As the Father sent him, so sendeth he
you.*

—Henry W. Frost, D. D.

ONE TROUBLE WITH LIQUOR is, that while you may let it alone, it won't let you alone!

CURRENT TENDENCIES WHICH LIMIT FAITH AND LIFE

By A. J. McClain

(Continued from page 6)

interest of intelligent discussion. And definiteness is possible in our discussions of Christianity. I do not mean that one can exhaust the Christian faith by any statement of it. There is always a vast overplus which escapes all our terms and definitions. But this does not mean that we can make no definite affirmations at all; for we can.

Another trend in modern religious thought is **oversimplification in attempted accounts of Christianity**. There is a constant striving to reduce Christianity to the lowest common denominator, to find some term or idea that will explain it all. Just now the popular catch-words are "service" and "love." Love, we are told, is the greatest thing in the world; love will solve all our problems; love is Christianity; Christianity is love. The refutation of this naive viewpoint is best accomplished by pointing out that what a man loves is really the important thing. It is not enough to know that a man loves God. What kind of God does he love? That is the crucial point and the surest index of character. But this desire to simplify Christianity is not peculiar to the artless and uncritical mind; it may be found also in the realm of critical scholarship. The motive and

results are quite different, but the principle is the same.

Various considerations have given impetus to this tendency toward oversimplification. For one thing, it seems to promise much in the direction of eliminating religious controversy, a thing which is no longer in good standing. Actually, of course, it works only so long as men will agree to ask no questions. Then also we must not omit that natural bent of the human mind, best represented by the philosophers, who for many centuries have been searching for one element or idea which will explain everything else. And I am quite willing to admit that there is a compelling fascination in explanations which seem to simplify. But all such explanations are attended with certain grave dangers.

In the first place, there is the danger of omitting matters of importance which may stand outside our neat little formulas and refuse to yield. By certain modern schools of thought this has been exalted into a definite technique. If something particularly thorny appears in the path of your investigation, you merely deny its existence, and lo, the problem is solved. Thus the "problem of knowledge" in philosophy has been solved; the "mind" in psychology; and the "super-natural" in Christianity. One recalls the case of the impatient old German professor who, confronted with a rock specimen which upset a geological theory of his, simply stepped to an open window and threw the offending specimen into the street. It is not at all unusual to find men, claiming to be guided by the scientific spirit, who treat the fact of Christianity in much the same short and hasty manner. Having made up their minds in advance, that religion can be explained wholly on naturalistic principles, the Virgin Birth, the Resurrection, and all other miracles are impatiently tossed out the window. They do not fit the formula.

In the second place, through oversimplification there is always the danger that Christianity will be made over into a rather pale and uninteresting religious philosophy. It was William James who once suggested that, from a certain abstract viewpoint, violin music, even when produced by a master, might be described as the "scraping of horses' tails over cats' bowels." Such a definition of course has the merit of simplicity; it gets rid of all the mystery of personality and genius, but the residue is not very interesting. Certainly it could not provide the inspiration necessary for the development of great music and musicians. It is no less certain that an oversimplified form of Christianity will never win men in large numbers to the Christian life, however much it may intrigue a few academic minds with a passion for simplicity and completeness of explanation.

The most important things in life, from the standpoint of human interest,

are not as a rule the simplest. And this is strikingly true of Christianity. "Christianity has more than one dimension. It has height and depth as well as breadth." Any facile explanation which gets rid of all the profound mystery and fascinating richness in Christianity is certain to fail at last in its appeal to men. Take the Person of Christ, for example. How can Deity and true humanity be perfectly united in one person? That has always been one of the difficult intellectual problems of the Christian faith. Yet it is just at this point that Christian experience has found its richest satisfactions—in a Saviour who was "in all points tempted like as we are," and who is at the same time "over all, God blessed forever," infinitely able to meet all our needs.

A third tendency should be noted, represented by the popular attempts to **define Christianity without paying due regard to its historical and experimental facts**. Back of these attempts the motive seems generally to have been either literary or commercial, perhaps both. Their popularity may be accounted for by the astonishingly widespread desire for some "short cut" to the mastery of vast and difficult fields of knowledge. Everything must be made quick and easy; intellectual sweat is frowned upon. "Mr. Wells puts the history of the universe into a thousand passionate pages. Mr. Van Loon reduces even this to the level of a child of ten. The outline of all science is available in four volumes; the outline of all art in four more; and the outline of literature is still another set. Philosophy has become a 'story'; the religions of the world, another; and latterly there has appeared the outline of all man's knowledge — in a single book!"

Furthermore, it is a perfectly human trait to enjoy the spectacle of rebellion against "authority." Youth especially is greatly intrigued by the discovery that something can be said on the other side of almost every proposition. "Think for yourself" is the slogan of the times. And, properly defined, a good slogan it is; but in their vast enthusiasm for the new intellectual freedom some have misconceived its meaning. Thinking for oneself does not mean a liberty to cut loose from facts, for there is after all one authority to which all men must bow at the last—the authority of facts. We may ignore them temporarily, but we do so at our own peril. The wages of this sin is intellectual death.

Christianity has suffered from this tendency, not only among the superficial and unlearned, but also at the hands of those who are acknowledged scholars in various fields. For example, there is the treatment of Rousseau's religion by the distinguished P. M. Masson, who rightly points out that his religion knew nothing about redemption or repentance or a sense of sin, and then goes on to speak of the "pro-

OF DOUBTFUL VALUE

A Christian once said to John Wesley, "My talent is to speak my mind."

"Well, brother," replied the great preacher, "the Lord would not mind if you buried that talent."

—Selected

Signs of the Times

(Continued from page 2)

wrong, that all is a matter of relativity, that what is right or wrong depends on the time, the place, and the circumstances. If you owe a debt, letted by your solemn word and signature, you may repudiate it completely if the circumstances make it inconvenient to pay.

Of course, human nature being what it is, it is always possible to find plenty of mitigating circumstances. That is the reason why the honesty of Finney sticks out like a sore thumb in our modern world. "Judgment is turned away backward, and justice standeth far off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey," (Isa. 59:14-15).

found Christianity" of the noted Frenchman. This of course is worse than confusion, and all the more inexcusable by reason of the writer's scholarship. In the blunders of the unlearned there may be a touch of the amusing. A vociferous automobile salesman recently in my hearing referred to a certain preacher as "a real Christian," and offered as proof the rather curious facts that the minister in question enjoyed a good prize fight and did not resent a masculine oath. But when the learned ignore the facts which are available to all sincere investigators it is difficult to be tolerant.

Christianity is based upon facts, and these facts are verifiable by intellectual investigation and personal religious experience. We know that the Son of God is come. And we know that He was manifested to take away our sins. For eighteen centuries men have been coming to Him by faith, and in Him they have found relief for the guilty conscience, peace that passeth all understanding, the life which is more abundant, and courage to work for righteousness in a world which is lost in sin. The historical and experimental facts of Christianity are not closed books; they are open to all who care to read. True, it requires some time and labor to investigate and personally verify these facts; but that is true about any important body of facts.

Nothing could be more absurd and unscientific than to attempt a definition of Christianity without first mastering its facts. Let the reader imagine, if possible, a freshman entering the chemistry lecture room of some college for the first time. He has heard of chemistry and has decided that he will become a chemist. He inspects the rather lengthy and difficult of elements; some of them have an air of familiarity—he knows what it is—but others do not look inviting. Before leaving the room he informs the professor that he has decided to become a chemist, but he wishes to be an original thinker in this field, and in his opinion the chart of elements is much too long and complicated. Besides, it is conventional; therefore he will make his own chart. Doubtless the colleges have had some remarkable freshmen in their class rooms at various times, but it is pretty certain that no such freshman as I have described ever entered the doors of any institution of higher learning. Yet we have met college graduates whose conceptions of Christianity had been formed by somewhat the same process used by this hypothetical freshman of mine. With a lofty disregard for the vitally related body of Christian facts they have manufactured their religion by picking and choosing. The employment of this method has resulted in what might be called the "great Jesus-myth" of certain forms of popular modern religion—a Christ who bears little or no resemblance to the Christ of history and experience who is the Christ of God.

(To be continued.)

HAVE YOU NOTICED the prominence of the word "less" these past few years? We have stainless steel, noiseless typewriters, hammerless guns, smokeless powder, wireless telegraph, fireless cookers, iceless refrigerators, skidless tires, drugless healing, and what not! Unfortunately, religion also grows saltless and the "Church" powerless, due to a bloodless Gospel, a Spirit-less ministry, and a God-less membership. Little wonder that a peaceless world despairs in its efforts to produce a warless generation!

—L. S. Bauman

CHRISTIAN ENDEAVOR

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826 East 150th St.

Cleveland, Ohio

BRETHREN
RINGING
BY
CHRISTIAN
CHURCH
UNCONSECRATED
ENDEAVOR
EXTENSION
VANGELISM

**MY QUIET TIME WITH
MY MASTER**
By Rose A. Wills,
Quiet Hour Superintendent
1128 Dudley Ave., Pomona, Calif.

February—"The Christ-Centered Life"

- 1—Isa. 55:1-3 The call
 - 2—Gen. 2:7 The Author.
 - 3—John 5:19-23 of Life
 - 4—John 6:64-70 Life revealed
 - 5—II Tim. 1:7-12 by Christ.
 - 6—Col. 3:1-4 Hidden in Christ.
 - 7—I Pet. 4:6 Live according to Holy Spirit.
 - 8—Gal. 5:25 Spirit.
 - 9—Rom. 8:9-11 Filled
 - 10—Rom. 8:6-14 Spiritual minded.
 - 11—John 6:52-59 Christ-filled.
 - 12—Gal. 2:19-21 Life of faith.
 - 13—Deut. 8:3; Matt. 4:4 Words of God.
 - 14—Rom. 6:5-11. Life with Him.
 - 15—Rom. 14:7-12 Live Unto Him.
 - 16—Phil. 1:21 To live in Christ.
 - 17—Rom. 12:1, 2 Service for Christ.
 - 18—John 10:3, 4 Good Shepherd.
 - 19—Ecc. 7:1-10 A good name.
 - 20—Gal. 6:8-10 Work for Him.
 - 21—Rom. 3:10-19 It is written.
 - 22—James 4:13-15 If He wills.
 - 23—Ps. 63 Satisfied.
 - 24—Rom. 6:4 Buried with Him.
 - 25—Isa. 48:17 He leads.
 - 26—I Sam. 2:9 Strength.
 - 27—II Cor. 1:12 Our Conscience.
- Results of Christ Centered Life**
- 28—John 14:40.
 - 29—John 6:50-58.
 - 30—Acts 13:48.
 - 31—Rev. 2:7.

**A SUGGESTED OUTLINE FOR A
CHRISTIAN ENDEAVOR'S
BIRTHDAY SERVICE**

"HELP MY OWN CHURCH."

I Cor. 12:1-12

Pre-Prayer Meeting—15 minutes before C. E. Meeting. Have someone lead group, suggesting definite purposes

that Christian Endeavorers can be taught to help in their own Church.

C. E. Meeting—In charge of C. E. Officers. Every Officer taking active part.

Song Service—In charge of music committee.

Prayer—President.

Announcements—By Lookout Committee Chairman. Announcing social activities, informing local society denominational activities, as gleaned from past Evangelists, C. E. columns. Briefly outline Brethren C. E. goals for the year.

Goals

1. Forty C. E. meetings.
 2. Four socials during the year.
 3. Four missionary meetings during year.
 4. Quiet Hour pledge meeting during year.
 5. Tenth Legion pledge meeting during year.
 6. Observance of Brethren C. E. program on C. E. day—Feb. 2nd.
 7. Annual pledge sent to National Secretary.
 8. Payment of annual pledge not later than June 30th.
 9. Twenty-five per cent of members having access to C. E. Page in Brethren Evangelist.
 10. Delegate sent to State or Sectional Brethren C. E. Convention or Rally.
 11. Delegates sent to a Brethren summer camp.
 12. An increase in membership during year.
 13. A report of the local society activities through C. E. page of Brethren Evangelist, at least once a year.
 14. Statistical blank filled out and returned to the National Secretary later than June 30th.
 15. Conducting some devotional services outside of regular meetings. Such as, in jails, hospitals, old folks' homes, sick homes or rescue missions.
 16. Definite attempt made to unsaved associate members to Church during year.
 17. At least a monthly review of C. E. news column in Brethren Evangelist.
 18. Prayers offered for local National C. E. Officers.
- Offering**—In charge of Tithing Superintendent, Vice President or Treasurer. A birthday offering. 50% of offering for local society, County Union budget. 50% for National Brethren C. E. Union, to be sent to National Secretary, Miss Mildred Deitz, 312 Cumberland St., Berlin, Pa. This 50% be applied as payment of your National C. E. pledge for National work.

Special Music.

Scripture Reading—I Cor. 12:1-12
Prayer Meeting—Superintendent's leaders remarks.

(Here are some suggestions remarks).

"HELP MY OWN CHURCH"
I Cor. 12:1-12.

1. CONCERNING OUR SPIRITUAL GIFTS.

1. Origin of all gifts, v. 4.
2. Who may have these gifts, v.

Everyone has something, and no one of us has everything.

3. The need for Christian unity. v. 3.

Every member of our C. E. Society should exercise the gift that the Lord by the Spirit has given him. This will help our church!

I. GOD NEEDS EVERY ONE OF US IN HIS GREAT WORK.

1. No one needs to be discouraged in his service. There is no service too small, too menial for an endeavor to do. Do it as unto the Lord.

II. HOW GIFTS HAVE BEEN DISTRIBUTED.

1. Liberally—"To every man" v. 7.

2. Wisely—"To profit withal" v. 7.

3. Suitably—"The Word of Wisdom, the Word of Knowledge." v. 8.

4. Sovereignly—"The.....Spirit, distributing." v. 11.

Conclusion: Our Church—our Future Church—is depending upon members—Christian Endeavorers who are

now in training, for service in the days to come. Therefore, let us exercise our every gift—to the glory of God, "As unto the Lord."

Discussions—Led by C. E. Superintendent, pastor or president.

(Some suggestions for discussions).

1. How can our society help in our local church?

2. How can each individual member of our society help in our church?

3. How can we help in our district work? (For our church).

4. How can we help in our National work? (For our church).

5. What has been our societies greatest failure in the past, regarding our attitude to our church?

6. What can be done to remedy this situation?

Reading of C. E. Pledge by every Member.

Benediction—Psalm 19:14.

LEO POLMAN, Ft. Wayne, Ind.

Associate Pres. Nat. C. E. Union



NEWS FROM THE FIELD



MASONTOWN REVIVAL

Once again the Lord has poured out an abundance of His richest blessings on Masontown Brethren Church. Of the many mountain top experiences this congregation has experienced, some are saying that this year was one of the best. In many ways I believe this is true. There have been years of greater harvest from the standpoint of numbers of confessions, but certainly none greater as to spiritual content of the messages in sermon and song, and in the general spiritual uplift of the congregation. It was with reluctance that we watched these splendid services draw to a close; but the Lord surely led us in our plans, for we would have headed into two of the worst blizzards of a decade had we continued another week as has been our custom in the past.

Rev. Norman Uphouse, pastor of the Cameron-Allepo circuit was called an evangelist and Brother Joe Atto of Wooster, Ohio was called as song leader. This was the first time these two young men have worked together in evangelistic work, but the Lord had already taken care of that circumstance so that they worked together with great efficiency to the glory of their Master. It was also their first experience in laboring with the writer in his great work; however, there seemed to be an ever present consciousness of common spiritual heritage that made this fellowship most sweet. The boys brought a real blessing to our home.

While we escaped the blizzard, we did not escape the bad weather. Rain

and snow with high cold winds challenged the attendance at nearly every service. But in spite of inclement weather the attendance was good with people standing and some turned away on Sunday evenings. The interest was good from the start. Brother Uphouse proved himself a veritable warrior of the Truth in every service. His messages were forceful, fundamental and effective. Every sermon abounded with Scripture. Surely the Lord has a great work in store for one of his enthusiasm, spiritual tenor, and love for the Word. Brother Uphouse has discovered the art of presenting old truth in a new and most interesting fashion.

Although we lived in Akron during the time that Brother Atto worked in the Mission we never met him until he arrived at the bus terminal at Uniontown, Pa. We were acquainted from that time on and he seemed as one of the family during his stay with us. I believe it would be hard to find a more consecrated young man. It would be difficult to measure in words the good he did in our community and especially with the young men. They loved him from the start. His messages in song were full of Scriptural truth and fit in with the sermon of the hour. Brother Atto has certainly mastered the art of singing his message. His songs and choruses, backed up with a consecrated life, seemed to reach right down inside where people live. His piano-accordion accompaniment was also greatly appreciated. People are still talking about the blessings of the meeting and children are still singing the choruses. We look forward with eager anticipation to

the time when we shall again be able to work together.

I fear Brother Uphouse has left me to struggle with an impossible task. Surely I shall not be able to do justice in reporting the results of the meeting. Seventeen decisions were made during the meeting. Thirteen of these have been baptized and received into fellowship with the church. We feel however that this is not a report of the results of the meeting for they are much more far reaching than that.

We had the privilege of supplying in the churches of which Brother Uphouse is pastor and found a welcome interest and eager response at each church. Few men in the Brotherhood are carrying a heavier load in their ministerial duties than this young man and yet he finds time to do post-graduate work at Xenia seminary once a week. We invite the prayers of the christian folk that the Lord may give him physical strength to carry the load until the new church unit is completed in Cameron when the load will be lessened and his work easier. With a young man like that on our district mission field, men ought to count it a privilege to give and share in so great a work. The people love him and each of the four churches bear evidence of real constructive work, as well as spiritual leadership. May the Lord richly bless both of these young men and lead them daily in the path of Christian service. Brethren churches will act wisely if they open their doors for the services of either or both of these workers.

A word of commendation is due the Masontown Brethren for the eagerness with which they responded by so royally entertaining the evangelistic party for meals. More invitations were received than could be filled. Many donations also received at the parsonage for which we are truly thankful.

REV. FLOYD SIBERT

REVIVAL AT MASONTOWN

The recent series of meetings at Masontown extended from Dec. 29th to Jan. 12th. The pastor, Brother Floyd Sibert, had preparation made for an interesting and helpful revival and throughout the two weeks proved his willingness to do anything to make it a success.

Joe Atto was called from Wooster Ohio to lead the singing. He has a well trained tenor voice and is efficient at the piano and piano-accordion. Some of the readers will remember him as one of the two men who sang at our last National Conference. The writer learned to know him well during those two weeks of meeting and commends him to others as a real helper in similar meetings. He is a consecrated Christian and an enthusiastic personal worker.

We had a pre-prayer service prior to the regular preaching. The room was separate from the main auditorium and frequented by the loyal members who believe in the power and effectiveness of prayer.

For the most part the weather was

not in our favor. We saw the sun but three or four times in two weeks. It was not cold but rainy. The people that had a long distance to walk were handicapped.

Despite the unpleasant weather I thought that we had an excellent hearing every night. The attendance was more encouraging here than any place I have seen. Some times the chairs from the Sunday School rooms were carried in and placed in the aisles. The children were grouped on their small chairs around the pulpit. This sounds like the old time turn out to a revival.

The only visiting delegation was from Uniontown. This neighboring church is twelve or fifteen miles away. Brother Clough has a big program over there but was kind enough to bring some of the Uniontown Brethren to Masontown. I understand the "compliment" will be returned in February when Evangelist R. Paul Miller comes to Uniontown.

As to the results of the meeting, I desire to let Brother Sibert comment. Previous meetings have established a precedent which would be difficult for any congregation to maintain over a long period of time. When the present pastor went to this work he had one hundred or more conversions. On another occasion there was a large addition to the church when the conversions were about the same.

We observed a watch night, Dec. 31st. Between the preaching service and the prayer service, there was a short social period. Those attending all three services were at the church from 7:30 to 12:15. Once we visited the hospital at Uniontown and held short musical programs at the different wards. There were several sick in their homes at Masontown whom we visited with a word of cheer.

I believe we have a growing church at Masontown. The people are interested in prayer meetings, Sunday School, Christian Endeavor, and other activities within the church. Among the friendships there, I learned of Christians living close to the Lord and awaiting His return.

NORMAN H. UPHOUSE.

FIRST BRETHREN CHURCH, LA VERNE, CALIF.

Greetings—from the Brethren in Christ Jesus, in La Verne.

As the 'mother' church of Southern California we rejoice over two lusty youngsters that have come into the family the past year: the Compton and Bellflower congregations.

'Mother' is busy at the old location in La Verne building substantial gain as the years pass. Her 'offspring' have no cause to be ashamed, as you shall see.

At the annual business meeting of the church Dec. 31, (New Year's Eve) were given some of the finest reports ever. Believe it or not, we entered the new year with a balanced budget!

Some statistics of 1935:

Foreign Missions \$1,104.76

Home Missions 496.90
White Gift 128.41
Radio Ministry 276.05

Total \$2,006.12

Our membership roll is approximately 325. We believe in tithing.

According to requirement by law, the church building has, at considerable cost, been reinforced to resist earthquakes; this is required of all public buildings.

Another young man from our congregation has gone to a Foreign Mission field with his bride, to establish a new station for the Brethren Church. Bro. Curtis Morrill and wife are now in Africa. There are several young men and women also now in preparation for full time service, wherever the Lord may call them. The Sunday School attained an average attendance of 265, under the efficient leadership of the Superintendent, Brother Rudolph Fischer. At the New Year meeting Brother Fischer burned the mortgage for the new S. S. bungalow. The bungalow was an addition to the S. S. rooms to meet the need of the Crandle Roll and Beginners Departments.

Various activities of the church for 1936 include: Two regular week-day prayer meetings, Woman's Missionary Society (42 members) Sisterhood Society; five C. E. societies and Prayer Band on Sunday evening. At the annual business meeting an enthusiastic vote of thanks was given several offi-

cers of the church who have served faithfully and efficiently for many years. Among those so serving are Brother T. J. Steves, Moderator ever since the office was created; Brother R. Fischer, S. S. Supt., 10 years; Sister Hilda Board Ohler, clerk 7 years.

A loss we are compelled to report is: one perfectly good pastor and wife. After seven years service in La Verne Brother and Sister Lynn have 'strayed' to Johnstown, Pa. No reward is offered because we hope to 'steal' the affection of a new pastor and wife.

Approximately 225 persons met for a potluck diner to give Brother and Sister Lynn a felicitous farewell. Pastors of this Southern District were present, also Rev. Galen Walker, of the Church of the Brethren. The dinner was followed by a varied program.

Thirteen were baptized by Brother Lynn on his last Sunday night here and two other persons prevailed upon him to administer the rite the following morning, before he could get away.

Brother Albert Flory of Whittier is occupying the pulpit until the arrival of our new pastor, Brother Floyd Shiery, from Ohio. Brother Flory has made many friends during his brief ministry here.

We ask the sincere prayers of the Brotherhood for the La Verne church that we shall be in His will in all things, till He comes.

MRS. ELSIE RAGER,
Evangelist Correspondent

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HOME MISSIONARY NUMBER



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SIGNS OF THE TIMES

By Alva J. McClain

NEEDED—A World Receiver.

Colonel E. M. House, who will go down in history as the closest advisor of the late President Woodrow Wilson, has written an article under the above caption for a well known magazine. As a very close observer of world affairs, he declares that the entire economic framework on which society rests is tottering. And he suggests that the need of the world is for a "world receiver."

Those who understand the meaning of the terms will see a rather gloomy picture. A business firm goes into the hands of a "receiver" only when it gets into such serious difficulties that it can no longer be trusted to conduct its own affairs. This, writes Colonel House, is what the world needs. Such a "receiver," he says, would prepare a world balance sheet, and be empowered to deal impartially with all nations.

But after drawing a very attractive picture of what might be done by this plan, the writer pessimistically admits that "all this is impossible in the present stage of the world."

The Christian believer, however, can take a brighter view of the matter. We know that one of these days a "World Receiver" will come down from heaven and take over the affairs of a bankrupt race. And this "Receivership" is not an impossibility "in the present stage of the world." On the contrary, it is an ever present possibility, for it depends on God, not on man.

THERE Is No Hope

The lips of man never uttered a sadder word than this—"There is no hope." Yet over against some of the brightest aspirations of the human heart, men who see clearly have been compelled to write this funeral dirge of hope.

There is probably no man living "under the sun" who knows more about physical life than Dr. Carrel, the noted scientist who has kept a chicken heart alive for the last 24 years. Dr. Carrel is very hopeful about the future accomplishments of science in the treatment of disease. He says, "If science is allowed to go on eight or ten centuries, disease may perhaps be suppressed, 'but' he adds, 'there is no hope of ever conquering senescence and death.'"

According to the light he has, which is "under the sun," Dr. Carrel is a wise man. He knows the limitations of man's power and genius. But, thank God, there is a Power above the sun who is able to conquer both old age and death. Of all those who shall have a part in the "resurrection from among

the dead," our Lord declared, "Neither can they die any more, for they are equal unto the angels" (Luke 20:35-36). And Mark says of the angel who came down to roll away the stone that he was "a young man" (16:5).

For all those who believe on Him, the coming of the Lord Jesus Christ will bring the end of both "senescence and death." There is hope.

THE King of the North.

"The fighting strength of our army is greater than that of any other in the world."

This is the answer of Soviet Russia to Japan and Germany or any other nation which thinks to challenge the Bear in the clash of arms.

Thus the world makes progress—toward Armageddon.

IN THE CCC Camps.

General Laubach of the United States army recently made a careful survey of the young men drawn into the CCC camps of this country. Religiously, he found that if the boys were Catholic they went to church. But if they were Protestants, they had no apparent religious tendency. A Protestant service for 9000 boys drew a crowd of only thirty-four.

What is wrong with Protestantism? It has fallen under the blight of modernism which stands for nothing. By its denials and its negations, modernism has taken away practically every intelligible reason for attending church. If I believed what modernism teaches, I would stop going to church. If man is the measure of all things, if man must make his own religion, then I can see no reason why I should waste my time listening to men whose opinions are no more infallible than my own. This is to say nothing about the giving of money to support them.

We may not agree with the Catholics, but they stand for something definite at least.

THE Teachers' Oath.

The State Legislature of Massachusetts, becoming jumpy about the menace of Communism in its educational institutions, recently passed a law requiring all teachers to swear allegiance to both the Federal and State Constitutions. Feeling that their "academic freedom" is endangered, the professors in some twenty-four schools have formed an organization for the purpose of fighting the law.

Undoubtedly, the intent of the law was praiseworthy, but it is bound to prove of doubtful value for one very obvious reason. Any professor dominated by the Communistic philosophy would swear the oath of allegiance with tongue in cheek, and then go on teaching whatever he pleased. According to Communistic morality, the end justifies the means. The swearing of false oaths, for the sake of the Communist faith, would be regarded as a virtue.

The way to judge false teachers is not by the oaths they swear, but by what they speak and teach and write.

TRUST

By Edith Lillian Young

"God builds the blind bird's nest,"

And in His tender care

She rests and sings, content, carefree

Though skies be dark or fair;

She knows not how or where her nest
To make—yet has the very best!

I cannot see the way,

But in my Father's Word

He says that He will be my Guide,

So, like the wee blind bird,

Oh, may I ever trust, and rest,

And know His will is just—His best!

—S. S. Time

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

-:- From the Editor -:-

SUPPOSE.

Let us suppose that one of God's great personal soul winners from New York or Chicago would pass through your town and actually win the toughest, ugliest and most degraded sinner in the town to Christ. Then if this servant of the Lord would direct this new-born babe to your church, what would happen? Would your church be able to care for such a man if he would come? Some preachers and churches would be as awkward in caring for a new convert like this as an old bachelor would be in caring for a new born baby. Imagine the bachelor nervously trying to find the cause of the baby's distress. Imagine him giving the baby all kinds of good advice in language completely foreign to the new arrival. So some Christians crowd around a new convert and overwhelm him with good advice, warnings and stories about what they have done. New born babes whether at the first or the second birth need food. They cannot digest good advice. They cannot understand your language. Feed them the precious milk of the Word of God that they may grow thereby. Ten verses from God's Word properly chosen, properly prepared and properly given to the new convert will give to him the strength to start him on his Christian life. It is the food that counts.

BIG OR LITTLE BABIES.

The size does not mean anything. The age does not matter. The wisdom of this world does not change things. A man may measure six feet four with his shoes off and weigh 225, be in the prime of life and a graduate of a half-dozen universities in the United States and foreign countries. The fact remains that when he is born again by faith in the Lord Jesus Christ, he is only a babe in Christ. His superior wisdom and experience if rightly used will enable him to grow in grace much more rapidly than an ignorant man, but these things will not take the place of nor change the facts of the new birth.

THE GREAT MEN.

It was to Nicodemus that our Lord taught the universal lesson of the new birth. Nicodemus was a man of great power and influence, a ruler among the Jews. No person without outstanding religious zeal could hold a position like that. He was also a master (teacher) in Israel. No ignoramus could hold that position either. Yet to Nicodemus our Lord said, "Ye must be born again." This gave Nicodemus an opportunity to test his wisdom but he was forced to reply, "How can these things be?" The new birth is the work of God in the human life. That is why it cannot be comprehended by the wisest of men. It can be understood and believed like the laws of

physics or mathematics, but it cannot be comprehended.

DON'T WORRY.

Perhaps some honest sincere Christian may wonder if he has been born again since this experience is so profound and so beyond our power of comprehension. If so, it should be remembered that the new birth does not depend upon the will of the flesh but upon God Himself. It is his part of our salvation to produce the new birth. Our part is to trust Him in simple faith and obey as a child of God, and to live on the many exceeding great and precious promises, for it is through these promises that we become partakers of the divine nature.

CHURCH MEMBERS OR CHRISTIANS.

Frequently, a person makes a statement something like this, "I have been a church member for twenty years, but now I **know** what salvation is." A man like that will do five times as much work in a church as the man who is never certain about his relationship with God. As a suggestion to the preachers, let it be said that if you want people to work at the Christian life, it will do little good to preach works. Preach Christ and assurance and the people will work. This is not simply talk, for the Word reveals to us that "It is God that worketh in you both to will and to do His good pleasure." For people who live in uncertainty, questioning their relation to God through salvation one passage might be suggested in the Word to be read and re-read very carefully. It has brought many to the joy and peace of great assurance in the truth of salvation. The passage is I John 5:10-13.

IN THIS NUMBER

Signs of the Times	2
Editorials	3-4
Our Growing Home Missions—H. A. Hoyt	5
Personal Messages from Cleveland	6
After One Year in Cleveland	7
Pensylvania State Conference Minutes	8
Among Our New Churches	9
Curent Tendencies Which Limit Faith and Life— A. J. McClain	10
Financial Report—Home Missions Board	11-12
Demonism—J. P. Welliver	14
National Sunday School	16
C. E. Column	17
News from the field	18

CHRIST IN THE PULPIT

A successful church must have Christ preached in the pulpit. Yet, Christ preached in the pulpit may not necessarily make the church successful. He must be preached in the pew. That is, He must be talked about, loved, obeyed by the laymen as well as the preacher. When the laymen of the church stand around and visit together about the truths of the Bible which concern Christ, the church will have power. Sinners will come to the Lord regularly. Souls will be instructed in the faith. Fellowship will be sweet. The attendance will increase! If it is not now your habit, begin today to become familiar enough with Christ, the closest Friend of the Christian so that you may talk about Him, love Him, thank Him, praise Him, adore Him. When the Light shines, the darkness is immediately gone.

DELIVERING THE GOODS.

Many times, delivering the goods costs more than the goods itself. When spring comes we will see boys on the street corners with new base balls ready for the season. The balls do not cost so much but they pay some very fancy salaries to some of the big leaguers to deliver the ball across the plate. Likewise, it costs money to deliver the Gospel. Bibles are cheap. Most of the sinners have them packed away somewhere in their trunks. Grandmother bought one for a Christmas present years ago. But Bibles in trunks will never bring souls to Christ. It remains for the church to pay the price of getting the Gospel out to men. This is the reason why we have a great Home Missions program in the Brethren Church. We must deliver the Gospel.

THE PRICE.

The cost of the Gospel to us is nothing. It is as free as the air that we breathe. But simply because it is free is no indication that it is cheap. The best things are always free.

Think of a mother's love. It is always free. Think of friendships. They are always free—if they are worth anything. Then think of the grace of God. It is free also. But these things are **not cheap**. Especially is it true that the Gospel of the grace of God is not cheap. It is the highest priced thing in this entire Universe. It cost the life of the Son of God Himself who left heaven to come to this earth. Yes, the Gospel is free, but it is not cheap!

OUR PART.

A colored preacher was one time preaching on this very subject. He compared the Gospel which is free, to the water of life, a figure which is found in the Word of God. Throughout his sermon, he explained and emphasized that the water of life is free. At the close of the sermon, the colored minister announced that there would be a collection. This gave an unbeliever, who had sat in the back seat through the meeting, an opportunity to object. Arising to his

feet, he said, "How's dis, yo'all say de watah ob life am free and now yo'all wants to take a culekshun?" This almost overwhelmed the minister. But he must reply and that immediately. Quickly he responded, "Yo'all see its dis way. De watah ob life am free alright, but yo'all hev to pay for de pipin'."

It costs money to deliver the Gospel. Congregations must be established. New meeting places must be secured. The Home Missions program must be carried out.

Editorial Notes and News

WE LEARN that Brother Frank Gehman of the Ardmore, Indiana, church is running a series of expositions at the Sunday morning services on the book of Galatians. In the evening he announces a series on the dispensations. This is a splendid arrangement of subjects and might well be a suggestion for other ministers. When things get a little dull and it is hard to find something fresh to preach, it is always well to start to preach the Bible through.

DR. CHAS. A BAME is scheduled to hold a Revival meeting at the church at Ardmore, Indiana, beginning March 15. It is not too early to remember these meetings in prayer.

AT WARSAW, Indiana, where Brother Lindower is pastor, a revival meeting is to be conducted under the leadership of Brother W. C. Benshoff, beginning February 25. Pray for these meetings also.

SOME TIME ago through this column of the magazine, pastors were asked to send in their church calendars regularly. The response has been splendid. In fact, the editor has just about been snowed under. Therefore, let it be said to the pastors that special items which you do not want to escape the editor's eye should be definitely marked. Many important news items which ought to be shared with our readers in general are apt to be overlooked unless this is done. Please remember this. In case that church calendars are not printed, a post card carrying a bit of news would be appreciated. Since none of these things can take the place of the regular news from the field, it is suggested that such news should come in regularly. Do not wait until there is a revival meeting or something special. Brief news letters coming often are always appreciated.

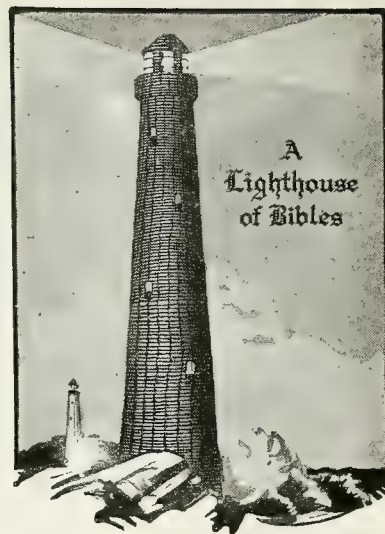
THE EDITOR was pleased with a visit with most of the members of the Executive committee of the National Home Mission Board last week. They were: C. L. Anspach, Freeman Ankrum, C. C. Grisso, Ed Wolf and R. Paul Miller. They gave the new editor the once (or twice) over. They are welcome to return. Likewise we would be happy to have any of our Brethren Evangelist readers stop in to visit the publishing plant.

A REVIVAL is to be conducted by Brother R. Paul Miller at the church at Gratis, Ohio where Brother Ankrum is pastor, beginning March 10. Another item for prayer.

AN APPEAL for prayer has just arrived in behalf of Brother W. S. Crick, pastor at Fremont, Ohio. Brother Crick is being rushed to the hospital as a result of an attack of pneumonia. Remember him in prayer.

Our Growing Home Missions - A Challenge to Young Men to Enter the Ministry

By Herman A. Hoyt*



Within the last few years, one of the most outstanding movements in the Brethren church has been the tremendous impetus given to Home Missions. This has not been by mere accident. It has been the result of an enlarged spiritual conception of the responsibility that has been committed to the Brethren church in the homeland, and the apparent peril of the passing of the Brethren Church unless it discharges that responsibility. This deepening consciousness has been launched in the most extensive and the most intensive Home Mission project that the church has engaged in since its origin. The last two years has witnessed the fruit of this vision and this vitality some thirty some sixty and some one hundred fold. It is this victorious march of the Son of God through the fields of the homeland that sounds the trumpet challenge to young men of the Brethren church.

1. Therefore our growing Home Missions becomes a challenge for young men to enter the ministry because it offers a great field of opportunity. It hasn't been so many years ago that the deficiency in this program offered a very discouraging outlook to young men who anticipated the ministry. The writer is a young man, and I can frankly say that one of the most alluring factors to me was the prospect of service. I would not want to prepare for service and then be rejected because the door of opportunity was closed. This will not happen in the Brethren

Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (II Cor. 6:14, 17, 18).

*Professor of New Testament and Greek, Ashland Theological Seminary.

Church. Within the last five years the writer has seen each year an increasing demand for young men because new Home Mission points are being opened more rapidly than young men are responding to the great call of God. Our growing Home Missions offers an opportunity for service.

2. Furthermore, our growing Home Missions is a challenge for young men to enter the ministry because it offers a unique opportunity. It is true that the mass of humanity is content to follow the crooked calf track and the well beaten trail. It is doubtless true that the majority of men entering the ministry would rather step into the established church. But our growing Home Missions offers a very unique opportunity with obvious advantages. This intensive program is holding forth the offer to young men to step into a place of service where no pastor has preceded him, where no teacher has builded any of the superstructure, where no false doctrine has steeped the hearts in ugly teaching, where no prejudice has turned the eyes from the face of our Lord. These are very obvious advantages of this opportunity. A young man thoroughly trained in the Word, and ambitious to build the body of Christ will not be faced with bad habits of giving, but can teach good ones. He will not be forced to change men's ideas of Christianity but can proceed with the genuine. He will not be forced to energize his church with the desire to advance but can actually move forward. He will not be bound to turn men's eyes from this passing world to the purifying hope of our Lord's return, but can realize the power of this hope. He can start new, build firmly, teach truth, keep clean, and march forward. Therefore, our growing Home Missions constitutes a real challenge for young men to enter the ministry because it offers a unique opportunity.

3. Moreover, in the third place, besides the opportunity, besides the unique opportunity, our growing Home Missions is offering an unlimited opportunity

for souls. Within the last 50 years there has been a tremendous shift in population. Our agrarian population has become an urban population. In many districts this has slowly sapped the life and field of the rural churches. But the Home Mission program now in progress is fashioned after that of the greatest of all missionaries, the Apostle Paul.

Paul always went to the large cities thus enabling him to meet the largest number of people with the least possible effort. A mission established in this city then became a center out from which the newly converted people went to evangelize the surrounding regions. After Paul had evangelized the city, and started an infant church, he went on to the next large city, leaving this church in the charge of a pastor and teacher. This pastor and teacher shepherded his flock, and taught them in the word, and they in turn became the evangelists for their own region. Thus the body of Christ was built up. It is this Pauline program that has been adopted by our Brethren Home Mission secretary. A mission begun in a city offers an unlimited opportunity to a young man. He may be sure that he will never exhaust his field. There will always be people who have never heard the glorious message of God's grace. He may find it necessary to start other points throughout the city or at nearby points. Thus his own usefulness will grow. Such a vision of service is what Paul calls "buying up the opportunity." Our growing Home Missions therefore offers a great challenge for young men to enter the ministry.

Let us remember now this threefold challenge of our growing Home Mission: the opportunity for service, the unique opportunity for success, the unlimited opportunity for souls. Not a word has been said about remuneration or consequences. After all these are not involved at this point, although they are important. For the young man who has been genuinely saved, the three things that present a challenge to him are the opportunity for service, for successful service, for successful service for souls. How will you respond?

Some people say, "I would like to give a tenth of my income to the Lord, but I really cannot afford it." Friend, stop and think that the Lord heard you say that! Remember also that no possession ever comes to you except by his permission. Do not say that you cannot AFFORD to tithe, you cannot afford NOT to tithe. If the Lord does not get what is coming to Him, he can very easily see to it that it will do you no good. It is NEVER wise to be dishonest with Almighty God!

Personal Messages From Cleveland

Read the following testimonies from grateful hearts and rejoice if you helped to make it all possible.

This can be done in many other cities in this nation. Will you help us through your prayers and gifts? The Home Mission Board is utterly dependent upon both if progress is realized.

In answer to the personal question, "What does it mean to me to have a Brethren church in Cleveland?" we submit herewith a partial list of the statements.

".....it was here my two sons confessed Christ for the first time."—J. E. J.

".....it is a big happy family to me."—R. H. P.

".....in it I found the Lord as Saviour. It has meant more to me during the past year than ever before."—E. H. B.

".....it is one of greatest and most important factors in my life. It has taught me to do as the Lord commands and to follow Him as He will lead me."—H. C.

".....given our family better living conditions and caused my son to dedicate his life to the service of the Lord."—T. P.

".....means more to me than I can express. If I do not go to church on Sunday, the following week seems all wrong. When I am able to go, it brings peace to my soul and gives me strength to combat the evils of the day."—G. F.

".....has meant for me the rededication of my life to the Lord, with the promise, that, "Where He leads me I will follow." I am going to Ashland College, the Lord willing. I spent seven of the most perfect days of my life at "Camp Buckeye" last summer. I thank God for our church here in Cleveland."—R. P. Jr.

"I thank our Heavenly Father for the Cleveland Brethren Church, because it is here that I can spend the few remaining days of my life fellowshiping with those of my faith. If it were only for the gathering together of the Brethren people in Cleveland, for the reconsecration on the part of those who had lost interest in the Master's work for the participation in the Foreign and Home Mission offerings; it would have all been well worth while. But when we consider the seventeen souls who have accepted Christ and have been baptized, indeed we call it a blessed year."—Mr. B. W.

"I am glad for a Brethren church home, not only for myself, but especially for my children."—Mrs. L. M.

".....has meant for me, many spiritual blessings, particularly a closer fellowship with Christ. I feel, as a church, we have been richly blessed. And we continue to trust in the Lord, we cannot fail."—Mrs. H. M. C.

".....with Cleveland in the low moral condition in which we find it today, a Whole Gospel Church (such as ours), should be used much toward the saving of many souls. Judging from the progress and blessings of the past year we should with the aid of a church building, be able to anticipate greater victories for the Lord during this coming year."—J. D. E.

".....means to myself and to my family, a place in which to worship God with Brethren people. It is also a place of fellowship with those of like faith in which we can serve the Church of Christ."—H. G.

".....it gave me an opportunity to reconsecrate my life. It has given me a desire to take an active part in this work. It is an unusual privilege to have part in starting this church, which has already proven a great blessing to many families, which had no church home. I have found a true joy and happiness in working for the Lord. In implicit faith and trust in Him, I believe we shall be able to build a church and win many souls to Christ."—Mr. M. C.

".....coming from a Brethren church in another city to Cleveland where we were forced to attend another church, you can be sure that I appreciate the privilege of attending this church which holds a bigger appeal for me than any other. In fact I had lost the habit of church attendance until I learned of the new church in Cleveland. It was a real joy to find a group of people living in close fellowship with the Lord, a privilege which I am now able to share."—C. R. J.

Snob—"I never associate with my inferiors, do you?"

After One Year In Cleveland

By Tom Hammers*



Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord for He cometh to judge the earth.... Ps. 96:12-13a.

Well might the entire Brethren denomination ask of the National Board of Home Missions, "After one year in Cleveland, what have you to offer as fruit for the efforts you have put forth in that place." Herein we shall attempt a presentation of the results of "What the Lord has done for us in Cleveland."

It was on Sunday, January twenty-sixth last, that the First Brethren Church of Cleveland, Ohio, celebrated its first birthday. The Lord provided the unusual blessing for the occasion. At the close of the morning worship, six persons accepted the Lord as their personal Saviour. In the afternoon, eight persons were baptized by triune immersion, bringing the total membership of the church up to fifty persons. Of this total, seventeen were baptized and received into the church, while the other thirty-three came by reconsecration of life and presentation of their letters of membership. A number yet await baptism as soon as convenient for them, while others are ready to present their letters of membership from Brethren churches in other localities.

After one year we have a Bible School numbering twenty-five members. This number triples that with which we began our work just twelve months ago. From the immediate community of the church we have attracted a number of young people and children, in addition to quite a few adults. It is from this school that we anticipate the real growth in the membership of the church.

After one year we can say that there has been a remarkable spiritual growth in lives of many of the congregation. Reconsecration on the part of some is the occasion of renewing a fellowship with the Lord, long since broken by neglect and backsliding. The manner in which the Lord has delivered many from the bondage of sin is cause for continual rejoicing. Through increased interest and study in God's Word, plus the growth of the prayer life of God's people, there is being developed a greater interest in spiritual things.

Pastor, New Cleveland Church.

After one year we can offer as tangible evidence of spiritual growth the extent of financial giving on the part of this people. From the very outset this church adopted the Biblical plan of financing the work of the Lord, which is GIVING. We believe that any other methods such as the commercial schemes so often engaged in by churches, are both UNBIBLICAL and therefore UNDENOMINATIONAL; inasmuch as we have taken the Bible as the rule of faith and practice for our Church. After one year of "Trusting the Lord," we are persuaded that our God shall supply all our needs. In the past twelve months the Cleveland people have given, in round figures, \$975. Of this amount, 10% has been given for National interests of the denomination as, Foreign Mission, Home Missions, and the Publishing interests. 18% of this amount has been accumulated in the steadily growing building fund. Fifty-two per cent has been devoted to local current expenses, while a balance of 11% is on hand for such needs as may arise. In view of the regular incomes of the membership, dependent as they are upon the fluctuating industrial conditions, we commend this accomplishment. Of course all giving is not revealed in such a report as this. The cost of transportation on the part of many of the members of the church, both to and from the church services and other meetings, involves a greater expenditure by far than the individual giving of the members of some churches. Neither has any member of the church slighted the Lord with the giving of time. Everyone has willingly offered in time and talent as the Lord has shown the need.

After one year we rejoice in what the Lord has done for the young people. This church is proud of the many young men and women who will some day, and even now are giving evidence of their willingness to be used of the Lord to build a church here in Cleveland. Our hearts rejoice in that two young

men, Earle Peer and Roy Phillippi Jr, have both answered the call of the Lord for full time service. May God bless them as they go into the ministry, the mission field or wherever He may call.

After one year we offer an organization, which, having passed through the tentative stages of development, is now ready to function and is functioning as an efficient and capable group set for the purpose of doing the will of the Lord in this place. Endeavoring to organize under the leadership of the Spirit and, according to the standards of the Word of God, we believe the leadership of this church is ready and willing to accept the obligation which it owes to the Lord, and to the Brethren church for developing a church which will do honor to His Name.

After one year of worshipping in temporary places so providentially provided by the Lord, we are now convinced that along with the "winning of souls for Christ," there must be the business of acquiring a permanent place of worship to which we might direct those who have accepted the Lord. Our responsibility is not at an end when we have won a man for Christ. We must lead such an one into a fuller knowledge of the Word and help that person to make a personal application of the Word of God to his own life. Christianity must become practical and helpful to every man and woman, in the home, in the shop, or wherever they may go. We have come to the place in our growth in which the immediate community must be our field, but we must establish some tangible evidence or permanency before we will fully win the confidence of that community. Such an undertaking in a large city presents a challenge of faith to any body of Christians. In spite of the low levels of real estate costs in this day, desirable locations in the city are in cost, far beyond the immediate means of this congregation. Nevertheless, shall God's children fail to accept this challenge of faith when Satan never finds difficulty to raise all the money necessary to build theaters, beer parlors, and many other centers of vice and sin as are to be found in a metropolitan city?

After one year we are convinced that never was the need greater than today. No more does darkest Africa and its many jungles abound with danger, with superstition, with fear, with lost men, than do the vast metropolitan jungles of industrialism which dot this great United States. Self preservation is as much a problem for the city dweller as for the man who lives where beasts of the forest roam at will. Fear stalks abroad both day and night, fear of losing a job, fear of losing the home, fear of the loss of property, fear arising out of the instability of the times in which we live. Also crime, greed, hatred, murder, unbelief, false religion, superstition, and hypocrisy lurk in every nook and corner of this great in-

dustrial jungle. Who can deliver the men and women of these centers from such terrifying evils but the Lord Jesus Christ? How shall they know of this deliverance except they hear the message? Brethren we have not overdrawn the picture. This city of Cleveland needs many Brethren churches which will fearlessly **TEACH THE WORD OF GOD.** There is no more room for faint-hearted, doubting skeptics. We already have too many of those. But we need many Brethren in this place who do not merely hold as a motto, "The Bible, the Whole Bible and Nothing but the Bible," but whose very lives and testimonies are consistent with their motto.

After one year in Cleveland, we have only praise and thanksgiving to offer to Almighty God for truly we can say, "He hath done marvelous things."

47th Pennsylvania State Conference Minutes

Conference was called to order by Moderator Wm. A. Steffler Monday evening 7:30, October 7, 1935. A. V. Kimmell, conference song leader, led the conference in a stirring praise service. Vice-Moderator, N. V. Leatherman presented for his message, "The Authority of the Church."

Tuesday

The business session Tuesday morning, October 8th witnessed the following transactions: Statistician, R. D. Crees reported: (condensed report) 37 churches in Districts and all reported. Total additions for the year 503. Net gain of 246. Total reported membership 6,253. Total property valuations \$659,300.00. Paid out: Pastor's salaries \$25,997.00. Evangelistic Services \$1,886.00. Improvements \$18,527.00. Current Expenses \$13,346.00. Home Missions \$2,631.00. Foreign Missions \$6,346.00. Superannuated Ministers \$299.00. Brethren's Home \$377.00. Ashland College \$691.00. Brethren Publishing House \$259.00. District Missions \$1,252.00. Other expenses \$2,311.00. Total paid out during fiscal year \$74,195.00.

Ministerial Examining Board. The year of 1934-1935 has been a very pleasant one for your Ministerial Examining Board. The Board which is a creature of conference and a servant of the same, always stands ready to minister in its official capacity.

Not once was the Board consulted relative to a Brethren Minister's behavior and conduct as to doctrine, integrity and ethical standing.

Upon the requests of local congregations our Board recommend the following Brethren in the ministry, who serve as licentiates for ordination: Alton Witter, October 9th at Philadelphia.

Thomas Hammers April 10th at Johnstown. Norman Uphouse April 10th at Johnstown and D. C. White July 25th at Mt. Pleasant. These men are all serving as pastors and are now actively engaged as such.

We, your board, desire to express our appreciation for the fine spirit of Christian courtesy and cooperation extended us by the Brethren in the ministry and also we, further recommend that our conference continue to keep the standards and requirements of the ministry high enough to merit appreciation and admiration of the Church in general and humble enough that the Holy Spirit may be privileged to use the ministers as His Servants. Fraternally and respectfully submitted. W. C. Benshoff and J. L. Gingrich.

District Missions.

Balance on hand October 1, 1934

Balance on hand

Oct. 1, 1934\$ 797.94

Received during year 2,034.30

Paid out during year 732.95

Balance on hand October 1,

1935 1,310.41

Geo. Smith, Treasurer

College Trustees.

Verbal report by C. H. Ashman, W. H. Schaffer, Sr. and W. C. Benshoff.
Committee on Committees.

Election resulted in A. V. Kimmell chairman; Claud Studebaker, N. V. Leatherman, R. D. Crees, D. C. White

Motion passed that this conference extend courtesies of the conference to visiting Brethren.

Wednesday.

Conference accepted the invitation from the Conemaugh Brethren Church for the 1936 Conference to be held October 5-9.

Conference Officers.

Election resulted in N. V. Leatherman, Moderator; Norman Uphouse Vice Moderator; W. H. Schaffer, Jr. Secretary; Fred Frank, Assistant Secretary; D. C. White, Treasurer; W. A. Steffler, Statistician.

Motion prevailed that all organizations meeting with and part of this conference from this year on shall submit their books for auditing by the Auditing Committee of this conference.

Motion prevailed that conference assign all auxiliary organizations to submit an official report to the Secretary of this conference for publication in the Brethren Annual.

Auditing Committee.

The Financial report of the Pennsylvania Sunday School Board was received, noted but not accepted, because books were not present. We, the Auditing Committee of the 47th Pennsylvania District Conference of the Brethren Church have examined the books of the Secretary and Treasurer of the Dis-

(Continued on page 16)



Krypton Kentucky

By Lyda Carter

Dear People:

I like to talk to you from time to time through the medium of this paper about **our** work here. It is not wholly **my** work. It is **yours**, too, as the gifts of this winter and the holiday season have amply

I have tried to write personally to each one or each organization who has sent us something, and tell you individually that we appreciate the thought, effort, time, and love bestowed on our work. But at Christmas time I always feel the need of a private secretary to keep things straight, and help write my letters. So if I failed to thank any one or seemed to show a lack of appreciation in cards or letters I did write, please consider the cause due to much



Some of the Splendid Results of the Work of Miss Carter

own. While I am on the subject of gifts, I will take this opportunity of publicly thanking all of you for things sent. The clothing has been more plentiful than for a long time, and also very nice. You responded to my appeal. Also there have been gifts of money sent in. For this we are very grateful. As I wrote some of you, we hope to use this money for repairing windows. Several church windows are broken out, and I feel that money used for their repair would be well spent. Then I will not omit the lovely, special and personal gifts sent at Christmas time. How we do thank you for them.

over work rather than thanklessness on my part. Judging from the things sent in and the messages received from you all, I feel that the Brethren people are in sympathy with our Krypton work. When I realize how much you do for the work, and how little apparent results there are, it makes me feel bad. I can't give glowing accounts of multitudes converted. I can't say the people are hungry for the Word. I can't report outstanding transformation in the lives of Christians. I can only say that we are trying to be like the "patient old plow horse" that Evangelist John E. Brown talks about who plods on

and on! I dwell among a spasmodic people. They take their religion by spells. It is hard for it to go deeply enough to change their lives. For a while one will think that So-and-So is developing wonderfully in his spiritual life, then suddenly So-and-So drops out of the spiritual picture, and you see him no more—or not until another enthusiastic mood overtakes him!

There is a bright side to this, however. Since coming here I have been led to believe that some are saved even though they may not live as I think they ought to live. They have a different background, different training, different social ideas from mine. I am not their judge. God knows their hearts. I believe many of them may be saved "yet so as by fire." But I'd rather have them saved without reward, if that must be, than lost! Then, also, there are always the "faithful few," the "Pearls," the ones that make one's heart glad by their loyalty or responsiveness. We have a few who attend very regularly our Krypton services and some who are faithful to our Creek Sunday Schools.

In December I gave pins to twenty-eight people in our four Sunday Schools combined who had not missed for three months. Some tried very hard to earn this pin. I have promised a six-month's pin at

the end of March for those who will continue until then. Last Sunday was a very cold day—wind and snow both—and two girls were brave enough to walk up the creek with me. They had almost as far to go as I did, but they endured the weather rather than miss. During the winter we have been holding this particular Sunday School in Bud Eversole's home. (Some who have visited Kentucky know him) The family is most hospitable and it is more pleasant to gather in their front room about the fireplace than to go out of one's way to get the school key. and then have to build a fire at the end of the cold journey. Bud's daughter, Nancy, helps most credibly in our Sunday School, and even has a class for children Sunday afternoons. Bud, himself, is a mountain preacher, but, although he has some peculiar ways, he is different from most mountain preachers in that he has a good deal of light on Scripture, and so far as I know, lives an upright life.

Mrs. Hulburt, the lady who is staying with me, is doing quite a bit in the way of a "tract ministry." Many good tracts have been sent here. She reads them all, discarding any that might not be entirely Scriptural or that might be misinterpreted. The rest she gives out untiringly. She has racks put up at three or four places around Krypton, and goes

(Continued on page 13)

Current Tendencies Which Limit Faith And Life

By A. J. McClain

(Continued from last week)

Finally, there is the basis which often accompanies narrow and specialized views of life. With the general idea of specialization there can be no quarrel, for in such a world as ours it would be hard to get along without the specialists. But there is a peculiar peril which attends all specialization. The specialist abstracts a small portion of human life from the whole and concentrates his attention upon it until he is in danger of forgetting how vast the whole enterprise of life really is. Christianity in the hands of such a man often fares badly. Never having learned to speak its universal language, men are making Christianity over in the image of their own narrow specialties. Fixing upon such aspects of it as they are able to use in their own restricted areas, they either pass over the rest in silence or else deny its validity. The result is a whole brood of inadequate accounts — sociological Christianity, giological Christianity, psychological Christianity, one hundred per cent. American Christianity; there is no end to them.

Christian education—and by this I mean education under Christian influence and control—is suffering from this bias of specialization to a marked degree. Too often the schoolmen, shut

up to restricted areas of life, have taken out of Christianity what they themselves would use, ignoring the rest as if their own peculiar interests exhausted the possibilities of human life. For a long period the special emphasis was upon the doctrinal side. More recently the emphasis has shifted to the ethical side; nothing matters, we are told, except right relationships with our fellow men.

This narrowing of the Christian element in education to a mere ethical influence indicates an illiberal view of life. One might easily suppose, judging from some versions of Christianity current in educational circles, that life is wholly a kind of glorified college career from which the novitiate goes forth joyously to slay political and economic dragons, with the issue always successful. Certainly the destruction of such monsters is important business; but this is not the whole of life as men actually find it. Life includes a great deal of weakness, many failures and mistakes, irreparable losses, and an astonishing amount of "inconvenient pain." Even the prophets of modern philosophy can see this much. "Nothing could be more ironical," writes Professor Dewey, "than that those philosophers who professed universality have so often been one-sided specialists ignoring ignorance, error, folly. . . ." And in another passage he adds "death" to the long list of man's experiences which have been ignored by the system-makers.

As young men we go to college and listen hopefully to the professors as they outline their plans for changing the course of refractory world. Beautiful plans they are, and interesting. But suppose they fail! Who then will gather up the fragments? Who will bring us undaunted and unafraid through the darkness of failure and catastrophe? It may be heretical to suggest the mere possibility of failure. Perhaps we shall be accounted selfish in wishing to save our own souls. But this desire for a soft place to land in case of failure is not altogether selfish. It is only taking into account real possibilities—call it foresight. The world is still a precarious place, not entirely safe for those with the best laid plans.

Now the function of all true education should be to prepare us for the business of life and the priceless merit of an educative process which is completely Christian is that it prepares us for the whole of life—life as it really is, with all its complex and varied possibilities. For such a task no so-called "simplified Christianity" is sufficient; it has been weighed and found wanting. We should have learned this lesson long ago. But if the reader is not convinced, let him scan carefully the record of our Lord's earthly life among men. He will find there the "ethics of Jesus," the popular but little understood "Jesus' Way of Life," and the "religion of Jesus." He will find there all of Christianity—except the

FINANCIAL REPORT OF RECEIPTS

(Continued)

NOTE—All amounts are for General Fund, except those designated for Mission Points, or as follows: (L) Literature; (K) Kentucky; (E) Evangelistic; (R.T.) Riverside Truck.

1st Brethren Church, Turlock, Calif.	
Mr. and Mrs. W. W. Heltman	\$ 25.00
Mr. and Mrs. N. J. Buckland	10.00
Mrs. Bell Osborn (K) (Gen.)	5.00
Miscellaneous	4.50
Total	\$ 44.50

1st Brethren Church, Garwin, Ia.	
Congregation	16.81
Mrs. Laura Hall	5.00
Total	21.81
Mr. D. W. Miller, Fredonia, Kans.	10.00

1st Brethren Church, Roann, Ind. (Report)	
Mrs. Sarah League	5.00
Mr. and Mrs. Ben Goltz (Fort Wayne)	5.00
True Blue Class	5.00
Miss Maude Beam	5.00
Rev. and Mrs. Geo. Pontius	5.00
Mr. and Mrs. Lloyd R. Miller	5.00
Miscellaneous	48.29
Mr. and Mrs. Horace H. Merritt	5.00
Total	83.29

1st Brethren Church, La Verne, Calif. Additional.	
Rev. and Mrs. Arthur Cashman	5.00
Total	248.15

1st Brethren Church, Ankenytown, Ohio.	
John Squires	5.00
Gifts less than \$5.00	6.81
Total	11.81

1st Brethren Church, Uniontown, Pa. (Additional)	
F. B.	59.63
Total	200.01

College Corner, Brethren Church, Nabash, Indiana.	
Congregation	14.80

1st Olive Brethren Church, Mt. Crawford, Va.	
Mrs. L. W. Baker	5.00
Miscellaneous	4.75
Miscellaneous (K)	1.00
Total	10.75

1st Brethren Church, Covington, Va.	
Mr. and Mrs. Samuel Wilson	5.00
Miscellaneous	29.13
Total	34.13

1st Brethren Church, Milledgeville, Ill.	
Additional	2.50
Total	70.08

1st Brethren Church, Martinsburg, Pa. Additional.	
A Brother and Sister	50.00
Additional F. B.	9.11
Total	169.77

Riverside Brethren Church, 1st Creek, Ky. Additional	
Sewell Landrum (R. T.)	6.00
Lucinda Landrum (R. T.)	5.00
Total	41.88

1st Brethren Church, Conemaugh, Pa.	
Mr. and Mrs. Earl Aurandt	8.00
Mr. and Mrs. E. J. Brallier (Cleveland)	10.00
Earlmond Brallier (Cleveland)	5.00
Mr. and Mrs. Chas. Sigg (Cleveland)	10.00
Mr. J. E. McCartney (Cleveland)	50.00
Mr. and Mrs. Carl Good (Cleveland)	5.00
Mr. and Mrs. Grover Snyder	20.00
Ida Mae Wright	15.00
Blaine Snyder	5.00

Ruth Snyder (N. Ken.) and (Gen.)	13.00
Rose Snyder (N. Ken.) & (Gen.)	13.00
Mr. and Mrs. Howard Rager	5.00
Mrs. Frank Knepper	5.00
Mr. and Mrs. Elmer Gillen	5.00
Mr. and Mrs. Geo. Smith (Cleveland)	10.00
Mr. and Mrs. W. C. Yeager, Sr. (Cleveland)	5.00
Mr. and Mrs. Chas. Simmons (Cleveland)	5.00
Florence Gribble Class (Cleveland)	10.00
Intermediate C. E. (New Ken.)	5.00
Sr. C. E. (New Ken.)	5.00
Young Men's Class (New Ken.)	10.00
Mr. and Mrs. Walter Wertz (New Ken.)	5.00
Wilda Page (New Ken.) & (Gen.)	10.00
Mr. and Mrs. John Ledy (New Ken.)	5.00
Mrs. W. G. Knavel (New Ken.)	5.00
Mr. and Mrs. R. L. Hunt (New Ken.)	7.00
Mr. and Mrs. L. O. Grove	10.00
Mr. and Mrs. Harry Custer (Gen.) (R. T.)	
(N. Ken.)	5.00
Mr. and Mrs. S. L. Byers (N. Ken.)	5.00
Rev. and Mrs. W. H. Schaffer (N. Ken.)	5.00
Mr. and Mrs. Roy Varner (N. Ken.)	5.00
Adult C. E. (N. Ken.)	5.00
Gifts less than \$5.00	18.50
Gifts less than \$5.00 (Cleveland)	7.50
Gifts less than \$5.00 (N. Ken.)	25.00
Foundation Builders	220.33
"Work to Win" S. S. Class	10.00
Total	570.43

1st Brethren Church, Dayton, Ohio.	
Mr. and Mrs. L. F. Burkett	200.00
Mr. and Mrs. Roy Kinsey	45.00
Rev. and Mrs. R. D. Barnard	25.00
Mr. and Mrs. Howard Bolender	25.00
Mr. George Keni	20.00
Roy A. Patterson and Family	20.00
Mr. and Mrs. Monroe Snider	20.00
Golden Rule Bible Class	15.00
Junior Dept. of S. S.	25.00
Primary Dept. of S. S.	12.00
Foundation Builders	25.67
Home Builder's Class	5.00
Mrs. Myrtle Landis (F. B.)	5.00
Erythian Bible Class	3.50
Archie C. Smith and Family	11.75
Mr. and Mrs. Chas. Campbell	10.50
Dr. E. W. Longnecker and Wife	10.00
Rev. D. L. Minderman	10.00
Mr. and Mrs. O. H. Lentz	10.00
Mabel E. Kinsey	10.00
E. A. Reinhart	10.00
Kendig Campbell	7.00
Mrs. Thelma Reed	6.35
Mr. and Mrs. Frank Pry	5.75
G. W. Brumbaugh and Family	5.00
Mrs. Nannie Brower	5.00
Mrs. Ida and Horace Coy	5.00
Mr. and Mrs. W. E. Moist	5.00
Dorcas Barnard	5.00
Mr. and Mrs. Geo. W. Wogaman	5.00
Carrie Wogaman	5.00
Elizabeth Campbell	5.00
Donald and Rachel Wolf	5.00
Miss Grace Buck and Mrs. Nannie Teeter	5.00
Mr. and Mrs. Glenn Murr	5.00
Mrs. Blanche Hamburger	5.00
Mr. and Mrs. Lawrence C. Ridenour	5.00
Roy and Lydia Macher	5.00
Mrs. Mary Lint	5.00
Martha O. Snider	5.00
Mr. and Mrs. W. G. Teeter and Family	5.00
Mr. and Mrs. J. C. Ewing	5.00
Mrs. Anna R. Teeter	4.00
Mr. and Mrs. Earl A. Phillips	4.00
Mr. and Mrs. N. W. Lehman	5.00
Estate of Rena Pfoutz	183.00
Estate of Rena Pfoutz (K)	183.00
Miscellaneous Contributions	103.35
Total	1109.87

1st Brethren Church, Roanoke, Ind.	
Mrs. J. B. Paul	5.00
Foundation Builders	1.00
Mr. and Mrs. W. D. Humke	5.00
Miscellaneous	4.50
Total	15.50

1st Brethren Church, Aleppo, Pa.	
Mr. and Mrs. Wm. Cook	10.00
Miscellaneous	2.50
Total	12.50

Cooperative Brethren Church, Columbus, Ohio.	
Foundation Builders	6.35
Mr. G. Hayes Coleman	5.00
Miscellaneous Gifts	6.00
Total	17.35

Quiet Dell Brethren Church, Cameron, W. Va.	
Congregation	3.50

1st Brethren Church, Cameron, W. Va.	
Congregation	3.20

1st Brethren Church, Freemont, Ohio.	
Mrs. Oliver Winter	10.00
Mr. and Mrs. Gordon Gonawein (L) (Gen.)	6.00
Mr. and Mrs. Fred Hague	5.00
Mr. and Mrs. W. D. Campbell	10.00
Miss Elsie Mae Voas	5.00
Mrs. John Baringer	5.00
Mrs. W. J. Price	5.00
Gifts less than \$5.00	13.70
Total	59.70

1st Brethren Church, Oak Hill, W. Va.	
Mr. and Mrs. J. E. Duncan	5.00
Rev. and Mrs. E. B. Niswonger	5.00
Dr. Harry Duncan	5.00
Gifts less than \$5.00	14.52
Total	29.52

Trinity Brethren Church, Seven Fountains, Va.	
Gifts less than \$5.00	3.00

1st Brethren Church, Waterloo, Ia.	
Congregation (Additional)	7.00
Total	89.49

Bethlehem Brethren Church, Harrisonburg, Va.	
Church Offering	10.47
Mr. and Mrs. J. L. Swartz	5.00
F. B.	14.73
Total	30.20

1st Brethren Church, Muncie, Ind.	
Mrs. Rosalie Garrett	5.00
Mr. and Mrs. Chas. McNeal	5.00
A. Friend (Roanoke, Va.)	5.00
Rev. and Mrs. D. B. Flora (Roanoke, Va.)	8.00
Curtis Cruza	10.00
J. E. Garrett	5.00
Mrs. Susie Garrett (Covington) (Ft. W.)	5.00
Miscellaneous	35.10
Total	78.10

Fairhaven Brethren Church, West Salem, Ohio.	
Henry Totten	6.00
W. M. S.	5.00
Paul Arnold	5.00
Mrs. Delpha Martin	5.00
W. C. Martin	10.00
Dallas Martin	5.00
Sunday School	25.00
Foundation Builders	24.22
Miscellaneous	48.30
Total Amt. Sent in	133.52
Pledges unpaid: \$5.00	

2nd Brethren Church, Johnstown, Pa.	
Rev. Geo. H. Jones	10.00
Mrs. Geo. H. Jones	10.00
Mrs. J. R. Griffith	5.00
Gifts less than \$5.00	4.40
Total	29.40

1st Brethren Church, Pittsburgh, Pa.	
Congregation	105.00

1st Brethren Church, Maurertown, Va.	
Mrs. H. W. Roberson	5.00
Rev. Ed. Miller	10.00
Mrs. H. O. Beydler (Covington)	10.00
Miscellaneous	21.14
Total	46.14

1st Brethren Church, Smithville, Ohio.	
Mr. and Mrs. J. K. Plank	5.00
E. L. Steiner	5.00
J. C. Weigley	5.00
W. G. Fouch	5.00
Marjorie Dintaman (Cleveland)	5.00
Elmer Crider	5.00
Nora Swinehart	10.00
John Dintaman (Cleveland)	5.00
Christie Garber	8.00
Emma Shoemaker	5.00
Mr. and Mrs. H. S. Rutt	40.00
Mr. and Mrs. Boyd Hostettler	5.00
Mr. and Mrs. H. J. Amstutz (Cleveland)	10.00
Gifts less than \$5.00	32.00
Foundation Builder's	44.00
Total	180.00

1st Brethren Church,	
Listie, Pa.	
Mrs. C. A. Will	12.00

1st Brethren Church,	
McKee, Pa.	
Congregation	24.51

1st Brethren Church,	
Tracy, Calif.	
Congregation	25.61

1st Brethren Church,	
Altoona, Pa.	
Congregation	11.75
Congregation (K)	2.25
Congregation (Cleveland)	1.00
Total	15.00

1st Brethren Church,	
Hagerstown, Md. (Additional)	
Mrs. Florence Sandy	5.00
Wm. E. Yessler	5.00
Total	221.19

1st Brethren Church,	
Canton, Ohio.	
Arlene Bechtel	5.00
Mr. and Mrs. W. Crawford	10.00
Mr. and Mrs. Waldo Guiley	5.00
Family Circle Class	5.00
Mr. Du Bar and Jules	5.00
Mr. and Mrs. C. Dewell	5.00
Evelyn Fockler	5.00
Eugene Guiley	5.00
Mrs. H. Herbruck	5.00
F. B. Lindower	5.00
Vera Lindower	5.00
Mr. and Mrs. S. W. Link	15.00
Loyal Woman's Class	5.00
W. M. S.	15.00
Leah Robinson	5.00
A. Y. Robinson	5.00
Miss Inez Summers	5.00
Miss Gladys Spice	10.00
Mrs. Carl Shaffer	5.00
Miss Vina Snyder	5.00
Gifts less than \$5.00	31.85
Loose Offering	44.90
Total	206.75

1st Brethren Church,	
Long Beach, Calif. (Additional)	
Congregation (K)	9.00
Total	499.16

1st Brethren Church,	
Manteca, Calif.	
Congregation	30.87
Mrs. O. A. Metz, Sibley, Iowa	5.00

1st Brethren Church,	
Masontown, Pa.	
Mrs. G. W. Horsaker	10.00
Mr. and Mrs. James Brown	5.00
Gifts less than \$5.00	9.50
Miscellaneous	22.83
Total	47.33

Yellow Creek, Brethren Church,	
Hopewell, Pa.	
Congregation	3.65

1st Brethren Church,	
Middlebranch, Ohio.	
Congregation	18.50

1st Brethren Church,	
Leon, Ia.	
Congregation	5.63

West Kittanning, Brethren Church,	
Kittanning, Pa.	
W. M. S.	5.00
Helen Hooks	5.00
Rev. and Mrs. R. D. Crees (N. Ken)	5.00
Mrs. Jennie Hooks	5.00
John Wray	5.00
Mr. and Chauncey Hooks	5.00
Mr. and Mrs. Bert Jordan	5.00
Mr. Scott Richael	5.00
Miscellaneous	67.00
Total	107.00

1st Brethren Church,	
South Gate, Calif.	
Naomi Force	6.65
Ila Dunn	5.00
Wylie Smith (E)	5.00
Mabel Garrett	5.00
Mr. and Mrs. Dorsey Coleman (Compton)	5.00

Dale and Dorothy Sundin	5.00
Mr. and Mrs. J. W. Whitney (K) (Gen)	5.00
Mr. and Mrs. C. W. Schopp	5.00
Mr. Bruce A. Dorsey	10.00
Mrs. Bruce A. Dorsey	10.00
Mr. and Mrs. W. A. Webb	5.00
Mr. R. L. Lauenstein	6.25
Louis Rettig	5.00
Amy Klingen	6.50
Mrs. Lester Harrison (E) (Gen)	5.00
Mrs. Louise Brammarie (Compton)	5.00
Mr. and Mrs. Geo. Force	8.00
Mr. and Mrs. A. Burk	10.00
Mr. and Mrs. Stanley Goodwin	15.00
V. L. and Bertha Pace	10.00
Doris, Ruth and Walter Pace	6.00
Mr. and Mrs. I. G. Moulton	35.00
Rev. and Mrs. Conard Sandy	50.00
Carrie Babcock	6.00
Mrs. Cleota Butler (Compton)	5.00
W. M. and Ina Ellis	8.00
F. C. Hickey (Compton)	10.00
Helen F. Bower	5.00
W. M. Bower	5.00
W. F. G. Class	14.60
L. H. Lee	5.00
Mr. and Mrs. Chas. Penrod	6.00
Sunday School (Compton) (K) (Gen)	122.05
Total	415.51

1st Brethren Church,	
Johnstown, Pa.	
First Brethren S. S.	43.02
Foundation Builders	26.38
W. M. S.	50.00
First Brethren Church	14.00
Adult C. E.	12.00
Intermediate C. E.	2.00
Sisterhood of Mary and Martha	10.00
Mrs. Edna Moore	10.00
Miss Mildred Furry	5.00
Mr. and Mrs. S. D. Struckman	5.00
Mrs. Sylvanus Custer	5.00
Miss Rhoda Hostettler	5.00
Miss Esther Hostettler (K)	5.00
Miss Lula Gindleberger	5.00
Mr. and Mrs. Russell Redinger	5.00
Miss Margaret Cook	5.00
Miss Bess Wissinger	5.00
Mrs. C. J. Hellman and Lottie (Cleveland)	5.50
Mr. and Mrs. C. E. Albert	5.00
Miss Gertrude Lake (Cleveland)	5.00
Gifts less than \$5.00	21.50
Total	250.00

Liberty Brethren Church,	
Quickburg, Va.	
Congregation	6.00

1st Brethren Church,	
North Liberty, Ind. Additional.	
Miscellaneous	1.00
Total	20.00

1st Brethren Church,	
Ellet, Ohio.	
Rev. Raymond Gingrich	5.00
Sunday School	15.00
Mr. and Mrs. W. H. Blocher	5.00
W. M. S.	5.00
W. Thomas	5.00
Sr. C. E.	5.00
Harvey Nauple	8.00
Mr. and Mrs. W. N. Holsinger	5.00
Mr. and Mrs. Paul Stegg	5.00
Mrs. E. M. McClintic	17.00
Mrs. F. E. Border	5.00
G. R. High	5.00
Mr. and Mrs. R. H. Hayes	5.00
D. Braucher	10.00
Church	28.85
Foundation Builders	41.25
Total	170.00

1st Brethren Church,	
Falls City, Nebr.	
Nona L. Wagner	5.00
Harriet Kimmel	10.00
Ada Prichard	10.00
Florence Cleaver	25.00
Foundation Builders	8.03
Gifts less than \$5.00	16.85
Total	74.89

Brush Valley, Brethren Church,	
Adrian, Pa.	
B. C. Lasher	5.00
Mrs. B. C. Lasher	5.00
M. C. and J. H. Crisman	5.00
Rev. and Mrs. R. D. Crees	5.00
Gifts less than \$5.00	7.32
Foundation Builders	25.00
Total	42.32

1st Brethren Church,

Glendale, Calif.	
Mr. and Mrs. J. R. Dunn	50.00
Mr. and Mrs. M. W. Snyder	25.00
John L. Gray	10.00
T. A. Lovejoy	10.00
Mr. and Mrs. W. J. Stoney	5.00
Rev. and Mrs. D. F. Carter	10.00
Mrs. Henry Richardson	10.00
F. B. Banks	44.23
Miscellaneous	21.45
Total	185.68

1st Brethren Church,	
Whittier, Calif.	
Nellie Anderson	5.00
De Roy Adams	10.00
Joseph Bowman	10.00
John Bowman	5.00
Ed Bushnell	5.00
Ruth Beeson	5.00
Mildred Capron	5.00
Orlyn Culp and Wife	10.00
Sharon Culp	5.00
Richard Culp	5.50
Mrs. E. L. Culp	5.00
Ellen Culp	5.00
Lynn Culp	5.00
Ruth Culp	5.00
Mr. and Mrs. E. W. Driver	15.00
Elizabeth Epperly	6.00
D. O. Epperly and Wife	15.00
J. B. Fleming	35.00
Mrs. J. B. Fleming	25.00
Alice Garber (Covington) (Gen.)	7.00
Elizabeth Guest	10.00
A. J. Gunn	5.00
Ed Hay	10.00
George Haag	5.00
W. D. Hand	7.00
Sid Hatch	9.00
Clyde Irwin	12.00
Mr. and Mrs. Wm. Jones	5.00
R. F. Kelley	5.00
C. S. Kreiter	10.00
Wm. Kirkpatrick	5.00
P. J. Miller	10.00
Horton MacDavid	5.00
Hildreth MacDavid	5.00
J. M. Mendenhall	5.00
Gus McKey	21.00
Jennie Needham	6.00
Eliz. Oaden	10.00
Cora Palmer	5.00
George Peck and Family	10.00
Albert Patching and Family	5.00
Lovina Routledge	5.00
Mr. and Mrs. J. E. Root	7.00
Bob Stevens and Wife	5.00
J. C. Squires	10.00
Harry Stroud and Family	7.00
Mr. and Mrs. F. L. Speer (E) (Gen)	10.00
Mrs. George Uery	54.00
A. D. Warne	37.10
Boyd Zuck	15.00
Annetta Yarger	50.00
Foundation Builder's	91.45
Miscellaneous	80.45
Total	814.50

1st Brethren Church,	
Philadelphia, Pa.	
Congregation	380.00
1st Brethren Church,	
Los Angeles, Calif.	
Anna Allen	5.00
Ruth Ayers	5.00
Geo. Berry	5.00
Jane J. H. Best	9.00
Mrs. Edmonds	15.00
Mrs. Edith Emmons	5.00
Mr. and Mrs. Chas. Foster	5.00
May Belle Harrison	40.00
Haugh and Nichols	25.00
Mr. and Mrs. Walter Haugh	50.00
Harry Hooper	5.00
Mrs. M. Judson	10.00
Morris Lefler	5.00
Ellen G. Lichty	5.00
Sadie E. Miller	10.00
Bertha Pomerenk	5.00
Adda Saylor	50.00
Lucie Saylor	40.00
Ida Shull	5.00
Mrs. Mary E. Starbuck	6.50
F. B. Banks	25.51
Miscellaneous	29.27
Total	360.00

CORRECTION

On page six of the January Home Mission number of the Evangelist, the Roanoke, Virginia Church was credited with \$529.00 in their Home Mission offering. The amount should have been \$400.00 instead. We regret the error, and gladly make the correction.

KRYPTON, KENTUCKY

(Continued from page 10)

there often to refill them. In her visiting and in people's visits here she gives out tracts. One never can tell how much good that may do.

One promising feature at present is our Intermediate C. E. Society. It is composed of children from ten to fourteen years of age. They always are wanting to do something! Oh, how I wish some of their vim could be passed on to some of the older young people! This society has been organized about four months. They gave a missionary pageant at Hazard in November at which time our Mountain Laurel District C. E. Convention met. For Christmas they cracked almost a half gallon of black walnuts and sent them to the Home at Flora. They are now trying to bring a penny apiece each meeting time to make an offering later on to Hattie Cope Sheldon, our "Kentucky Missionary." They practice singing, and I believe, have given three special numbers in Sunday School or Senior C. E. I am teaching some of them to sing alto, and they get a thrill out of it.

It is quite a task to prepare all the lessons necessary in carrying on this work. Have had quite an interesting time this winter. Have somewhat correlated my Wednesday night and Sunday morning talks taking up a study of the Seven Dispensations, and along with it, bringing in various Old Testament types with their New Testament antitypes. Occasionally, to, I take some sermon that I find in the "Evangelist" or "King's Business" and give a report on it for Sunday mornings.

It is good once in a while to have a variety in scene, and see life from other angles than one's own. Last week I went to the city of Hazard to see about having my glasses fixed. After arising at 3:30 in order to catch the train, and arriving at my destination, I found Dr. Brown had gone to Florida and would not return until the first of March. So guess I'll have to go about for a month and a half more with tape on my "specks" to hold 'em together! So I spent the time looking delightedly about at the wonders of the "Newberry" and "Scoots" fifteen cent stores and in sitting in the depot. In this latter place I found much entertainment. There were three old ladies also waiting for the train. One told how her fourth husband had been burned to death while in a drunken condition. She told in a dramatic way the details of the death. The second old lady was chewing tobacco—or else had snuff. Anyway she kept close to the spittoon. The third smoked her pipe contentedly, but what attracted my wondering eyes most was the way she fixed her hair. It began to fall down and I began to fear she would have a bad time. She had a great long rope of it about five times as much as I have. But my fears were soon calmed, for she took her hair and twisted it round and round. Then she coiled it up in back. When she got

to the end, she just tucked the end in under her other hair, and it stayed—no hair pins at all!! How I marvelled when I thought of my own head full of pins and "bobbies," which at that moment didn't look nearly as neat as did the old lady's!

Now, turning from the ridiculous to the sublime, I wish to remind you that there are some very refined and lovely ladies and girls in our hills and some fine boys and men as well. Some of them are very hard working people. Many of them have hearts of gold. There are some who attend services regularly and help all they can. There are some to whom I go for advice and sympathy, and I trust them. They are among my best friends on earth. There are some who ought to be Christians and they know it. There are some who are slipping backwards. There are some who should grow in grace. There are some who are lost and don't seem to care. Please pray for and love all my people.

OSCEOLA IS ADVANCING

By Alton M. Witter

It has not been very long since we reported the revival at Osceola but nevertheless let us sum up some of the results of the year's work. Although the conflict has been severe with the forces of Satan, and scars are to be shown, yet the Church has much for which to thank God and to encourage its heart.

Last spring extensive repairs were made. Several coats of paint, new cement sidewalks, the planting and care of an attractive lawn with a number of shrubs and trees were among the things done to rehabilitate the property. This work has all been paid for and the new appearance of the property has a much more pleasing effect on the community. People seeing a pride manifested in the building are beginning to see that the Brethren really desire to have an attractive and comfortable church in which to worship. Although this was important yet we consider it of little consequence in comparison to the increased spiritual depth, and increased missionary spirit of the church. The repair of souls supersedes the repair of temporal property.

Our young people are now coming to the services and the activities of the Sunday School, with a desire for spiritual food instead of for the "loaves and fishes" and superficial social intercourse alone. Our Sunday School teachers are teaching with a definite goal—to win their classes to Christ and to build up the Children of God in the Faith. The young people's class is now larger than the entire Sunday School was a year ago. The community is beginning to realize that the Brethren Church means business and is here to stay. We are happy to report that a number of new families have become interested. This gives the faithful members who have stood firm through

hardship and trial a new impetus and new heart to serve and to go forward. That which is spiritual is taking the emphasis instead of that which is temporal. This redistribution of emphasis is having a telling effect on Osceola.

From time to time there have been accessions to the church. On Mother's Day we baptized a mother and her two daughters, and at our last Sunday evening service at Osceola the father came to the Lord thus completing the family in the Lord. The revival with Brother Steffler of which we have written in a previous article was a means of bringing a number to the Lord. The revival spirit has not died, and souls are continually being saved in the regular services. We have had accessions to the church nearly every Sunday since the meeting. Sometimes two at a service.

The pastor and the members have been getting into the homes of families that should be interested in the Brethren Church. We find this house to house visitation has been very profitable. The church is willing to cooperate with the pastor in the work and this is the spirit that goes for advancement and a unified church. A better spirit of cooperation is also being manifested between the Brethren and other churches of the community. Even though we believe that the Brethren Church is a whole gospel church with all its purity yet we are willing to cooperate with other denominations that preach the Word, and seek the salvation of the lost on the grounds of Christ's shed blood.

The Prayer Meeting of the Osceola Brethren is the most commendable activity. The splendid interest and the good attendance is very encouraging. We have been studying the Book of John in our Prayer Meetings and believe that this book has been responsible for the deeper spiritual interest shown. The mid-week service is attended nearly as well as the Sunday morning service. This is a record that many a large church might do well to emulate. The spiritual life of the church is reflected in the prayer meetings. At Osceola the Brethren have learned that the mid-week prayer service is just as important as the Sunday morning service.

Pray for the work at Osceola that it might go forward.

CLOCK OF LIFE

*The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop
At late or early hour.
Now is the only time you own
Live, love, toil with a will,
Place no faith in tomorrow,
For the hands may then be still.*

—Selected.

Modern Demonism-- A Terrible Reality

By James P. Welliver

The provoking cause for the preparation of this article has been the receiving of new light on the alarming increase of demon workings in Christendom, especially in definite cases of demon torment.

That the present departure from the faith of the gospel should allow Satan and his cohorts a freer hand, is but logical. Demons flee the name and power of that Jesus who is really the Son of God; but scorn a religious profession which is a mere semblance of spiritual life and power. As the battle line of true evangelical, saving Christianity has drawn back, that of the great enemy, has fully occupied the yielded territory. Increasing apostasy will give yet more scope to those workings of evil spirits which have crept by stealth and trickery into a Christendom whose door, under true faith and full Scripture teaching, was fast bolted and barred.

Indeed, Christendom has been all too well delivered from these things, and has become contemptuous of them. To many good people the very idea that demons (named devils in the Authorized Version) should actually be manifested in Spiritism, tongue-talking, the ouija board, planchette, etc., is too horrible to be true. They set these things aside as either fraud or fond delusion, and many saints fail of their responsibility to give warning. True people of God sorely need instruction, as well as the willingness to receive it, though unpalatable. There is no stronger incidental indication of the end of the age than the encroachment of the powers of darkness in actual contact with men.

The Death Penalty for Mediums

God has denounced spirit mediumship, and pronounced against it the death penalty. Such a pronouncement against it is acknowledgement of its reality, but the unduly curious world will look beyond the divinely drawn veil, and seeing this the demons have inveigled multitudes into the belief that the spirits of their own dead return to communicate. Yet it is only through other spirits that this is even claimed to be done, a fact which in itself betrays the falsity of the whole business. In lands of paganism these things bear their unvarnished and inelegant title of demonism; while amidst a Christianity which ought to discern them aright, they bear the description of psychic science, the occult, etc., reaching a place of scientific and religious dignity, which makes an unspeakable harvest of woe the certainty of a deluded world. With some up-to-date facts in hand, only samples of unnum-

bered cases, the writer has been constrained to speak, out of a sheer sense of obligation.

Demon Torment

A few weeks ago he received a letter from a professing Christian of some apparent spiritual knowledge, begging prayer for deliverance from "people talking in me." Besides the talking, these beings declared that they were there finally to destroy the victim, claiming they were people well known—forty of them—and some of them even relatives. The voices of most of them were easily recognized. "They try their best to kill me by holding my heart from beating . . . It is equal to a living death."

A friend of the writer who had gone through such experiences at once pronounced this a clear case of demon torment. This man, through Spiritism,

A PRAYER

*O God of love,
Instill within my soul a ray . . .
Of Thy love's pure refulgence.
It will stay
The darkness and reveal to me
The vinity
Of things that seem to be.*

Roma Terry.

while yet unsaved, came to be tormented in the same way. He was afterwards saved, but the demon torment continued. An older saint, who had been through the same thing, instructed him to "resist the spirits in the name of the Lord Jesus." This he did, with immediate effect, though not fully permanent. But shortly the name of the Lord Jesus proved mighty for complete deliverance. This man is giving his life to warning others.

When the person here first mentioned was told that the voices were the voices of evil spirits, they frankly admitted, "We are demons." But they also insisted that they were people, a claim quite preposterous.

Ouija Board

Synchronizing remarkably with these things came to the eye an article in *Christian Victory Magazine*, entitled, "A Warning Against Modern Spiritualism." At its close was the testimony of a man who had been victimized through the ouija board. Briefly to digest the story:

"As soon as we placed our hands upon it, it began to work, and move about, answering our questions. The vast amount of things it told us, and which we copied, would fill a large volume, for

we often tampered with it until midnight. . ."

Then follows an account of some of the questions answered by "the demons behind the ouija board." People long dead were identified by name and history. In other cases the information was false. Pretense was made to bring up a relative, but the spirit got the names mixed.

But the next development reveals the awful purpose behind these encroachments of the spirits. The bars had been let down. Only the grace of God prevented a worse ending.

"My wife soon became disgusted and refused to have anything to do with it. But I was still curious. Though I was told not to use it by myself, I disregarded that, and was told, 'Well if you are bound to talk, here goes.' And messages were given me.

"A few days later while at my job in the railroad station, and having finished my task, I was idly marking on my glass top desk with a celluloid card, when suddenly my hand swung away from me to some rate sheets, and I began to get similar writings to what the ouija board had given me. I was told to get pencil and paper and copy, which I did. This was the beginning of a most dreadful experience. Soon after that, whispering—voices—came to me both day and night. Sometimes I was awakened several times during the night. I became so miserable that it would not have been worse had I been gripped in a great hand, my very life being slowly squeezed out of me. I wanted relief, yet I realized that no human being nor agency could give me the desired relief. I was saved twenty years before this, so I again turned to my Bible, and began to read it. In desperation I called upon the name of the Lord; and according to I Corinthians 10:13, a way of escape was provided for me. I prayed, 'Lord Jesus, this doesn't seem right. If it is not, take it away from me, and if it is, show me how to continue.' I was not delivered all at once, but in a short while after that I was not troubled or bothered any more. I found the truth of James 4:7, 'Resist the devil and he will flee from you.'"

Demonism Beyond Dispute

The exact similarity of these cases is striking, and their identification as demonism is beyond dispute. It is worthy of note that the casual mention of one of these cases in correspondence brought an immediate reply from one otherwise a stranger, appealing for more light on "demon torment," as follows:

"Recently my attention has been called to one who has been greatly used of God, having been a Bible teacher, and a great channel of blessing to many hearts and lives. Now that person is in such a state of torment night and day. The moment the eyes are opened it begins, and it continues really night and day, and so often destroy-

(Continued on page 15)

CURRENT TENDENCIES

(Continued from page 10)

cross and its splendid sequel. Yet in the hour of crisis this "primitive Christianity" broke down utterly and failed, just because it failed to meet the deepest need of man who is a sinner. Christianity as a vital, spiritual, energizing, irresistible moral force began at the Place of the Skull and the open grave.

We should be profoundly grateful that men are coming at last to regard more seriously the ethical message of the Son of God; but we dare not forget that the Teacher of this message also said, "Without me ye can no nothing," and again, "The truth shall make you free." If we neglect these words it will be to our own destruction. Of course, for those who need only to know the right in order infallibly to do it, for those who are the captains of their souls, this word will have no meaning. The righteous need no Saviour. But most of us need help as well as information, strength as well as guidance, inspiration as well as precept, and life as well as rules for living.

The acute difficulty with all these narrow definitions of Christianity is that they are based on narrow views of life. Men have forgotten how great life is; they have forgotten the word of the Lord. "The life is more than meat." There are depths of truth here we have never sounded. Life is more than any part of it, more than anything which contributes to it, more than any philosophy which seeks to explain it, more than any sociological scheme to improve it. This is the mind of Christ. Men have spoken of Him as the great Idealist of the ages; and so He was. But He is also the great Realist, for He alone was able to look steadily at life and see it as a whole, as it really is, with all its aspirations, joys, and successes, all its weaknesses, failures, losses, pains, and unsatisfied longings. And He saw life, not as some far off god might curiously regard the struggles of humanity, but as a loving Saviour who took upon Himself our flesh and blood, becoming an actual participant in the dust and turmoil of human existence. He alone knows the whole of life—its height, its depth, its breadth.

Now, Christianity properly conceived, Christianity as taught by our Lord and His chosen disciples, deals with all of life—life as it really is. "I am come," He says. "that they might have life, and that they might have it more abundantly." There is no human problem, no human experience, no permanent human interest, for which Christianity does not have some solution to offer, some contribution to make, or some word to speak.

Consider man's passion for concreteness. Certain philosophers may be satisfied with the pallid faith of speculative idealism; but this, I think, is an acquired taste. The heart of man yearns for concreteness in his religion, his

ethics, and his ideals. Even Kant admitted as much while declaring that "what ought to be could never be deduced from what is." But Christianity proves that Kant was wrong. For all that "ought to be" in the religious life, in morality and ideals—all that ought to be at last is, revealed in a concrete Person who was here in human life historically, who now lives in the hearts of His followers, and who will once again break into the stream of human history. Or take man's yearning for fellowship with God. Some may indeed, like Clifford, feel "with utter loneliness that the great Companion is dead," but the Christian knows better. For this is precisely the point where Christianity most completely demonstrates its claim to be the only Way. To borrow the words of the late President E. Y. Mullins, "Call Buddha and Buddha does not come. Call Mohammed and Mohammed does not come. But call Jesus and He comes." Or think of man's silent protest against the incompleteness of human life as it appears in our present visible world. Nothing is finished—that is the difficulty. Now Christianity points the way to a richer, more abundant life here and now. But it does more; it holds out the prospect of an age to come when the crooked shall be made straight and that which is lacking shall be made complete.

But let us come to the crux of the matter: consider man's unutterable longings in the face of death. And I have no apology for mentioning this subject, for death is one of the facts of human experience, and it is nothing but sentimentalism to ignore it. "In the great literature of the world, Death figures at the last sombre enigma, before which man halts in dumb anguish or proud defiance, resenting its approach as that of a cruel and unnatural intruder, even when it closes a long and happy life." Contemplated at this angle, death becomes "the focus of tragedy, the one incalculable woe, a reality so towering that shelter from it can be found in neither words nor silence." And yet we find that from the time immemorial men have tried to find shelter in both words and silence. Several years ago I ran across a pathetic bit of verse from the pen of an American poet; its tragic rhythm reveals one man's protest against the "last enemy":

Let me live out my years in heat of blood,
Let me die drunken with the dreamer's wine,
Let me not see this soul-house built of mud
Go topling to the dusk — a vacant shrine!

Let me go quickly, like a candle light
Snuffed out just at the heyday of its glow,
Give me high noon—and let it then be night!
Thus would I go.

And grant that when I face the grisly thing,

My song may trumpet down the grey
Perhaps;
Let me be as the tune-swept fiddle-string
That feels the Master melody — and snaps!

Christianity offers shelter from this "last sombre enigma," not in silence, neither merely in words, but in a Person and a fact—the Son of God and His resurrection from the dead. No religion can permanently succeed, no definition or interpretation of Christianity can be true, which ignores or fails to satisfy the great needs and longings of human life. To diminish Christianity is to set limits upon human life and despoil its richest possibilities. All exclusively "humanistic" tendencies become at last inhuman. But there is a true humanism, centered in Him who is both Son of Man and Son of God. "In Him ye are made full."

MODERN DEMONISM

(Continued from page 14)

ing even sleep . . . I shall much appreciate your helpfulness in the matter of dealing with this soul, who has once known the great joy of the Lord and been so blessedly used of God, but now utterly hopeless, humanly speaking. Your words 'demon torment' have constantly been in my thought for some time, as that may be the real condition."

The reading public is entitled to much further explanation of the principles and facts that underlie this whole matter, but which space does not here allow. The spirits may force their way into the mind and even the body, if the mental attitude is such as to make concessions to them. God knew best when He warned His people to shun these things. For those who are victimized there is yet almighty power in the name of the Lord Jesus, the Son of God, whom these demons in His earthly day declared they knew to their dismay. But there must be honesty with God if that name shall avail.

—Moody Bible Institute Monthly

THE OLD LAMPLIGHTER

An old lamplighter in Edinburgh, Scotland, each evening as the shadows began to fall passed down his street and at intervals touched a lamp with his torch and set it ablaze like a star in the night. His figure grew indistinct and then invisible as he passed on into the distance and the dark, but at intervals one would see the twinkle of a new light, and then he would know where the lamplighter was and what he was doing. He was leaving behind him an avenue of light as he touched the lamps with his torch. As we pass through the world with its gathering shadows, what are we doing? Can anyone trace our path and work by seeing new points of light twinkling out in the night? Or are we leaving the world as dark as we find it?—Presbyterian Banner.

MINUTES OF PENNSYLVANIA CONFERENCE

(Continued from page 8)

trict Mission Board, books of the Conference Treasurer, and have found same correct. We wish to call attention to the fact that articles 1, 2 and 5 recommended and passed by the 46th District Conference have not been complied with. We also recommend that no financial reports be presented to conference before Wednesday morning business session. Respectfully submitted,

Ed. Wolfe, W. H. Schaffer, Sr.
John Rishel

Motion was made to accept this report with the exception: Financial reports be omitted for lack of time. Motion carried.

Motion prevailed that conference instruct the Auditing Committee to audit the Sunday School Association Treasurer's books after Conference.

The District Mission Board recommended that we move conference to receive the Brethren Church of Junita, Pa., (Fundamental) into our Conference. Recommendation accepted.

Pennsylvania's District Ministerial Association Resolutions:

Whereas there is an alarming laxity of thought and conduct among the Church members today, and

Whereas the Holy Scriptures enjoin upon followers of Christ the living of a separated Life, and

Whereas, the engaging in worldliness weakens the spiritual life and comprises the testimony of the Church:

Be it therefore resolved that the Ministerial Association of the Penn'a. District Conference of Brethren Churches hereby expresses disapproval of the members of the Brethren Church engaging in any and all forms of worldliness,—but more specifically those forms known as the movies and the theatres, dancing, card playing, gambling, use of tobacco, membership in secret societies, and all forms of Lord's Day desecrations.

Be it further resolved that this Ministerial Association laments the weakening of the sacredness of the marriage vow and the breaking of those vows by annulments contrary to the Word of God and beseeches all members of the Brethren Church to sincerely seek the guidance of the Word of God and the Holy Spirit in consummating and maintaining the vows of holy marriage.

Be it further resolved that this Association condemns the use of and dispensing of any form of alcoholic liquors by the members of the Church.

Be it further resolved that this Association petition the Penn'a. District Conference to appoint a committee of five whose duty it shall be to study the Biblical principles of disciplining members of the Church and submit to next Year's Conference a definite plan adoption and for referencevbgkqjcmf of Biblical discipline for Conference adoption and for reference to the con-

gregation of this District for their adoption and practice that there may be uniformity of attitude and practice among us in this matter. Unanimously passed by the Penn'a. District Conference Ministerial Association October 10, 1935. Also adopted without a dissenting vote by the Conference in session.

(To be continued)

WHO ARE THE EDUCATED?

By Roy Talmadge Brumbaugh, D. D.

This is a day of education. Education is one of the conditions of success in every sphere of life. The mechanic with a trained mind shines resplendent in the shop. The farmer who works with head as well as with hands is rewarded with bumper crops. The trained brain enriches the toil of the least even unto the greatest.

Education is possible to all. Public schools await with open arms the approach of the eager. Correspondence courses and night schools conform to the vicissitudes of any vocation or avocation.

However, not all who go to school or university are educated. A man is not educated simply because his head is crammed with data and maxims. To educate is to develop from within, to draw out. Knowledge locked up in a stuffed cranium is useless. Education turns this knowledge loose, and pouring it out upon the world through the hands of man, manipulates it into concrete achievement.

However, it is dangerous to educate the head only. Theodore Roosevelt said that Harvard brains lie back of every clever conspiracy. An educated bad man, who is educated in head only, is a menace to society. Should education center on the intellect only, the country would soon be populated with clever devils.

The heart is the vital part of man. "Out of the heart are the issues of

life." "As a man thinketh in his heart, so is he." "With the heart man believeth." God can't do anything with a man who is all head and no heart, but He can do everything with a big heart, regardless of cranium capacity. Mind is superior to matter, but as the heavens are high above the earth, so is the heart above the head.

No man is really educated who is void of heart culture. The textbook of the heart is the Word of God, the Author of which judges a man according to the condition of the heart. If the textbook be in error, there is no hope for the real man. However, there is hope. Knowing God, we stand on the blessed assurance that there can be no error in the Book of Revelation. The heart of man may therefore approximate unto perfection under the Book's instruction, which Book reveals perfectly the Perfect Heart.

Wisdom cannot be incorporated into the heart until seen and apprehended. Wisdom has been seen. Wisdom can still be seen. The eyes of the mind have never beheld Him. Heart culture alone develops real vision and insight. "Blessed are the pure in heart, for they shall see God."

No man is educated who knows not wisdom. Wisdom can be known only through the Sacred. He who knows the spirit of the Infallible Book is indeed wise. Study the Book, know the truth, meditate on the Law, have the mind of Christ, be a Bible incarnate, and verily thou shalt be numbered among the educated.—Christian Faith and Life.

HAPPY

A Scotchman, who had found the Lord Jesus Christ as his Savior was so overjoyed that he could scarcely find words to express himself. He stood up in a testimony meeting and declared, "I'm happier noo, when I'm no happy, than I wis afore when I wis happy."—S. S. Times.

W. J. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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YOUTH IS ON ITS WAY—WHERE?

By George H. Jones

The age in which we live is in confusion by reason of its folly. Having cut loose from its old-fashioned customs, it is like a youth turned loose in a city on circus day. Every thing looks attractive, with no thought of danger. The slums into which he wanders are no more threatening to his peace of mind than the "affairs" which his misguided older set has made customary practice, in almost every town and city of America.

The older young people, both single and married, lacking experience, have slowly adopted the "fast set" customs of a so-called upper class of an older generation. These "higher society" customs of drinking, card playing and daring new thrills, were regarded in that day as evidence of an extreme and minor group. Carelessness upon the part of the church and parents, has permitted this condition to grow until now it has become the menace of the nation. The readiness with which prohibition was repealed and the general indulgence since then is the concrete evidence of our failure.

The alarming spread of cigarette smoking, road house visitation, indecent society dress, and other examples of the "right" to experience for themselves the prohibited conduct of a past generation, is one of the amazing exhibitions of modern social life. Who laid the foundation for this sort of a thing, few of us are observant enough to say. We guess the liberal and extreme teachers in the many ungodly schools of higher learning have had a large part in the process of manufacturing sentiment for it, not to mention greed of liquor men and movie magnates. The church has had a united deviltry to fight and we have not always been wise in our strategy.

The added possibilities for harm in the changing attitude toward the Lord's Day is facing many communities where heretofore they had law and custom to safeguard it. Holiday, describes the state of mind of many, even parents, toward our Christian Holy Day. Sunday has almost universally come to be regarded as a holiday. Many of our church parents planning weeks ahead for a jaunt in the car to some distant point, too many even ignoring the Sunday School and Church services completely. Many plan to attend at least in the morning and utilize the afternoon for the distant visit. A Sabbath Day's journey is very readily made now from Dan to Beersheba and the visitors home for the night without trouble. Under such conditions, youth is on its way, but whither?

Youth is on its Way Looking for Employment

Not the least of our young people's troubles today is the matter of employment. It is estimated that some twelve million (12,000,000) new adults have reached the employable age since 1929, when the depression began. This number is reduced when we think of the death and retirement of many older people in this period. Aside from this minor deduction there is an alarmingly large number seemingly doomed to a life of enforced idleness. The unemployed youth in each of our congregations constitute a large problem and the demanding prayer and thoughtfulness. The general contempt for the manual trades as a means of earning a livelihood is a matter of concern to every parent. White collar positions not only appeal to the natural indolence of many, but the superior remuneration makes them doubly desirable. The extravagant habits of the many thoughtless have carried over into the sensible group such an influence that most young men are ashamed to gather with any parties and social affairs because of the large sums needed to look respectable alongside of the foolish spending customarily expected.

"What shall we do?" ask your boys. Shall we consider income or aptitude for success or satisfaction? By what must we test our choice of a trade or profession? Respectability and vanity point to the professions. Taste and inclination make us long for the trade. The

old folks we know want us to bring honor to the family so of course it must follow that we look to the professions.

Youth is on its Way Looking for Recreation

The new day promises plenty of free time. Leisure time, it was formerly called. Idle time, our sturdy sires called it. Perhaps an attitude granting to each grounds for extreme ideas would be just. Surplus production and an oversupply of labor would prove a better attitude. If such is the case we may come to recognize the fact that shorter hours and more free time will be a common condition. Youth is on its way to utilize this spare time for pleasure, productive labor, or service. The challenge will come from something. Fads are already making their appearance. Perhaps the Christian church may be able to educate and challenge them to make life a crusade. Interpreting the Master's life in terms of modern living and conquest is the outstanding task, or shall we call it privilege, of our ministers. To get pleasure and joy out of His example, to feel pride and satisfaction in being regarded as a follower of His, to gladly and reverently count it a high challenge to sacrifice for Him, these are apparently forgotten when facing the modern forms of pleasure and recreation in school, social gatherings, and homes. Apparently we are ashamed of self-denial, of loyalty to Jesus, and of religious convictions that run counter to the practices of our associates.

Youth is on its Way Looking For Ideals

"Folks who love beauty create beauty in the things about them." Every youth is seeking to express himself in some way. He will do it unconsciously most of the time. An ideal is something to reach for. It points out the direction in which we want to go rather than the place at which we want to stop. Ideals are lures. Woe unto the youth disappointed in his ideals! No challenge is great enough for life that ignores the experience of those who love us best. No ideal has ever given the experience that Christ has given to our parents. To them—

"All pathways to His feet are worn, His strong heart stirs the ever-beating sea,

His crown of thorns is twined with every thorn

His cross is every tree."

Not a job; not recreation; not pleasure is the great fact of life, but the opportunity for spiritual expression. To find our aptitude and expand in the sunlight of serving in our natural environment, this will be creative labor. Truly youth will have the deepest satisfaction in knowing he is working where God meant him to be. To make all pleasure recreative will store into the reservoirs of life reserves that are deep and sustaining when need arises. To strive after an ideal that always lures ever upward is only met in Him.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor.

826 East 150th St.
Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH CONSECRATED EXTENSION EVANGELISM

CANTON, OHIO

Dear Christian Endeavorers:

We have enjoyed reading about the various C. E. societies and so will try to tell you something of the work we are doing here in Canton.

We have our meetings every Sunday evening from 6:30 to 7:30. Considerable variety, both as to program and decorations prevail during our meetings. During October we held a missionary meeting. The decorations consisted of Chinese lanterns; pumpkin faces with candles in them, and pretty colored leaves spread around the room in such a manner as to produce just the right atmosphere for a missionary meeting. This meeting was in keeping with one of the national goals asking each society to observe a regular number of missionary meetings during the year.

There are forty members enrolled in the society. Each member is asked to lead the meeting at least once each year and more often if possible. Leaders are chosen for the entire year and the names posted on the bulletin board in order that each person will be well acquainted with the entire program for the year.

The officers of the society are: President, Dorothy Pechin; Vice President, Leroy Bell; Secretary, June Smith; Treasurer, Mary Marsh; Pianist, Gladys Spice; Social Chairman, June Marsh, and Pastoral Advisor, Rev. Grant McDonald. Committees for special work are the program committee, the special music committee, and the prayer group committee. Monthly cabinet meetings are held for the betterment of the regular meetings of the society.

Socially the society endeavorers to provide a monthly social gathering. The work is so organized as to provide opportunity for each member of the society to serve on the social committee at some time during the year.

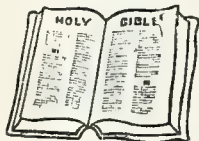
We have set for ourselves the biggest goal of the year as proposed by the Brethren National Christian Endeavor Union. We have already had several meetings outside the church. One meeting was held at the Molly Stark Sanitarium and two other meetings were held at the Canton Goodwill Mission. The society participated in the Mission radio broadcast upon one occasion. Christmas eve was featured with a caroling program, going from house to house, particularly to the homes of the sick.

There are quite a few of the Canton Endeavorers planning to attend "Camp

Buckeye" this coming summer. We hope to see many Christian Endeavorers at camp.

Your in Christ Jesus,
DOROTHY PECHIN, Pres.

Many of God's people could be most useful as servants were it not for eye trouble. Eye trouble will mar the vision of everything concerning both man and God. But the eye trouble is I trouble, not eye trouble.



NEWS FROM THE FIELD



CAMDEN, OHIO

To the Evangelist family:

We thought maybe some of our Brethren have been wondering what is going on at Camden, Ohio, Brethren Faith Church, for that is what we are.

We have been here a year and have been working entirely by faith, and there are a few things that have been worth while which have been done in that time.

First, we have received ten new members into the church during the last year, and our church attendance has been steadily increasing. That is something for which to praise the Lord.

Our Sunday School increased 35% in attendance in 1935 and offerings also have increased greatly. We now have from 50 to 70 when the weather permits. We had 92 on one occasion. We are making an effort to increase this to 100 this year.

One year ago we started a woman's organization. It now has a membership of 20 and is very much alive.

We are planning to organize a Christian Endeavor society about March 1. Pray for this that it may grip our young folks.

We have several Sunday School pupils ten to twelve years of age who never went to Sunday School in their lives until we opened this work. We had to build and repair the church building when we came at a cost of nearly \$500. We have this all paid for except about \$200 and hope to pay the balance this year. We only have 60 or 70 members and half of these are boys and girls.

The fact that we have no pianist here has been a difficult problem to meet. At present we have to hire one. Perhaps some of the big churches might send us a pianist or perhaps send us some money to hire one, which would help a great deal. We are praying that the Lord will solve this and other problems.

We had one whole month of Evangelistic meetings during last October,

Dr. Rahard, who until recently was a Superior in the Roman Catholic Order of Trappists, is now a rector in the city of Montreal in the Anglican Church. A total of more than 1,200 became members of his church within six months. His life has been threatened; his converts have suffered boycott and abuse; he has been taken by the police, and without trial dragged to jail, stripped, photographed, fingerprinted and treated as a common felon. He is now before the courts charged with blasphemy.—Alliance Weekly.

and as a result eight were baptized by trine immersion and received into the church.

If any of the Brethren come to this neighborhood, we invite them to look us up. You are welcome, but if you cannot come, pray for us.

S. LOWMAN, Pastor.

ELLET, OHIO

Greetings Brethren:

Just in case you have not thought of us for a time, we want you to know we are active, under the leadership of our pastor, Rev. R. E. Gingrich who came here from the Fairhaven Brethren Church on April 1, 1935. Through much prayer and the Lord's help, we are progressing rapidly.

The Rev. Grant McDonald closed his pastorate here the last Sunday in March, 1935, having accepted a call to the Canton Brethren Church.

Since April 1, 1935, a Men's Brotherhood has been organized. It is making a great growth and doing a great work for our Lord.

In the month of November the Brotherhood entertained the ladies of the W. M. S. and the Sisterhood of M. and M. at a 6 o'clock dinner with an entertainment following with Dr. C. L. Anspach from Ashland College as principle speaker.

Our Senior and Junior Sisterhoods of Mary and Martha are growing and very active in their service for the Lord.

The Senior Sisterhood of M. and M. presented a play "Follow Thou Me" in December under the directorship of Mrs. R. E. Gingrich which was well attended, the proceeds going to the S. M. M.

Our Sunday School shows a marked increase in attendance in all classes. The Young People's Class with Mrs. Gingrich teacher has more than trebled in regular attendance.

With this growth in the Sunday School, our church attendance also has increased greatly for which we give all praise to our Lord. For some time our messages used on Sunday evening have

been taken from the book of Daniel covering the entire book. We were privileged to have Prof. Alva J. McClain of Ashland College with us during the studies of prophecy. He gave us a chart lecture on the 9th chapter of the marvelous book. A wonderful interest was manifested in these studies.

A great interest is being shown in our Teachers' Training Class which pastor, Mr. Gingrich, organized in September with an enrollment of 35 members. We have studied this far, the first five books of the Old Testament with a test following. At the completion of this course only trained teachers will be used in the teaching of the Word in our S. S. classes.

At the same time, the Akron School of The Bible was organized by Rev. R. E. Gingrich and Rev. C. J. Pugh of the Independent Baptist church of Kenton, Ohio. This class meets each Tuesday evening at Ellet directly following the dismissal of Teachers' Training Class and each Thursday evening at Rev. J. Pugh's church.

In our Teachers' Training Class we have covered a most interesting study of the Tabernacle found in the Book of Exodus, also several of our Sunday morning preaching services have been devoted to "The Tabernacle."

At the morning worship service Jan. 5, 1936, all the new church and Sunday School officers were very fittingly and properly installed, our pastor using Scripture found in Joshua 5 and earnestly urging each officer to "Sanctify yourselves; for tomorrow the Lord will do wonders among you."

With the New Year, plans were made to redecorate our churches on the inside and outside. All the labor will be donated by the men of our church. This is going forth rapidly and we are hoping to have this work completed this week.

Plans are also being made up by a capable committee of five for the liquidating of our church debt and we commend your prayers in this matter, that the Lord's will may be done in our midst.

The Lord having blessed us so wonderfully in the past, we are still receiving greater blessings day by day. Since April, 1935, 39 have been added to our membership and at present 6 more await baptism. All praise and thanksgiving is being given to our blessed Saviour.

Great plans are in progress just now in preparation of our Revival Service which will start Feb. 24, with Dr. L. O. Bauman of the First Brethren Church of Long Beach, Calif., coming to lead with us.

We are devoting Monday evenings to cottage prayer services. Two different groups meet in Akron, two meet in let and one meets in Mogadore.

A personal workers' group has also been organized, twelve being present at our first meeting. This group is proving to be very active. A great number of homes have been visited by the Personal workers.

We have both Junior and Senior Christian Endeavor Societies meet

each Sunday evening at 6:30. The Senior C. E. meets in the main auditorium, and the Juniors meet in the church basement. Both groups are very active.

The Junior C. E. was privileged to have Mrs. Sheldon, our returned missionary, to talk to them in October before they left for the field.

A large group of children with their parents came out to hear Mrs. Sheldon. This group presented her with a gift of \$12.00 to be used in His Service. They were also able to make a nice contribution to our Home Mission offering. Our average attendance in the Junior society being twenty, we feel the Lord has wonderfully blessed in this work. This society was organized only a year ago by Sister McDonald before going to the Canton Church.

We are giving all praise and thanks daily to our Lord for His wonderful manifestation of love, care and blessings.

With much prayer, we are going forward in His Service reaping with Thanksgiving.

Again, I ask of you to remember us definitely in prayer. In return we too pray for the Lord's work everywhere and thank Him for answering our prayers.

MRS. BESSIE CLECKNER, Sec'y

PHILADELPHIA, PA.

We have just had a season of refreshing in a two weeks' meeting with Walter Mac Donald, as our evangelist. "Mac" is surely versatile! He preaches, sings, leads an enthusiastic song service and even goes through the audience speaking to souls, personally, about their salvation.

In his deep earnestness, he makes a strong appeal to saint and sinner alike. In spite of ice and snow and severe cold, our main auditorium was well-filled at all services. Several times the S. S. rooms were filled also. We are sure all who were privileged to attend these inspiring services were uplifted and encouraged. Our whole church has received a great blessing.

Quite a large number of people came forward during these weeks seeking something higher. Many of our own members responded to an appeal for consecrated lives. Others came to put away known sin and worldliness.

Most came to confess the Lord Jesus, as their own personal Savior. Among the latter were some of the boys and girls of our Bible School who have been baptized and received into the church. We are expecting others to obey the Lord in baptism, and to fellowship with us. Two were received by letter during these weeks also. We are still enjoying the revival spirit among us in our prayer meetings and Sunday services. We report good attendance and spirit, as we are well fed spiritually by our own pastor's good sermons. At the close of the evening service last Sunday two more came forward to make the great confession. So we are still holding forth the Word of Truth

at Tenth and Dauphin, as we go forward in the Master's service.

MRS. H. RAUDENBUSH,

"STOP OFF AT HILLSBORO!"

Last September, when Mrs. Bauman and I were returning home to California from our National Conference trip, we drove home by way of Hillsboro, Kansas, and stopped off several hours with our old friend and chorister, Herbert Richert, and his family. This family still holds membership in our Long Beach Church. While there, he took me over to Tabor College (a school and Seminary for The Mennonite Brethren) and introduced me to the President, Mr. Janzen.

President Janzen told me that each year, during the last of January, they hold a Bible Conference in the College Auditorium, giving two Bible lectures during the day, and then having an evangelistic message at night. He asked about the possibility of securing the services of the writer for one lecture a day, and the evangelistic service at night. We told him that our time was all taken for a year in advance. But thinking the matter over, we discovered that the time desired was the week preceding the beginning of an evangelistic campaign at South Bend, Indiana, already promised long in advance (and where we are now writing this).

Finally, we agreed that we would leave Long Beach a week earlier than we had planned, and since Hillsboro was right on our route east by train, we would "Stop off at Hillsboro" and hold the meeting. It seemed a small matter to just "Stop off at Hillsboro!"

Well, we stopped! We conducted the meeting as planned. The extra Bible lecture each day was delivered by Rev. A. H. Unruh, and was delivered in German for the benefit of the more elderly German speaking people, many of whom came to America from a German colony in Russia, to escape the persecutions there. Many of the prayers at our own services were spoken in German. Well, we guess God understands German all right. We didn't. But we did discover that, German or English, these people would pray. And prayer was the one preparation made for this meeting.

We also discovered that these people believe in the Second Coming of Christ, and the old-fashioned gospel that always goes with true believers in that doctrine. Modernism has no use for the "foolishness" of the Second Coming. We found a fine group of young men and women in the College and Seminary that were standing foursquare for the old Book. The Mennonite Brethren, while holding to single immersion as the form of baptism, yet practice the ordinance of feet-washing. One smaller group of Mennonites in the town who helped in the meeting, practice trine immersion.

The meeting was not wholly denominational in its character, for several other churches, one being an Evangelical

Church, joined in the work. For this reason, the services were not held in the large Mennonite Church building, but in the fine auditorium of the College, which seats comfortably, a few more than one thousand people. Frequently, two side doors in the large hall, were left open, and people were seated in the hall.

The choir, lead by our own Brother Richert, numbered about 100 souls. And what music we had! It was joy to the soul! Brother Richert, left the public schools and took a position in the College, not counting the financial loss by so doing, in order that his service might be more and more "unto the Lord." Brother Richert is the composer of a number of songs, in some cases both words and music. He has just published a song book* in which appears a song of which our own beloved and departed missionary, Allen Bennett, is the author of the words. It is beautiful. Two of Mrs. Martha Nicholson's poems are used there also. Brother Richert should be at work among our own people somewhere. But, as it is, our loss is the gain of a mighty fine institution and loyal group of people.

We extended an invitation right from the start, for we had but one week to work. The final result was somewhere in the neighborhood of one hundred first confessions for Christ. A majority of them were young men. At the time we left, we did not have the exact count, nor have we yet. But this is our estimate, as closely as we can make it.

The last evening, we decided to make a call for those who had confessed Christ in days gone by, but whose feet had strayed from the path—those who were in a more or less backslidden state. Then came the greatest surprise of the meeting. 150 souls, by the actual count of one sitting on the platform, arose, one by one, and standing in the midst of that closely packed crowd, confessed that their feet had gotten off the narrow pathway; and that, on that night, they were reaffirming their covenant with God and the Lord Jesus Christ, taking a new stand, and re-dedicating their lives to God. What a night it was! May God keep every one of them faithful until the Day of His appearing!

And, what a week it was—just one week—just a "Stop-off at Hillsboro!" Yet, in that week, 250 souls out of a congregation of one thousand souls—one-fourth the whole number—took a stand for Christ—either by first confession or re-dedication and turning away from the world of sin.

But, Brethren, such things don't just happen! Talking with President Janzen, we discovered that the work of that week was born in the travail of prayer. Moreover, we found that The Mennonite Brethren, while they may have some ideas that seem peculiar to

* This song book can be had of its author for 25 cents. We recommend it.

some others, yet, they stand for a genuine new birth. They call for thorough separation from the world. They do not allow of even the use of tobacco in their membership.

President Janzen is the author of several books on The Second Coming and prophecy. We have read them sufficiently to know that we have no quarrel with anything that he has written. Therefore, as far as we are concerned, we know the things for which he stands. We thank God for the knowledge of another College in America that, in its teaching, is true-blue. We thank God for Wheaton, but there are others! We believe our own Ashland is such. May each passing day see it more loyal and ever more loyal to the one Guide the poor souls of lost men have in this world. Leave that Book for the vain philosophies of men, and death returns to what it ever has been among the benighted millions who possess not the Book, leap into the eternal night!

We are so glad we have come to know these good people—in many respects so like our own beloved Church. We are so glad for these blessed fruits that could be brought forth only by the wonder-working Holy Spirit. We are so glad to know that wherever men and women are found who still honor the Word of God, God honors their toils by sending down upon them His showers of blessing!

WE ARE GLAD THAT WE STOPPED OFF AT HILLSBORO!

LOUIS S. BAUMAN

JOHNSTOWN, PA., TO WHITTIER, CALIF.

For 14 years and three months, we served the First Church of Johnstown, Pa., as pastor. What a parade of events, experiences, changes, conditions, passes before us as we seek to review those years. Some stand out bolder in outlines than others such as,—the marvelous communion services, the victory revivals, the Bible conferences, the missionary offerings, the host of Young People, the Volunteers for the Ministry, the erection of the \$160,000.00 building with its furnishings, the Bible classes, the growth of interest in prophecy, and others, "too numerous to mention." Conflicting experiences were ours during this extended period of ministry. We tasted the joy of victory and the bitterness of defeat. We witnessed growth and expansion and at times standstills, even retrogression. We formed sweet and enduring friendships and also met with opposition and made enemies. But, all in all, it was a pastorate rich with experiences, in lessons learned, in preparation both for ourself and the church for bigger and better things for the Lord. We could enumerate with many figures concerning the history of these years, but refrain from doing so. The history stands and bears its own witness. We praise God for the Johnstown Church. We believe it stands at the threshold of greater things under the able leadership of Brother Lynn. We thank the Johnstown Church for

enduring us for so long a period and for the many, many expressions of friendship and loyalty with the numerous gifts upon our departure. We have made an appointment to meet every member of that church "With the Lord in the air."

Here we are at Whittier, after a journey of over 3,000 miles. Here we find a church of sincere faith, unwavering courage, generous liberality, power of prayer, evangelistic zeal, missionary fervor, love for the Word, loyalty to the denomination, separated from the world, consecrated to the Lord, loyal to her pastor, enjoying fellowship, with a vision for the future. Brother Mayes has rendered a great service here in this church, community, and district. He has, with the preceding pastors, laid the foundation for expansion and growth which we believe is just ahead. This church has had a glorious past, it is enjoying a rich present, and if the Lord tarries in His Coming, we believe there is a bright future in store for her. With the Whittier School of the Bible on Tuesday nights; the radio

broadcast on Thursday nights, KGER, 9:30 Pacific time; the well-attended prayer meetings on Wednesday nights; the auxiliary organizations well organized and working; a reputation for fundamental, pre-millennial teachings in the community; these and other things give us the boldness to prophesy a glorious future for this church. We have been received and welcomed, both officially and personally. The special seasons ahead for us are—our Revival Series the three weeks preceding Easter Sunday, a Bible Conference in May or June with Brother McClain as the teacher, the Brethren Conference of Southern California for ten days in July to be held here, and in between times we plan to repair and remodel the church building to meet the demands of growth. The transition period in the changing of pastors is about over and we are settling down to regular, faithful, steady serving of the Lord as He leads.

CHARLES H. ASHMAN,
Milton Ave & Bailey St.
Whittier, Calif.

SPECIAL FEATURES

*to be found in the Quarterlies
for next quarter*

April - June

The Adult Bible Class Quarterly.

Points and Problems discussed by Prof. Alva J. McClain.
Word Studies in the Word by Prof. Herman A. Hoyt.
Lesson Exposition by the editor.

The Youths' Quarterly.

Lesson Exposition by the editor.
Scientific Application by the editor.
Practical Life Department, Helen Garber.

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This quarterly will feature a combination of the Exposition—Activity method popular as the most efficient system available for Boys and Girls. This is arranged by Miss Grace Allshouse who has specialized in adapting Bible study to various ages.

International lessons are used in above

Primary Bible Stories. These are being produced by Mrs. Chas. Mayes with the purpose of fitting the needs of the primary age.

Modern, but not Modernistic

**BE SURE TO GET YOUR ORDER FOR QUARTERLIES
IN EARLY**

The BRETHREN EVANGELIST

The People of God

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into his marvelous light" (I Pet. 2:9 R. V.)

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14 R. V.)

SIGNS OF THE TIMES

By Alva J. McClain

DARWIN'S Stomach.

The other day a scientist of Western Reserve University, Dr. T. Wingate Todd, delivered a learned address on "The Role of the Stomach in Human Progress." Among other interesting things, he said that "The stomach is a self-respecting organ which resents rough handling and manifests its disapproval by local signs. If these are disregarded it dislocates the mechanism of the body, touches the mind, and casts dismay into the spirit. In it are reflected the social blights or blessings of the time."

Searching history for examples of indigestion, the speaker expressed some doubt as to whether Darwin "would have framed the theory of evolution had it not been for the imagery created by his chronic indigestion."

I have heard a number of interesting suggestions as to what caused the birth of the Darwinian theory, but this is a new one. And it has a certain degree of plausibility. Even those of us who have good stomachs can recall times when, after eating things which no self-respecting stomach could accept without protest, we have seen some queer things in our dreams.

THE JOURNEY'S END

Some months ago there appeared in the Literary Digest a most remarkable article entitled "Schultz at the Gate."

It was the story of a gangster overlord of New York who had been guilty of about every crime in the category of law-breaking. One day he fell victim of the machine guns of rival gangsters, and in a dying condition was carried to a hospital. There he murmured, "This is the journey's end," and called for a priest. The Catholic priest came, received the dying man's confession, pointed him to the Savior, baptized him, and finally buried him with the rites of the church.

When the news of gangster Schultz's "conversion" got out, a storm of protest arose, even from members of the Catholic Church. Men who professed no religion at all were scandalized, one saying, "If a guy like that can get to heaven, there won't be anybody in hell." The idea, people said, of Dutch Schultz being with the angels and the Saints! The man whose beer trucks once rumbled over the streets, and whose gorillas had mowed down men without mercy! How could such a man get mercy for himself? The very idea was ridiculous!

LITERARY Digest Theology

Now I come to the most remarkable feature of the story. The editors of the Literary Digest came to the defence of God's sovereign right to extend grace to even a sinner like Dutch Schultz. The words are so unusual that I wish to quote in full:

"If Schultz's conversion was sincere, it means that God gave him a last chance to save his soul, and that Dutch took advantage of the offer. It does not mean that God condoned the evil life of Schultz.

"After all, Heaven belongs to God. If He wants Dutch Schultz there, it is difficult to see what we can do about it. Perhaps, instead of worrying about Schultz, a somewhat more profitable occupation for us would be to do a little worrying about our own salvation—to make sure that we get there ourselves. We may not be given the opportunity for a death-bed repentance.

"And whether we meet Schultz in Heaven or not, there is one individual we are certain to encounter there—a gentleman who was in more or less the same line as Schultz—the thief who, as he was dying at Calvary, asked the Man on the next Cross for forgiveness and who heard that Man say, 'This day thou shalt be with Me in Paradise.'"

The Digest preached a better sermon than you can hear in many churches.

THE Kind of a God We Need

Chiang Kai-Shek, the Chinese dictator who is called the "dictator nobody knows," and who has made it his life task to fight Communism in China, is said to be a Christian.

Asked why he accepted Christianity, he replied, "I feel the need of a God like Jesus Christ."

Whether Chiang is truly a Christian, is perhaps something about which we cannot be certain. But we know that his feeling is sound—man needs a God like Jesus Christ. It is not enough to have a God who is righteous, holy, all-wise, perfect and infinite. What man needs is a God who is all this and more. We need a God who dwells not merely in a far-off heaven of perfect bliss, but a God who is willing to leave His throne and come down and live our life, to suffer and endure the toil and pain of human life, and at last give Himself as the Substitute of sinners.

Yes, we not only need such a God, but we actually have such a God. For Jesus

Christ our Savior is God manifest in the flesh. "In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9-10).

THE Whale's Impossible Task.

For nineteen centuries and more, the Jew has been a wanderer upon the face of the earth, generally hated and despised. The problem of what to do with him has vexed various nations, and today has become an international problem. It has not been long ago that even the Jews themselves could not agree as to what should be done. Some argued for a return to the ancient land of Palestine. Others plead for a homeland anywhere. Still other influential Jews advised their countrymen to forget their distinctiveness, intermarry, and become "assimilated." But today, as never before, Jewish leaders are convinced, as the noted Ludwig Lewisohn has declared, that historically "Assimilation as a method of adjustment is totally bankrupt."

Jonah, you will recall, gave the whale considerable difficulty along this line. And the whale, after all, did the wise thing. See the book of Jonah.

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From the Editor



REAT HAIL

It is reported that twenty-six people were killed in a severe hailstorm which swept over South Africa near Johannesburg, February second. The hailstones are reported to be as large as coconuts. Considering the average sized coconut, it would mean that the stones would probably weigh a pound and half or two pounds. How would you like to have one of these hit you on the head? Nineteen were said to be killed by the hail, while the other seven were said to be drowned as a result of the rain and melting hailstones. Fifteen inches of water fell in fifteen minutes. Those who experienced this storm could understand something of the terrible effect of another hailstorm which is yet to come, the record of which is found in Rev. 16:21. There will be some startling differences in these two storms. Instead of hailstones weighing two pounds they will weigh at least forty-eight. Instead of killing a few people, thousands will be killed, beside the animal life. Instead of fifteen inches of rain falling, the blood and water will be up to the horse bridles, not for a small space but for a space of 1600 furlongs or more than 200 miles. If you wonder how these things can be, just remember that you have not yet seen the judgments of God poured out on this earth. When God's wrath is revealed (after the Church has moved to Glory) unbelievable disturbances in the elements will take place. For the benefit of those who may be skeptically inclined, the Lord even now may be giving the world a very slight foretaste of some of these things.

EARN FROM EXPERIENCE

A man who did not believe much in earthquakes once experienced one in a certain corner of this fair land of ours. After the experience he said, "Well, I'll believe anything about earthquakes." Others have made similar statements about hurricanes. At the time of the Long Beach earthquake, a man boarded a train the same night to go "back east." He arrived in the south central part of the United States just in time to be greeted by an "unusual" hurricane. As the story goes he went back to Long Beach. Our experiences sometimes teach us to believe. As for the writer, he does not propose to experience the judgments of God in order to believe what the Bible says about them. With multitudes of others, he is looking for that blessed hope (Titus 2:13) which will remove God's believing people out of the judgment zone before the judgments fall.

"S DEAD

The prayer meeting is dead. Nobody comes. We've tried several times to have a mid-week service, but

we have been compelled to give it up. Statements like these have been made many times. They indicate a certain degree of defeat. A sad story!

One pastor being asked what he would do in a case like this said that he would call a prayer meeting to **pray for a prayer meeting**. He is right. If one or two persons interested in the spiritual success of a congregation can be persuaded to meet in prayer with the pastor and his wife at regular intervals for some weeks, the Lord will hear their prayers and make possible a real church prayer meeting. It pays to pray for a prayer meeting.

HARD TO CONDUCT

There is no meeting of the week so hard to conduct without the Lord as the prayer meeting. Likewise, there is no meeting of the week so easy to conduct **with** the Lord. Great prayer meetings although usually led by the pastor are so arranged that he is quite in the background. Without being critical of pastors, let it be said that some pastors have unintentionally preached their prayer meetings to death. This death may be slow in some cases, but it is sure. If the prayer meeting is to be a success, the Lord must have the preeminence. It is not a place to preach but rather a time given over to fellowship around the Word of God, testimony from the hearts of the redeemed and praise in song. Prayer will naturally find its proper place with this background.

If you do not now have a regular prayer meeting, start one at once. If you already have one in your church, start another. The second will bring greater blessings than the first.

IN THIS NUMBER

Signs of the Times, A. J. McClain	2
Editorials	3, 4
His Name Shall Be Called Wonderful, Hill Maconaghy ..	5
Prophetic Department: False Christs....	
A Sign, Louis S. Bauman	6
Throngers and Touchers, W. R. Deeter	9
Pennsylvania Conference Minutes	10
Some Brethren Leaders as I knew Them,	
Martin W. Shively	11
Christian Life Department	12
Young Men's Brotherhood	14
Christian Endeavor	17
Sunday School	17
The Tie That Binds	18
In the Shadow	18
News from the Field	19

DO NOT WAIT

Frequently, it is right and proper for men to take much time in making decisions. If one is confronted with a business deal, it is not only good judgment, but genuine wisdom to stop and think. Whenever one is not sure, he should take time to consider carefully. There is one great decision, however, in which there should not be even one moment of delay. This decision concerns stepping through the door of mercy from condemnation and wrath to justification and life. The door is still open. The invitation of Christ is still being given to "come." The position of the unsaved man is most precarious. He should turn to God **now**. Now is the accepted time; today is the day of salvation. A catastrophe may occur in one moment. Repent and believe now!

THE SINNER'S RELATIVES

As a rule, every sinner has some close relative who is a Christian, or at least a church member. It is no more than natural for the unsaved man to look at this relative to see what Christianity really means to him. Christians never realize how closely the unsaved are watching. There is a reason for all this. Deep in the sinner's heart there is a longing for peace. No sinner has peace. He may claim to have but God's word tells us, "There is no peace saith my God to the wicked" (Isa. 57:21). It is therefore natural that he should seek in every way possible to discover if his Christian friend has that peace. This places the responsibility for the salvation of sinners right where it belongs—upon the people of God. Many a man has gone to the grave unsaved because he could see no heart Christianity in his wife. One unsaved man said of his wife, "She is no different than I am, she goes the same places I go, she enjoys the same social functions which I enjoy, she likes the same amusements which I like; I cannot see that her religion does anything for her." Yet perhaps this very woman will come to the evangelist when there is a special meeting on and say, "I wish you would talk to my husband; he needs salvation." This woman may be sincere but she needs some soul to be frank enough to tell her that she will never win her husband to the Lord nor allow any one else win him until she shows some evidence of Christ in her own life.

A GREAT DELUSION

One of the tricks of the devil is to make people believe that in order to get a sinner to go to church, you will have to go with him to the dance. Such compromise will only impress him with the shallowness of Christian (?) experience and insincerity of profession.

A young man told the editor that he accepted Christ in a revival meeting one evening. Immediately he was urged by the workers to go out and win

someone else to the Lord. He thought there were 100 people more needful of his testimony than the "other gang." So he went to a dance the next night. While dancing with a girl he began to talk to her about her need of salvation. She endured it about as long as she could and then she said, "Say, if you've got religion, this is no place for you." It awakened the young man to the awful inconsistency of his effort and he never went to a dance again. He became a consistent Christian and a soul winner after he learned his lesson.

Editorial Notes and News

SOME FOLKS can't go to church because a sermon thirty minutes in length is "just too long." Instead, they sit at home and read a Sunday paper as big as the entire New Testament.

THE FIRST CHURCH of Dayton is now in the midst of an eight-weeks Pre-Easter Program. Brother Barnard is preaching a series of special messages in the morning "The Brethren Church, History, Message and Practice." In the evening he is delivering a series of Bible lectures on the general theme, "God's Dispensational Dealings." At the mid-week services the Christian Home is being emphasized. Four choirs are being trained. A great blessing is anticipated when Brother S. M. Whetstone conducts the Pre-Easter Festival March 22 to April 5.

BROTHER A. V. KIMMELL, pastor of the First Church of Philadelphia, is scheduled to begin an series of meetings at the Brethren Church of Conemaugh, Pa., Monday evening Feb. 24th. Readers are asked to remember this in prayer.

IN SOME of the church Calendars, pastors are beginning now to suggest laying aside for the great Easter offering for Foreign Missions. Foreign Missions is not only a major interest of the denomination, but the movement represents the great work for which God leaves His church on earth. The cause of Missions is at the very heart of the activity of every church which is motivated by the Holy Spirit.

THE GREAT PREACHER, Dr. Lyman Beecher was once asked how his influence was so far reaching in the city. He is said that he replied, "Oh, I preach on Sunday, and the four hundred of my members preach all through the week. Could the pastor of your church offer this tribute to his members?"

THE RADIO HOUR of the Southern California District has been changed. Pastors are now on the air every night except Sunday from 9:30 to 10:00 over station KGER, Long Beach. For some time the churches of Southern California have sponsored this program for three hours a week. Other districts could well investigate the possibility of such a combination for the purpose of broadening the influence of the Brethren Church.

IF OTHER PASTORS in the Brethren Church are on the air, the Evangelist should carry announcement of the same. Send in the information.

A RECENT NOTE from Evangelist R. Paul Miller states that in spite of the cold, the meeting at Uniontown, Pa., is accomplishing some real results.

His Name Shall Be Called Wonderful

By Hill Maconaghy *

In the art gallery the great masterpiece of the famous painter is set in the darkest background possible, that all its beauties might be enhanced. The expensive jewel sparkles more beautifully in the showcase because it rests upon dark material. The darker the clouds the more beautiful the rainbow. The sorrows, trials and troubles of life but cause the joys, pleasures, and prosperity of that same life to stand out with all the more boldness.

And so, beloved, when Isaiah would present to man's waiting gaze the One whose name shall be called Wonderful, he first paints a dark background that this One might be seen in all His matchless glory and greatness.

Thus the prophet with strokes of darkness, paints the coming invasion of the Assyrian host and Israel's captivity in the eighth chapter of Isaiah. In the seventh chapter we are informed that Pekah, king of Israel, and

Rezin, king of Syria, united against Ahaz, king of Judah, for the purpose of overthrowing him and placing upon the throne the son of Tabeal. However, Isaiah is sent by the Lord to Ahaz with this message, "Fear not this confederacy, for I will take care of them." For ere Isaiah's son shall have knowledge to cry, "My father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria." He warns those in Judah who shall cry, "A confederacy, a confederacy" and who fail to "sanctify the Lord of Hosts" and fear Him.

Further, the spiritual darkness of the whole house of Jacob shall become so great, as a result of their idolatry, that like Saul, when Jehovah hideth His face from them, they shall "seek unto them that have familiar spirits, and unto wizards that peep and mutter." Finally, he completes the dark background with the words we shall read, found in verses 21 and 22 in the A. R. V.: "And they shall pass through it, sore distressed and hungry, they shall fret themselves, and curse their king and their God, and turn

their faces upward: and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish."

But now the Divine penman places against this dark background a picture of hope, saying: "—and thick darkness shall be driven away. For there shall be no gloom of her that was in anguish...; the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they

joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his oppressor, thou hast broken as in the day of Midian. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire."



"Light shall shine out of darkness... to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

And all these glorious blessings—light, joy, increase, deliverance and peace—may be traced to the Child born, the Son given, the One whose name shall be called Wonderful. Tonight we of the new creation would join our voices with that of Isaiah in proclaiming that the name of our Lord and Savior Jesus Christ is Wonderful.

In thinking upon the topic derived from Isaiah 9:6, "His Name shall be called Wonderful," we shall suggest four ways out of many, in which our Lord's name may be called Wonderful.

I. HE WAS WONDERFUL IN HIS BIRTH.

There is a sense in which the birth of everyone is wonderful or miraculous. David seems to have sensed this when he declared in Psalm 139:14: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." Science, which has made such mighty advances, must ever stand and marvel at the miracle of human birth. But truly, Christ's birth in the manger at Bethlehem was even more marvelous. For the word translated "wonderful" in Isaiah 9:6 comes from the root meaning not only wonder-

(Continued on page 15)

PROPHETIC DEPARTMENT

FALSE CHRISTS AND FALSE PROPHETS. . . . A SIGN

(Second in Series)

By Louis S. Bauman *

Our Lord's Great Olivet Prophecy

As the Lord Jesus Christ "sat upon the mount of Olives, the disciples came unto him privately, saying, . . . what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). In reply, among other things, our Lord said:

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:4, 5).

"And many false prophets shall rise, and shall deceive many" (v. 11).

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before" (vs. 23-25).

Observe that our Lord warned of two grave dangers: First, "false Christs"; second, "false prophets."

First, let us note what fulfillment Israel (and to Israel He was directly speaking) has seen as to "false Christs."

"False Christs" in Israel

Shortly after the utterance of this prophecy, Josephus bore the following testimony: "And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God."

Whether these "impostors and deceivers" posed as "Messiahs" or as "prophets," Josephus does not say. But we do know that since that time, Israel has been plagued with a long line of false Messiahs, accompanied by their chief collaborators—false prophets.

In the year of our Lord 130, there came into Israel, Bar Cochva, his name meaning "the son of a star." Claiming to be the star which Baalam prophesied would rise out of Jacob, he chose a forerunner, obtained a large following, coined his

money, raised an army, and captured Jerusalem. Three years later, when he was slain, the Jew named him Bar Coziva, that is, "the son of a lie." In the year 434, Moses Cretensis came, and promised to deliver the Jews from Crete by dividing the sea and providing passage through it. On the appointed day, the command of the new Moses ran out: "Go forward!" Hundreds of men, women, and children were drowned, and their "Messiah" Julia arrived, deceived thousands of Jews and Samaritans, and, under order of the emperor Justinian, paid the price with his head. Then came the great Mahammed in 620, pretending at first to be the Messiah of the Jews. Unto him the deluded sons of Jacob flocked. One day they found him eating camel's blood! That ended his reign! In 727, Serinudrew great numbers after him, but soon came to naught. Three false Messiahs with immense followings came: one in France in 1135; one in Persia in 1138; and one in Spain in 1157. The last caused almost all Jews in Spain to be destroyed.

In 1167 came the North African Jew, David Alru. He went so far as to ask the Arabian king to cut off his head, and he would prove his Messiahship by coming to life again. His head is still off! Among other "Messiahs" arriving about this time in various parts of the world, was a Jew, named David Almusser, appearing in Moravia. He claimed he could make himself invisible. They killed him. He became and remained invisible! Then a learned magician David-el-David, posed as the Christ. He also paid the price with his head. Many perished with him. Then Ismael Sophus, a Spanish Jew, raised an army, but betrayed his Hebrew Simple Simons by forming a Moslem sect.

In 1502 came Rabbi Asher Lammlein, a German Jew from Austria, inscribing on his banners, "The King of the Jews." Enthusiastic multitudes of Jews and Christians were converted. Suddenly, he went to visit Korah. He is still visiting. In 1534, David Reuben, a court favorite of Charles V, attempted to grasp the scepter of Judah (cf. Gen. 49:10). A Portuguese Jew, Rabbi Salomo Malcho, was his prophet. Even Pope Clement VIII received him "with distinction." Attempting to convert the emperor, Reuben was imprisoned, and his prophet, Salomo, was burned at the stake. Apparently, the scepter of Judah was not for Reuben!

In 1666, the most successful of all the false Messiahs appeared, a man named Shabbatai Zwie, claim-



*Pastor, First Brethren Church Long Beach, Calif.

ng to be "The King of Kings." His forerunner, Nathan, from Damascus addressed him: "To the King, our king, lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity, the Messiah of the God of Jacob, the true Messiah, the celestial son, Shabbatai Zwie." Millions believed, Jews everywhere were in great expectation. Business came to a standstill. The Turkish government took note. To save his head, Shabbatai Zwie turned Mohammedan. His hypocrisy did not work. Regarding him as a dangerous agitator, they took his head from him. It has never been returned.

In 1682 came a German Jew, Rabbi Mordecai. He soon fled for his life—from Italy to Poland. Nothing more was heard of him. "Baron Frank" arose in the middle of the eighteenth century, and reached for the scepter of Jacob. He soon went the way of his predecessors. A few of the faithful still await the return of their "baron" chief. In 1714, Moses Muzzato arrived, blaring himself forth as "King of Israel." A faithful few still exist in Poland awaiting the return of their "King." The last (up to date) "King of the Jews" sojourned in Germany in 1872. His name was Jakuthiel. He sent a note to the Pope, demanding the peaceful session of Palestine. He joined the company of his predecessors before the Pope responded to his request.

The Olivet Prophecy Still Awaiting Complete Fulfillment

Thus, the prophecy of our Lord has been in process of fulfillment. Many have come in His name, saying, "I am Christ," and have deceived many. But the march of "false Christs and false prophets" through nineteen centuries of time could scarcely be a sign of the near approach of an event. The coming and going of the above-mentioned "Messiahs" is not sufficient. The prophecy awaits its **complete** fulfillment, for only in the **complete** fulfillment we shall find the "sign" that shall indicate the fall of the empire upon the age.

A careful study of the entire prophecy reveals that it is only at the end of the age, when the "great tribulation" is at hand, that "there shall arise (the)

Christians who are awake should know the meaning of the things which happen on the earth. God gives warnings and signs as one age is about to close and another to begin. It was dullness on the part of the religionists of Christ's day which caused Him to say, "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times." (Matt. 16:3).

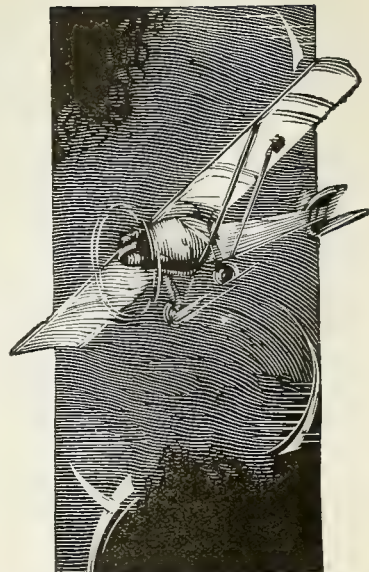
false Christs and false prophets, (who) shall show **great signs and wonders**; insomuch that, if it were possible, they shall deceive the very elect" (vs. 23, 24). It is at the time of the revelation of "that man of sin" that there will be "the working of Satan with all power and signs and lying wonders" (II Thess. 2:3, 9). While false "Messiahs" have come

and gone ever since the prophecy was uttered, and most of them professed the power to work miracles, yet among them all **there has been no resurrection!** No great miracle of any sort has marked their advents or their descents. "Great signs and wonders" are reserved as accompaniments for the final "false Christs and false prophets." Though they will be energized by Satan, as were Jannes and Jambres when they withstood Moses by casting down their rods to become living serpents, yet neither the "false Christs" nor the "false prophets" will be able to show forth their "power and signs and lying wonders" except by the permissive will of the Almighty. It is "God (that) shall send them (the people left on earth after the translation of the church) **strong delusion**, that they should believe a lie." The "strong delusion" comes as a judgment—sent "**because** they received not (in an age of grace) the love of the truth, that they might be saved." "Damned" in judicial blindness because they "believed not the truth, but had pleasure in unrighteousness" (cf. II Thess. 2:8-12)!

The Final Fulfillment of the Olivet Prophecy

Thus the long line of "false Christs, and false prophets" will culminate in the visible manifestation of their supreme heads, "the beast" (Antichrist) and "the false prophet" (Rev. 19:20), whose activities and whose final doom are set forth quite vividly by the seers of Patmos (cf. Rev. 13 and 19:20).

When to Israel "**Messiah the (true) Prince**" came, He was "cut off, but not for himself" (Dan. 9:25, 26). "He came unto his own, and his own received him not" (John 1:11). When to Israel come "**the (false prince that . . . shall destroy the city . . . he shall confirm the covenant (enter into an alliance) with many (of the Jews) for one week (seven years): and in the midst of the week**" (Dan. 9:26, 27)—ah! **then** they will realize their folly when they



"shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. 24:16; cf. II Thess. 2:4). Then shall Israel's eyes be opened—alas! too late!—to the true character of the last of all the "false Messiahs." Then shall they remember the words of the Messiah they rejected: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43).

Then "the time of Jacob's trouble" (Jer. 30:7) will have come, and nothing can save Israel from utter destruction. However, because of God's covenants with Abraham, Isaac, and Jacob, Israel "shall be saved out of it" (Jer. 30:7; cf. Rev. 12:13-16). In marvelous faithfulness to His immutable covenants, Omnipotence Incarnate will return to earth. He will come at the moment when Armageddon's guns are shaking the hills of Palestine, threatening the utter annihilation of the children of the covenants. In that awful hour of Israel's anguish, as their houses are being rifled and their women ravished, and the whole city falling captive to the maddened sons of lust and hell—"then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives" (Zech. 14:2-4).

"O Jerusalem, Jerusalem"

On the very spot where He stood, despised and rejected, weeping over the city, there His feet again shall stand! There, in the loving kindness of Joseph, He will mingle His tears of love with the penitential tears of His erring brethren who hated Him without a cause! There, where His bitterest tears of sorrow fell, will fall His gladdest tears of joy, as He lifts again the wings whose shelter was once scorned and spurned (Lk. 13:34). There He will lift up His voice and cry again, but not with sobs: "O Jerusalem, Jerusalem." And His wandering sheep—"the lost sheep of the house of Israel"—astray in the wake of hireling shepherds for centuries upon centuries—shall hear that cry, the voice of the true Shepherd, and shall know! Out of the flames of Armageddon's furnace they will leap—forth from their hiding places in the wilderness beyond Jordan they will spring—back from "the four corners of the earth" they shall assemble—under His wings to trust. In that day, beneath that shelter, Jacob shall rest securely in the homeland, and none shall make him afraid.

"False Christs" Among the Gentiles

But Israel is not the only nation to be led astray by "false Messiahs." Scarcely a nation on earth has not seen at some time the advent of a deceiver, saying, "I am Christ!" Lilliputian "Christs" swarms through every age and every land. Some time ago, a newspaper gives us a huge headline, telling us of a Los Angeles negro who brazenly announces: "I am Christ!" Even as we write, a card comes to us through the mail and lies here on the

REFLECTIONS

When we study the writings of men, it is well if, after much pains and labor, we find some particles of truth amongst a good deal of error. When we read the Scriptures, all we meet with is truth. In the former case we are like the Africans on the Gold Coast, of whom it is said that they dig pits nigh the waterfalls of mountains abounding in gold, then with incredible pains and industry wash off the sand, till they espy at the bottom two or three shining grains of the metal which only just pays their labor. In the latter case, we work in a mine sufficient to enrich ourselves and all about us.

Bishop Horne.

desk, addressed to the "Members and Officers of the First Brethren Church, Long Beach, California," announcing:

Many are looking, and even expecting the Second Coming of the Messiah!... I have come... Wherefore you must receive ME, or it proves you do not believe; also that you consider the Bible false. Therefore, it is commanded, etc., etc.

A good candidate for the insane asylum, we admit!

Atomic as are such "false Christs" as he aforesaid, yet they present about as creditable credentials as the false "Christs" who make lick-spittle out of the world's intelligentsia.

In India a few years ago, Meher Baba, a long-haired Parsee (priest) of Zoroastrian faith, was hailed by his disciples as "the God-man." Many Indians regard him as Gandhi's "Duru," or spiritual adviser. He proposes to amalgamate all creeds in the common element of love. The last we heard of him (March, 1934), he was headed for America.

A score of years ago, a Persian deceiver by the name of Abdul Baha (his real name being Abbas Effendi), made his headquarters in Palestine and presented himself to mankind as a world Saviour. His yes-men widely circulated the following appeal:

O People!

The Dawning point of the Light of God is Revealed. God is again speaking to us through His Great and Glorious Manifestation, Baha Ullah, and through the "Center of His Covenant, Abdul Baha."

O People!

Remember Christ and how He was rejected. Are you going to repeat that Destructive Episode? Or are you going to arise and trim your Lamps? "The Father whom Christ Foretold has come amongst us!"

He is here!

Among the titles that Baha accepted without protest, we find such as these: "Our God El Ebha," "The Everlasting Father," and "The Lord of the Vineyard." Thousands upon thousands flocked to his banner in Bombay, Mandalay, London, Paris and America. In Persia, it is estimated that one-third of

the entire population worshiped at his shrine. The sad and significant part of it is, not that such a spiritual monster should come, but that when he did come even to enlightened America, many so-called Christian churches—Baptist, Methodist, Congregational, Episcopalian and others—threw open their doors and received him with open arms. Standing room was at a premium wherever he went; and, by the way, standing room was all he allowed anybody until his "Most High Majesty" was himself seated! Like all the other Gentile "false Christs," Baha palavared about universal love, social brotherhood, international peace, and the spiritual unity of all religions.

Several years ago, the Theosophical High Priestess, Mrs. Besant, paraded as Hindu, Krishnamurti, before the world as its "Christ." He spoke in "tongues." Newspapers in all parts of the earth gave large advertisements to this Messiah-to-be. Thousands in Benares fell flat on their faces before him and worshipped. On his way to America, he stopped in Paris. Great crowds filled the streets to do him homage. His worshippers included society women covered with silks and dazzling jewels, and numbered also famous generals, splendid of physique and weighted with medals. But one day Krishnamurti proved himself more sensible than most of his tribe. He discovered that "a mountain (had) labored and brought forth a mouse"—and he was the mouse! Thereupon, he repudiated his Messiahship. But what about the gullibility of the human race? Apparently, the stage is set, and the mind of man is ready, to receive the "angel of light" who crowned by Satan, will present our confused world with a "Saviour." "But the wise shall understand" (Dan. 12:10). Thanks be to God!

Man's Tendency to Man-Worship

Still more astonishing it is to discover that hundreds of thousands with in a nation that but a few years ago was considered advanced above all others in the realms of science and philosophy, and cultured to the n-tuple degree—to discover that such a nation is willing to put a halo around the head of a red-handed Jew-baiter, Adolf Hitler. But such is the sight we have lived to see. Mr. Stanley High wrote from Berlin to the *Literary Digest* (Oct. 7, 1933).

The politics of National-Socialism, to a National-Socialist, has a divine origin and Hitler a "Messianic" mission. Some one remarked to me in Berlin that Germany is in a delirium. I think it is more accurate to say that Germany is in an ecstasy. And the ecstasy is religious. In Berlin one of the large art shops along Unter den Linden has a portrait of Hitler in the center of its display window. Hitler's portrait is entirely surrounded, as though by a halo, with

(Continued on page 16)

Throngers and Touchers

Scripture reading, Luke 8:43-48

By W. R. Deeter *

The BIGGEST thing under the stars is Christian work. Jesus is our Director; He leads us into avenues and channels of service. While He directs and leads, He is also One who looks after our infirmities to heal and cure. Doctors and others give up, but Jesus never does. He never fails. When we go to Him He is our Great Physician.

When we read the above scripture, we find the paragraph closes by saying:—"Daughter, be of good comfort: thy faith hath made thee whole; go in peace." That's the way folks are healed; according to our faith, it is done. This woman had had a chronic hemorrhage for many, many years, and she sought relief by seeking Jesus. In her mind and heart she was saying:—"If I but touch the hem of his garment, I shall be made whole." That's the expression of a genuine faith, though mixed with a crude conception of the nature of Jesus' power. Yet through all her desire and wishes for relief from her ailment, her faith penetrated the enigma to the source of help though she did not understand all about it. V. 48—"Jesus perceiving that power proceeding from her had gone out, said:—"Somebody hath touched me." The evangelist speaks as if the power went forth independent of His will, yet it seems He questions her in a way which helped her faith. "Daughter"—a word of kindly affection—"thy faith hath made thee whole,"—that is, cured.

The faith commonly spoken of in the New Testament is the belief that Jesus CAN do the thing He says. Such faith led folks to come to Him and commit their lives to Him. To such faith, Jesus responded in doing the thing they believed He could do.

"According to your faith" was a constant formula. The principle holds still within the bounds of what is true about Him; He is to us what and as much as we believe Him to be. 36.—"fear not, only believe." That is, cease to fear, keep on believing.

It is interesting to watch the crowd that followed Jesus—an

undenominational crowd. They left their business, the marts of trade, houses, farms, and came down the dusty road to seek Jesus. The BLOOD OF JESUS SAVES by FAITH. "Thy Faith hath SAVED thee." He reproved her superstition. Not the touch, nor the holy tassel, nor the supposed magic virtues, had healed her, but her FAITH. Though her faith was mingled with a bit of superstition at first, Jesus allowed her to be healed, only calling her back afterwards to make her faith perfect. "Who touched me?" Insisting on a full confession, He made it clear to the woman and others that He had healed her with His own deliberate act, and was fully aware of all the circumstances of the case.

When Jesus Christ is BORN into the heart and soul, a man is SAVED. That's worth MORE than the whole world. That's MORE than man-made creeds. That's MORE than mere names of organizations and groups.

There are two classes of folks who follow Jesus.

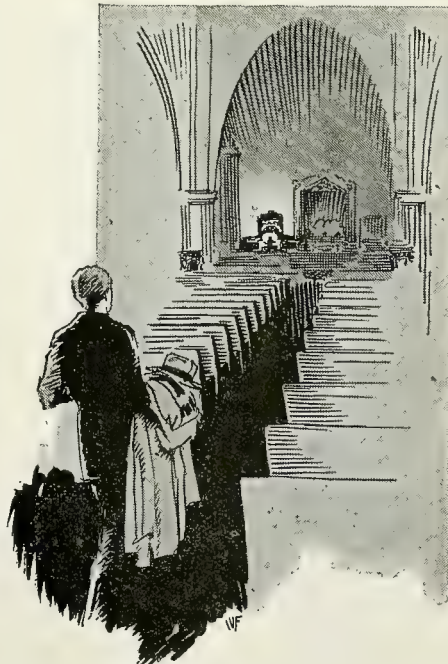
1. Throngers.

II. Touchers.

I. There are a lot of throngers these days, as there

was in the days of Jesus. "Some-one touched me"—thank God for the touchers. The Pharisees and Saducees and scribes were throngers. They followed Jesus to criticize Him. He was emptying their synagogues. The people thronged after Him. "We must get him," they cried. He has healed on the Sabbath day. Yet He had said to them, "Which of you having an ox would not get him out of the ditch on the Sabbath day, or any other day." They said, "He eateth with unwashen hands" and "He eats with sinners." He said, "That which goes in does not defile, but that which cometh out of the heart . . ." They said, "He associates with publicans and sinners." O thank God, "he came not to call the righteous, but sinners to repentance." The well people need no physician, but the sick do.

"He came to seek and to save that which was lost." He is the Great Physician.



Beautiful church buildings are an aid to worship. Yet it takes more than a building to satisfy the hunger of the human heart. It takes the presence of redeemed people, the unfolding of the Word of truth and the power of the Holy Spirit to satisfy the deepest desires of the human heart.

Some followed in the hope that He would be the new King, — throngers. Others followed for the loaves and fishes,—throngers, by the way. Some were curiosity seekers—to see this Stranger manifest His power—to see blind eyes opened, to see sight restored. Throngers,—legions of them.

Old Judas was a thronger. He loved money. Tho it was not his that he carried in the bag, he loved to carry it around. O, we need to be MORE than mere throngers.

II. Thank God for the touchers. God loves them all. He pays little attention to just "throngers." All heaven is interested in touchers. The centurion was a toucher. He heard about Jesus and he sought Him that he might heal his son who was sick. "Just speak the word, and my son shall be healed." Jesus went down at his request, and spoke the word. "Go thy way, thy son liveth." Jesus did not have to go to the house; he healed him then and there. He spoke, and the healing was wrought. Amen, to the touchers.

The Syrophenician Woman was a toucher. Gentiles were 'dogs' in the sight of Jews. This woman had faith. She was a toucher. "Even dogs get the crumbs from the table. O, that I might have a crumb."

Mary was a toucher. You know Mary had saved and saved, until she had enough to buy precious ointment; then one day she had opportunity to use it for a holy purpose. She did not use it just for 'display'; but she took the box, brake it, and anointed the feet of Jesus, and wiped them with the hairs of her head." Old Judas said, "That ought to have been sold and given to the poor." He wanted to handle that money. But Jesus said: "Against that day she hath done this. and it shall be told as a memorial to her. . . ." She was a toucher.

The poor widow was a toucher. She took her "two mites" to the temple. When Jesus saw her deposit her offering He leaped to His feet and said: "Did you SEE that? She gave ALL she had." Bless you, she was a toucher. "Two mites" is ALL.

The man with the withered hand, was a toucher. The moment Jesus said "reach forth thy hand," he made the attempt, and was healed. Thank God for the toucher. 'One touch of Nature makes the whole world akin'.

O Christians, people of God, everywhere you go, tell folks that Jesus has power to save, and power to heal, power to forgive sin, power to make alive! Are you a TOUCHER? Or, are you a thronger, just to see and to hear?

Jesus can take away old habits, negative habits, and replace them with the highest norms. If you are a toucher by faith like this woman, you can be healed. Is there something you want? Saint, or penitent sinner, you touch Him and He will do it. TOUCH Him NOW. TOUCH Him by Faith. Brother, sister, are you a thronger, or a toucher?

47th DISTRICT CONFERENCE OF PENNSYLVANIA

(Continued from last week)

Reports of the Resolutions Committee

Whereas it has pleased our Heavenly Father in His infinite wisdom and mercy to permit us to assemble in this the forty-seventh Annual Conference of the Brethren Church of the Pennsylvania District, and

Whereas He has blessed, directed and protected the Brethren Church in a peculiar manner during the past year, and

Whereas the presence and power of the Holy Spirit has been felt in every session, deliberation and decision of this present Conference.

Be it therefore resolved:

1. That we express ourselves to God in profound gratitude and appreciation.

2. That we commend the Executive Committee in planning and executing this splendid program.

3. That we express our deep appreciation for the high type of Biblical and Spiritual lectures and sermons.

4. That we commend the Moderator and his associate officers for the dignified and impartial manner in which they conducted the conference.

5. That we reaffirm our faith in the cardinal doctrines of the Scriptures, viz., the Deity, Virgin Birth, Vicarious Atonement, the Bodily Resurrection, the Pre-millennial return of our Lord, the Deity and Personality of the Holy Spirit and the Inspiration of the Scriptures. Also the peculiar and distinctive (verbal) ordinances of the Brethren Church.

6. That we express our appreciation of the practical and Spiritual Moderator's address—especially referring to the high standard of Christian living.

7. That we commend the Waynesboro Church, her pastor, the hospitality of the homes and the women who so ably cared for our physical needs.

8. That we express our appreciation to all pastors and churches who in the face of unprecedented financial depression were willing to sacrifice to keep the Church doors open and the Gospel heralded to a sinful, degenerated and lost world.

9. That we reaffirm our traditional position regarding carnal warfare and that we heartily endorse the action of our National Conference in forwarding to the President of the United States, the Secretary of War and the Department of Justice a statement of our Scriptural standing which in substance follows,—for unregenerate nations to report to carnal strife, we as His children are not to engage in physical combat. We are in the world but not of it. (Jno. 17:14). He taught us that we are citizens of another country. That we appreciate the protection which the flag of the United States affords and as such we gladly offer our services in ministering to the sick, healing broken hearts and binding up its wounds.

10. That we note with grave alarm the increase of divorce and the marriage of divorced persons, the increased practice of carnal sins among church members, such as drinking, tobacco, movies, dancing, card playing and desecration of the Lord's Day.

11. That we earnestly urge and admonish the church to register her protest at the poll when and if crucial moral issues are considered, viz, loan option, operation of the movies on Lord's Day and general Lord's Day desecration.

12. That the Pennsylvania District Conference cooperate with the National Conference in the election of a committee on discipline for the District to recommend a plan of procedure to local congregations in dealing with church members addicted to the habit of abominable carnal sins.

13. That the Pennsylvania District Conference heartily endorse the various major interests of the church, viz, the Missionary enterprises, the Publication Board and the Educational work of Ashland College and Seminary.

Committee on Rules and Organization presented the Newly printed Constitution and By-Laws which were authorized by the 46th Annual Conference Report adopted.

Submitted by C. H. Ashman, Milton Bowman and W. H. Schaffer, Jr.

District Mission Board Budget for 1935-1936

Armstrong Co. Circuit	\$150.
Cameron-Aleppo	360.
Juniata Park	360.
Mt. Pleasant-Jones Mills	480.
New Kensington	600.
Cameron Building Fund	200.
Bonds for Sec.-Treas.	10.
Secretary's fees and Misc.	75.

Total \$2,235.

G. L. Gingrich, Sec.

This report was adopted by the Conference.

The Pennsylvania District Mission Board recommended that Conference fix as the quota per member for year to be 50c instead of 40c. Motion carried.

Motion that Conference authorize our District committee on Rules and Organization to cooperate with the National Committee on Rules and Organization. Motion carried.

Committee on Moderator's Address Report of the 47th Pennsylvania District Conference; delivered by Rev. A. Steffler, Moderator, on the subject "WHAT GOD EXPECTS OF THE BRETHERN CHURCH."

We find this address to be a clarion calling to a program altogether worthy of our high calling in Christ Jesus. We heartily commend our Moderator in his address, for the following points:

1. Acknowledging the Lordship of Jesus Christ, and the certain leadership of the Holy Spirit, He will manifest His strength and blessing to us,

(Continued on page 12)

SOME BRETHREN CHURCH LEADERS OF YESTERDAY, AS I KNEW THEM ELDER A. D. GNAGEY, D. D.

By Martin Shively

I met the subject of this sketch first at the general conference of the Brethren Church in 1887, a bit more than 48 years before he was called from the stage of action. It was my first conference, and also furnished me the opportunity to meet for the first time, most of the men who were prominent in the ministry of the church, and who continued to be leaders among us. One thing especially I recall as it concerns him,—If his voice was heard at all on the conference floor then, it was to express a conviction that some steps should be taken to give the church a Sunday School literature, for that was an especial need then as he saw it. But I am not sure if he made an appeal for such a thing then or later, but if he did, it was the only time in all my acquaintance with him that he took any part in discussions on the floor of conference. Yes, I heard him often in sermons, or addresses which had been assigned to him by the program committee, but never or almost never taking any part in general discussion on any question being debated on the floor of conference. That he had positive convictions on the matters under discussion none who knew him could doubt, but he seemed to shrink from participation in the discussions, lest he might be misunderstood, and give occasion for pain. In his article on Dr. Gnagey, —The Man, Dr. Bame truly said of him, in describing some of his outstanding qualities of character,—“Modest, manly, meek, compassionate, chaste, guileless, graceful, friendly, kindly, yielding, retiring, unpretentious, tactful.” This an array of qualities of character which fitted him more than any other man whom I have known in my life, I believe. Men might differ radically with his views, and many of them did, but it was impossible to quarrel with him about such differences of opinion. He was fearless in stating his views if occasion demanded it, but he was not the type who would attempt to force his opinion upon you. And when he stated an opinion, he was ready to give a reason which seemed to him to be amply sufficient for its having been adopted by him. One always felt after having heard him that here was a man of tremendous reserve power of soul and intellect and such conclusion was fully justified. For he was a man of wide interests and wide acquaintance with both men and The Book,—a man who had read widely and observed closely and with discrimination, one who might have acquitted himself well in any field to which he might have given himself. Before he gave it up to enter the active ministry to which he had been called as a young man, he had en-

gaged in teaching in the public schools of his state and was importuned to continue in that field. If he had done so, no doubt he would have gone far in the profession, but at the call of his church, the congregation of which he was a member from the first, he gave up all for the ministry of the Word. When we remember that he continued as pastor of that congregation for fourteen years, several things are inescapable,—He must have had unusual ability as well as almost infinite tact to hold his first pastorate for so long a time. But neither of these qualities alone could explain such a thing, for there must have been an absorbing love for the people whom he led in their religious thinking, and since love begets love, he must have been greatly loved by his people. To be able to hold long pastorates requires qualities of mind and soul which are far from being as common among even ministers as they should be, but he possessed them in large degree. He was fourteen years pastor at Myersdale, and thirteen years at Altoona. In addition to this he spent twenty-five years of service with the publishing interests of the church. But with all this record behind him, there was never any parading of the achievement, for his extreme modesty made such a thing impossible, so far as he was concerned. If any one knew of the distinguished service he rendered to his church or community, he heard it from others and never from Brother Gnagey. The last six months of life were especially months of waiting, for six months before his own death the wife of his youth had gone to be with God, and while he bore his loss with the resignation of a devoted believer in Christ, and had all the kindness shown to him that his devoted daughter and her family could give, he was lonely, and death did not find him a reluctant victim. He was not only ready, but I think, anxious to be at rest, the rest which remaineth for the people of God. About a year before he passed on to be with the Lord, he suddenly became blind in one eye, an affliction which would have made many a man repine, but not he. In our many conversations, he never mentioned the loss unless I asked about it. I wonder if I could be so patient and uncomplaining under a like affliction.

With the death of Brother Gnagey, the group of men in our ministry who had any connection with the unhappy division in the brotherhood, has passed from the stage of action, with the possible exception of J. H. Worst, who may be living still, but of that I am not at all sure. Of the thirty-nine about whom I have written, thirty-seven were participants of the first Brethren church, from its organization (for Myersdale has the distinction of being such), but he was in continuous service longer than any who were his associates then. I have tried to tell briefly about them as I knew them, and now that the last one has gone, my

task is almost finished. I want, however, to write one more paper, a resume in which I hope to be able to bring them together once more before the eyes of those who still carry on. When I began my ministry fifty years ago, most if not all of the men about whom I have written, were in middle life or younger. A few of the second group are still here,—I. D. Bowman, L. W. Ditch, B. H. Flora, G. W. Rench and myself. Now we are growing old, and we, too, shall soon join them in the place prepared for the people of God.

THE NEW TESTAMENT

BY LEO POLMAN

It is not one book, but a little library of twenty-seven books, by at least seven different writers, and the period of its production spans about half a century. There is no sign of collusion, yet there is no collision.

There is not only harmony, but PROGRESS OF DOCTRINE. Truths found in germ in the Gospels, are historically illustrated in the Acts, doctrinally unfolded and applied in the Epistles, and symbolically presented in the Apocalypse.

This architectural plan is a proof of Inspiration. Even the order of the books has followed a divine purpose; it is NOT THE ORDER OF PRODUCTION, but of the development and application of truth. Behind the seeming chances of history was God's plan determining the order of blocks in the building. Thus the Gospels present Christ in four aspects of His person and Work; The Acts show the Holy Spirit, as Christ's promised Paraclete, acting in the Church; The Epistles apply Christ's teaching to the details of holy life and growth; and the Revelation, like a dome, covers and crowns the whole structure.

The LAW of COMPARING SCRIPTURE with Scripture especially applies to these two Testaments. To read the Old with most profit, we must begin with the New; without understanding the truth of Christ and of the Holy Spirit, there is no true insight into the Old Testament.

JESUS

He is a path, if any be misled;

He is a robe, if any naked be;

If any chance to hunger, He is bread;

If any be a bondman, He is free;

*To dead men, life He is, to sick men,
health;*

If any be but weak, how strong is He!

*To blind men, sight, and to the needy,
wealth;*

*A pleasure without loss, a treasure
without stealth.*

—Giles Fletcher

PENNSYLVANIA CONFERENCE MINUTES

(Continued from page 10)

He has in the past to His true followers.

2. That God expects the Brethren Church to preach the glorious Gospel as the only effective message for a lost world, not only to the Gentiles, but a special program to the Jews.

3. He expects the members of this church to walk worthy of the vocation wherewith we are called.

4. The Brethren Church is not to be an amusement center, but a house of prayer and praise, that those tarrying there may feel the touch of God and say, "It was good for us to be here."

5. This church must be a praying church, that the power of God may be manifested through men and women.

6. She must be true in all her teaching of all the doctrines of the Word of God, presenting the Lord Jesus, pre-existent, virgin born, sinless, atoning, resurrected, ascended, interceding, and personally returning.

7. That our distinctive trine immersion and three-fold communion service be given sufficient prominence to instruct our people.

8. That our churches be reminded of the necessity of adequately supporting their pastors if they are to be served by them in the most efficient manner.

Respectfully submitted,
Claud Studebaker
D. C. White
P. M. Naff

Conference Treasurer's Report

Checks issued:	
Floyd Sibert	\$ 20.33
A. J. McClain	50.00
W. C. Benshoff	18.00
C. H. Ashman	15.00
Boys Brotherhood	10.00
Tax	.04
	<hr/>
	\$113.37
Total deposits	\$311.47
Total checks and tax	113.37
	<hr/>
	\$198.10
Dividends	18.02
	<hr/>
	\$216.12
Balance October 1, 1934	\$121.26
Deposit	190.21
	<hr/>
Balance	\$311.47

D. C. White, Conference Treasurer
Motion was adopted that the Conference pay the District Sunday School Board Treasury to the extent of \$50.00. Passed.

The Conference was highly indebted to Doctor K. M. Monroe for his splendid lectures during the Conference and to Doctor C. L. Anspach who presented the program of Ashland College before the conference in its closing session, also to the splendid messages pre-

sented to the conference by its laymen and ministry.

W. H. Schaffer, Jr.
Secretary

CHECK UP

For what do I spend my money? Do I spend it as a child of God responsible to my Heavenly Father, or do I spend it like the people of the world?

It is surprising how some who call themselves the true people of God can be so careless in the way money graciously provided by the Heavenly Father, is spent.

It strikes us with a sudden shock of surprise that the amount of money spent for movies, tobacco and trash magazines by Brethren people would amount to any great sum. But stopping to think, we are compelled to believe that the total amount of money spent for these things even in Brethren churches would amount to more than our combined work of Home and Foreign Missions.

The following chart taken from the church calendar from Meyersdale, Pa., where Brother Orville Lorenz is pastor, is certainly an eye-opener. The statement found in the calendar concerning it, is worth quoting. "You will find here something most interesting, especially when honestly filled out. Fill out the ledger. You will be surprised. Then do as you are led of God."

A LEAF FROM THE LEDGER

Personal Expenses for Church in 1935	
Current Expenses Payments	.....
Sunday School class	.....
Societies: Christian Endeavor	.....
W. M. S.	.....
S. M. M.	.....
Missions: Foreign	.....
Home	.....

Other Missions	.....
Other Offerings as White Gift, Education, Publications, etc.	.....
Gifts to Other Churches	.....
Miscellaneous	.....
Total Church Expense	.....
Total Annual Income	.....
Percentage for Church	.....
(Divide expense by income)	

Personal Expenses for Luxuries, 1935

Newspapers: Daily and Sunday	.....
Magazines (Not necessary)	.....
Movies, other entertainment	.....
Candy and chewing gum	.....
Tobacco	.....
Cosmetics	.....
Vacations (Extra expenses)	.....
Gasoline (For Pleasure only)	.....
For Dress (Unnecessary Items)	.....
Dues and memberships in Organizations other than church	.....
Miscellaneous	.....
Total Luxury expense	.....
Total Annual Income	.....
Percentage for Luxury	.....
(Divide luxury by income)	

PRECEPTS

Mark the soft falling snow
And the diffusive rain;
To heaven, from whence they fell,
They turn not back again,
But water earth through every pore,
And call forth all its secret store!

So saith the God of grace,
My gospel shall descend,
Almighty to effect
The purpose I intend—
Millions of souls shall feel its power,
And bear it on to millions more.

Dr. Doddridge.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

"O WRETCHED MAN THAT I AM!"

By Andrew Murray

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."—Rom. 7:24, 25.

You know the wonderful place that this text has in the wonderful epistle to the Romans. It stands here at the end of the seventh chapter as the gateway into the eighth. In the first sixteen verses of the eighth chapter the name of the Holy Spirit is found sixteen times; you have there the description and promise of the life that a child of God can live in the power of the Holy Ghost. This begins in the second verse: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." From

that Paul goes on to speak of the great privileges of the child of God, who is to be led by the Spirit of God. The gateway into all this is in the twenty-fourth verse of the seventh chapter:

"O wretched man that I am!"

There you have the words of a man who has come to the end of himself. He has in the previous verses described how he had struggled and wrestled in his own power to obey the holy law of God, and had failed. But in answer to his own question he now finds the true answer and cries out: "I thank God through Jesus Christ our Lord." From that he goes on to speak of what that deliverance is that he has found.

I want from these words to describe the path by which a man can be led out of the spirit of bondage into the spirit of liberty. You know how distinctly it is said: "Ye have not received

the spirit of bondage again to fear." We are continually warned that this is the great danger of the Christian life, to go again into bondage; and I want to describe the path by which a man can get out of bondage into the glorious liberty of the children of God. Rather, I want to describe the man himself.

First, these words are the language of a regenerate man; second, of an impotent man; third, of a wretched man; and fourth, of a man on the borders of complete liberty.

In the first place, then, we have here

The Words of a Regenerate Man

You know how much evidence there is of that from the fourteenth verse of the chapter on to the twenty-third. "It is no more I that do it, but sin that dwelleth in me": that is the language of a regenerate man, a man who knows that his heart and nature have been renewed, and that sin is now a power in him that is not himself. "I delight in the law of the Lord after the inward man": that again is the language of a regenerate man. He dares to say when he does evil: "It is no more I that do it, but sin that dwelleth in me." It is of great importance to understand this.

In the first two great sections of the Epistle, Paul deals with justification, and lays the foundation of the doctrine of the teaching about sin, not in the singular, "sin," but in the plural, "sins"—the actual transgressions. In the second part of the fifth chapter he begins to deal with sin, not as actual transgression, but as a power. Just imagine what a loss it would have been to us if we had not this second half of the seventh chapter of the Epistle to the Romans, if Paul had omitted in his teaching this vital question of the sinfulness of the believer. We should have missed the question we all want answered as to sin in the believer. What is the answer? The regenerate man is one in whom the will has been renewed, and who can say: "I delight in the law of God after the inward man."

But secondly: The regenerate man is so

An Impotent Man

Here is the great mistake made by many Christian people. They think that when there is a renewed will it is enough; but that is not the case. This regenerate man tells us: "I will to do what is good, but the power to perform I find not." How often people tell us that if you set yourself determinedly you can perform what you will. But this man was as determined as any man can be, and yet he made the confession: "To will is present with me; it how to perform that which is good, I find not."

But, you ask, how is it God makes a regenerate man utter such a confession, with a right will, with a heart that longs to do good, and longs to do its very utmost to love God?

Let us look at this question. What has God given us our will for? Had the angels who fell, in their own will, the strength to stand? Verily, no. The

will of the creature is nothing but an empty vessel in which the power of God is to be made manifest. The creature must seek in God all that it is to be. You have it in the second chapter of the Epistle to the Philippians, and you have it here also, that God's work is to work in us both to will and to do of His good pleasure. Here is a man who appears to say: "God has not worked to do in me." But we are taught that God works both to will and to do. How is the apparent contradiction to be reconciled?

You will find that in this passage (Rom. 7:6-25) the name of the Holy Spirit does not occur once, nor does the name of Christ occur. The man is wrestling and struggling to fulfill God's law. In the chapter, instead of the Holy Spirit and of Christ, the law is mentioned nearly twenty times. It shows a believer doing his very best to obey the law of God with his regenerate will. Not only this; but you will find the little words, "I," "me," occur more than forty times. It is the regenerate "I" in its impotence seeking to obey the law without being filled with the Spirit. This is the experience of almost every saint. After conversion a man begins to do his best, and he fails; but if we are brought into the full light we need fail no longer. Nor need we fail at all if we have received the Spirit in His fullness at conversion.

God allows that failure that the regenerate man should be taught his own utter impotence. It is in the course of this struggle that there comes to us this sense of our utter sinfulness. It is God's way of dealing with us. He allows that man to strive to fulfill the law that, as he strives and wrestles, he may be brought to this: "I am a regenerate child of God, but I am utterly helpless to obey His law." See what strong words are used all through the chapter to describe this condition: "I am carnal, sold under sin"; "I see another law in my members bringing me into captivity"; and last of all, "O wretched man that I am! who shall deliver me from the body of this death?" This believer who bows here in deep contrition is utterly unable to obey the law of God.

But thirdly: Not only is the man who makes this confession a regenerate and an impotent man, but he is also

A Wretched Man

He is utterly unhappy and miserable; and what is it that makes him so utterly miserable? It is because God has given him a nature that loves Himself. He is deeply wretched because he feels he is not obeying his God. He says, with brokenness of heart: "It is not I that do it, but I am under the awful power of sin, which is holding me down. It is I, and yet not I: alas! alas! it is myself; so closely am I bound up with it, and so closely is it intertwined with my very nature." Blessed be God when a man learns to say: "O wretched man that I am!" from the depth of his heart. He is on the way to the eighth chapter of Romans.

There are many who make this con-

fession a pillow for sin. They say that Paul had to confess his weakness and helplessness in this way, what are they that they should try to do better? So the call to personal righteousness is quietly set aside. Would God that every one of us had learned to say these words in the very spirit in which they are written here! When we hear sin spoken of as the abominable thing that God hates, do not many of us wince before the word? Would that all Christians who go on sinning and sinning would take this verse to heart. If ever you utter a sharp word say: "O wretched man that I am!" And every time you lose your temper, kneel down and understand that it never was meant by God that this was to be the state in which His child should remain. Would God that we would take this word into our daily life, and say it every time we are touched about our own honor, and every time we say sharp things, and every time we sin against the Lord God, and against the Lord Jesus Christ in His humility, and in His obedience, and in His self-sacrifice! Would to God you could forget everything else, and cry out: "O wretched man that I am! who shall deliver me from the body of this death?"

Why should you say this whenever you commit sin? Because it is when a man is brought to this confession that deliverance is at hand.

And remember it was not only the sense of being impotent and taken captive that made him wretched, but it was above all the sense of sinning against his God. The law was doing its work, making sin exceeding sinful in his sight. The thought of continually grieving God became utterly unbearable—it was this brought forth the piercing cry: "O wretched man!" As long as we talk and reason about our impotence and our failure, and only try to find out what Romans vii. means, it will profit us but little; but when once every sin gives new intensity to the sense of wretchedness, and we feel our whole state as one of not only helplessness, but actual exceeding sinfulness, we shall be pressed not only to ask; "Who shall deliver us?" but to cry: "I thank God through Jesus Christ my Lord."

Fourthly: When a man comes here he is

On The Very Brink of Deliverance

The man has tried to obey the beautiful law of God. He has loved it, he has wept over his sin, he has tried to conquer, he has tried to overcome fault after fault, but every time he has ended in failure.

What did he mean by "the body of this death"? Did he mean, my body when I die? Verily no. In the eighth chapter you have the answer to this question in the words: "If ye through the Spirit do mortify the deeds of the body, ye shall live." That is the body of death from which he is seeking deliverance.

And now he is on the brink of deliverance! In the twenty-third verse of the seventh chapter we have the words:

"I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." It is a captive that cries: "O wretched man that I am! who shall deliver me from the body of this death?" He is a man who feels himself bound. But look to the contrast in the second verse of the eighth chapter: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That is the deliverance through Jesus Christ our Lord; the liberty to the captive which the Spirit brings. Can you keep captive any longer a man made free by the "law of the Spirit of life in Christ Jesus"?

But you say, the regenerate man, had not he the Spirit of Jesus when he spoke in the sixth chapter? Yes, but he did not know what the Holy Spirit could do for him.

God does not work by His Spirit as He works by a blind force in nature. He leads His people on as reasonable, intelligent beings, and therefore when He wants to give us that Holy Spirit whom He has promised, He brings us first to the end of self, to the conviction that though we have been striving to obey the law, we have failed. When we have come to the end of that, then He shows us that in the Holy Spirit we have the power of obedience, the power of victory, and the power of real holiness.

God works to will, and He is ready to work to do, but, alas! many Christians misunderstand this. They think because they have the will it is enough, and that now they are able to do. This is not so. The new will is a permanent gift, an attribute of the new nature. The power to do is a permanent gift, but must be each moment received from the Holy Spirit. It is the man who is conscious of his own impotence as a believer who will learn that by the Holy Spirit he can live a holy life. This man is on the brink of that great deliverance; the way has been prepared for the glorious eighth chapter. I now ask this solemn question: Where are you living? Is it with you, "O wretched man that I am! who shall deliver me?" with now and then a little experience of the power of the Holy Spirit? or is it, "I thank God through Jesus Christ! The law of the Spirit hath set me free from the law of sin and of death"?

What the Holy Spirit does is to give the victory. "If ye through the Spirit do mortify the deeds of the flesh, ye shall live." It is the Holy Ghost who does this—the third Person of the Godhead. He it is who, when the heart is opened wide to receive Him, comes in and reigns there, and mortifies the deeds of the body, day by day, hour by hour, and moment by moment.

I want to bring this to a point. Remember, dear friend, what we need is to come to decision and action. There are in Scripture two very different sorts of Christians. The Bible speaks in Romans, Corinthians and Galatians about yielding to the flesh; and that is the

life of tens of thousands of believers. All their want of joy in the Holy Ghost, and their want of the liberty He gives, is just owing to the flesh. The Spirit is within them, but the flesh rules the life. To be led by the Spirit of God is what they need. Would God that I could make every child of His realize what it means that the Everlasting God has given His dear Son, Christ Jesus, to watch over you every day, and that what you have to do is to trust; and that the work of the Holy Spirit is to enable you every moment to remember Jesus, and to trust Him! The Spirit has come to keep the link with Him unbroken every moment. Praise God for the Holy Spirit! We are so accustomed to think of the Holy Spirit as a luxury, something for special times, or for special ministers and men. But the Holy Spirit is necessary for every believer, every moment of the day. Praise God you have Him, and that He gives you the full experience of the

(Continued on page 16)

Y. M. AND B. BROTHERHOOD

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

BROTHERHOOD BIBLE STUDY

By N. V. Leatherman

"The Holy Spirit."

The Brotherhoods which have followed these studies will recall our interest in studying the ordinances as the Bible gives them, and as the Brethren church practices them. Thus far we have studied baptism, feet washing, the love feast and the encharist, or the bread and cup. Now if you will turn to the table of contents in Dr. C. F. Yoder's book, "God's Means of Grace," you will find listed there chapter five, "Three symbols relating to the Holy Spirit." This chapter five begins on page 417 of this book. Dr. Yoder very wisely tells us about the Holy Spirit before giving the symbols that relate to Him. So let us do the same as we continue our studies. We will study these symbols then in later lessons.

I remember one time having a group of boys as members of my Sunday School class. Several of the boys became careless in attendance and when one was interviewed and urged to attend he asked plainly, "Well! what is going to be doing?" Much of his interest was in doing things physical. Christ is interested in our doing and has provided a few simple things for us, in the doing of which, he causes us to understand Him, His Son, and His Holy Spirit. The next Sunday's lesson was on the person of the Holy Spirit. This boy interested only in doing things came that morning to learn some of the teachings we are trying to give here.

1. The Holy Spirit is a person. Let the leader of this study, ask the other

boys to open their Bibles and read the following scriptures, and point out each reference to the Holy Spirit as a person. (Jno. 15:26; 16:7, 8, 13-15; 1 Cor. 2:10-11; 12:11; Rom. 8:27; 15:30; Eph. 4:30; Jno. 14:26). Note how he is not spoken of as IT, but as HE and HIM. Note too that he has a "mind," he, "loves, searcheth, bears witness and teaches." He is not a thing; but a person. He thinks, he feels, he will; just like you do, only he is God with the Father and the Son and is therefore perfect in his thinking, feeling and willing.

2. He is everlasting (Heb. 9:14). Space does not hinder him, (Ps. 139:7-10). He has all power to do what he wishes, (Lk. 1:35; Rom. 15:19). Did you ever meet a boy who thought he knew it all? You knew he did not. But the Holy Spirit is like God, He is God, and He does know everything. (Jno. 16:12, 13).

3. The Holy Spirit is one of the Trinity. Do you know who the Trinity is? The word refers to three. That is three persons. It is practically only used when speaking or writing of the three persons revealed as God. There is only one God because these three persons are so closely identified in their personalities, their purpose, interest and love that we can truthfully believe them to be One God.

You have heard the expression, "one baptism." Think again of our triune immersion. We go down into the water once, kneel therein once, come up out of it again once; but when we are down there in the water we are put under three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit. You see here three acts in one. Just so there are three persons in one God whom our Lord taught us to honor in our being baptized.

Now there is another picture of the Trinity I would like for you to see. Look in Lk. 3:21, 22. There you see Jesus Christ the Son of God being baptized in the Jordan river by John the Baptist. "And the Holy Ghost descended in a bodily shape like a dove upon him." The Father's voice came from heaven saying, "Thou art my beloved Son; in thee I am well pleased." What greater testimony can one find to the Trinity—the three persons of God who agree perfectly with each other!

QUESTIONS FOR DISCUSSION

1. Why do we study the person of the Holy Spirit at this time?
2. Is it right to speak of the Holy Spirit as IT?
3. Is it possible to offend the Holy Spirit? How?
4. What do we understand by the Trinity?
5. How does our baptism honor the Trinity?
6. How was the Trinity manifested when Jesus was baptized?

Note—Next month we shall study the work of the Holy Spirit in our experience and relationship with him.

HIS NAME SHALL BE CALLED WONDERFUL

(Continued from page 5)

ful, miraculous, but also separated, distinguished, singular. In other words, His name shall be called wonderful, separated, distinguished, or singular, in His birth. The millions of human souls, who in the history of the world have opened their eyes to behold the light of day, have been born because of the instrumentality of man as he makes use of the laws that God has made and upheld. All such births have been "of bloods, of the will of the flesh, and of the will of man." But behold the birth of our Lord according to the flesh! Man's instrumentality is excluded—He is born not of bloods, nor of the will of the flesh, nor of the will of man, but of God. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus" was the message of the angel Gabriel to Mary. To her question, "How shall this be?" came the answer, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore, that Holy Thing which shall be born of thee shall be called the Son of God." Jesus conceived by the Holy Spirit and born of the Virgin Mary must ever merit the name Wonderful in His birth.

Then this is His name inasmuch as His birth did not mark the beginning of His life or existence. True, it ushered in the period during which He abode among men. It marked the taking upon Himself of flesh on the part of God's Son. It was the birthday of the child who was born. But this child born was also a Son given, the Son "whose goings forth have been from old, from everlasting." The infinite becomes the infant; the One who said, "Let us make man in our image, after our likeness" takes upon Himself the likeness of man; the One who made the worlds and "upholds them with the word of His power" rests in the arms of Mary. Certainly, "without controversy, great is the mystery of godliness: God was manifest in the flesh."

Again the nativity of this One is wonderful because it was a birth by prophets long foretold. Ere God had pronounced the dreadful sentence of judgment upon our first parents He set a rainbow of hope and promise in the lightning-riven clouds of judgment, saying: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." This points to the death of Christ, yes, and also of the coming or birth of the woman's seed through whom deliverance will be wrought.

In the seventh chapter of Isaiah, the nineteenth verse, the Lord declares through the prophet the coming birth of Jesus Christ in these enlightening words, "Behold, a virgin shall conceive and bear a son, and shall call His name Emmanuel."

Here are two clear-cut prophecies concerning this birth, one uttered at the very dawn of history, four thousand years before the birth took place; the other spoken approximately seven hundred and fifty years before. What other person can lay claim to such a record? None!

Furthermore, the name of Christ is wonderful in His birth inasmuch as that event was heralded by the angel choirs of heaven. Such a mark of distinction was not given to the birth of any other before or since, not even to Abraham, David or Paul. But this One for whom there was no room in the Inn, is welcomed at His birth by the host of heaven which forever fold their wings in reverence saying, "Holy, holy, holy, Lord God Almighty which was, and is, and is to come."

II. HE WAS WONDERFUL IN HIS LIFE.

Such a birth as we have already noticed would naturally lead one to expect a wonderful life. Such is the case in the life of Jesus Christ. Facts and incidents crowd into our minds as we think of that life, which forever distinguish it above all others as wonderful.

Christ is teaching in the treasury of the temple. As a result, many believe, although the majority continue to reject. To these He declares their unbelief to be "because I tell you the truth." Then He flings this challenge to all of them, "Which of you convinceth (convicteth) me of sin?" This challenge or question received no reply, not even from His enemies. I know they said, "Say we not well that thou art a Samaritan and hast a devil?" But they did not name one sin, for Christ's life was sinless. Other Scriptures support this claim. The writer to the Hebrews declares our High Priest "was in all points tempted like as we are, yet without sin." Peter speaking of Christ in I Peter 2:22 says: "Who did no sin, neither was guile found in His mouth."

Having finished setting forth the Magna Charta or constitution of the Kingdom to His disciples on the Mount, we read that "the people were astonished at His doctrine or teaching: For He taught them as one having authority and not as the scribes." His teaching was not second-handed like the scribes. They had to say, "God says" or "we read thus and so." But He, as the incarnate God said, "I say unto you." This is but one of the many incidents which show Him to be wonderful in His teaching. Only one other proof of this can be mentioned. It is the last day, that great day of the Feast of Tabernacles, and the Pharisees and chief priest have sent officers to take Christ. These come, hear Him teach, and return empty-handed with the unprejudiced statement, "Never man spake like this man."

The miracles which He performed add their testimony to the truth of the fact we are now discussing. What an array of them there is to be found in the Gospel accounts. Water changed to

wine, the storm and the sea quieted, demons cast out; the dumb speak, the deaf hear, the blind see, the lame walk and the diseased are healed. Then as the capstone of them all, the dead are restored to life. Three such miracles have been recorded by the Gospel writers: Jairus' daughter, the widow's son, and Lazarus.

No other one ever rightly made the claims Christ made. He claimed to be God. At the Passover feast mentioned in John 5, Christ heals the impotent man on the Sabbath. This immediately calls forth the animosity of the Jews. And Christ's answer is, "My Father worketh even until now and I work." This was a claim of deity, a claim which the Jews understood as is clear from the following verse. "Therefore the Jews sought the more to kill Him because He had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God." Besides this, He claimed the right to forgive sin, to be Lord of the Sabbath and asserted that He would rise from the dead the third day.

III. HE WAS WONDERFUL IN HIS DEATH AND RESURRECTION

Unlike others who are born to live, Jesus Christ was born in order that He might die. One of the greatest hymns of praise that shall be sung during the ceaseless ages of eternity will be of Christ who died. Of the many things which contribute to the giving of the name "Wonderful" to Jesus Christ, that of His death is the greatest. Wonderful is His name in death because:

Everyone else died because of his own sins. Unto Adam God said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam and Eve disobeyed, and died as a result of their sin. Again, "wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." But Jesus Christ died not because of His own sins but because of the sins of all mankind which He was bearing. He died because He was bearing your sins, because He was bearing my sins. How true were the words of the dying thief, "We indeed justly (suffer this condemnation) for we receive the due reward of our deeds, but this man hath done nothing amiss."

Through His death in our stead, Christ has satisfied the full penalty of the Law against this sin, which is death. And now God can be just and yet the justifier of him that believeth in Jesus. With that great hymn writer, Charles H. Gabriel, we would say:

I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully He proffers me;
I tremble to know that so fully He was crucified—
That for me, a sinner, He suffered, He bled and died.

I think of His hands pierced and bleeding to pay the debt!
Such mercy, such love and devotion can I forget?
No, no! I will praise and adore at the mercy-seat,
Until at the glorified throne I kneel at His feet.

Oh, He is wonderful that He should care for me, enough to die for me!
Oh, He is wonderful, wonderful to me!

Recently the following statement by the noted Dr. Alexis Carrel appeared in the daily paper. "If science is allowed to go on eight or ten centuries, disease may perhaps be suppressed. But there is no hope of ever conquering senescence and death."

But praise God, this One whose name we call Wonderful, having died and having been buried, broke the bonds of death and the grave, and arose the third day—Victor! Truly, our Lord was wonderful in His resurrection.

And ere we close our meditation on our blessed Lord's name, "Wonderful," having noticed His name to be rightfully Wonderful in His birth, His life, His death and His resurrection, let us not forget that the Scripture says, "His Name shall be called Wonderful."

Yea, the day is fast approaching when "th Lord shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." And the dead in Christ shall rise first, and we the living, shall be raptured into our precious Saviour's presence. And then suddenly, with all the ransomed, we shall realize what His name "Wonderful" fully means, and shall blend our voices, singing, "His Name is Wonderful."

FALSE CHRISTS A SIGN

(Continued from page 8)

various copies of a painting of Christ.

"Just how completely Hitler is the victim of a Messianic complex," says Mr. High, "no one can say. So far as I can find out, he does not invite adoration; but he certainly knows how to capitalize it!" The *Times* (London) says that the cell in which *My Struggle* was written has been made into a national shrine. A correspondent for the *New Statesman and Nation* (England), June 3, 1933, writes:

Up till now the religious lessons in the schools of which I have direct knowledge have consisted for the most part of talks about Herr Hitler and the glories of Germany. Children themselves told me that the teachers had said in the religious lessons that Hitler was the second Jesus, but greater than the first, because he has not only one power, but the whole world against him.

"Ah, Mussolini!" cried General Bal-

bo, who led the famous aeroplane flight around the world, "you do not know what he means to us! Mussolini and God are our religion!"

"Often on a deathbed," writes Ralph Norton in the *Sunday School Times* (April 29, 1933), "his (Mussolini's) picture is asked for and reverently kissed."

"Masses of Hindus," says Bishop Whitehead of Madras, "regard Gandhi as an incarnation of deity."

The tendency toward man-worship and the near-deification of political leaders in the present hour becomes a portent of first magnitude. Again, the wise understand. It is written:

"And all the world wondered after the beast. . . and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:3-8).

Men may deem themselves "wise," "advanced," "cultured," "scientific," but—only those are safe from the approaching "strong delusion" (II Thess. 2:11) whose names are written in the "book" (Rev. 13:8). If Mussolini, Hitler, Lenin, Gandhi, and their type, can and do command the worshipful homage of hundreds of millions now, what will happen when the real "false Christ" shall come in the combined glory of Nebuchadnezzar, Cyrus, Alexander, and Caesar (Rev. 13:2; cf. Dan. 7:1-7), and when this "false Christ" shall be glorified by a real miracle-working "prophet," even to the making "fire come down from heaven on the earth in the sight of men" (Rev. 13:13), and making a graven image of "the beast" move and speak (Rev. 13:14, 15)? Verily shall such an one at last sit down "in the temple of God, showing himself that he is God" (II Thess. 2:4)!

The Master proclaimed the way of safety for His disciples in that day by telling them how they may prevent being deceived by that awful delusion. All "false Christs" arise from "beneath." Only One shall come from "above." To His arch-enemies at His first coming, the true Messiah said: "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). They crucified Him for saying it!

Hear Him once again:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. . . For as the Lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:23, 27; cf. Rev. 19:11).

For as the lightning cometh—

Terrible, swift and bright,
Cleaving the heavens asunder

And searing earth with its light,
Out of the storm-cloud leaping

Like a fiery sword-blade's flash,
To the sound of the mighty waters

And the sevenfold thunder's crash,

A vision of flaming glory
That every eye shall see—
Lo, as the lightning cometh
So shall His coming be!

Verily, scoff as men may at simple faith in the personal, visible, bodily return of the Lord Jesus Christ, "coming in the clouds of heaven with power and great glory" (Matt. 24:30), **THEY WHO SO BELIEVE SHALL NOT BE DECEIVED!**

THE GOSPEL ACCORDING TO YOU

We are writing a Gospel,
A chapter each day,
By deeds that we do,
By words that we say.

Men read what we write;
Whether faithless or true.
Say, what is the Gospel
According to you?

—Sel.

O WRETCHED MAN

(Continued from page 14)

deliverance in Christ, as He makes you free from the power of sin.

Who longs to have the power and the liberty of the Holy Spirit? Oh, brother, bow before God in one final cry of despair:

"O God, must I go on sinning this way forever? Who shall deliver me, wretched man that I am! from the bondage of this death?"

Are you ready to sink before God, that cry, and seek the power of Jesus to dwell and work in you? Are you ready to say: "I thank God through Jesus Christ?"

What good does it do that we go to church or attend conventions, that we study our Bibles and pray, unless our lives are filled with the Holy Spirit? That is what God wants; and nothing else will enable us to live a life of power and peace. You know that when a minister or parent is using the catchism, when a question is asked an answer is expected. Alas! how many Christians are content with the question put here: "O wretched man that I am! who shall deliver me from the bondage of this death?" but never give the answer. Instead of answering, they are silent. Instead of saying: "I thank God through Jesus Christ our Lord," they are for ever repeating the question without the answer. If you want the path to the full deliverance of Christ and the liberty of the Spirit, the glorious liberty of the children of God, take it through the seventh chapter of Romans; and then say: "I thank God through Jesus Christ our Lord." Do not content to remain ever groaning but say: "I, a wretched man, thank God, through Jesus Christ. Even though I do not see it all, I am going to praise God."

There is deliverance, there is the liberty of the Holy Spirit. The kingdom of God is "joy in the Holy Ghost."

CHRISTIAN ENDEAVOR

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Cleveland, Ohio

BRETHREN
RINGING
Y

CHRISTIAN
CHURCH
UNCONSECRATED

ENDEAVOR
EXTENSION
VANGELISM

ALLENTOWN ENDEAVORERS
WORK FOR CHRIST AND
THE CHURCH

The Young People's Christian Endeavor Society of the First Brethren Church of Allentown, Pennsylvania is now enjoying a fine fellowship in the work of the Lord.

Recently the group conducted an evangelistic service at the Jordan Mission in Allentown. A very helpful and impressive program was presented to an audience representative of many nationalities. Our pastor, Rev. Paul M. Naff, brought a very inspirational message to the mission folks. Our society president, Harrison E. Missmer, proved himself quite capable as he presided throughout the entire service. Edna Lindenmuth and June Yufer read the Scripture message, while Ray Shoemaker and Arthur Schlough offered prayers. "The Quaker Trio," Eileen Silberman, Ethel Silberman and Grace Ackley, sang several selections during the program.

Sometime during the month of February, the society will participate in a unique radio breakfast. This phase of the work is under the direction of Arthur C. Schlough, publicity director of the society.

The Intermediate Society of Christian Endeavor recently elected the following officers: Charles C. Messinger, President; Curtis Short, Vice President; Catherine Messinger, Secretary; George F. Seagraves, Treasurer; Alton E. Schlough, Publicity Agent; George F. Seagraves, Intermediate Superintendent, with James O. Huffort, Jr., as the General Superintendent of C. E. Work in the Allentown church. Rev. Naff, the Pastoral Counsellor, installed the newly elected officers.

Fifty endeavorers, representing the Junior, Intermediate, Young People's and Adult societies sponsored a pageant in observance of Christian Endeavor Week.

Earl Missmer is the president of the adult society for 1936.

A special publicity program will be conducted during the months of February and March, cooperating with the Lehigh County C. E. Union in an effort to stimulate greater C. E. activity.

Submitted by: Arthur C. Schlough, Publicity Director of the Allentown C. E.

SOMETHING YOU SHOULD KNOW

Read the following carefully and then think. After reading it you will, we hope, see one reason for the appalling

increase in drinking, and why so many respectable women are falling into the drink habit these days.

"Mrs. Norman V. Young, known to the reading public as 'Prudence Penny' was one of the headliners at the Brewers' Convention in Los Angeles.

In introducing herself she said: "I went to school in Milwaukee and lived almost in the shadow of the huge smoke stack of the Pabst Brewery—went to school with one of the Schlitz Brewery and am related by marriage to one of the brewers of St. Louis." In attempting to answer the question she propounded. "What can you do as an industry to make women buy and enjoy more beer?" she said:

"Your promotion and advertising copy should and must have a smart appeal. You must have the women in the ad dressed right up to the minute. The refreshments must be in accordance with their own surroundings, for if you would have women take heed

of this copy, you must have the eye appeal for her. Perhaps unconsciously when she sees these smart pictures, she tries to imagine herself enjoying the beverage or whatever it may be."

"Begin now to appeal to their eye, to their vanity, and your battle is half won...." "It is the constant hammering and drumming on topics such as this that will help to give you the inside track to the heart and thoughts of women."

"You will have to appeal to the coming generation. It is the teaching you do now for our younger generation that is going to help you increase your percentage of beer consumed by women."—The California Liberator.

(Note) It will be exceedingly helpful and interesting to look up Genesis 3:1-6, and you will find this is the same trick the devil "pulled" on Eve when he tempted her to sin in the garden.)

W. I. DUKER President Goshen, Ind.	NATIONAL SUNDAY SCHOOL ASSOCIATION	N. V. LEATHERMAN General Secretary Berlin, Pa.
E. L. MILLER Vice President Maurertown, Va.	G. H. JONES Editor for February	M. A. STUCKEY Acting Treasurer Ashland, Ohio

UNUSUAL OFFICERS IN ACTIVE SUNDAY SCHOOLS
ADDITIONAL HELPERS THAT INCREASE EFFICIENCY

By Elizabeth Williams Sudlow

One Texas school has an official hostess whose business it is to greet strangers and escort visitors through the building. She has several aides upon whom she can call for assistance when necessary, but usually the two or three visitors who may be in attendance can be taken in one party to see the various departments. The official hostess is well posted on the Sunday-school organization, and because this is her only duty in the school she can give undivided attention to visitors. Anyone who has ever visited a school

and had to stand around and wait for a busy superintendent or some other officer to leave his regular duties and act as guide for the visitor will appreciate what this service means.

A school in Florida has a Birthday Secretary,—a woman who cannot attend the regular sessions of the school but who is able to keep the birthday records and send out a card of greeting to every member on the proper date. The necessary information is furnished her by the school secretary and she attends to the rest. Many other schools have a Birthday Secretary whose duties are similar to those referred to above, and in every instance their value to the membership is well worth all the effort expended in this work.

A Special Day Superintendent is a comparatively new office, but one which carries considerable responsibility. The superintendent is responsible for all special days as they occur, and supervises the program. This is his job. Consequently he is always on the lookout for suitable material to be used at some time during the year. He designates which classes or departments shall be responsible for certain programs, and have general oversight of them all. Until such an office has been created in a school, and filled by a successful superintendent, its value cannot be appreciated.

A number of schools have "Glad Hand" superintendents or committees. The duty of this officer is unlike that of an official hostess in that the "Glad

WATCHING

"Praying . . . and watching." Eph. 6:18

I am watching for the answers to
the prayers which I have made,
I am eagerly expecting all the
things for which I prayed!
But I know if they appear not
in the forms I thought they would,
It is just that He is planning for me
something extra good!
Aye, I'm certain, and I trust Him,
He has heard, and He will give;
Let me then "pray without ceasing,"
and in "watching" 'ever live.

—Selected.

Hand" official is at hand to greet all school members as they arrive. In one school a man stands at the Sunday-school door and no one can pass him without a hand-shake,—even the tiniest tots from the nursery class are greeted. In winter or stormy weather he carries a whisk broom and brushes off snow, closes umbrellas, and helps every one. Surely the "Glad Hand" officers may make themselves invaluable to a school.

An Absence Secretary is an important officer in many a school. This secretary is given a list of all absentees each week, and it is his business to get in touch with everyone during the coming week and ascertain the cause of absence. Sometimes a card or letter is mailed out; a phone call may be the method used, or a personal call. Each school has its own plan of keeping in touch with the absentees, and the Absentee Secretary or Superintendent has one of the most vitally important offices in the organization.

One school in Kentucky has a Visiting Committee. A day each month is set as visiting day. The visitors meet at the church for instruction, and then, two by two, go out and visit in the homes. All new scholars are called upon, all absentees, those who are sick or in trouble, or others whom a call will benefit. This is a splendid plan. Other schools have Visiting Committees doing practically the same work but in different ways. The Visiting Committee or Superintendent can be one of the strong arms of the school.

Usually we associate the work of a Pastors' Aid with the women of the church. In at least one school the Pastors' Aid is a group of young boys who stand ready at all times to assist the pastor. Is it a pile of circular letters that have to be mailed out? The Pastor's Aid is ready to fold, seal, and stamp them. Is it a special notice that has to be distributed? No need to call for volunteers; the Pastor's Aid is at hand and ready to work. Whatever the work to be done, if it is within their power, the Pastor's Aid is ready to act. Many a pastor or superintendent would welcome the help of such a group.

A southern Bible school has a Music Department that has solved many troublesome problems. The superintendent of this department, a talented musician, sees to it that all departments in the school are supplied with pianists and song leaders. Should one be absent at any time, she has a list of trained musicians upon whom she can call for aid. This particular woman has taken considerable pains personally to train some of the younger musicians of the school so as to have them prepared to play the simple music for any department. There is never any trouble here because the regular pianist is absent. In a smaller school the same principle might be carried out by having substitute pianists in readiness at all times to play for any service.

A Transportation Department is a

JESUS IS GOD

*If Jesus is not God to you,
You have no God, no Savior
true;
But if He's God, then heed His
call
And give His precious words
to all.*

helpful adjunct to any school. In one school the superintendent of this department is ready at all times to supply transportation to any scholar who has no way of getting to church. This is a simple matter; she gets in touch with some one who comes each week with a car only part full and asks the driver to pick up the waiting scholars. The plan works well. It has a double result. The owner of the car makes an effort to be at school every Sunday and on time, rather than disappoint the one he is to bring, and the other person will go a long way rather than disappoint the one who is to call for him.

Does a Dorcas Box Superintendent sound interesting? It is. A big box is placed in a convenient place in the vestibule and scholars are asked to drop into it any bundles of outgrown clothing which they may be able to bring. The Dorcas Box Superintendent sorts the clothing and is ready at all times to distribute it to needy children. The teachers give her necessary information as to needy cases in the school or community, and she personally investigates and places the clothing.

It is not the size of the school that determines whether or not a school may have such officers as these. Almost any school, large or small, might have them all and receive much benefit from their offices. —S. S. Times.

THE TIE THAT BINDS

GIFT-DAVIS—Charles G. Gift and Miss Tillie N. Ravis, both of Waynesboro, Pa., were united in marriage January 25, 1936, ceremony performed by the writer. Mrs. Gift is a member of the First Brethren church. Both are highly esteemed young people of this community. They will make their home in Waynesboro. May the blessing of the Lord rest upon them. W. C. Benshoff.

CLARK-HORNER—Saturday morning, Feb. 1st, 1936, the writer united in the bonds of Holy Matrimony, Norwood Clark of Cleveland, Ohio and Sister Goldie Mae Horner of the Third Church of Johnstown. Having been pastor and friend of the family for many years, in the absence of a pastor at the Third Church, the undersigned performed an early morning ceremony in the presence of a large family gathering. Mrs. Clark has been one of the active young people in the Morrellville church and her many friends wish her life's greatest blessings and happiness in her new home and relationship. We hope her residence permits her attendance at the Cleveland Mission Church. George H. Jones, Minister.

IN THE SHADOW

MCCARTNEY—Mr. Allen—On the morning of January 13th, 1936, Allen McCartney departed to be with His Lord whom he loved. His departure came at the age of 55 years. He had for many years been a Christian, having belonged to the Johnstown First Brethren Church before he came to Washington. Upon moving to Washington he joined the First Brethren

Church of that place where his membership was at the time of his death. The funeral service took place at the home of his twin brother, Earl, in Johnstown, Pa., in the presence of a host of relatives and friends the afternoon of January 15. The writer was assisted in the service by Rev. George Jones, a friend of long standing of the deceased. Burial took place at Mundy's Corner where the body of our beloved brother rests until the morning of the resurrection. Those who are left to mourn his passing are his wife, two sons, Robert and Richard, four daughters, Mrs. Rhoda Simmons, Mrs. Lucille Thibideau, Mrs. Ella Reed, and Mrs. Sarah Marks; three brothers, Earl, William and Jake, and two sisters, Myrtle and Vern. We sympathize with the bereaved but we sorrow not as those who have no hope.

Homer A. Kent, Pastor.

O'FLAHERTY—Mr. John—Early in the morning of January 18, 1936, our brother in Christ, John O'Flaherty, aged 80 years, passed into the presence of his Lord whom he loved. Mr. O'Flaherty originally came from the Fort Valley in Virginia and was for many years a member of the Trinity Brethren Church in that Valley. Upon removal to Washington he came into the fellowship of the Washington church, where his membership was at the time of his death. The funeral service was held at the Chambers Undertaking Parlor in Washington, the writer in charge, Monday morning, January 20, and burial took place in Cedar Hill Cemetery just outside of Washington. Those who are left to mourn his passing are his beloved wife, Mary; six sons, Frank, Henry, Roscoe, Robert, John, and David, and one daughter, Mrs. Frank White. We shall miss our brother but our loss is his gain for we know that he is now with his Lord in glory.

Homer A. Kent, Pastor.

WOLTERS—Mrs. Ina—Daughter of Mr. and Mrs. Scott Barcus. was born in Smith County, Kansas, on January 18, 1891 and died at Portis Hospital September 20, 1935. Age 44 years, 7 months and 2 days. The death followed a major operation.

She was united in marriage to Mart Wolters on November 4, 1914. Her husband remains to mourn her departure. Also many relatives. Mrs. Wolters was a member of the Portis Brethren Church, having united with the church during the ministry of Sister Sady Gibson.

Services were held from the Brethren Church in Portis, Kansas. Pastor in charge, Geo. E. Cone.

McKAY—Nettie Mae—Daughter of Mattie and Edward McKay, was born in Osborne County, Kansas, October 12, 1889 and passed to her reward from her home in Portis, Kansas, December 13, 1935. Aged 55 years, 2 months and 1 day. She was united in marriage to Sherwood M. Garrett on June 22, 1904. This union was born one daughter who died in infancy. She is survived by her husband and many relatives.

Sister Garrett has been an active member of the Brethren Church of Portis for many years. Though her health has not been good for some years her death came rather quickly and unexpectedly.

Services were held at the Brethren Church of Portis, Kansas, by the pastor. G. E. Cone.

DePOY—James Ernest—Son of James and William Depoy, was born at Portis, Kansas, January 23, 1888 and departed this life January 21, 1936 lacking one day of reaching his third birthday.

On January 7, he was taken ill with pneumonia and meningitis developed as an after effect. Every possible care was given in the home and later at Belo Community Hospital to no avail.

His parents, a host of relatives and admiring friends remain to mourn his departure.

James Ernest was a member of the cradle roll of The Brethren Church of Portis, Kansas, where his mother holds her membership.

A short service was held at the Grandparents' home in Cawker City conducted by the Rev. Roy E. Glen Elder, Kansas, and the funeral service was conducted in The Brethren Church, Portis, Kansas, conducted by the undersigned, assisted by the Rev. J. C. Wolters. Geo. E. Cone.

VAN KEUREN—Martha Lee—Was the daughter of Garnet Brinton Van Keuren, who preceded her daughter in death. Except for the time she was in the hospital for special treatment and the later months of life which she spent with her aunt and uncle, Martha Lee had made her home with her grandparents after her mother's death. The writer learned to know Martha Lee, as she was called by all who knew her as a patient, enduring, lovely character. Though hindered by physical handicaps to come to the worship service at the church, nevertheless she was a ways interested in the Lord's work. She expressed herself by song, prayer, smiles and other interests. The writer called on her at the home of Theodore Brinton and Martha Brinton, who were her grandparents. When life looked bright before her, the death angel came at 1:30 p. m. Saturday, January 11, 1936, the Union Hospital at Terre Haute, after an affliction of about two years duration.

The writer conducted the funeral service at the home of her grandparents on Monday, January 13, 10 o'clock in the presence of relatives and friends.

Paul A. Dav

ZIMMERMAN—Martha M.—Daughter of Cornelius and Harriet Darragh, was born in Gratis, O., September 16, 1894 and passed from this life at the home of her daughter, Mrs. Ira Focht in Middletown, Ohio, January 19, 1936, at the age of 71 years, 4 months and 3 days. June 25, 1884 she was united in marriage to William Zimmerman of Gratis. To this union were born one daughter, Mrs. Ira Focht of Middletown. Besides this daughter she is survived by her husband, one half brother and one half sister. Some twenty years ago she became a member of the Gratis Brethren Church. Services in charge of the writer, pastor in the Gratis Brethren Church. Burial in Gratis Cemetery. Freeman Ankrum.

SWISHER—George—Son of Solomon and Sarah Jane Swisher, was born in Preble County, Ohio, May 14, 1864, and passed from earthly life January 31, 1936 at the age of 71 years, 7 months and 17 days. October 1887 he was united in marriage to Lily Johnson who has two daughters, viz. Mrs. Ada Bratton and Mrs. William Denny, both of them home. Besides these he is survived by his wife, two grand children and three at grandchildren. He united with the Gratis Brethren Church in its early days, during a meeting held by R. T. Mallott and Edward Mason who was its first pastor. Thus he rounded out a half century as a member. Services were held in the home by the writer, his pastor and burial in the Gratis Cemetery. Freeman Ankrum.

BOLE—John K.—A native of Johnstown and promptly identified as a leading business man, passed away at his home on Napoleon St., Wednesday, January 22, 1936. Brother Bole was a member of the Gratis Brethren Church of Johnstown, Pa., for many years, having filled numerous offices as a church leader. Brother John Bole had upon his heart the liquidation of the new church debt as a great ambition, but not given the privilege of seeing it satisfied. He called out of this life unexpectedly being apparently in normal health. He leaves his faithful wife, one son, several brothers and a sister, with a host of friends. Brother Lynn, the new pastor conducted the services with the writer, an old friend, singing the message. This was by personal request of the deceased—a matter determined long ago. Our prayers and sympathy are extended to the family in this time of sorrow. May God comfort them. George H. Jones, Minister.

BOUGHNOUR—Sister Annie — For many years a faithful member of the Conemaugh Church, departed this life to be with her Lord, January 26, 1936. She was a teacher in the Sunday School and active in its work for years during her days of health, but in recent years she became afflicted and was unable to do as she once did. Due to the absence of Brother Schaffer in Philadelphia, holding an evangelistic campaign, the writer conducted the services, having been pastor for a number of years. Interment in Head-Springs Cemetery. The Church has lost a good woman and a loyal member. George H. Jones, Minister.

DEIHL—Brother Brooks—A member of the Conemaugh Church was suddenly stricken with heart trouble while at work on Saturday, Feb. 1, 1936, and passed away in a few hours. He leaves a widow and children, all members of the Sunday School, to mourn their loss. Brother Deihl was only thirty-seven years of age. Brother Schaffer still in Philadelphia, undersigned conducted the funeral services, having been a former pastor of the deceased. With deepest sympathy the widow and fatherless are commended to Heavenly Father's care in this time of sorrow. Interment in Mount Hope Cemetery. George H. Jones, Minister.

WISSINGER—Mrs. Catherine (Lavelly) Wissinger of Johnstown, Pa. died Dec. 28, 1935. Mrs. Catherine Lavelly and Nathaniel Wissinger were married in 1872. Mr. Wissinger's death occurred eight years

ago. Mrs. Wissinger, one of 12 children is survived by a son, Mrs. Minnie Mosholder; three sons, Milton Wissinger, Albert C. Wissinger, Nanty-Glo, Earl Wissinger and a daughter, Jessie, wife of Rev. George H. Jones. Three children preceded Mrs. Wissinger in death.

The funeral was held at the First Brethren Church, Jackson Street, where services were conducted at 2:30 p.m. by Rev. Walter Nowag, pastor of Listie Brethren Church. Interment was in Grandview Cemetery.

DELOZIER—Mrs. Ethel—Departed to be with her Lord, Jan. 8, 1936. She leaves to mourn their loss three children, a son, James, and two daughters, Esth- and Jean.

She was a member of the McKee Brethren Church. Funeral services were held in the McKee Brethren Church on Jan. 11 and her mortal remains were laid to rest in the little cemetery nearby to await the time when the Lord shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God. Rev. Rogers, pastor of the Church of the Brethren, read from John 15 and lead in prayer. Rev. Jones, pastor of the Baptist church, spoke Ps. 17:15.

Before her death she gave directions for the funeral

and left me a note of further plans. Most people are glad to see people "join the church," but few indeed have a real interest in the soul welfare of others to such an extent as to lead them to pass out Christian literature or do other definite work for the Lord. I urge my people to use the printed page and used to wonder how Sister DeLozier, a widow woman, could get out so many Gospels of John. What power for good if every member of the Brethren church was a literature distributor, but, alas, the tobacco bill of the denomination no doubt reaches a higher figure than all combined efforts in this line.

I have heard of Christians (?) who object to an invitation being extended at the regular church services, but it has never before been my rare privilege to give an invitation at a funeral service. However, her note to me read, "Pastor shall speak from Dan. 12:3, after which an invitation shall be extended to the unsaved as this will be my last opportunity to win some one for Jesus, that Christ shall be magnified in my body whether it be by life or by death (Phil. 1:20)."

R. I. Humbert.

STAIR — Sarah Stair, of the Smithville Brethren Church, departed this life at the home of Brother and Sister Harold Winger in Wooster, Ohio, on Jan. 13, 1936, at the age of 68 years and 3 months. She was the mother of three children, the only one remaining is Sister Harold Winger. Sister Stair became a Christian in early life and for many years had been a member of the Brethren church, first in the old Mt. Zion church and later placing her membership in the newly organized work in Smithville. She was ever and always true to her church with all its various interests and ordinances. She loved to meet in the house of God with those of like precious faith and her place was seldom vacant. After being missed by a large circle of friends. After battling with pneumonia for a week she came to the end of life. Quietly and peacefully her spirit took its flight to join with the

redeemed that have gone before. She was a good woman; possessed of many virtues that are worthy of emulation by us all. May others be raised up to take her place, for of such Christian mothers this world has too few. Peace to her and comfort to all who sorrow at her departure.

Funeral services were conducted by the family pastor from the Smithville Brethren Church on Jan. 16, 1936. C. C. Grisso.

ROYER—Clarence Royer, member of the Smithville, Ohio, congregation, passed to his eternal home on January 26, 1936, at the age of 35 years. In his going he leaves his companion and two sons. For sixteen years Brother Royer was a faithful and devoted member of the church of his choice. His life was consistent with his profession. He was interested in the Bible School, being an assistant teacher of the Men's Bible Class. He held a large place in the home and with the firm where he labored. Because of his cheerful disposition he gathered to him a large circle of friends which was manifest by the great throng that gathered at the church in his memory. A peculiar affliction which baffled physicians developing soon into pneumonia, brought him after three weeks to the end of the way. Thus peacefully at the close of a well ordered life he slipped out of the shadows into the land "that is fairer than day." We may wonder why one so useful and so much needed in the home and in the church, should be called so young in years, and yet perhaps through it all there shall come that consciousness, "that it is not how long, but how well, not years but actions tell." May the companion and her two small boys, together with many relatives and friends find their comfort in this dark hour, in all the promises of the Word of God to those who have accepted the Lord Jesus Christ as their Saviour and who maintain a living faith in Him to the end.

Funeral services in charge of his pastor from the Smithville Brethren church on Feb. 10, 1936. C. C. Grisso.



PHILADELPHIA THIRD CHURCH REVIVAL

For two weeks beginning January 27th, we enjoyed the privilege of proclaiming the Gospel in our Third Church of Philadelphia in an evangelistic effort.

In spite of the extreme winter weather and the treacherous conditions of both streets and pavements during the whole of our stay, we were well pleased with the attendance. The unsaved, however, found the inclement weather a good alibi and as a result very few attended the services. We were impressed with the goodly number of folks from other nearby churches who attended the services most faithfully.

We found a congregation who love the Lord and the rattling of Bible pages as they carefully followed the messages was sweet music to our ears. Even under the handicap of physical weakness for the most of the meeting on the part of the evangelist, we enjoyed preaching to a people who love to hear the Word of God.

Also, we found a preacher who is consistently evangelistic. Brother Steffler presents a positive message and as a result the membership of the church makes steady gain the year around.

Everything was done to make our stay comfortable. We enjoyed the close fellowship of the pastor's home and the housekeeping of his good wife

who with two small children missed but one service.

We pray that the Lord may continue to bless the efforts of one of His faithful servants to the salvation of many precious souls and the building up of the saints of God.

W. H. Schaffer, Evangelist.

THE REVIVAL AT NORTH LIBERTY

After a few days at home during the Christmas season, we opened a meeting in this church. North Liberty is a small rural town about fifteen miles southwest of South Bend, Ind. It is close enough to that city for many of its people to work in South Bend and live in North Liberty.

As a field, North Liberty is good for the Brethren Church. There is a tremendous need there for a church with a real gospel. In our work of visitation while there we got a glimpse of the tremendous possibilities to build up a strong church. It will demand a congregation with a love for souls, and it will demand a ministry that has the courage to stand for real separation from the world, and to do some real Bible teaching. That whole country is famishing for a real knowledge of the Bible. During our meeting we feel that many of the congregation got a glimpse of the opportunities waiting to be taken for God. There were many expressions of purpose to press for a

strong program of aggression in days ahead.

Brother Alton Witter is pastor of this church. He is a graduate of the Reformed Episcopal Seminary, Philadelphia. This is his second year as pastor, and his second year in the ministry. He is the son of Rev. Marcus Witter, whom many folks will recall with cherished memory. For this reason fine things are expected of his son. From the spirit of purpose to dig into the work and to perfect himself in his calling as displayed during our meetings, he will likely be a credit to the memory of the great preacher whose name he bears. I found him most willing to spend himself in seeking lost men, and to grasp any suggestion that might help along the Lord's work. His people love him for his kindly spirit, and he lives so that the community respects his church. His wife makes a splendid preacher's wife and spreads a fine influence among the women of the congregation. It is our prayer that these two young folks shall accomplish great things for Christ.

While in North Liberty, our home was with Brother and Sister C. G. Wolfe. A nicer home could not be asked by anyone. These folks love the Lord and stand by His work faithfully in both time and money. We can never forget the many kindnesses that they heaped upon us while with them. Brother Wolfe is treasurer of the Indiana State Mission Board and is faithful in his office.

The meetings certainly had many handicaps. We had a fair start during the first week. Then things began to happen. Of all the counter-attractions, distractions, and subtractions, we never saw the like. Between storms at twenty two below zero lasting for days, piling snow drifts across the roads making them impassable, basketball tournaments and other counter movements we had tough sledding. The Lord gave us a few souls. We feel that things were begun to result in the salvation of others during the weeks to come as the pastor continues his personal evangelism. The church has quite a number on her roll who seem to have forgotten they ever professed Christ, but those who are now active were certainly faithful under most trying circumstances. The Lord bless them!

If we have only succeeded in some-

how stirring up the congregation to really see their opportunities and try to win the lost ones for Christ, we shall feel greatly repaid even if only a few were led to make decision during the meetings. May God bless them one and all.

R. Paul Miller.

CLAY CITY, INDIANA

Since the last report to the Evangelist was in the year 1935, I am sending in a report of the church at Clay City.

Every organization gave a good report, showing an increased interest in the Lord's work by gifts and efforts put forth.

The church gave more to Home Missions than last year. This is possibly due to the fact that encouragement by prayer and special services in the church and Sunday School in behalf of Home Missions created a desire to give that others might receive the Gospel as these people had received it here.

The White Gift offering was larger than the previous year. This manifests the spirit of helping other institutions beside the local church.

A mission playlet entitled "Perfect Peace" was given in the local church before Thanksgiving. The message conveyed by it touched many hearts and minds with the sacrificial side of Home Missions. The M. E. church of this town desired that it might be given at their church, being free to the public, for the sake of a lesson in behalf of Missions. A full house composed of members of various churches viewed the play. The results remain to be seen.

A playlet entitled, "A Gift for the Christ Child," was given on Dec. 22nd. This play gave Christ pre-eminence as the one to receive gifts of time, talents, life and substance from all who love and serve Him. Many forget what Christmas should mean and put Christ aside for others in business and for pleasure. This gave that picture through the character of a business man in a wealthy home. Songs pertaining to praise of Christ as Saviour, Lord and King, also other Christmas songs were interspersed. The program was quite as effective as the Thanksgiving playlet as was shown by manifested interest and the emotions of the audience.

At the regular quarterly business meeting on January 1st, the auxiliary organizations showed by membership

service and finance that they have been awake.

The Sunday School showed an increased total annual attendance over last year by about 300. According to the financial report, although many improvements were made in the equipment and decorating of the interior of the church building, money was in the treasury for a new quarter.

The Sisterhood of Mary and Martin reported an increase in membership of the Senior group. They accomplished much in the study of the Old Testament as well as other service rendered such as bandage rolling for the African field. The treasury of this organization had a small balance on hand, but exceptionally large considering the expenses of the Sisterhood.

The W. M. S. which tithes, instead of serving suppers has many members and had all debts paid and a sum of about \$78 on hands for future work. Whereas formerly it was difficult to meet their dues and pledges, now by tithing blessings have come in abundance. The tithing was begun while Bro. King was pastor and has been increasing in other organizations, till some wonder where the abundance is coming from.

The C. E. was reorganized in October under the direction of Bro. Klingensmith and the officials of the Young People. The interest has been greater since they meet in the basement for one hour of song, study and Bible verses, unmolested by older folks.

The Boys and Young Men's Brotherhood has been meeting at least once a month, since August, with the exception of December. They have undertaken various projects, such as clearing the rubbish off the church yard and are planning to do some landscaping in the spring. Some of the members of the organization have given time to painting the church basement and are intending to give more time for fixing up a class room. The organization has been studying the ordinances and doctrines fundamental to the Brethren church, such as Baptism, Feet-Washing, The Love Feast, etc. During the winter months this organization meets in various homes as the Sisterhood and W. M. S.

The church through the trustees and other officials, had repainted the parsonage during the fall.

The church is fortunate in having a young man by the name of Levere Francis, who with some assistance, redecorated the main auditorium and varnished the wood work in other parts of the church and some redecoration as well.

Some believe the church has expended much above the previous year through its treasury for the various offerings and special services such as the Bible Conference and Evangelist meetings, but the church has been blessed manifold.

PAUL A. DAVIS, Pastor

THE CREDIT for being first in ordering Sunday School supplies for next quarter goes to our Lost Creek, Ky. Mission, under the leadership of Rev. Landrum. This order came before the blanks were sent out. Not only is this order first but it was accompanied by cash in full.

Our mission points are setting a very high standard—a standard worthy of imitation.

Thanks, Brother Landrum.

The second place goes to far-away Fillmore, Calif. This, too, was accompanied by cash in full. Where will your school stand?

Secretary of Publications.

The BRETHREN EVANGELIST



—Used by permission of North Africa Mission

A TUNISIAN ARAB SHEPHERD (See Luke 15:5)

FOREIGN MISSIONARY NUMBER

SIGNS OF THE TIMES

By Alva J. McClain

METHODIST Laymen Grow Weary.

Longsuffering laymen of the Methodist Church, becoming tired of paying salaries to communistically inclined professors and preachers, have at last bestirred themselves for the purpose of carrying the battle into the camp of the enemy. There is probably no church in America which has instilled so deeply in its laymen the feeling of "denominational loyalty." But after listening for years to utterances of unbelieving leaders who teach communistic theories under the guise of "social Christianity," a large number of Methodist laymen have declared war, denying the right of such leaders to speak in the name of the church. The issue has become so acute that the religious press is full of the controversy, and it is thought that it may be aired at the General Conference. The latter possibility is remote, however, as the bishops have their ways of handling such problems under an episcopal church government.

THE Laymen's Blunder.

For a long time the Methodist laymen have been listening to modernistic preachers who sneered at theology and belief. They were told that Christianity is "a life, not a creed," that it does not matter what we believe as long as we observe the Golden Rule, and that dogmatism in religion is something rather shameful. And this viewpoint came to be accepted widely among Methodist laymen who trusted their spiritual leaders. The so-called "social Gospel" became the order of the day, with only a few voices raised in protest.

The next development was the rise of communistic tendencies. And with this development, the laymen suddenly awakened to the menace in the ecclesiastical and educational leadership. The laymen had too often listened to the denials of Christian truth without being greatly disturbed, but the teaching of communism was a horse of a different color. These laymen had homes, farms, hard-earned savings, insurance policies, and businesses. Many of them knew little or nothing about Christian doctrine, for their pastors had not taught them, but they knew something about Russian Communism, and they were determined to have none of it. Hence the present battle in the Methodist Church.

MODERNISM and Communism— Twin Cults.

The great blunder of the Methodist laymen was their failure to see that the

underlying philosophies of Modernism and Communism have a great deal in common, and that Modernism plows the ground for the sowing of Communistic theory. Furthermore, even in the present battle against Communism, it is doubtful whether this connection is seen clearly.

Rather recently, a business man of Ashland, speaking to me of the future of the College, said, "We business men are not concerned about the kind of theology you teach. We are entirely willing that your church shall determine this matter. But we are deeply interested in the kind of social and economic theories taught in your classrooms. In these matters, if you expect our support, the college must be conservative. We want no Communism here." This viewpoint is, I suspect, rather general among the laymen of Churches where definite Biblical teaching has been lacking.

At any rate, as I reminded this man, if the laymen are interested in the social and economic theories taught in our colleges and churches, they had better become interested in the kind of theology taught, for the two things are closely related.

THE Deadly Parallel.

It may be that some readers have not realized this relationship. But the proof is easy to produce, and is available to all who may be concerned.

Let the reader comb the list of preachers and professors in the various denominations who have been under fire for advocating Communistic social theories, and he will find without one single exception that all of them are Modernistic in religion.

On the other hand, let him scan the list of teachers and preachers who are known for their uncompromising battle for Christian Faith against the negations of Modernism, and in the whole list he will not find even one that does not hate Communism.

Certainly no thoughtful investigator can possibly argue that such facts are merely the result of coincidence. There is a definite relation between Modernistic and Communistic theory. If the Christian laymen of America are becoming fearful of the Communistic menace, it is high time for them to make war on Modernistic theology in pulpit and class-room. The Christian layman can do nothing more useful, in the present crisis, than to refuse to follow or support any leader who has not declared himself on every great

fundamental doctrine of the Word of God.

A FEW Points of Similarity.

In both Modernism and Communism the emphasis is on **Man instead of God**. It is true that Modernism still believes in God, but its advocates have redefined Him almost wholly in terms of Humanity. They still let God exist in dim, shadowy way, but only that He may glorify man. The atheism of Russia is simply the conclusion of the modernistic syllogism.

In both Modernism and Communism the emphasis is on **the present instead of a future life**. Both alike never finish scoffing at what they refer to as the "other worldliness" of orthodox Christian faith.

Neither Modernism nor Communism hesitates to employ dishonest methods to accomplish its ends. Swearing false oaths and taking ministerial vows with mental reservations, both use the technique of "boring from within" to destroy the very institutions they have pledged themselves solemnly to support.

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OUR NEXT ISSUE

The next missionary number of The Brethren Evangelist will be the special pre-Easter issue. It is going to be a good one. Pastors, have you written to the Office Secretary, Miss Alice B. Longaker, or to the Secretary Treasurer, 1925 East Fifth Street, Long Beach, California, and told them how many extra copies you will be able to use, over and above those going regularly into your congregation? We MUST know in plenty of time, for we shall only publish as many as are ordered. And, after the issue is off the press, it will be too late. The issue will go into the mails one week earlier than the time for our regular number, so that it will reach all our churches in time to be gotten into the hands of all the members of The Brethren Church at least one week before Easter. It will be mailed out from Ashland on March 25th. Easter comes on April 12th. Be sure and let us know how many you want for your Church or Churches.

"LETTER FROM A LITTLE GIRL" Mrs. Nicholson presents us with another original poem for this issue—"Letter From a Little Girl." It would have to be a hard heart that would not be touched by this tender verse. Or, maybe you never once had "a (motherless) little girl?" The writer once had "a little girl!"—L. S. B.

FLEAS GOOD FOR DOGS

The other day someone wrote an article saying that a certain number of fleas are good for any dog. It appears that fleas are supposed to keep the dog occupied in order that he may not spend too much time thinking about himself.

The Christian can expect a certain number of fleas and perhaps worse vermin to prey upon him. Trials, testings, and even sufferings will come to every child of God. Joy and victory are not found in trying to escape these things, which are but the result of the curse of sin upon the creation of God, but rather in meeting them in the power of a supernatural Christ who is able to give personal victory to every believing child of God.

Perhaps as the fleas are supposed to take the mind of the dog off himself, so our sufferings are for the

EASTER OFFERING NOTICE!

All offerings sent in so that they will be received in the office at Long Beach on or after March 1st, will be placed in The Easter Offering, and the names of the donors published in our regular Easter Offering Report the first week in July. But your offering should not be sent to our office later than June 10th in order to be included in this report. If isolated members or others who send in their offerings apart from the offering of the Church to which they belong, will let us know at the time they send in their gifts—the name of the congregation to which they belong, their offerings will be made a part of the report of that Church, thus adding to the total of their own Churches.

same purpose. After all this is a practical, Scriptural principle. "The sufferings of this present time are not worthy to be compared with the glories which shall be revealed in us." (Rom. 8:18). Sufferings should cause us to think less about ourselves and more about the future glory.—C. W. M.

IN THIS NUMBER

Signs of the Times	2
Editorials	3, 4, 5
Quotable Items About South America	6
Changes During a Quarter of a Century in Argentina, Dr. C. F. Yoder	7
The Gospel for Latin-America, Dr. E. M. Haymaker	8
Beckoning Hands at Eastertide, Mrs. Dewey Murray ...	10
Letter from a Little Girl	12
Steps in Stewardship	12
An African Witch Doctor, Dr. E. R. Kellersberger	13
Praying for Missionaries by Name, A. J. Gordon	13
Financial Report and Missionary Directory	14
Furloughed Missionaries	15
Missionary Poems	16
Sunday School Page	17
Brethren Home Financial Report	18
News from the Field	18
C. E. Department	19

PREMIER BALDWIN'S SOLEMN WARNING

Mr. Baldwin, Premier of Great Britain, is a personage very much in the

eyes of the world just now when the unregenerate world is threatened with a catastrophe beyond even its most pessimistic dreams. He has warned the Empire and the world that in the next war, pacts and treaties will be torn up in a frenzy of panic, and bombing from the air will wipe out whole cities, decimate the civil population, and annihilate European civilization. He might have quoted Tennyson: "And there rained a ghastly dew, from the nations' airy navies, grappling in the central blue." But what the world refuses to see is that, since all its civilian and military powers are heading toward open war with heaven, the horrors of the great tribulation that are ahead of it, are coming as judgments from God. Sherman was right—"War is hell!" And, war will be hell in its fullest measure when it results from an attack on the Eternal God Who refuses to surrender the government of His universe to sinful, self-seeking, ambitious men who know Him not! In such a fight, no sane man can doubt the outcome! As for us, we enlist on the side of God!—L. S. B.

A JAPANESE EVANGEL TO "HELL AMERICA"

For many years, we have heard it spoken more or less as a joke,

that if we in America do not soon change our ways, instead of America sending missionaries to Africa, India, China, and Japan, those lands will be sending missionaries to us for our Christianization. It is no longer a thing to be taken as a joke. Last December 18, Toyohiko Kagawa, the "Wesley of Japan," landed in San Francisco, to undertake to bring real Christianity to "Hell America." Kagawa is a little, bespectacled man, frail of body, hard of head, and brilliant of mind. *The Christian Century* (Chicago) says that he "stands out as the one oriental Christian who is actually succeeding in making the tide of Christian thought flow back across the Pacific." Since his landing in America until now, and on until next July, this "flaming evangel" will be touring the United States and Canada, speaking almost continuously. Scoff at it as we may, overwhelming evidences are all about us that America, with her multitudinous churches, is fast turning back to Paganism. We can furnish those evidences to any soul who cares to stop and think with unbiased mind. And, if our Lord shall tarry, the situation of several centuries may be reversed, and we of America may yet stand as did Macedonia, with our hands outstretched toward the seas, crying piteously to the enlightened souls of once "darkest Africa"—"Come over and help us!" We may yet follow the forces of Modernism (which is Paganism) so far, that we shall completely lose the way; and, we shall have to look to the East

again for the star that shall lead us to the place where the Saviour of the world may be found!

—L. S. B.

A DWINDLING, DECAYING, DYING CHURCH!

We were recently in a Brethren home, where they told us that their "pastor," last Easter Sunday morning, entered his pulpit, and, after making a few other announcements, said: "Now, Brethren, this is Easter Sunday morning! You know that on this morning every Brethren Church is expected to take up an offering for foreign missions. Will several of you brethren please pass the baskets?"—or, did he say "hats?" "And," said the member who told us the sad tale, "that was the first and the last that we heard about any Easter offering in our church!" Is it necessary for us to say further that that Brethren Church is a dwindling, decaying, dying congregation! Unless it rouses itself long enough to call for a new leader to fan into a flame its smoldering embers, it will soon perish from the earth. Men will point to a heap of ruins, a home for bats, and say: "That was once a Brethren Church!"—L. S. B.

NOT BOWED THE KNEE TO BAAL

Some of us sometimes console ourselves by emphasizing the fact that we have not bowed the knee to Baal. In the midst of infidelity and unbelief which have so subtly honey-combed the professing church, we boast that we have stood true. We are a bit proud of the fact that we have not only affirmed but defended the great foundation truths of Christianity. We do not hesitate to say that we have not only exploded error but we have exposed it. We have done great things! This is only half the story. It is not enough to refuse to bow the knee to Baal. We must bow the knee to the true God!—C. W. M.

WHERE MANY SERVANTS FAIL

Many of God's servants forget the positive side of the Christian life. A man may be so busy telling people what to believe and what not to believe that he has no time to tell people what should be done. Some churches which would never for a moment tolerate a preacher who refused to believe in the resurrection of Christ would also "freeze out" a preacher who would expect them to know and practice the secrets of the life of prayer. Christianity is not merely to subscribe to truths. It is this, but more! Active Christianity requires the positive prayer life, a consuming passion for seeing lost people saved, and a constant rejoicing over the things of the Word of God.—C. W. M.

THE CONVERSATION

It is not hard to tell what can be expected of a church by simply listening to the conversation of the leading members. When God's people come together and talk over the weather, the crops, the political situation, the spring sales and the latest styles, forgetting to talk about the Lord and His Word, little should be expected in the way of evangelism in that church. It is not wrong for Christians to talk about *things* but it is wrong for people to talk about *things* to the exclusion of the truth of God. If God is to do a work in any church He must have a place in the thoughts of the members. If He is in their thoughts, He will be in their talk.—C. W. M.

"I SEE NO HARM IN IT"

Have you prayed that the eyes of your understanding may be opened? (Eph. 1:18).

Have you kept the fear of God before your eyes and used the Gospel eye salve? (Rev. 3:18).

Do you turn away from beholding iniquity? (Ps. 119:37).

Are you cautious about an evil or a double eye? (Heb. 5:14).

Has not some worldly pleasure or gain blurred your eyes? (I John 2:15).

Does any one ask a blessing on it or close it with prayer, and would Jesus do it? (I Tim. 2:8).

Do you view those who live in pleasure and the sins of the times as Paul did? (II Tim. 4:18).

Do you see any saints grieved or offended by your indulgence? (Matt. 18:6).

Do you glory in the Cross that crucified you to the world? (Gal. 6:14).

Are you not in danger of a reprobate mind? (Rom. 1:28).

Can you look with composure upon death or the Lord's Coming while engaged in it? (Luke 12:35-48).

Will you now sit down with your conscience in self-judgment, and study the above passages, concluding with I Corinthians 10:30-33?

Then if you see no harm in it, probably there is none?—Selected.

THE JEWS NEED CASH

Fifteen millions of dollars is the sum needed to move and establish Jewish colonists in industrial and agricultural enterprises in Palestine in 1936 according to Sir Herbert Samuel, first British high commissioner to Palestine. He says that he hopes that the United States will raise ten millions of this amount. This money is to be used primarily for those Jews who desire to leave Europe, and especially German Jews. No longer is the movement of the Jews to Palestine idle talk. The eyes of the Jews of the entire earth are on Palestine. A few years ago one of the high-powered modernistic preachers of New York laughed and scoffed at the statements some men who believed the Bible were then making. In refutation of their statements, he vehemently declared that this movement of the Jews to Palestine was nothing but a passing fancy and would soon be over. But it is not over yet! Nor has it scarcely begun. Centuries ago the prophet of God wrote, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." (Ezek. 37:21).

Editorial Notes and News

THE W. M. S. of the Conemaugh church has assumed a slightly different line of activity than is usually thought to be in the field of that organization. A class in personal evangelism is being sponsored which meets weekly for the purpose of becoming more familiar with the art of winning people to Christ through the personal contact. We must not cease our work of mass evangelism, but we must place along side of it the much neglected practice of personal evangelism.

AT THE FIRST CHURCH of Long Beach, Mr. Roy L. Brown, a layman from Detroit, Mich., has just closed a very successful Bible Conference of ten days duration. Mr. Brown is a business man who gives a part of his time to the systematic teaching of the Word of God. Perhaps other Brethren Churches might be interested in a similar conference. Information may be secured from Alan S. Pearce of the First Church, Long Beach.

SOME SAMPLE copies of a nicely arranged monthly magazine have come to the editor's desk from the North Manchester, Indiana Church where Brother H. H. Rousey is the pastor. This message carries a part of Brother Rousey's personal messages and a part of general church articles. Anyone who might be interested in a similar project could well get in touch with Brother Rousey.

CONGRATULATIONS! Little Virginia Mary came to live at the home of Rev. and Mrs. Paul R. Bauman on February 13. We are certain that the evangelist family will join us in welcoming this little newcomer and extending congratulations to father and mother.

EMPHASIZING the announcement on page 19, let it be said that Sunday Schools should get orders in for literature at an early date.

QUOTABLE ITEMS ABOUT SOUTH AMERICA

South America, the Dark Horse among the continents. Twice the continental area of the United States. Possible growth during the next century staggers prophecy.

Colombia, the Republic of Two Seas—borders on the Caribbean Sea on the north and the Atlantic Ocean on the west. It is an awakening republic with enormous resources which have scarcely begun to be developed.

Ecuador, the Republic of the Equator. Furnishes ivory nuts for buttons for a third of the human race. Most of the population is Indian.

Peru, Land of the Sun. Central Railway leads up the Andes to a height of almost sixteen thousand feet, the highest point of any railroad in the world. Lima, called the Paris of the South, has a great university which was aged before the Pilgrim Fathers reached New England.

Peru could comfortably swallow California, Oregon, Washington, Nevada, Arizona, Utah and Idaho.

Bolivia, the Roof of the Continent. Highest inhabited country in Western Hemisphere. Ten degrees from the equator but colder than Maine.

Chile, the Shoestring Republic. Extends north and south as far as from New York to San Francisco; is as narrow as Lake Erie. Chileans are the Yankees of South America. A chain of wireless stations stretches from the tropical north to the Antarctic south.

Argentina, the Melting Pot of the South. More than half of the people are foreign born—Italians, Spaniards, French and other nationalities. Buenos Aires is one of the most cosmopolitan cities in the world.

Brazil, the Giant Republic. Larger than all of the United States (excluding Alaska). More unexplored land than in all the rest of the world. The Amazon can carry the greatest ocean steamers as far as from New York to Omaha, Nebraska.

Venezuela, the Neglected Republic. Lowlands, tropical climate and other characteristics make this land one of the most difficult on the continent.

Uruguay, the Modernist Republic. The smallest but perhaps the most modern of South American republics—aggressive education, industries, politics and rationalism.

Paraguay, the Backward Republic. Has the fewest Protestants and shows least progress of any South American country.

The Guianas, the Foreign Colonies of South America. Controlled by England, Holland and France.

* * *

There are more ordained Protestant clergymen in the state of Iowa than in all South America, Mexico and Central America. In most of the ten republics of South America, a Protestant missionary could have a city and many towns for his exclusive parish.

Millions of Indians and other native peoples in Latin America have not been reached by the Christian message and are as pagan as any in the heart of Africa.

Of the 2,042,889 people in Buenos Aires there are probably only a few hundred men on any given Sunday at religious services.

There are over six million Africans among the thirty-nine millions of people in *Brazil*, and many of them are the crudest type of Negro in the American hemisphere.

The Amazon River system has over 50,000 miles of navigable waterway, equal to twice around the earth. It can be navigated for 2,500 miles by ocean steamers.

South America has the largest unexplored area of any continent.

In *Peru* and *Ecuador*, only one person in 17 is white; nearly three quarters are Indian, the rest are Chinese and mixed. Not one third of South America's population is of pure white blood.

Thirty-eight out of every 100 persons you meet in *Mexico* are Indians, and 43 are of mixed bloods.

Practically the only Protestant mission work being done among the 50,000 Araucanians, descendants of the aboriginal Indian races, is that of the South American Missionary Society.

The Panama Canal cuts off 6,250 miles of the sea route from New York to Callao; 3,747 miles from the route to Valparaiso. It brings Liverpool 4,043 miles nearer to the port city of Peru.

—From "The Missionary Review Of The World."

Changes During a Quarter of a Century in Argentina

By C. F. Yoder *

ALMAFUERTE, CORDOBA, ARGENTINA

We live in a world of change; and, under the pressure of modern inventions, changes seem to be taking place more rapidly than formerly. I shall speak briefly of some of the changes that are taking place in Argentina which affect our mission work; and, therefore interest the entire church.

I. Material changes. If one who remembers it as it was twenty-five years ago, travels through the country today, perhaps the first thing to attract his attention will be the vast fields of wheat and corn and flax that have taken the place of the prairies covered with sheep and cattle and horses of former days. The change is still in progress; and, in the pampas of Patagonia, the cowboys and their cattle still abound; but even there agriculture is encroaching upon the grazing lands, and, along the river Negro, great fruit orchards are adding to the country's resources.

In the cities, factories are rapidly increasing in number, due mainly to foreign capital and enterprise, as the natives are mainly addicted to stock raising, agriculture and politics. Products of all kinds appear with the label: "Industria Argentina." Many commodities which could not be procured twenty-five years ago are now common. Missionaries in Argentina need no sympathy on account of the lack of the necessities of life. Their hardships are of another kind.

If we travel today, we may note that the wagons and sulkies of former days are being replaced by the automobiles and trucks; and, the roads are at

least graded and occasionally repaired, while a few main lines are being gravelled or paved. We may note also that the old style box-like houses are giving way to the more elegant chalets surrounded with gardens, although the mass of the people continue to live in small and incommodious houses or apartments.

However, "A man's life consisteth not in the abundance of the things which he possesseth." An increase of commodities does not mean increase of spirituality. Mission work is just as difficult in point of conversion as ever.

II. Social Changes.

In Argentina, as in all the world, the coming of the automobile and the moving pictures has revolutionized social ideas and customs; and, the evils resulting have the start. In time, these inventions will be used for good and not evil; but, that time will coincide with the reign of Christ in the world. In Argentina, moral conditions were bad enough before the Hollywood actresses began to display their works; but, they are worse now, and there is less faith with which to



South America
is
Twice the size of
Europe,
Thrice China,
Four times India,
Sixty times the
British Isles.

The above map is drawn to scale.

correct them.

Another powerful influence has come into the scene during the last quarter of a century, and that is the world of athletic sports. Formerly gambling and drinking and other indoor diversions occupied the people; but, now the Sundays are largely occupied by the football games and many nights with the boxing bouts. One popular magazine hailed the change as the salvation of the country, since outdoor athletics is so much better than indoor vice. But,

* Pioneer Missionary to Argentina, S. A., under the Brethren Church.

(Continued on page 14)



The Gospel for Latin - America

By Rev. Edward M. Haymaker, D.D.,
Guatemala City

Missionary Emeritus of the Presbyterian Church, U. S. A.

(Reprinted by permission of the author and of The Missionary Review of the World)



"The Gospel for Latin-America? Why, they have it," says the Roman priest; "these are Catholic countries; we look after them."

"They have it," said a prominent American business man fifty-one years ago. "Every nation and race already has by natural selection the religion that fits it."

"They have it," said Andrew Carnegie; "why disturb the nations with **our** religion?"

"They have it," say many who are nonsympathetic with the whole idea of foreign missions. "They have their religion, they are contented, let them alone."

But all these are the opinions of foreigners, of alien interests, of nonresidents. They think from outside. What do the Latin Americans themselves say?

President Rufino Barrios, one of the greatest statesmen of Latin America, thought they needed something else, and, though a good Catholic, brought down the first Protestant missionary and helped him establish a mission.

Antonio Lazo Arriaga, a staunch Latin American Catholic, and diplomatic representative in Washington for many years, when told of the arrival of a Protestant missionary, spoke to him and said, "I am glad you have come! My country needs you, and especially my religion needs yours badly."

Dr. Lorenzo Montufar, Latin American Catholic, historian of international fame, statesman of the first order, said, "We need Protestantism here!"

The enlightened liberal Catholics all over Latin America say, "We need something," and they have felt the need so keenly that they have carried out the liberal revolution in every country south of the Rio Grande in order to clear the way and get what they need.

We flippantly interpret their revolutions as an expression of an innate racial spirit of insubordination, forgetting that their religious training has made them the most obedient people in the world. It is not insubordination, but simply that their conditions are insupportable. A worm on a hot plate does not wriggle from racial temperament. When we reflect on the universal struggle in all these countries between civic and religious authority; on the abnormal proportion of the population buried in the suffocating fog of ignorance and illiteracy; on the almost universal perdition of the true family ideal;

on the high percentage of murder; on the paralyzing, degenerative and destructive forms their superstition takes...one is forced to exclaim, "They do need something different, and they need it badly."

Diagnosis—What Is Wrong?

The doctor is right; diagnosis, then cure. Any one familiar with Latin America knows they are a religious people; that the all-absorbing element of their life, infinitely more important to them than business, politics, learning, society or any thing else, has been their Church. The Church has permeated all life insinuating its formative influences on activities, language, educational ideals, thought and instinct. If we seek the roots of the major evils they suffer, we are sure to find them in their religious life, not elsewhere. If we wish to discover what gospel they need, we must study thoroughly, dispassionately, sympathetically this religious life, with a cool careful tracing of their troubles to their causes in such a way that any liberal Catholic could and would accompany us hand in hand.

The writer does not belong to that number who find no good at all in Catholics, their organization or methods. Many of our best friends are Catholics, some of them priests. That Church is a marvel of organization and adaptation to its purposes. The self-sacrificing devotion of many of its missionaries and priests can well put to shame not a few Protestant missionaries, by their denial of self-comforts and training in hardship to "incarnate" with those they are trying to reach. "Besides innumerable trials, hardships, tortures and sufferings, no less than 99 Catholic missionaries lost their lives trying to establish their religion among the Indians of the United States" * We know of no more intense training in loyalty than that of the Catholic Church. Now these are good traits, and any gospel sent to Latin America should conserve them without loss.

But along with its merits, this organization, like all others, has certain fundamental defects to which many evils can unerringly be traced. Here are a few:—

1. The **union of Church and State**, the Church claiming to control the State as the soul the body, (Encyclical of Leo XIII), has always in the end made trouble, and is primarily responsible for the revolutionary conditions of all Latin America today. It is

* Catholic Encyclopedia, under Missions.

neither fiction nor accident but clear aetiology, that Latin American politics always has the religious struggle at the center, the visible phases of it ranging from the Inquisition to atheistic communism.

2. The **spirit of hierarchy** distorts and colors all life and impresses its abnormal artificiality on society, government, education, morals—everything. Above the masses the hierarchy rises from the wife of the village sexton when her husband is away with the priest, all the way to the throne of God, and for inveterate Catholics, beyond that to the throne of the Holy Virgin, and from the bottom to the top it is a system of political "pull" rather than either justice or a square deal.

Were this but a matter of dogma it could be overlooked; but the trouble is, it permeates all life with a spirit of favoritism, partiality, gambling, injustice and hopelessness. The common comeback to any exhortation to morality is, "I'm no saint!" as who say, "How can you expect a poor devil like me to act as if I were one of the canonized away up yonder?" This is a dangerous popular attitude that stratifies society, kills moral and spiritual initiative and generates popular despair, just as the spirit of the Pharisees did in the time of Christ.

3. The **spirit of dramatism prevails**. By this we mean an exaggerated emphasis on appearance as the thing that counts and the eclipse of reality. This comes from making religion a show rather than a life. In education this takes the form of ostentation instead of learning; in politics, of graft and dictatorships in stead of public weal; in science, of technical loquacity instead of accomplishment; in commerce, what you can sell, not what will give satisfaction; in society, display not character.

All this is another naturally and necessarily by the spectacular religious teaching that concentrates not on the unseen God, but on visible images; that elevates the visible Host in place of the "remembered" sacrifice offered "once for all"; substitutes the visible, infallible Pope for the risen, invisible Companion and Guide; the intolerant visible church for the all-embracing catholicity of those enfolded in the love of Christ; the **padre** who claims to be "God on earth" for the Spirit's comforting inspiration. The visible habit is cultivated, the invisible habit suppressed. It is hard to realize, without years of observation, the extent to which this psychological vice can queer and stupefy all the life of a people.

4. A frightful **popular immorality** has resulted. A shrewd lie is an attainment, not a disgrace and sin; assassination is a natural and justifiable consequence instead of a crime, hence when angry you fight with daggers, machetes or revolvers to kill, not with fists to humiliate; dishonesty does not take the form of scientific burglary, but of shameless graft and generalized sneak-thievery; the Christian family is almost a "total loss"; commercial life is not honest enterprise, but trickery that paralyzes true business

like an anesthetic; appeals to chance have been cultivated clear up to universality and until the idea reigns that life itself is but a huge gamble. We describe the popular conception.

The damning feature of all this is not the statistics, but the fact that the situation is accepted as natural and normal by everyone, except a few careful thinkers, and society and the Church have settled into a lethargic condition that automatically trains the masses into this state of mind.

5. The **commercialization of religion** has occurred in spite of Christ's command (Mat. 10:8). The priesthood is entered like farming or law, as a mere calling in which to make a living, or if shrewd, a fortune. Sin is actually capitalized in the same sense that war and liquor are capitalized in our more civilized (sic!) land: the more war, the more profits in arms, munitions, steel and ship building; the more drunkenness, the more profits for liquor manufacturers and dealers; the more narcotization, the more tobacco profits; the more sin, the more money for the priest in commutation of penances, priestward windfalls, poverty and transferable alms, and above all masses to get grandma out of purgatory. It is the identically same thing it was long before Judas Iscariot sold innocence, principle, character, mercy and charity into crucifixion for 30 pieces of silver. It is this quasi holy and unrealized capitalization of sin that causes the accumulation of ecclesiastical wealth in every Catholic land, with enormous mortmain holdings by the Church till the proportion becomes so oppressive and impossible that explosion ensues, directed by the Catholics themselves in a liberal revolution.....

The Gospel Cure

What gospel? Some recommend a symptomatic treatment: "Give them culture, modern life, science, better living conditions, education; suppress the evangelistic element for the nonce and concentrate on civics."

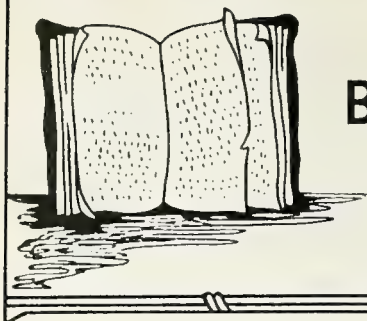
A few say, "Give them the gospel of industry; teach them to work."

Some who have been reared in a super-emotional religion are trying to meet the demand by a kind of holy-rollerism.

Some recommend a "better Catholicism," forgetting that that church refuses to admit any better or worse, they are one; and forgetting that even the best, as we see them, tenaciously retain the same basic causes that have made the trouble for the worst.

Each of these gospels has some good results and all are better than what is, though in correcting some evils, they are liable to plant others. But those who have studied the conditions most profoundly realize that no method of approach or body of teaching that has yet been proposed is any improvement on the simple plan of Christ, who knew human needs and the human heart better than the

(Continued on page 11)



Beckoning Hands at Eastertide

By Mrs. Dewey Murray, Roanoke, Va.*



We are told that long before Easter, there is a special burden on the hearts of the missionaries on the Foreign Field; and, it isn't for new spring hats and fancy dresses for that occasion either, but intense, consecrated, persistent intercession is made both in the family devotions and in the Station prayers for one thing, that the Church in the homeland might not fail the Lord's work in the Easter offering for Missions.

I feel sure that we, as a Church, do not want to fail the Lord's work; neither do we want to disappoint the one whose support we have undertaken—Miss Mabel Crawford; therefore, it is important that we start laying away our offerings and praying much.

I realize we have just made our Home Mission offering, and the response to that appeal was excellent. While we are still a few cents short of our goal, which was four hundred dollars; and, still a few dollars short of what our offering was last year, we are still hoping that some who have not contributed as yet may be led to do so, that we will at least have as much as we did last year.

Now when I was asked to come before you this morning in regard to Foreign Missions and again ask for your cooperation, I almost hesitated to mention missions again so soon, lest some one should say we are tired of missions; but, do we dare be tired of missions? We are told in God's Word not to be weary in well doing.

Our Heavenly Father at a great cost planned the

** The article above was not written for publication. It was a talk given before the Sunday School in The First Brethren Church, Roanoke, Va., at the time they gave out their "treasure chests" for their coming Easter Offerings. It can profitably be read before every Sunday School in the Brotherhood. It is a Church with real Apostolic spirit. Miss Virginia Brumbaugh is its "up-n-coming" Foreign Missionary Secretary.*

Christians' program; and Jesus in no uncertain terms tells us what to do. He commanded His disciples (Mark 16:15) to "go into all the world and preach the gospel to every creature." These are plain words, and almost His last words while on earth; for, immediately thereafter, while they beheld Him, He was taken up into Heaven.

Now, it is up to us who have been saved, either to go ourselves, or to give as God has prospered us. Some one has said that the missionary enterprise is the thermometer of the Christian Church. How true! If we let our Church where we are working go along in a careless and indifferent channel, then our light cannot shine very far; but, if we have a vision in the home work we will be bound to send the light to those in foreign lands.

I know it is impossible for me to bring to you these needs, but I want to call your attention to a paragraph taken from an article written by Brother J. W. Hathaway, who is Superintendent of the Oubangu-Chari Mission in French Equatorial Africa.

"Village after village is passed without a single ray of gospel light; village after village with nothing but the darkness of heathendom—sin, darkness, slavery to sin and to men, sickness, mourning unexplainable, no hope, fear of demons and Satan, no knowledge of God, perishing souls everywhere the eye looks."

What is he saying to us? He is giving us a picture of the many places for which they are unable to do anything, because their workers are so few. Further, in this article, he said that if funds would not permit the sending of more workers, they would have to establish posts in these villages, and some of the missionaries would have to visit them at least occasionally, that they might bring to these people a glimmer of light. He also said that if they could not have gasoline, which at the present rate of exchange costs almost eighty cents per gallon, they



"Village after village is passed without a single ray of Gospel light."—J. W. Hathaway.

would have to walk; and, walking in the tropics was not a very wise thing to do, but the people just could not be put off longer.

What is driving these missionaries on at any sacrifice or cost? They have caught a vision of these perishing souls without Christ.

I speak particularly of Africa this morning, because it is there that our own missionary, Miss Mabel Crawford, is giving her time and service. But, in South America, or any other place where the gospel is not known, the need is just as great, and the souls just as precious in the sight of God.

Last year, you will remember, it was our privilege to have with us two returned missionaries from Africa—Miss Tyson in the early part of the year, and Mrs. Kennedy in the Fall. You know how it was possible for them to bring to us the needs in such a way that it just made us feel that we wanted to have a part in sending to those black people the Gospel. We could not fail to see in these missionaries a passion for the lost of Africa. Though we know from some of their experiences, as they were told to us, that the life on the field is anything but easy, and these missionaries are human, the Lord sends forth His Gospel through them, knowing their human limitations. They have their personal needs and it is our golden privilege to help supply them.

Consider Paul, the greatest missionary that ever lived. In Romans 16, we see Paul's humility and his personal love for those who belong to the Lord. But in Acts 20, Paul says he does not count his life dear unto himself. So it is with our very own missionaries,—they count not their lives dear unto themselves. With most of us in the home land, it is another story. Our lives are dear unto us; and, our aim is not to give Christ, but to gain what possessions we can.

Many of us are like the Chinese fisherman to whom Hudson Taylor shouted for help, when he had jumped overboard to save a drowning man. Mr. Taylor was unable to get to the man; and, seeing a boat with a dragnet nearby, he called to the men in it to come and drag the spot for a man who was drowning. "It is not convenient," they answered. "But a man is drowning," cried Taylor. "We are busy fishing," they replied. The man drowned in spite of Hudson Taylor.

Our missionaries have jumped to save a perishing world, and they cry out to us, "Come over and help us! Come quickly!" But what is only too often the reply of the Christians in the homeland? "I am paying for my home;" or, "I need a new automobile;" or, "We must get our Church paid for." What right have we to feel that we must have every convenience when they have given up everything, and are giving their very lives on the Field?"

Will the world perish in spite of the Gribbles and the Yoders and all of their heroic co-workers? Well may we see that if future plans are to materialize,

and if available missionaries are to be sent out, it will be because a sufficient number of Christians recognize and assume their personal obligations to the undertaking.

The Church which we love has come to us through sacrifice. We are the benefactors of the labors and love of those gone on before. Are we going to arrest the flow of blessings down through the ages? Some one may say: "Ours is a complex age; many things bid for our attention." But let's accept the truth as stated by S. H. Morrison: "In all high venture there is a glorious blindness—blindness to everything except the beckoning hand."

What will we see this Eastertide? Will it be a whirling panorama of this, that, and everything; or, will it be the beckoning hand?

In the days of the World War, the slogan, "Give till it hurts," was to be seen or heard most everywhere; but, the glorious thing about giving to Foreign Missions is that if we give enough it will quit hurting.

Then last, but not least, is the part that every Christian can have in **praying** for this offering. If we do not have to give ourselves, let us pray that God will place the burden upon the heart of those who do have. God knows, and He has never set any limit upon what He will do for us, except **our faith**. It has been through prayer that the increases of the past have come, and may we be encouraged by this now. Then, when Miss Brumbaugh, our Foreign Mission Secretary for this Church, approaches us with the treasure-chests through which our Foreign Mission offering is received at Easter time, let us not have a single slacker in God's Army.

May we pray that God will touch our hearts and open our pocketbooks, that we, as human and weak saints, may help supply the needs of those who, human like ourselves, are willing to accept the responsibility, the opportunity, the labor; and, at last, the reward of giving God's message to a world eternally lost without Christ!

THE GOSPEL FOR LATIN AMERICA

(Continued from page 9)

most erudite investigator of today possibly can. Our concept of foreign mission work used to be that of a kind of theological football game in which we entered as players with practically certain confidence in our superior science and strength. But the years have withered that idea of our call to Catholic lands. What is needed is to carry into realization the unspeakable solicitude and gentle, loving persuasion and sacrifice of the Master as He went about captivating the multitudes with his irresistible personality and his self-denying example.

Latin Americans need a Gospel that separates Church and State; that is democratic instead of imperialistic; that will emphasize reality and forget

STEPS IN STEWARDSHIP

*The earth did not belong to my ancestors;
they could not give it to me.*

*It will not belong to my children; I cannot
bequeath it to them.*

*It does belong to God; He entrusts a share
of its care to me. I am His steward.*

*Stewards are not required to be wealthy
or brilliant; but they are required to be
faithful.*

*Faithful stewardship is not a passive af-
fair; it calls for thoughtful prayer, honest
study and work and joyful obedience.*

*The tithe is an acknowledgement that all
I have belongs to God. I am His debtor. The
tithe is not a free-will offering. It is a debt
to God for His work. To withhold it is to
rob God. By carefully observing steward-
ship in financial matters, I become a faith-
ful steward of God's property. Steward-
ship includes the use of all talents for God.*

*One generation of Christians influences
the coming generations and the number of
Christian servants and Christian workers
will increase.*

*One-tenth of the income received by each
one hundred Christians, will equip for
Christian service and adequately maintain
at least ten who are called to devote all their
time to God's service.*

*The Christian who prays, "Thy Kingdom
come," should be willing to pay as he prays.
The tithe will take care of the regular finan-
cial needs in building the church. Petition is
folly, if the petitioner refuses to do his part
in bringing the desired event to pass.*

appearances; that will bring the joy of redemption to replace the cankering doubts of a false humility; that will cut up sin by the roots and plant the germ of a holy life; that will awaken the public conscience out of its lethargy and lead it to strive for the invisible ideals; that will offer the fullest wealth of heaven to the most wretched sinner on earth, when, repentant, he comes stumbling back to the Father; a gospel that will begin where Christ himself placed the foundation stone of His work, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

This is a large order. I know of but one Gospel that will fill the bill. . . . it is the one clearly revealed to every sincere reader in the pages of the Evangelists, and this is true whether we study doctrine, methods, plan or approach. I repeat, the Saviour of the world knew men and their needs better than we.

LETTER FROM A LITTLE GIRL

By Martha Snell Nicholson, Wilmington, Calif.

*Darling Mother, where you are,
Way up there beyond a star,
Past where all the planets whirl,
Can you see your little girl?
I know I am very small,
Perhaps you can't see me at all!*

*Listen, Mother, can you hear
Every word I speak down here?
Do you love me when I'm bad?
Are you sorry when I'm sad?
Mother, can you always know
Every path my footsteps go?*

*I wonder what you do all day,
Miles and miles and miles away,
Do you brush small angels' curls?
Are they like your little girl's?
Have you found my spotted pup?
Long ago God took him up.*

*Mother dear, since you've been gone,
Do you know I sleep alone?
I wish that I might have a light,
It's so lonely in the night,
Tho I take my doll to bed,
The one you mended up her head.*

*Mother, if I'm very good,
And do all the things I should,
Won't God manage it some way,
If you stay up there all day,
Mother, only ask if He
Will let you come home nights to me!*

ONE SOLITARY LIFE

There was a man who was born in an obscure village, the child of a peasant woman. He grew up in humble surroundings and worked in a carpenter shop until He was thirty. Then, for three years, He was an itinerant preacher. He never owned a home. He never traveled two hundred miles from the place He was born. He never did one of the things that usually accompany greatness.

While still a young man, the tide of popular opinion turned against Him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves, to die as the Lamb of God. While He was dying His executioners gambled for the only property that He had on earth. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend. He arose from the dead and ascended to heaven.

Nineteen centuries have come and gone, and today He is the central figure of the human race and the leader of the column of progress.

It is far within the mark to say that all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that One Solitary Life!—Author Unknown.

AN AFRICAN WITCH DOCTOR AND THE GREAT PHYSICIAN

By DR. E. R. KELLERSBERGER,

American Presbyterian Congo Mission, Bibanga

No one in Africa has more power over the natives and their lives than has a witch doctor. His life and work are as far removed from the healing work of Christ as night is from day. He leads a life apart from others, not even eating or drinking with his people, thus clothing himself in mystery so that he may have a more hypnotic power over them. All fear and respect him as a divine healer, and he is usually the last one to be reached for Christ in any village.

In this land the women, as well as the men, are witch doctors. There may be "women's rights" as far as voting is concerned, but when it comes to evil influence, these benighted heathen women hold the balance of power. I would like to tell you of Ntum-Kanyeba, a noted African witch doctor who gave up her medicine and became a Christian. The report of our evangelist, Tshitole Malaki, reads like a modern miracle of God's grace and it makes us praise him for the mighty working of His Spirit in the darkened hearts of these black children of his.

Kanyeba had been visited by many people, seeking to know why they were sick and what evil influence had caused their disease. She had a weird gourd cut into a fantastic shape into which she poured and mixed many medicines. Goat's horns stuffed with dirt, snake skins, snail shells, sticks of wood, chicken feathers, well mixed, form an efficacious balm. We are told that a jaw-bone of a coney, tied to the arm of a sufferer will cure an abscess, and that the bone of a monkey, if worn on a string round the neck, will cure a pain in the hips. Dried rats and the foot and tongue of a dead bird are also favorite remedies for various maladies. With incantations, and shaking of her gourd and other weird ceremonies, Kanyeba would be able to tell these benighted people what ailed them. This often meant the death of an innocent victim who was accused of causing the disease from jealousy or hate.

Kanyeba made a good living in this way, and to become a Christian would mean the loss of her influence and all means of support, for she was a widow. Through the working of the Holy Spirit and the faithful intercession of the evangelist, she came one day with all of her charms and filthy medicine and said, "I have accepted Christ as my Lord, and there are my medicines to prove it." The whole collection was brought here for the missionaries to see.

Through the conversion of this influential woman, many other grown people in this nearby village have thrown away their fetishes and idols and have become interested in the gospel. Those who came

from other villages to have her divine for them were astounded when they saw her a new creature, and exclaimed: "What does this mean? The diviner has left her charms, and has forsaken her calling. What shall we do now?" Many laugh in disdain, and she is being persecuted and jeered at for Christ's sake.

I have had the privilege of knowing Kanyeba personally and have doctored her when she came sick to our Christian hospital, and I know the miraculous change in her life. Pray for this redeemed witch doctor that God will keep her faith as that of a little child, and that she may be a power to bring still many others to the feet of the great and only Physician of souls.

GETTING READY?

Are you getting ready for the "biggest Easter offering yet" for foreign missions? Are you making use of the missionary barrels? the tracts? and, are you pastors going to send out your personal letters to reach those who may be isolated, or kept from the services on Easter Sunday? An offering, large or small, from every member of the Brethren Church this year, that the story may be told to those who have never heard!

PRAYING FOR MISSIONARIES BY NAME

By A. J. Gordon

Praying for missionaries by name is another means for drawing out our interest toward the foreign fields.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none—who has not been wearied by such comprehensively feeble intercession? Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men.

Instead of praying for the Lord's blessing on our mission fields and upon our missionary brethren in general, let us make a list of their names, and take some of them before the throne of grace each day. Let us make ourselves acquainted with their circumstances of trial or success so that we will have definite petitions or thanksgiving for them. Let the missionaries send home specific requests for prayer, and let them be taken up for definite remembrance.

CHANGES DURING A QUARTER OF A CENTURY IN ARGENTINA

(Continued from page 7)

the desecration of the Lord's Day, and the neglect of worship, is bringing its own harvest of evils.

This same period has witnessed an increase in the number of public schools, together with an increase of magazines and books. But, still, scarcely the half of the voters can read and write; and, those who read, for the most part read little, and choose the things that divert rather than instruct. Evil agents are using these fountains to poison the heart of the people.

Politically, in these last years, the Republic is making an effort to leave the era of revolutions behind, and is proud of having done so; and, yet, the actual president owes his place to a revolution, and many think that it will require a revolution to displace his party. Be that as it may, the spirit of revolution is dormant and ready to be aroused. Communism is organized; and, I am told, even has lists of persons who oppose its coming, ready for the slaughter when the revolution breaks. The social changes noted may be preparations for the coming tribulation; but, they are certainly not manifestations of the kingdom. That is being prepared by humble workers who as yet are considered by many as crazy fanatics, and by others as hirelings; but, they are teaching the blessed Gospel which alone can bring about the conversion of the individual, and the transformation of society.

3. Spiritual changes.

In speaking of social customs as moral or immoral, we come close to the spiritual life; but, there are customs which are derived from the "urge" of the carnal or social life, while there are customs which are inspired by one's knowledge of God and attitude toward him. Twenty five years ago, there were comparatively few evangelical missions; and, very few people that manifested real spiritual life. Romanism produces blind obedience to authority and is satisfied with rites and "good works." Atheism destroys all communion with God, and, consequently, the conscience itself. Jesus taught and exemplified the life of communion with God. "I live by the Father," He said. And, of believers, we read: "Ye are dead and your lives are hid with Christ in God."

Of recent years a number of widely read books express more or less clearly this concept of the Christian life. It is now quite common to converse with people who recognize the superiority of the evangelical churches over the Catholic. This is true not only of the educated classes, but even more so of the laboring men. In Realico no priest was allowed to live because of the strength of atheistic socialism there.

Nevertheless, our own mission won its way to general sympathy and respect.

This growing confidence of the people in the gospel missions will be a valuable asset in the turmoil of coming revolutions, but alas, along with it must be noted the growing apostasy that is blighting even evangelical work. Fifteen years ago, a leading missionary remarked: "Let the modernist come here and we will cure them." There were only one or two at that time; but, now, several denominations are dominated by them. They have not been cured. They are the Sadducees of the church; and, sadder still, they are matched by the Scribes and Pharisees who, with their hypocritical formalism, are the plague of fundamentalism. Both alike were denounced by Jesus. But, between the two, the true, humble, Christ-like Christians seem to be few, as the Lord predicted they would be when He comes. The greatest obstacle to mission work is no longer the opposition from without, but the lack of true life within.

Some denominations make no fight against drinking, smoking, dancing, gambling and other worldly customs. They make a bid for the upper classes and compromise with their standards in order to reach them; but, when won in this way they are only a dead weight. This country, as all countries, needs missionaries and church members with spirit and life of the apostolic church. And, if we, with our apostolic doctrine, do not produce them, there must be something wrong with us. Is it possible that while fighting the Sadducees, we may have forgotten the Pharisees? I am constrained to believe that the Brethren church has young men that are faithful and true to the Christ life and will be willing to plant their lives in this vast and fruitful field; and, that the Brethren church is so far true to the Lord that it will continue to support such workers, that they may hasten to complete the task of giving the Gospel as a testimony to all nations.

Great as have been the changes in the past quarter of a century they are nothing in comparison to those which may soon take place in the world as the "times of the Gentiles" are being fulfilled and the coming of the Lord draws near. Brethren what we will wish we had done in the day of His coming, let us do it now. What we will wish that we had given in support of missions, let us give right now, for another year may be too late.

MRS. FLORENCE N. GRIBBLE, M. D.,—"I have been appointed to the new station, Bekoro, with the Morrills. We are working hard on the language. We have a three room mud house, an outdoor chapel, an outdoor dispensary, many villages near us on the automobile roads, and a daily attendance of 50 or 60 at our services, which, as yet, are held in Sango. We have about 170 in attendance at our

FOREIGN MISSIONARY SOCIETY FINANCIAL STATEMENT—Jan., 1930

General Fund:	
Mrs. F. S. Myers, Ford, Wash. . .	\$ 5.00
Mr. and Mrs. E. B. Manley, Long Beach, Cal.	2.00
Miss Lyda Carter, Krypton, Ky. . .	5.00
Misc. (Long Beach 1st)	2.00
Mrs. Seltha Dawson, Marion, Ind. . .	5.00
Mrs. E. N. Mitchell, Moscow, Idaho .	1.65
	\$20.65
African General Fund:	
Mr. and Mrs. C. T. Belt, Long Beach, Calif.	\$100.00
African Bible Translation Fund:	
A. M. Wetherbee, Long Beach, Calif.	5.00
African Hospital Fund:	
Sunday School, Sunnyside, Wash.	7.75
African Special Fund:	
W. M. S., Dallas Center, Iowa (for school)	5.00
Emmert Fund:	
W. M. S., Dallas Center, Iowa (outfit)	11.62
Mrs. Catherine Yoder, South Bend, Ind. (outfit)	5.00
	\$16.62
Kennedy Fund:	
National Sisterhood of M & M	5.00
Mission Study Class (Long Beach 1st)	10.00
	\$15.00
Myers Fund:	
Estella Myers' Personal Contribution	\$22.50
Nielsen Fund:	
Adult C. E. (Long Beach 1st)	25.00
Primary Dept. (Long Beach 1st)	5.89
First Baptist Church, Long Beach, Cal.	2.00
	\$32.89
South American Bible & Tract Fund:	
A. M. Wetherbee, Long Beach, Calif.	\$ 5.00
Taber Fund:	
Mrs. Cora Shallenberger, Riverside, Calif.	\$ 1.00
Total	\$231.16
Louis S. Bauman, Sec'y-Treas.	

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 Mrs. Clarence L. Sichel.
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 Miss Estella Myers.
 Miss Grace Byron.

ADDRESS: Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, French Equatorial Africa.
 Rev. Chauncey B. Sheldon, en route to Africa.
 Mrs. Chauncey B. Sheldon, en route to Africa.
 Miss Florence Bickel.
 Miss Mabel Crawford.

ADDRESS: Bekoro, par Paoua, par Bozoum, Oubangui-Chari, French Equatorial Africa.
 Rev. Curtis G. Morrill.
 Mrs. Curtis G. Morrill.

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Rev. and Mrs. Floyd W. Taber, 23 bis rue de la Cloud, Chatillon-sous-Bagneux, Seine, France.

MISSIONARIES ON FURLOUGH

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 Mrs. Wilhelmina Kennedy, R. F. D., Hatboro, Pa.
 Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.
 Rev. Orville D. Jobson, Ashland, Ohio.
 Mrs. Orville D. Jobson, Ashland, Ohio.

open air meeting on the station on Sunday mornings. There is much that should be written, but we are all so busy doing the work that we have had so far, but little time to write about it.



FURLOUGHED MISSIONARIES

From the Missionary Review
Of The World



The Editor has just read in an old copy of *The Missionary Review* of the world, that he was about to cast away, the matter on the subject of "Furloughed Missionaries" that he felt could be immediately resurrected and read by all our missionaries and all our churches and our Foreign Board and membered FOREVER AND FOREVER! Here it is!

* * *

How may furloughed missionaries be more effective in their home church?

This question was asked of missionary leaders in local churches and here are some of the answers:

"Furloughed missionaries are missing a great opportunity for publicity because they so seldom present their message through the city and county papers. They make careful preparation to give their message to the comparatively small audiences who hear them in the churches. Yet many missionaries who would never think of speaking to an audience will miss the far larger audiences who are not in the church but who do read the papers.

"I always avoid reporters. I shrink from newspaper publicity" said one missionary with boastful humility. We could get out of this old rut of thought. Every speaker should prepare his message for the press as carefully as he prepares his message for the pulpit. The reason we have so much poor and undesirable publicity is that we have such unprepared publicity. If every missionary who plans an itinerary would select excerpts from his addresses and have them mimeographed for the papers he would more than quadruple his audience.

If he prepared also statements about conditions, progress, and prospects in his field that could be used as an interview, many papers would give such facts a wide publicity.

The average reporter who comes to missionary meeting is about as much at home as a missionary would be in the Stock Exchange. If a carefully prepared statement of important facts, giving the conditions, needs and conclusions reached is handed the reporter, he can supply the local color to make a good story.

"It would be a good plan for our missionaries to be prepared with different types of talks suitable for vari-

ous occasions. Some little curio or object of interest carried in the pocket or traveling bag, ready for display as an introduction is sure to enlist a hearing if he should be called on to speak to a Sunday school or children's society; a story of girlhood ready for the young women's meeting and so on. He might also make opportunity to speak if he were prepared in this way. I knew one missionary who always went to the superintendent of schools in whatever city he visited and told him he would like to tell his girls and boys some stories of Africa. He knew exactly what he wanted to do and prepared himself to do it exceptionally well, so that he soon became known as an especially good speaker for boys and girls. He was really no better than dozens of others but he selected stories from his experience that were especially interesting to boys and girls, carefully prepared them, and tactfully made opportunity to use them. When there seemed no opening to speak in a Sunday school he would say to the superintendent: "Now if you'll give me exactly seven minutes this morning, I'll tell your school about an African boy whom their gifts helped to bring to Christ."

* * *

"Tell them to give us more stories from the field. To say 'the gospel is advancing in India,' does not make half as much impression as the true story of some man or woman who has become a Christian."

A missionary family came home on furlough. For seven years they had been looking forward to that homecoming. During the days in China, when the father was out on his long journeys and some of the children had to be sent away from home to attend an English school, they looked forward to that furlough year together. During those seven years of drain they reached out toward the one year of spiritual refreshing.

When they reached America their income was so limited and rents so high it was impossible for them to get a house in the university city in which the father was to study, so the father rented one room and did his own housekeeping in the university city, the oldest child stayed at a grandmother's to save expense and went to school, and the overworked mother overworked further in trying to keep down expenses for herself and the three little children in a small town which had the one advantage of low rents.

When, during her furlough year, an invitation came to address a great meeting in a distant state she decided it was worth while, so her mother came to stay with the children and the missionary made the necessary and difficult readjustments to guarantee the smooth running of the domestic machinery, travelled two days and a night and arrived at the place of meeting. The meeting began ten minutes late. The choir gave a long and strikingly inappropriate musical program. The pastor talked at length on the Scripture lesson. The president of the missionary society gave a fifteen minute talk. Ten minutes was occupied with the introduction of the speaker. At 9:30, the hour at which most of the congregation confidently expected to go home, the speaker was introduced!... She had spent fourteen years in Africa!

* * *

A great audience was assembled to hear a missionary from India. Big business men were there who were used to considering big propositions. They might have endowed hospitals. Women were there whose hearts were tender. They might have taken into their hearts the suffering women and children of India. Young men were there and young women who were considering where their lives would count for the most. They might have given their lives for India.

The missionary preached a sermon on the "Ten Virgins" with scarcely a mention of India, its needs and opportunities and made no missionary application whatever.

* * *

A missionary came home to rest and build up and bring information and inspiration to the home church. He reversed the order and put the rest last. When he landed, an invitation to address an important convention greeted him. Another and another followed all of them so important that he felt he could not decline. Large funds were to be secured for new buildings. Without any rest or chance for study he rushed from one place to another. In the meantime a crisis arose in his mission and he was called back to the field before his furlough was over. Within a year he broke down completely and had to return home, a semi-invalid for life.

Some Things Which Make Furloughs Worth While

The Boards that furnish homes and apartments for their furloughed missionaries in seminary or university centers, and maintain missionary headquarters at Chautauqua or other Conference grounds to make possible attendance at some of the great Summer Schools or Winter Schools in America.

* * *

Hostesses who give missionaries a chance for quiet rest between speaking engagements.

Program makers who omit most of the introductory and likewise most of the closing features of the program and give the missionary a real chance to deliver a real message.

* * *

Boards who have a hostess to meet incoming boats, welcome missionaries, arrange appointments with dentists, oculists and other specialists; who act as shoppers' guide and give the information and help needed, as well as furnish the warm glow of real welcome.

* * *

Friends who help to arrange trips to inspiring summer conferences.

* * *

Those who also quietly and unostentatiously add efficiency equipment to the missionary outfit.

* * *

Choir leaders who choose inspiring missionary hymns instead of soothing lullaby selections to follow missionary addresses.

* * *

Intercessors who constantly hold up missionary hands through prayer.

* * *

All who eliminate the note of pity from their conversation and their thinking and put in its place a note of loyal understanding cooperation.

* * *

Any one anywhere who helps in any way to give the missionary, in that priceless furlough year, opportunities for:

- Physical upbuilding.
- Study.
- Relaxation and recreation.
- Inspiration.
- Association with his own family.
- Helpful contact with others.
- A chance to give his message to the home Church.

LOVERS OF PLEASURE MORE THAN LOVERS OF GOD

Which draws the largest crowd the movie or the prayer meeting? Deep, thoughtful, self-denying life is not much sought after in these days. Even many religious folks are superficial. The most popular preachers are those who have the largest stock of wit, humor and sarcasm with which to tickle the fancy of the shallow, restless throngs to which they preach. The Church called to deliver God's message of love to a lost world has in many instances gone into the amusement hall and restaurant business to gratify the desire of a Christ crucifying world. II Tim. 3:4, 5. "...lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." What we need today is more upper rooms for prayer and less supper rooms. More preaching of Regeneration, less reformation. More conviction of sin and less entertainments of sin.

SOME GOOD MISSIONARY POEMS

All the poems on this page have been taken from "The Congo Messenger"—that fine little missionary magazine that makes so many appeals for Africa. Sunday School Superintendents, Christian Endeavorers, Missionary Presidents, why not have some of the talented children in your Church learn some of these and recite them at some of your services, between this time and Easter Sunday? They will help!

AFRICAN TRAIL

There's a long, long trail a-winding
Into the forest so green
Where dark-faced children wander
And the camp fires gleam.
There's a long, long night of waiting
Ere the day dawn comes for you.
Oh! Africa we now are coming
Down that long, long trail to you.

It took a long, long time of telling
Until Christians understood
That they must share with others
In all things pure and good.
Now there's a big, big boat-a-steaming
On the ocean so blue.
Oh! Africa we now are coming
Down that long, long trail to you.

IN MISSION LANDS

In mission lands the girls and boys
Don't have things like we do
But they are glad to know of God
And learn how very true

It is He loves us every one.
And I just guess that they
Are thankful for the mission folks
Who came to them to say

That all the boys and girls at home
Are thinking of them, too.
I'm going to do my very best
To help those folks. ARE YOU?

I'LL DO THE BEST I CAN

I may not go to India,
To China, or Japan,
But there is work right here at home
And I'll do all I can.
I'll tell of His great love to me
And how I love Him too.
And better far, I'll show my love
In all that I may do.
I'll be a missionary now
And work the best I may;
For if I want to work for God
There surely is a way.
We're going to pack a nice big box
Of books and lots of toys,
Then send it to a mission school
For African girls and boys.

YOUR PART

You've heard our program here today,
We hope you've liked it too,
We've done our very, very best,
And now—it's up to you.
We hope you'll give just all you can
To help the work along,
We'll take an offering, if you please,
And while we sing a song.
Just look into your pocketbook
And turn it inside out,
You've had some pleasure, and it's fair
To turn the thing about.
So give your money, and you know
That we will use it well
To help to send some other folks
The Gospel news to tell.

—Used by permission of Meyer and Brother

A MISSIONARY'S WORK

I used to think a missionary
Was just the strangest thing,
And that he either preached to folks
Or helped the people sing

The livelong day, and never laughed
Or had a bit of fun;
And then I thought he prayed all night
After his work was done.

But do you know, I have found out
They're just like other folks?
Why, there was one that stayed with us
Could tell the mostest jokes!

They read the Bible and they pray—
Sometimes, I guess, all night—
And they are always glad to help
The people do what's right.

My, but I'm glad I have found out
That they can laugh and play.
I'most believe I'll plan to be
Like one of them some day.

OTHERS

Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for Others.

Help me in all the work I do
To ever be sincere and true
And know that all I do for You
Must needs be done for Others.

Let "self" be crucified and slain
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for Others.

And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of Others.

Others, Lord, yes Others,
Let this my motto be,
Help me to live for Others
That I may live like Thee.

SONG: (Tune America)

Again we hear the call
Which comes to one and all
Our gifts to bring;
'Tis little we can do
But with a purpose true,
We pledge our faith anew
To Christ our King.

We owe Him grateful praise
For love which crowns our days
With happiness;
So to His feet we bring
Each free will offering
While songs of praise we sing,
His name to bless.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
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Editor for March

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PERSONAL EVANGELISM

By Herman Koontz

Jesus called His disciples to be witnesses for Him. This responsibility applies not only to preachers, but to EVERY BELIEVER. If every Christian would try to be a soul winner, certainly every Sunday School teacher and worker would be prepared to engage successfully in the work of personal evangelism, that is, to preach the Gospel to audiences of one person and win individuals to Christ. R. A. Torrey, internationally renowned evangelist used the Lord to win thousands for Christ, and, "This world can be reached and evangelized far more quickly and thoroughly by personal work than by public preaching." There has been so much misunderstanding and abuse in this work that a few suggestions are very much in order. May every Christian and especially Sunday School teachers consider and apply them very prayerfully. They are taken from the book, "Personal and Practical Christian work," by C. Horton, Superintendent of the Los Angeles Bible Institute. No better more adequate instruction could be found in so few words:

"A Divine Art"

"Soul saving is a divine art. Men are not born soul savers, but are made. There is a widespread misapprehension in the minds of most Christians concerning responsibility for this work. Christians seem to think that some people are called to this work, but that the obligation is not universal; that it is work which one may do or not as they choose. This is false, unscriptural and illogical. Soul saving is the greatest work in the world, and is committed to every believer. All may have the joy of doing it who give themselves to it and all who fail to do it are recreant to a holy trust, and will be the loser throughout eternity.

"Preparation"

- (1) A PERSONAL EXPERIENCE. You must have the assurance of your own salvation. II Tim. 1:12.
- (2) A PURE LIFE. You cannot be a worker and a worker for God. I John 3, 7, 9; II Cor. 6:17, 18.
- (3) A PRAYERFUL LIFE. Prayer prepares the heart of the worker, and prepares the object of his work.
- (4) A PURPOSEFUL LIFE. You must set your stakes and order your life in the line of your call. You must be a soul-saver's life. I Cor. 9:16.
- (5) A PERSISTENT LIFE. There is no discharge in this war. You must do your work whether you feel like it or not.

"The Normal Christian Life"

"The purpose of Christ's coming was

to seek and save the lost. (Luke 19:10; Gen. 3:9; I Tim. 1:15). The Christ life within us must go out to the unsaved; a proof of this is that invariably the impulse of a newborn soul is to find someone else to whom the wonderful story can be told. (John 1:45). Were we living the normal Christian life we would be everywhere, in the most natural way, telling the wonders of Christ's love. (Acts 8:4).

"Twelve 'Don'ts' for Personal Workers"

- (1) Don't parade yourself as a personal worker.
 - (2) Don't assume that you know it all. The more you know, the more humble you will be. It is the light weights who boast!
 - (3) Don't attract attention to yourself in your work. Lift up your Lord.
 - (4) Don't deal with an inquirer in a crowd. Get him alone.
 - (5) Don't hammer a man. Use the Sword of the Spirit.
 - (6) Don't do all the talking. Give your inquirer an opportunity.
 - (7) Don't be afraid of the face of any man; you represent the King of kings.
 - (8) Don't believe all that men say. Men are liars and never more apt to lie than when arguing against the Scriptures.
 - (9) Don't get into ruts in your approach to men; be natural.
 - (10) Don't be discouraged at seeming failure; the WORD never fails.
 - (11) Don't put off until tomorrow what you can do today.
 - (12) Don't forget to pray while you work.
- "Be natural, be courteous, be considerate, be definite, be courageous, be prayerful, be persistent."

WHAT THE BIBLE MEANS TO ME

By W. D. Thompson

Have you had called to your attention lately how wonderfully our God rewards us, here and now, for obedience to his commands?

I am thinking especially of a command He gave by the hand of Paul, recorded in II Tim. 2:15. Some folks say that this was written to a preacher and was not intended for laymen. Now I am willing to share with the preachers, but I know He intended it for laymen too, because of the real happiness and joy, the manifold blessings that God has sent into my life through the channel of systematic Bible study.

Perhaps when you hear the word

"study," you think of University, Seminary or Bible Institute. Of course, those who have had the advantage of that sort of study are far in advance of the rest of us; but there are ways of studying God's Word which are within reach of all.

Many of us were past the age for academic work before we came to the knowledge of the saving power in the shed blood of our Lord and Savior, Jesus Christ. Others neglected until it was too late; but the Word of God is so perfectly plain that any of us can understand this most beautiful love story ever told.

Love story? In a love story we must have a plot, a hero, a villain and a heroine. They are all here. In the Bible there is a plot that has been unfolding for six thousand years; the blackest hearted villain that ever trod the page of romance; the greatest, most self-sacrificing Hero this old world has ever seen. Not only was He willing to die for His loved one, but He did lay down His life for her. Nor did He stop there, but did something no other hero has ever done, or ever will do, for her who is to become His bride. By His resurrection He gave her positive assurance of a perfect future.

In reading a romance written by man, if we become impatient, we may turn to the closing chapters to see if it turns out satisfactorily. Make the same test with the Love Story written under inspiration of the Holy Spirit and we find the bride "arrayed in fine linen, clean and white," ready for the marriage feast. And they live happily ever after!!

Yes, thank God, we can understand it. As the old Negro preacher said, "If you don't understand it all, after you've read it, you'll know what to do about it."

God pronounces a blessing upon all who merely read one book of His precious Word. How much more does He multiply the blessing when we seek His entire revelation through His Holy Spirit!

In personal experience, I believe my greatest blessing has come through teaching a Sunday School class. When I had been a child of the Lord but a short time, some one asked me to take a class of young people, any one of whom knew more about the Word than I did. How I did study to keep them from finding it out!

More than one question came to which I could only give the three word answer, "I don't know." But I wasn't willing to let it go at that, and spent much time finding answers, and, I suspect, put the first gray hairs in my pastor's head with my need for learning.

Possibly on my account (at any rate I received a truly wonderful blessing from it), our pastor, in cooperation with two other men of God, started the Evening Bible School.

Our only text book was the Bible,

because our teachers believed the Bible to be its own best commentator. We soon learned that it takes the Word to shed true light on the works of men.

However, while I was learning, so were others. Many of the members of my class enrolled in the school also, so it became more necessary than ever for me to keep on the jump. I've spent many a happy hour with just the Bible and a good concordance, trying to get a lesson that would "get by" with that class. Sometimes I have felt the whole thing go flat. I couldn't seem to get over to them the joy that had been mine in preparing that lesson. Why? They were not digging it out for themselves. The only way to experience the blessing our Lord has in store for those who study His Word is to study His Word.

And how wonderfully He does bless for even a small amount of study. I stopped one Sunday afternoon beside a young man on a hospital cot to talk a while about the Lord. On a stand near the bed lay a Bible. Beside it lay a quantity of literature published by some folks who are promulgating what Paul calls "another gospel." The young man caught my glance as I looked at these and asked if I knew anything about them. Holding up the Bible, I replied that I knew more about that. A smile lighted up his face and he told me how he had started to read some of the literature, but finding there only a bloodless salvation and a happy after-death existence for all, including those who turn away from the Christ of God, he was led to question their authority. He had studied the Word enough to know God's plan and God's way, so, picking up the Bible, he asked God to clear up the question in his mind.

You should have seen that boy's face as he told how the Bible had literally fallen open in his hands and the first passage on which his eyes had rested was the one the Holy Spirit had put there for that very purpose. Then he opened the Bible and showed me the passage. It was I John 4:13.

Yes, it pays to study God's Word.
Whittier, Calif.

THE FOUR GOSPELS

Matthew tells of Christ the King
Who came to make this sad earth sing;
Alas! His own loved people cry
Caesar's our king, Jesus must die.
Mark brings the Servant to our gaze,
The Willing One whose lowly ways
In blessed service for rest or sleep.
In Luke we see the Son of Man
The Baby born in Bethlehem
The Youth who grew in stature and
In favor with both God and man.
John tells us of the Son of God
Who shed for us His own life's blood.
With God from all eternity
Become a man to bleed and die,

—M. F. Scott

BRETHREN'S HOME BENEVOLENT REPORT OF
TREASURER FOR MONTHS OF DECEMBER
AND JANUARY

Receipts for December	Undes.	Home	Ministers	Tot
Brought Forward	21.50	629.23	412.16	1,062.89
W. M. S. Center Chapel		10.00		10.00
W. M. S., Gratis		5.00	5.00	10.00
First Church, Philadelphia		50.00	50.00	100.00
Loyal Circle Class, Hagerstown		*7.00		7.00
W. M. S., Goshen			10.00	10.00
W. M. S., Roanoke			2.00	2.00
W. M. S., Summit Mills		5.00		5.00
Sale of 3 hogs		66.00		66.00
Rena Pfoutz Bequest		91.50		91.50
Total Receipts	21.50	863.73	479.16	1,364.39
Total Expenditures		452.25	75.00	527.25
	21.50	411.48	404.16	837.14
Expenditures for December				
Rev. B. H. Flora, Min. Appro.			25.00	25.00
Rev. I. D. Bowman, Min. Appro.			25.00	25.00
Rev. A. D. Gnagy, Min. Appro.			25.00	25.00
Henry Rinehart, Annuity Interest		200.00		200.00
Cyrus Meyer, Salary		200.00		200.00
Light Bill		10.05		10.05
Phone Bill		2.20		2.20
Feed, Grinding		40.00		40.00
		452.25	75.00	527.25
Receipts for January:				
Brought Forward	21.50	411.48	404.16	837.14
2nd Church, Los Angeles	30.25			30.25
W. M. S., Bryan		5.00		5.00
Elkhart S. S. Classes	7.00			7.00
Elkhart W. M. S.	8.00			8.00
Mrs. Elizabeth Bolling, LaVerne		5.00		5.00
First Church, Hagerstown		*14.00		14.00
Total Receipts	66.75	435.48	404.16	906.39
Total Expenditures		241.06	75.00	316.06
	66.75	194.42	329.16	590.33
Expenditures for January:				
Mrs. Dr. Mary Laughlin, Annuity Int...		5.50		5.50
Mrs. Sarah Cobaugh, Annuity Int.		12.50		12.50
E. Cassel Greaves, Annuity Int.		5.00		5.00
Flora Saw Mill, Wagon Tongue		1.00		1.00
Kerosene		5.25		5.25
I. D. Bowman, Min. Appro.			25.00	25.00
B. H. Flora, Min. Appro.			25.00	25.00
L. W. Ditch, Min. Appro.			25.00	25.00
Phone Bill		2.00		2.00
Light Bill		9.81		9.81
Cyrus Meyer, Salary		200.00		200.00
		241.06	75.00	316.06

* For Refrigerator Fund.

L. V. KING, Treasurer



NEWS FROM
THE FIELD



NEWS FROM PRESIDENT
ANSPACH

I have not been as conscientious in reporting news items to the Brethren Evangelist as my predecessor Dr. Jacobs. I hope, however, in the future to keep the church fully informed relative to our activities.

We are gratified with the excellent

response of the town to our new program. The president's chair has been underwritten by Mr. J. C. Myers and sons, the dean's chair by Mr. J. L. Clendinning and family, English Department by Mrs. Guy C. Myers and family, and chair of the Dean of Students by Mrs. T. W. Miller.

Another good lady in Ashland contributed three thousand dollars

the purpose of endowing a scholarship in the sciences. All of the above response has been made by the town on the condition that the church will do her share. I am sorry to report that the financial response from the church so far has been quite disappointing.

The enrollment this year shows an increase over last year. We have had an increase in the percentage of Brethren students.

The various faculty members have been quite active in church and community affairs. Members of the Seminary faculty have been called upon to lecture and fill a number of church appointments. Dean McClain conducted an institute for the Altoona, Pennsylvania Fundamental Churches. He recently filled the pulpit at Washington, D. C. Professor Stuckey supplied the First Church at Johnstown some time ago.

My itinerary is as follows:

- Jan. 31—Hayesville High School Arthur Street P. T. A.
- Feb. 2—Mansfield Emergency School Convocation.
- Feb. 3—Mansfield P. T. A. Council.
- Feb. 7-8—Executive Board of Home Missions.
- Feb. 9—Montrose United Brethren Church.
- Feb. 13—Y. M. C. A. forum lecture.
- Feb. 18—Columbus.
- Feb. 19—Agricultural Institute at Galion.
- Feb. 20-22—American Association of Teachers' Colleges, St. Louis.
- Feb. 24-26—Department of Superintendencies Conferences.
- Mar. 3—The Twenty Club, Ypsilanti, Michigan.
- Mar. 10—Smithville P. T. A.
- Mar. 13—McKinley High School Convocation. Canton Rotary.
- Mar. 18—Canton Alumni Dinner.
- Mar. 21—Richland County Young People's Conference.
- Mar. 24—Cleveland Alumni Dinner.
- Mar. 25—Loudonville Alumni Dinner.
- Mar. 26—Ashland Alumni Dinner.
- Mar. 27—Mansfield Alumni Dinner.
- Mar. 28—Wooster Alumni Dinner.
- Mar. 31—Homerville Alumni Dinner.
- April 3—Columbus Alumni Dinner.

C. L. ANSPACH,
Ashland College,
Ashland, Ohio

PHILADELPHIA THIRD CHURCH

To the readers of the Evangelist:
Greetings to the Brethren—

News letters in the Evangelist are

always interesting. We praise the Lord for victories in so many places over the Brotherhood.

One of the hardest places to conduct a real soul winning revival is in a Church that keeps the fire of Evangelism burning brightly the year round. But these special efforts are never wasted, new contracts are made and the saints of God take on renewed interest in their work of winning the lost to Christ.

Brother Wm. Schaffer was invited to come to the Third Church, Philadelphia, from Conemaugh for a two weeks meeting. We appreciate the fact the Conemaugh Church was willing to loan their pastor and we take this opportunity of thanking these Brethren.

Unsaved people did not attend the services. With the thermometer hovering near the zero mark from the beginning to the end and snow and ice covering the streets, the unsaved stayed at home. It is difficult enough to get saved out during such conditions.

However the attendance was good. Brother Schaffer preached the Word of God sincerely and with power. Several consecrated their lives for a closer walk with the Lord and one young girl accepted Christ for the first time. This one soul was worth all the effort and all the expense.

We enjoyed having Brother Schaffer in our home and trust the Lord will continue to bless his ministry with many souls.

The Third Church is making an effort to care for all the offerings this year and thus far all have been larger than heretofore.

All departments of the Church are in good condition, especially our Sunday School which is now under the leadership of Brother High Norris, as superintendent. Some of the young men of the Church are building Sunday School rooms in the basement, saving the Church several thousand dollars. This work deserves much commendation.

At the present time our Sunday School is in a contest with the First Church Sunday School and at this writing the Third Church is ahead. Interest is excellent, at least 75% of the scholars are on time and almost everyone attending Sunday School carries his Bible and so we have a real Bible School.

God is supplying all our needs, spiritual and financial for which we praise His name. Brethren, pray for the work of the Third Church of Philadelphia, Pa.

WM. A. STEFFLER, Pastor

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,
826 East 150th St.
Cleveland, Ohio

BRETHREN RINGING CHURCH UNCONSECRATED EXTENSION EVANGELISM

"WE CHOOSE CHRIST IN OUR CHURCH!"

By LEO POLMAN

Associate President of The Brethren National C. E. Union,
Fort Wayne, Ind.

On every hand we see forces within and without the church that are surely working against the truth of the Word of God, the Gospel of Jesus Christ and His Church. II Timothy 4:3, 4.

We have been complimenting ourselves upon the fact that statistics have shown a slight change for the better in the way of church attendance and interest shown in general church work. But in the face of such seeming advances during the past years, let us face some statistics that will give us the other side of this matter.

We have gleaned from various reports the following: That there were 60,000 preachers in 1927 who preached three million sermons without a single convert; that in 1928 there were 10,000 churches averaging 1000 members each which did not have a single addition to the congregation. That in 1929 the large Methodist denomination showed a loss for the first time in 100 years, and that in 1930 even a greater loss was shown by the Presbyterians and Disciples. The Moderator of the General Assembly of the Presbyterian church. Dr. Chas. K. Kerr, in 1933 made a statement in Kansas City that, "last year (1932) 2,780 of our 9,021 churches in the United States obtained no additions on profession of faith and 45.5 per cent of the remainder had less than four additions each average." In the Baptist New Yorker, we read, "For the past 10 years and more in New York over 40% of the Baptist churches have not reported a single accession to membership on confession of faith and baptism." In our own denomination our national statistician's reports show that we have kept on the gain side in our records by a little better than an average of six additions per church reporting, in the past six years. Taking all the churches together, other than Catholic, we note that in 1928 there was reported a net gain of a million members; in 1929 a gain of 242,748, in 1930 a gain of 88,350, in 1931 a gain of 433,656, in 1932 a gain of 37,772. Walter S. Athearn of Boston University said, "How long can the moral integrity of a nation be maintained when seven out of every one hundred of its children and youth receive no systematic moral or religious training?" Reports show that the Church has reached only 50% of the adult population of our country, and only 30% of the sixty million children

ATTENTION

Sunday School Superintendents and officers!

Have you mailed your order for supplies for next quarter?

If not, mail at once. It will be a real help.

and young people. Can we imagine the plight of over forty million boys and girls receiving no religious instruction?

While the Church has been asleep, the devil has been able to come in with his doctrines with the sole purpose of blasting the foundation stones of Christianity and the faith of those who have been reached by the Church in spite of his efforts. Modernism has crept in, and accounts for the falling away from the truth of our Lord Jesus Christ more than any other one thing. II Timothy 3:13.

Why has modernism had such an easy entrance into churches? Educational institutions of higher learning have been sending forth not only our youth with shattered hopes, but have been sending forth men with degrees of B. A., M. A., Th. D., Ph. D., and D. D. But many times these degrees do not mean just what is generally understood by these degrees. I would rather look upon some who have left these higher institutions of learning as B (latent) A (theists), M (arxian) A (narchists), Th (eology) D (estroyers), D (octors) of Ph (raseology), saying words as free as the wind that have no meaning, D (amnable) D (oubters). Thank God it is not so with our own Ashland Theological Seminary. We can be justly proud and yet in humbleness say, God has seen fit to keep our Seminary free from modernism, atheism and infidelity. May we remember her in our prayers that she may ever keep true to the Book of books and to our Lord Jesus Christ as well as His church.

Not long ago one of the leading modernist preachers said, "We are coming to a time when there will be no Jehovah, no Sundays, no churches and no Bibles. The Bible will be replaced by the assembled literature of all ages and peoples." Such utterances will give you an idea what some think of the Church. Why? I believe you will agree with me, that it is because they have not chosen Christ in their Church.

That infamous Atheistic Communistic Clarence Darrow said, "You may think religious persecution is over, but it is not. . . . We must diminish the power of the preachers. We've got to get rid of the Churches that have impeded the progress of the human race." I wonder what churches he has reference to that have impeded the progress of the human race? Could he mean those who yet believe in the Christ of the Bible and still preach against sin and offer salvation through the Lord Jesus Christ and His shed blood? His words are somewhat similar to those that the Communists are teaching our young people. "Christianity is not advantageous to us, but it is harmful; it makes spiritual dripples. By its teaching of bliss after death, it deceives the people. Christianity is the greatest obstacle to the progress of mankind. Therefore it is the duty of every citizen to help wipe out Christianity."

Somebody, a short time ago made a

trip of some 16,000 miles. This person according to the report went everywhere, saw everything, met everybody. (That's taking in a lot of territory, I'd say). After making this trip, returning home, he wrote a book about it. In it he states that he questioned men and women of all classes. The author declared that he had found only one person who was willing to say that God and the Church were a source of strength in the time of depression. The inevitable conclusion followed that organized Christianity had ceased to be a major factor in the life of America. This ought to make us think. Has the Church lost her power? Is there nothing else for her to do? Perhaps with this story I can answer these questions.

In the Forum magazine a few months ago an anonymous southern physician of some prominence wrote the story of his return to the Church. For twenty years, he had gone on the assumption that religion wasn't necessary in his life. In the end he concluded that the Church could get along without him better than he could get along without the Church. So he returned. The story of what he proposes to do in the church, and what he thinks the Church can do for him, is one of the present day ideas of the Church and its functions, which is only another sign of the apostasy into which the Church is going. He writes,

"We are going to Church, to drink in the deep, soothing music of the masters, so universal that it knows no limitation of creed; composed alike by Protestant, Catholic and Jew." Can you conceive a limitless church like this. Where could our Lord Jesus Christ be found in such a place? That's the devil's idea of a church. He continues,

"We will sing the old hymns, also, and feel better and stronger for having sung them." In a Church like this, you can be sure that the good old hymns of our Lord, His Blood and His Coming again would not be found.

"We expect to listen to the preacher, too, not being so completely sophisticated but that some of the things he has to say will do us good. And should we think his sermons too simple we ought to be able to comfort ourselves with the pleasure this thought will give our egos. Furthermore, we're going to help with the Church work being carried on, (note, Church work, not the Work of the Church) even if this re-

quires an apparent reversion to Babbittism. (Whatever he meant by such a term).

"We're going in for the Men's club, the woman's auxiliary, (nothing said about the prayer meeting) and we are going to buy indigestible cake at unheard of prices, help with welfare projects, get up baskets of food for poor families and send (not take) the children to Sunday School. And perhaps if we do these things for the next twenty years we may achieve that INNER CONTENTMENT SO MANY OLD-FASHIONED CHRISTIANS seem to possess but which is rather conspicuously lacking in the ranks of the intelligentsia." (I Cor. 2:14).

This is but another proof of the necessity of our Church to hold to old-fashioned things—old-fashioned in the eyes of the world, but ever up to the minute according to God's Word. What is really needed in the Church today is an old-fashioned back to God movement, on our knees, pleading for forgiveness of sins and a repentance of our ways. Shall we fall in line with the crowd that is pulling away from God the Bible, the Church and our Lord Jesus Christ? No! By all means, NO! We choose Christ in our Church! We choose His Word! We choose God our Heavenly Father! We choose the Church which Christ founded and Paul propagated, Romans 1:16.

We need to beware of the danger point that is so prevalent here and now in an effort to divert the Church from her appointed pathway of separation from the world, and her appointed task of testimony to the world, into efforts for world betterment apart from individual salvation.

Jesus Christ came, lived, died and rose again, to the end that men might be regenerated, not merely reformed. All of the great evils of the world—war, intemperance, oppression of the weak by the strong, of the poor by the rich, immorality, corruption in high places were flagrant in Christ's day but He knew the uselessness of mere reformation—the impossibility of it and so appointed a way of separation and salvation for His Church. FROM THAT WAY AND THAT WORK THE CHURCH MUST NOT TURN ASIDE. WE CHOOSE CHRIST IN OUR CHURCH! Amen? AMEN!

Have you thought of the blessing which you might share with someone else by passing on your Brethren Evangelist? There are many who would be delighted to receive such a gift from a friend. Better still, why not make some friend a present of the magazine for ten weeks for only 25c. How could you spend a quarter better if you desire to be a spiritual help to another?

Lanark, Ill.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



The Real Giver

*The money gift is easy, but a better gift, than pelf
Is to dedicate to service, not your money, but yourself.
For, though gold and silver often are the things a cause
demands,
No righteous dream can triumph without willing hearts
and hands.
And in every field of service that is known to mortal ken
You can hear the leader calling, not for money, but for men.*

*The money gift is easy; many gladly pay the price
Who sit back in times of danger and refuse to sacrifice.
There are men who give their money for a purpose that
is fine,
Who never share the burdens on the bitter fighting line;
But the man the world is seeking in the task it has to do
Is the man who'll share the struggle and stay with it till it's
through.—Selected.*



Signs of the Times

By Alva J. McClain

THE President's Unitarian Speech

On February 23rd, the day which has been designated as "Brotherhood Day" of the National Conference of Jews and Christians, President Roosevelt was asked to make the speech. It was broadcast widely and I suppose that many readers heard the President speak in his usual attractive manner.

Among other things he called upon us to be neighborly to those of other religious faiths. We should love our Jewish neighbors. We should treat our Catholic friends with kindness. And they in turn should love their Protestant neighbors. Certainly all this is sound advice. We ought to do these things. There should be in our hearts no bitterness against other men who do not worship at our altar. Thus far no fault could be found with the President's speech.

But he did not stop with this. He went on to give us advice in spiritual matters of which, apparently, he has no understanding whatever. In his attempt to bring Jews and Christians together on a common spiritual basis, he clearly shows that he knows nothing at all about the real issues that divide them spiritually. Worse than that, he actually becomes guilty of the very religious partisanship which he decries in other men. In the things he advocated, he becomes the champion of Liberal Judaism and Unitarianism **against the Christian faith**. I realize that this is a serious charge for me to make. Let us examine the speech.

FAITH—In What?

The President counsels that "we dedicate ourselves not to the things which divide but to the things which unite us."

But what are these "things?"

He declares that "we who have faith cannot afford to fall out among ourselves."

But "faith" in what?

"As I see it, "the President said, "the chief religious issue is not between our various beliefs. It is between belief and unbelief."

But here again we must ask, "belief and unbelief" with reference to what?

These questions are not asked in a mere spirit of cavil. They are of supreme importance. They must be answered. And they are answered by the speaker, as anyone can discover by reading his speech.

The "faith" referred to by the President is not faith in our Lord Jesus Christ. His Name, the Name which is to the Christian above every other name, does not appear once in the

speech either directly or by implication.

But, some one may object, it is not fair to judge the President by what he did not say. Very well, let us see exactly what he did say upon this important matter.

IS THERE Any "Common Ground"?

It is true that Mr. Roosevelt recognized "honest differences of religious beliefs," and asks us to "respect those differences." But he warns us that these "differences" are not the important thing in our present situation.

"This is no time," he declares, "to make capital out of religious disagreement, however honest." Furthermore, we should "dedicate ourselves not to the things which divide." And "the chief issue is not between our various beliefs." His final advice is "to find common ground on which all of us of all faiths can stand."

It is just here that the President ranges himself on the side of Unitarianism against the Christian faith. Certainly he knows that the "religious disagreement" between the Christian and all other religions has to do with Jesus of Nazareth. Is He our "great God and Savior," or only a Galilean peasant? It is the answer to this question that "divides" the Christian believer from all other men spiritually.

Now then, if we Christians are enjoined to silence upon the things which divide us from other faiths, we must say nothing of His glory. This is the counsel of the President of the United States. And that he knew exactly what he was advocating is clearly evidenced by the fact that, although he himself claims to be a Christian, his speech dealing with spiritual advice contained no mention of our Blessed Lord.

THERE Can Be No Neutrality.

The truth of the matter is that the President attempted to perform an impossible task. He tried to assume the role of a peacemaker in a matter where there can be no peace without victory. When a man tries to work out a compromise between Christianity and other religions, he becomes by that very act an advocate of anti-Christianity. With reference to Christ, there can be no neutrality. "He that is not with Me is against Me" (Matt. 12:30).

"Think not that I come to send peace on earth," our Lord said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother.... And a man's foes shall be those of his own household" (Matt. 10:34-36).

In this age-long spiritual conflict there can be no final peace until every knee is bowing "at the Name of Jesus."

UNTIL That Day

Until that day we shall try to love our neighbors, no matter what their faith may be, but the supreme test of our love will be whether or not we try to win them to faith in our Lord and Savior. We cannot be silent about Him, anywhere or any time. If the President has no better spiritual advice than he gave on Brotherhood Day, it would be better for him to confine his speeches to political matters where he is more at home.

PHYSICIAN, Heal Thyself.

After listening to some of the bitter denunciations the President has visited upon the heads of his political opponents, one wonders at his consistency in offering a lofty rebuke to partisanship in the field of religion. Certainly the Lordship of Jesus Christ is at least as important to the Christian as the TVA is to Mr. Roosevelt. Would he counsel his own party leaders to keep silence upon the distinctive policies of his administration just for the sake of getting along with the Republicans? I think not.

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The Editor's Box



NO LEAVES

Trees are still trees even when the leaves have all dropped off. Even though the life may not manifest itself, it is still there. In the springtime of the year, when the leaves begin to come forth, the life which has been unrevealed for months makes known the reality of its existence. The tree is then a thing of beauty and a source of blessing to those who rest in its shade.

So it is with people. Some of God's redeemed have

gone through periods of winter chill when genuine salvation life did not seem to reveal itself. Such people need to enjoy the sunshine of God's grace, drink in the precious spiritual rains from heaven, absorb the water of life and burst forth in a magnificent foliage. The Bible reveals to us that when a person is saved, God plants His own eternal life in the individual and thereby makes him a new creation. This life within will produce evidence of its existence outwardly. The Apostle Paul had this very truth in mind when he said, "Work out your own salvation with fear and trembling" (Phil. 2:12). The idea conveyed in the passage indicates that the believer is to put to work **outwardly** that which God has placed within. If your life has been barren and unfruitful, why not give the indwelling Christ an opportunity to produce the fruit of the Spirit, which will be a blessing to every person who looks at you or who walks within the shadow of your influence.

THE SOCIAL GOSPEL

There are social aspects to the Gospel. As soon there is one born again man to raise his voice to speak to another about a third, there is a social Gospel. There is no true social Gospel until the members of this society are **first** regenerated. No man can live the Christian life until he is right personally before God. This means that he must be freed from the guilt of his sins, and in possession of that life which only God can give.

IN THIS NUMBER

Signs of the Times—A. J. McClain	2
Editorials	3, 4
A Seller of Purple—Albert L. Lantz	5
After Death, What?—Arthur Carey	6
The Resurrection of Jesus Christ	7
Sunday School Section	9
C. E. Column	10
Palestine, (Third in series)—G. C. Carpenter	10
News From the Field	11
The Trail of Strength—Mrs. Jobson	13
The Missionary as a Doctor	14
Ears to Hear but They Hear Not	15
W. M. S. Worship Program and Material	16-22
Signal Lights Program	22
W. M. S. Information	24, 25, 36
The Appeal of Home Missions to the High School Girl ..	26
Hymns of Eastertide	27
Holy Women at the Tomb	29
How Do You Live as a Christians?	30
S. M. M. Programs for April	30-33
S. M. M. Information	33-36



PROBLEMS IN THIS SOCIETY

Much of the New Testament is written concerning our relation to others who have likewise received salvation through the Lord Jesus Christ. The complexes of this new social order cannot easily be exaggerated. A great proportion of the decisions of a Christian must be made with others in mind. Paul understood this social aspect of the Gospel. He said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend (I Cor. 8:13). We might think that the eating of meat was Paul's own business and it was. Paul, however, remembers that his conduct must be such as will not offend some weaker brother.

GOOD PAY

The Christian who makes some difficult decision in the will of the Lord will always find that he is well repaid for doing it. One never lays aside some supposed pleasure on the ground that it offends another without the Lord supplying something more precious to take its place. We always get good pay for that which we do in the direct will of the Lord.

GOOD MOVIES

"Well, but this was a **good** movie which I attended." Thus spoke a young woman who tries to make herself believe that although she thinks she desires to serve the Lord, she still needs some of the finishing touches from Hollywood. She was talking about a **good** movie made by **good** people employed by a **good** Corporation. She did not stop to think that even if the movie could have been **good**, that corporation produces two dozen **bad** ones to every **good** one. A Christian man was asked to attend a **good** movie and replied, "I really do not care to support that institution."

"I never just thought of it that way," said the other. The person who desires to use his personal liberty to attend the movies (that is the **good** movies) should remember that every time he pays the producers twenty-five cents, that same two bits will go on producing more pictures. If there are two dozen **bad** ones to every **good** one, he has certainly made a poor investment.

NOBODY'S BUSINESS

Some who read these lines may say, "Well, its nobody's business what I do. If I want to be a Christian and attend **good** movies too, nobody is going to stop me." Right! Nobody will stop you. But somebody will stop you from being a worker for the Lord. Somebody will stop you from enjoying the things of the happy Christian life. Somebody will stop you from enjoying the real inner peace of God

which passeth all understanding. That somebody is YOU!

I'M GLAD

"I'm sure glad we won," said a typical young American girl one the way home from a basket ball game on Friday evening. As far as she and several other girls could be heard as they went down the street, they continued to rejoice with frequent outbursts of ecstasy in the fact that the team had won.

Suppose that the following Sunday evening, this typical American girl (Brethren) finds herself in the Christian Endeavor Society. The leader announces that a period will be given to testimony. What does she say? Like most Christians she can find many things in the regular routine of life about which to get excited, but she cannot think of a thing to say about the Bible, Christ, salvation or Christian experience that makes her glad.

Editorial Notes and News

SOME OF THE finest things in the Brethren Evangelist are found in the fourth issue of each month. One of these special features is the new prophetic department conducted by Dr. L. S. Bauman. If your subscription to the magazine does not include the fourth issue, remember that you may secure this monthly issue for only 50c a year. One article is worth more than that. Send in your subscription at once.

THE MEN'S BIBLE CLASS of the new church at Cleveland is taking the responsibility of sending the Brethren Evangelist to every home represented in the church. By this method not only the homes of the members are contacted with the message, but homes where children attend the Sunday School. This is a most profitable method of advertising. Other churches should consider this idea.

THE CHURCH at New Kensington, Pa., where Brother Crees is pastor, is apparently doing great things with its Tract-A-Week club. Much literature is given out and the church is becoming better known every day. It is great for a church to have members who are an advertisement instead of a disgrace.

A MAN once said, "I've been in the harness business in this church for thirty years." "Yes," said another, "and during that time you have worn out thirty sets of hold-back straps but never any tugs."

THE LAST of the quarterlies will soon be on the press. Sunday Schools should get orders in as soon as possible.

A UNIQUE Bible reading contest is being conducted in the new church at Cleveland. The purpose of this contest is to stimulate the reading of the Bible on the part of the people of the congregation. Those who are thus reading the Bible testify that they are receiving a very unusual blessing. Two have already read the Bible through. Miss Helen Campbell finished in 49 hours and 55 minutes. Mrs. Ted Fuller read the Bible through in 52 hours and 48 minutes. Can anyone beat this without missing any?

A Seller of Purple, The First Convert in Europe

By Albert L. Lantz*

And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us (Acts 16:13-15).

The age of the apostles was emphatically the age of the dispensation of the Holy Ghost. They were filled with His mighty influence, presence and power. The Holy Ghost was not only along side of them but He was a present possession within their hearts. They lived the **surrendered life** because they had received Him in all His fulness. The Holy Ghost vested them with miraculous powers for their arduous labors. By Him they spoke with divers tongues. They possessed the powers of healing the sick and raising the dead. The Holy Ghost directed their journeys and pointed out their spheres of labors. Having been forbidden of the Holy Ghost to preach the gospel in Asia, a vision appeared to Paul in the night upon which they entered into Macedonia assured that the Lord had called them to preach the gospel there; and the first scene of their labors was the city of Philippi which is the chief city of that part of Macedonia. Then follows the interesting narrative as recorded in the text. (Acts 16:13-15).

First of all the text is interesting because of the **circumstances concerning the apostles' labors.**

Secondly, the **conversion of a hearer is described.**

Thirdly, on account of the **effects which the converting grace and power of God produced.**

I Let us observe, the **circumstances concerning the apostle's labors.**

*Pastor, Brethren Church
Spokane, Wash.

The place is described "**by the riverside.**" The Jews had three sorts of erections for the worship of God, the Temple, Synagogues, and Proseucha, or Oratories for prayer. Seemingly these Oratories were not covered over, but were composed of elevated walls, just sufficient to preserve from the inclemency of the weather. Often they were erected in the suburbs of cities and towns, sometimes at the foot of mountains, or generally near the river's edge. In all probability Christ spent whole nights in prayer to God in one of these oratories, for we read in Luke 6:12, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Read the verse again, then ask God to help you to see and feel the need of prayer in your life.

We must give due recognition to the attendants at this place of prayer. Who were they? Paul in verse 13, the last phrase says, "It was the women who were come together. What do these words imply? Why that so few men (perhaps none) ever visited this spot? I ask, why do the women outnumber the men in the church today? The assertion is that the women did resort to this place for devotional purposes. **What a tribute of honor to womanhood! What a living and lasting monument attributed to the character of women! God bless them every one.**

So it has been in every age of the world. I will say nothing now of the honors of female piety of ancient times. In passing will but mention the names of Sarah, Ruth, Hannah, Elizabeth and Mary the mother of Jesus. However let us observe that, sad and sorrowing as was the life of the blessed Christ, it would have been still more bitter and wretched had it not been for the affectionate and tender regards of female worth and piety.

Today it is practically the

(Continued on page 12)



Men build monuments by which to remember the great deeds and lives of others. This is about the best that men can do. The one who deserves the credit seldom knows about the memorial. But our God promises something infinitely better. We are to labor for Him, knowing that of the Lord we shall receive the reward of inheritance: for we serve the Lord Christ. (Col. 3:24). The reward awaits the resurrection when we shall be transformed into His likeness.

AFTER DEATH --- WHAT ?

By Arthur Carey *

Scripture Lesson — Luke 16:19-31

On March 9, 1931, 90,000 people died. The great question of the ages is..... "Where have they gone?" All classes of people try to peer into the dim unknown and venture their ideas of the future state of the dead. The Spiritualists are confident that they know quite a bit about it. The scientists are mostly silent about this meta-physical idea. The philosophers come perhaps nearer to the right view than any class of thinkers on the subject. To the question, "Is man destroyed at death?" one man answered, "Shall God be so long, and at so great pains to achieve a spirit capable of communing with Himself, and then allow it to lapse into nothingness?" One of the poets conceived of death in this fashion:

Death takes us by surprise,
And stays our hurrying feet.
The great design unfinished lies,
Our lives are incomplete.

But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Many a man has spent his lifetime in surmising, as some of the thinkers do. Yet he might have taken the Word of God as the final source of truth in this matter and saved himself much time and thought. For the Bible does have some things to say about where men go at death.

Some of man's theories are as follows: (1) Death is the extinction of man, (2) the souls of men are released from the present body and take other forms, (3) all men have immortality. But what does the Bible say about man's state? The Bible says that every man shall partake of the resurrection, some to everlasting life, and some to eternal punishment. But does man go to these immediately at death? To answer the question, WHERE DO WE GO WHEN WE DIE? we must see if men go immediately to one or the other of these places.

The Bible tells us that there is an **intermediate state** between death and the resurrection, and this is the state of man after death. We shall deal with

this intermediate state of man as the Bible presents it. To accurately get at it, we must study it before the advent of Christ as well as after.

I. What are the Biblical terms for the intermediate state?

A. In the Old Testament the word SHEOL is used 65 times when referring to the place of departed spirits. In the Authorized version, it is translated by the English word "grave" 31 times, 31 times by the word "hell," and three times by the word "pit."

B. In the New Testament, the word describing the Intermediate State is the Greek word "HADES." Ten times it is translated "hell," and one time "grave."

C. Both SHEOL and HADES are the same in meaning for the intermediate state. First, take an Old Testament passage where SHEOL is used and compare it then with a New Testament passage that is taken in quotation from the Old and where HADES is used. The two passages, Ps. 16:10 and Acts 2:27, 31, where Peter quotes the O. T. passage, establishes the identity of SHEOL and HADES as the same place of the Intermediate State.



It is only a matter of time until men will discover by experience the answer to the question which Brother Carey raises in this article. It is far better however, to discover the answer in the Word of God and be prepared to pass through the experience of death in fellowship with the One who has already gone through that experience and has come back to tell us about it.

1. SHEOL is associated with death but is clearly distinguished from death. Isa. 28:15 "Because ye have said, we have made a covenant with death, and with hell are we at an agreement;—"

2. SHEOL is not the grave. The Hebrew and the Greek have special words for "grave." But this

is the position of those who follow Pastor Russel in his theology. Bible usage forbids this identification.

3. When a man dies, his body goes to the grave and his soul to SHEOL or HADES. Gen. 25:8-9 "Then Abraham gave up the ghost, and died in a good old age, an old man and full of years; **and was gathered to his people.** And his sons Isaac and Ishmael buried him in the cave of Machpelah—" Abraham's body was buried in the country where he sojournd, far, far away from the land of his people. How could he be gathered unto his people who were buried in Ur of Chaldee? The answer is that Abra-

(Continued on page 8)

*Pastor, Brethren Church
Lake Odessa, Mich.

The Resurrection of Jesus Christ

By Paul R. Bauman *

TEXT: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

—Job 19:25-26.

INTRODUCTION: The Resurrection of Jesus Christ is the impregnable foundation of the Christian faith. It is the Gibraltar of Christian Evidences, the Waterloo of Infidelity and Rationalism. Upon the validity of this one fact rests all that Christ claimed to be; upon it rest all the promises He ever gave; upon it has been established the most potent force the world has ever known,—the Christian Church. Upon the Resurrection of Jesus Christ rests the answer to the cry of man throughout all ages since "sin came into the world, and death by sin," the question that fell from the lips of the ancient patriarch, Job, more than three thousand years ago: "If a man die, shall he live again?" (Job 14:14).

There was a time, not so far removed, when the Resurrection of Jesus Christ was regarded as immovable and not to be questioned. Dr. Arnold, an eminent scholar and historian, of Rugby, summed up the general belief, when he wrote: "I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them; and I know no fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of every inquirer, than the great sign which God has given us, that Christ died and rose from the dead." Anyone familiar with the signs of our modern times, knows that such a statement cannot be considered general today.

The Resurrection of Christ has been a controversy throughout the centuries, but within recent years, forces have gathered strength and have now come to a head, so that the old grounds for belief, and the old answers to objections are no longer permitted to pass unchallenged. The evidence of the Resurrection is much the same as it has always been, but the temper of the age in dealing with that evidence has undeniably altered. Now "isms" and cults have arisen which seek to remove the divine element of Christ's life, from His birth to His resurrection. Some try to do away with the resurrection altogether, while others come in with the more subtle and dangerous doctrine, which tries to spiritualize it, so that Christ is either simply living in the hearts of men, or that His spirit only was raised to ascend to the Father.

*This is the first of a series of three messages on the Resurrection of Christ. The other two will follow weekly. Brother Paul R. Bauman is the pastor of the Second Brethren Church of Los Angeles, Calif.

It is time that we, as Christians, and believers in the personal bodily resurrection of Jesus Christ, with all that it means to our lives, shall be able to "give a reason for the faith that is in us," and "put to silence the ignorance of foolish men."

IMPORTANCE: The extreme importance of this cardinal doctrine cannot be overemphasized. Christianity is the only religion that bases its claim to acceptance upon the resurrection of its founder. No other religion ever dared to make such a claim. Some idea of its importance may be gained when we realize that the doctrine, referring specifically to Jesus Christ, is mentioned more than one hundred times in the New Testament alone, in addition to a number of times in the Old Testament.

The importance of the Resurrection is very evident and best realized when we note the prominent part it played in the preaching of the apostles. In that remarkable chapter, the fifteenth of First Corinthians, the Apostle Paul makes Christianity answer with its life for the literal truth of Christ's resurrection. That Jesus body did not remain in the tomb after the third day according to him is fundamental to the existence of the Christian Church. He says:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain . . . If Christ be not raised . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

—(I Corinthians 15:14, 17, 18).

The Resurrection of Jesus Christ is a constitutive part of Paul's gospel. Remove that, and his message is gone.

The apostle again refers to the resurrection of Christ in his great defense at Antioch, reminding

*"Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith is also vain."
(I Cor. 15:12-14).*

the people of God's promise to David. He mentions it again in his speech given on Mars Hill. We read his testimony, that he seemed to them — the men of Athens—"to be a setter forth of strange Gods: because he preached Jesus Christ and the resurrection."

The crowning theme of Peter's mighty sermon on the day of Pentecost was God's fulfillment to His servant, David: that 'he would not permit His Holy One to see corruption.' He again tells the men of Israel, as recorded in Acts 3 and 4, upon healing a lame beggar, that faith in the name of a risen Lord had made the man whole. Once more, hear Peter, after he had been cast into prison, and released with the warning that he was not again to preach in the name of Christ. Peter's bold reply was:

"We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging Him upon a tree. Him did God exalt with His right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins."

—(Acts 5:29-31).

Does this sound, friends, like the shrinking, cowering Peter, who, little more than a month before had, in fear of men, denied His Lord, even saying he never knew Him? Surely Peter had seen for himself, and had realized the tremendous import of this great event!

The apostles were not called into question because they preached the life of Christ, or even His death, but because they believed and taught the Resurrection. This is to be noted especially in the words of Paul, when at one time he was called before the Sanhedrin. We read:

"But when Paul perceived that one part were Saducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope of the resurrection of the dead I am called in question."

So likewise were the other apostles; and all of them, except one, paid for this belief with their lives. Did they not deem the fact of Christ's resurrection absolutely fundamental to faith and doctrine—life itself?

Both the friends and the foes of Christianity admit that the resurrection of Jesus Christ is vital to the religion that bears His name. The Christian appeals to it as an absolute fact, while the skeptic denies it as a historical reality. One assailant says: "If the resurrection really took place, then Christ must be admitted to be what He claimed to be—a direct revelation from God." The Apostle Paul says, "If Christ be not risen, . . . our faith is vain, . . . and we are of all men most miserable."

If the resurrection of Jesus Christ can be denied successfully, the whole fabric of the gospel falls to pieces, the whole structure crumbles to dust. It has then deceived those who have laid

down their lives in its defense, disappointed those who have made it their hope, and the finest moral achievements adorning the pages of the history of the Christian Church have been based upon a falsehood.

More than this, the honor of Jesus, in a sense, was based upon His resurrection from the dead. He Himself regarded it so important that He remained on the earth forty days afterward, that He might give "many infallible proofs" of the fact. During His life He had appealed again and again to it as the final evidence of the truth of His claims. When asked by the Jews for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." And we read that He spoke of the temple of His body. (John 2:20-22).

Jesus Christ claimed to be God. Had He not been raised, His claim would have been proven false. In Romans 1:4 Paul rests the deity of Christ wholly upon this doctrine, when he says that He

"was declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord."

Even the Crucifixion loses its meaning without the resurrection. Without it the death of Christ was only the heroic death of a noble martyr. With the resurrection, it is the atoning death of the Son of God. As Torrey so beautifully said, speaking of the relation of the resurrection to the death of Christ:

"It shows that death to be of sufficient value to cover all our sins, for it was the sacrifice of the Son of God. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for. My sin may be as high as the highest mountain, but the sacrifice that covers it is as high as the highest heaven; my guilt may be as deep as the ocean, but the atonement that swallows it up is as deep as eternity."

Finally, the Resurrection of Christ is important, because it is the ground for our own hope, resurrection and glorification. This is clearly taught by Paul in Philippians 3:20-21:

"For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ; Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory."

As physical life can come only from physical life, so it is with that spiritual life which shall endless be. If promised by a living Christ, it can only be given by a living Christ. Is it any wonder that the Apostles, early Church fathers, and Christians throughout the centuries have clung so tenaciously to the doctrine of the Resurrection of Jesus Christ? On the truth of that doctrine, with them, wholly hung the possibility of eternal life.

AFTER DEATH WHAT?

(Continued from page 6)

ham's soul went to SHEOL where the souls of his people were. Again, listen to the account of the supposed killing of Joseph by his brothers. Gen. 37:35, "And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son in mourning. Thus his father wept for him." Joseph was supposed to have been torn by wild beasts. He was not buried in a grave. How could Jacob go down into the grave to weep for him? No, he meant that his sorrowful soul sought in SHEOL for the soul of his beloved son. Again in Luke, the rich man died and was buried, and in SHEOL or HADES he lifted up his eyes. Was his body in SHEOL? No, his body was buried in the grave, and his soul went to SHEOL. There is only one exception stated in the Bible where a man or men departed from this world without going by the way of death. I mean man departs and leaves his body in the grave and his soul goes on to SHEOL, normally. But these men went to SHEOL immediately without dying. Num. 16:29-30 "If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord makes a new thing, and the earth open her mouth, and swallow them up, and all that appertain unto them, and they go down quick into SHEOL (the pit); then ye shall understand that these men have provoked the Lord." These men went into SHEOL body and soul together.

II. SHEOL and HADES refer to a realm which received the souls of righteous and wicked before the time of Christ.

A. The wicked go there according to Ps. 9:17 "The wicked shall be turned into SHEOL, and all the nations that forget God."

B. The righteous have gone there. Job sums it all up when he says (14:13-15) "O that thou wouldst hide me in SHEOL, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of thy hands." In this we find an intermediate state and a resurrection contemplated for the righteous.

III. Within this realm of departed spirits, there seems to have been two distinct regions.

A. For the wicked, there was a place of wrath and punishment. According to many O. T. passages, the place of the wicked dead is in the lowest part of SHEOL. In Prov. 9:18 the guests of the harlot are in the depths of SHEOL.

In Deut. 32:22 the fire of God's anger burns to the lowest SHEOL.

B. For the righteous, there was a place of rest and comfort. When Saul called up Samuel at his visit to the witch of Endor, Samuel in a rather disgusted tone said, "Why have you disquieted me?" This indicates that he was in a place of rest and quiet.

C. In our Scripture lesson, we find both of these regions brought together in sharp contrast. The rich man lifts up his eyes from the place of torment, from lowest SHEOL and sees Lazarus in the higher part of SHEOL designated as Abraham's bosom. There is a great gulf fixed between them.

IV. The intermediate state is one of conscious existence.

A. The righteous are conscious. God is the God of the living, not the dead. He is the God of Abraham, Isaac and Jacob according to Jesus in Matt. 22:32, but those were dead, so Christ must have meant that the righteous are living and conscious after death.

B. The wicked are conscious. The rich man sees, hears, speaks, feels, remembers, in our Scripture lesson.

V. The Bible states that HADES or SHEOL is a definite place. Gen. 37:35 speaks of going down to the depths of SHEOL. Isa. 5:14, says descend into SHEOL. Ezek. 32:18 reads, "cast them down to the nether parts of the earth." Jonah refers to it as the bottoms of the mountains; Matthew calls it, "in the heart of the earth." Ephesians says, "descend into the lower parts of the earth."

VI. God is present in, or controls, this place or realm. Prov. 15:11 "Hell and destruction are before the Lord." Job. 26:6 "Hell is naked before Him, and destruction hath no covering."

VII. For the wicked Intermediate State holds no hope. Luke 16:26 says there is a great gulf fixed and it is impossible to pass from one to the other. In Ezekiel their is given a description of some of the people who are in SHEOL. Many of them are Pharaoh's enemies. The account goes on to say when Pharaoh sees his enemies, he is comforted. There is no change in the attitude of his heart. He is the same Pharaoh. And did you notice that there was no sign of repentance on the lips of the rich man Dives? The wicked will not want to change their ways.

VIII. For the righteous, there was deliverance from SHEOL at the resurrection of Christ. You have probably been wondering about the righteous dead. NO, they are not still in SHEOL. When Christ arose, He led captivity captive and took the righteous to paradise.

IX. Since the resurrection of Christ, paradise has been removed from SHEOL. Paradise is in the third heaven where God is. II Cor. 12:1-4.

Every believer goes to death to be with Christ—since the resurrection. But the unbeliever has no change in his place of abode.

PUBLICATION DAY OFFERING REPORT

Second Church, Los Angeles	15.00
Ethel G. Myers, Blue Island, Ill.	1.00
Mrs. Retta Fortney, Lodi, Ohio	10.00
Samuel C. Fogle, Route 4, Anacostia, D. C.	1.00
F. M. Seibert, Houston, Tex., Box 2100	10.00
Mary A. Snyder, Glover Gap, W. Va.	5.00
H. C. Hostetter, Oakland, Md.	1.00
Mrs. A. L. Ankrum, Gratis, Ohio	2.00
Mrs. Harry L. Randall, Dallas Center, Ia.	1.50
Alice M. Conover, New Lebanon, Ohio	1.00
Mrs. J. Stanley Barr, Detrick, Va.	1.00
Mrs. S. W. Wilt, Juniata, Pa.	1.00
Mrs. C. R. Geidlinger, 405 E. Maple Ave., North Canton, Ohio	2.00
A. B. Johnson, Roland, Ark.	.75
Mrs. Florence Kimmel, New Paris, Ind.	5.00
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Sergeantsville, N. J. Church	6.00
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Clara Berkebile, Mifflin, Pa.	1.00
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Mrs. Jas. Guthrie, Ankenytown, O.	1.00
Mrs. Rillie McMillan, Maplehurst, Mt. Vernon, Ohio	2.10
First Brethren Church, Hagerstown, Md.	22.50
Grover Snyder, Conemaugh, Pa. (church)	1.50

(Continued next week)

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"THE VALUE OF ORGANIZED BIBLE CLASSES"

By Homer A. Kent

The organized Bible Class idea originated a good many years ago, but only in modern years has it worked in anything like an adequate way. We are beginning to see the possibilities resident in a wide-awake organized Bible Class. It is the purpose of this short article to review some of the values of such a class to the Sunday School and the Church. In this connection we shall think mainly of the Adult Bible Class. What are some of its accomplishments?

I. Organized Bible Classes interest men and women in Bible study and the Church. Sunday School is not only for children. Such an idea has too long prevailed. It still prevails in too many instances. The Adult Bible Class has the opportunity of appealing to men and women of the community in the matter of Bible study and thus of becoming an instrument of evangelism

among those of mature years. It is often easier to get folks to come to the smaller group at first than to the larger church service where everyone is a stranger to them.

II. Organized Bible Classes can give every member something to do. Through their various committees, it is possible for every member of the class to be actively engaged in some definite work. This sort of thing makes for interest. It increases attendance. It develops the Christian life. It produces strong men and women in the work of the Church. This leads us quickly to the next thought.

III. Organized Bible Classes develop leaders for the Church and Sunday School. In churches where the organized class idea is worked carefully there are usually plenty of leaders. On the other hand, if you visit a church where the preacher and Sunday School superintendent do it all, very likely you will discover that there are no organized classes in the Sunday School which are developing leaders. Some pastors

and superintendents are to be pitied. They pull the load alone. The organized Bible Class can help to develop leaders for the various phases of the work of the church.

IV. Organized Bible Classes help the ministry of the teacher. It is not fair to expect too much of the teacher. He cannot do everything nor should he. There is no reason why he should have to care for the work that good committees could do. The teacher's main business is to teach the Word. If he gives himself faithfully to the preparation needed for successful teaching he probably will not have time to be the Membership, Sunshine, Devotional, and Social committees besides. An efficient organized class divides its work among the many members. Thus it does its work better and increases the ministry of the teacher.

V. Organized Bible Classes among the adults serve to keep the interest of the boys and girls. The boys and girls need to see the men and women interested in the Sunday School and the study of the Bible. The presence of many men and women in the school adds tremendously to the effectiveness of any school. The young folks seeing this, say, "This must be something worthwhile." Losses in Sunday School work cannot be estimated due to the fact that so many parents have sent their children to Sunday School instead of coming with them. May the Adult Bible Classes sense their opportunity of influencing young people to see the importance of the things of the Church.

VI. Organized Bible Classes provide a helpful fellowship which all of us need. We are social beings. It is difficult to live the Christian life alone. It is imperative that we have the proper sort of associations if we are to develop normally. The adult Bible Class, composed of men or women of approximately the same age, and with kindred interests, has a splendid opportunity of providing a fellowship which can be largely used of God in winning souls to Christ. Doubtless many are lost to the church because the warmth of Christian fellowship is too evidently lacking. Thus, the idea of fellowship should be developed in Bible Classes.

VII. Organized Bible Classes make for growth and stability in the Sunday School and the Church. Many schools date the beginning of their real growth and attainment in things spiritual to the time when their classes began to organize and put themselves to work as a unit. Of course, if organization of classes is to be of any real consequence, there must be a vision of what God can do through men and women who are truly dedicated to His will. All organization will be of no avail if the Spirit of God is not working in our midst. It is "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. 4:6) that the true work of God must be accomplished in all our Bible Classes as well as in all the work of the Sunday School and the Church.

S. S. Records

It is a real asset to any Sunday School if it has a secretary who keeps accurate records of the work of the school. As I write I have on my desk the report of the local school for the month of January. In this report there is not only the record of attendance, and percentage of attendance according to the enrollment, but there is also a record of each class, its enrollment, the number of active scholars present during the month, the number of inactive scholars present, the number of visitors present, percentage of attendance, the number of scholars not present during the quarter, etc.

Such reports as these serve as a monthly check-up and aid the officers and teachers to strengthen the weak places in the school. These typewritten reports are given to the school each month and then placed on the bulletin board where they may be consulted. These reports also provide a source of study for the Sunday School Council in its monthly meetings. Any school will do well to encourage the keeping of faithful, business-like records of its work. The King's Business deserves such consideration.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor.

826 East 150th St.

Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR
Y CONSECRATED EXTENSION
VANGELISM

ALLENTOWN ENDEAVORERS WORK FOR CHRIST AND THE CHURCH

The Young People's Christian Endeavor Society of the First Brethren Church of Allentown, Pa., has organized and is now enjoying the fellowship in the work of the Lord. The group conducted an Evangelistic service at the Jordan Mission of Allentown where all nationalities are represented. Rev. Paul M. Naff, pastor of the church, spoke very impressively and Harrison E. Missmer, society president, presided. Edna Luidenmuth and June Yufer read Scripture texts and Ray Shoemaker and Arthur Schlough offered prayers. The Quaker trio, Eileen Silberman, Ethel Silberman and Grace Achley sang several selections during the program.

The society is planning a very unique radio broadcast for sometime in February through the publicity department of which Arthur C. Schlough is director.

The Intermediate Society recently elected officers, Pres., Charles Messinger; Vice Pres., Curtis Short; Sec'y, Catherine Messinger; Treas., and Supt., George Seagreaves.

PALESTINE

WATER, POWER AND FERTILIZER

By George C. Carpenter

I. Water

The centuries-old problem of providing water for the people of Jerusalem has been solved. By modern methods water is being pumped from the springs of Ras-el-Ain near the Mediterranean seacoast into the city of Jerusalem, a distance of 38 miles. Jerusalem is located on the top of a mountain 2600 feet above sea level. Hence the water has to be lifted a half mile as it is pumped through 38 miles of steel pipes.

Solomon built three stone pools holding millions of gallons of water. They have been renovated and are being used at present as one of the sources from which Jerusalem receives its water. Pilate built a twelve inch stone pipe line ten miles in length to carry the water to the city. Some of the stone aqueduct still remains. Hezekiah built a conduit running a thousand feet under the city to bring water from nearby springs in time of siege. Water still flows through it. Read about it in the thirty-second chapter of Second Chronicles. The Turks brought water by train from a village about five miles from the city.

The new and modern system is expected to pump three million gallons of water into the city daily. The latest modern machinery is being used and this victory in itself will mean much in bringing about the restoration of the Holy Land.

2. Power

The power problem has been solved by the building of the Rutenberg hydroelectric power plant, thus harnessing the waters of the Jordan river to bring electric light and industrial power throughout the length and breadth of the land. Already this plant is insufficient and plans are made for the building of two more similar plants also on the Jordan, while a steam-turbine power plant has already been placed in Haifa with the same power capacity as the one on the Jordan. The increased demand for electric power indicates the rapidity of the transformation of this desert land to a Garden of Eden.

All sorts of industrial plants are being constructed, including a cement works, soap factory, petroleum refinery and many others. Let us hope that the public utilities in Palestine will treat the people right.

3. Fertilizer

Untold wealth in the waters of the Dead Sea! The estimated value of the potash, bromine and other chemical salts of its waters is estimated at one trillion, two hundred and seventy billion dollars, or four times the wealth of the United States! Almost im-

measurable wealth that has been accumulating for thousands of years past! Think of a mountain of salt six miles long, three miles wide and one thousand feet high located at the southern end of the Dead Sea! The mountain of salt, called the "Mount of Sodom," may mark the site where once stood the cities of Sodom and Gomorrah!

The potash plant and the salt plant are both at the north end of the Dead Sea. The salt, 98 per cent pure as it is quarried out of the mountain, is carried by steamer to the factory at the north end. There is said to be sufficient salt in the Mount of Sodom to

supply the entire world for centuries to come. One is almost staggered by the computed value of the chemicals found in the waters of the Dead Sea.

The Dead Sea is 1200 feet below sea level and Jerusalem is 2600 feet above sea level. That means a climb of about three fourths of a mile in going up to Jerusalem from the Dead Sea. The heat of the Jordan Valley is terrific which makes the colder air of the Judean hills very welcome. Let us "praise God that even the waste waters of the Dead Sea are being utilized in transforming the land of Palestine from a desert to a 'garden of Eden.'

Hallandale, Florida.



NEWS FROM THE FIELD



Deaconesses who not only took out six hundred and seventy-five baskets of food, but were enabled to help in many other ways.

The World-Wide Missionary society has held monthly meetings, where we were not only privileged to hear our own missionaries, but many speakers from widely separated fields, each message bringing us closer to the blessed responsibility of His "Go ye." Last year our Mission Study Class derived much pleasure and benefit from the study of Spiritual Secrets in the Life of J. Hudson Taylor, and this year they are taking Toward a Christian America by Morse. They have chosen one foreign and one home missionary to whom they send gifts each month.

And last, but far from least in missionary activities, is our group of fine young men who have formed a gospel team known as the King's Envoys. "To know Christ and to make Him known." With the ability to sing, play various instruments, and to speak, they are being wonderfully used in His service.

The Sisterhood of Mary and Martha has met throughout the year, the younger group studying Three Cornered Continent by Applegarth, and the older group, Toward A Christian America by Morse. The girls also find many activities for helpful service to others.

A Dorcas society is always ready to meet every need that kind hearts and capable fingers can render, and no task is ever refused or seems to appal them. During the church services a nursery is open for all ages up to and including five years, with worth-while recreation for the older ones, a reverence for God's day and His house, and special care for the babies.

Evangelistic meetings were held by our pastor, Dr. Louis S. Bauman and recently we have had a Bible Conference conducted by Roy L. Brown which has been of special uplift to all. Our experience has been not a great ingathering at any one time, but a gradual increase in membership, until we now number one thousand and sixty-six. Eleven this year were lifted over to be with Him, but their works and influence are a continuing inspiration. We greatly miss our pastor Dr. Louis S. Bauman when he is called elsewhere for Evangelistic and Bible Conference work, but we gladly release him for the wider service, and feel that we are richly blessed in having Alan S. Pearce as our associate pastor. No one could be more faithful to every call and detail of the work, more beloved, or more richly blessed in results. But if we were ever called upon to give up any service, I think that one and all would cling to the Wednesday night Prayer meeting, a veritable power house, where all is taken to Him on bended knees, and inspiring testimonies are given.

We enter this new year with a budget calling for nearly twenty-four thousand dollars. And, since He has never failed us, we know that our every need will be more than met, since He gives be-

FIRST BRETHREN CHURCH OF LONG BEACH, CALIF.

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Ps. 26:7.

Blessed be the Lord God,—who only doeth wondrous works. Ps. 72:18.

And so this article is sent forth, not to show what the First Brethren Church of Long Beach has accomplished through human activity, but that His name and His faithfulness may be magnified, and His purpose be more perfectly carried out in the future, as we thank Him for past mercies. This brief resume of the past year reflects the present work: "The Lord hath done great things for us, whereof we are glad." We press on.

Our Bible School has had an average attendance of one thousand and forty-one pupils, with six well organized departments, six adult classes, and a home department of forty-seven members.

Throughout the year, there have been several Neighborhood Bible classes, held once a week in private homes with a total attendance for the year of two thousand, nine hundred and ninety-three: an effort to help those who cannot, or do not, attend the regular classes.

To further instill the Word, our pastor has had a large and enthusiastic class each Thursday evening in the study of Revelation, and our associate pastor conducted an equally enthusiastic class earlier in the evening in Personal Evangelism.

This year, in addition to these classes, over one-hundred have enrolled in a Synthetic Bible Study, a correspondence course from the Moody Bible Institute of Chicago.

To a faithful Transportation Commit-

tee belongs much of the credit for the Sunday School attendance. Averaging forty cars per Sunday, the smallest number brought in was four hundred, the largest five hundred and ninety-four, with an average per Sunday of five hundred and eleven.

Only the Master knows the full results of this gathering in of young souls and His approval seems to rest upon it for there has never been one accident. During the summer our Daily Vacation Bible School carried on with six teachers, a school nurse, playground supervisor, and pianist. With a registration of two hundred, it was felt to be one of the best that we have ever had in point of attendance and of spiritual growth.

We enter 1936 with nine very much alive Christian Endeavor Societies, ranging from our new Primary-Junior between the ages of five and seven, to the Adults. Each Sunday night these little ones have learned songs, memorized Scripture, had prayer, and a missionary story or an illustrated object lesson. The purpose has been two-fold; a bringing of little receptive hearts close to the One who loved little children, and permitting the parents to attend their own society. The total enrollment of all the societies was four hundred and fifty-three, with an offering for the year of nine hundred and fifteen dollars.

The work of the "Seventy" has been fully reported in a previous issue of the Brethren Evangelist. For the year just closed nearly nine thousand calls were made with Bibles and Christian literature distributed and all wants met as the Lord gave the means and opportunity. New members were added to all departments, and many precious souls won for Christ. The Lord has also supplied the need of many families through a Relief committee of

yond all that we could think or ask. "This is the Lord's doing; it is marvelous in our eyes." To Him be all the praise and glory, and may we unite in prayer for one another that our hearts may be strengthened through His might, our zeal increased, our faith made perfect in Him, that many more precious souls may find Jesus Christ, whose we are and whom we serve in the blessed Hope of His return.

MRS. F. S. WORMER,
Church Reporter.

MARTINSBURG, PA.

The special series of meetings at Martinsburg extended from Feb. 2 to Feb. 16, conducted by our pastor, Bro. Stanley F. Hauser. He brought a series of soul stirring and heart searching messages filled with that old time religion.

There was one reconsecration, but God has promised his Word will not return unto him void. All saints were strengthened by hearing the Word. At the morning service of Feb. 9, the Christians all consecrated their lives anew to be used of God and to stand by the pastor during the services.

There had been two confessions previous to the meetings. Two boys had given their lives to Christ.

We had cottage prayer meetings two weeks previous to our meetings. The town was divided into three districts, led by captains with prayer services Tuesday and Thursday nights; praying definitely for the meetings, also each night prior to the service in a separate room.

Each night a special reference to different groups was arranged and had special messages in song by groups and individuals of well known talents. The first night had been arranged as W. M. S. night. The subject was "Detour Signs to Holiness" and the message in song was brought by the Mothers' Chorus of P. T. A. There was Men's Bible Class night. The subject "The Price of a Soul" and the message in song by Brother Kenton R. Miller, member of the Church of the Brethren.

Delegation night. Our pastor had sent out invitations to all the churches and there were representatives from about all. The Church of the Brethren, with their pastor, Rev. Coffman, had the largest delegation.

The Juniata church of Altoona brought the message in song.

Each night there were special groups also messages in song by Wineland quartet of the Church of the Brethren. A duet by Mrs. Holsinger and Mrs. Tipton of the Church of God. Mr. Yeats of Altoona, Rev. Hauser and Miss Willing, all gave their services willingly and were very much appreciated.

We are planning for a week of Bible Study by Brother A. V. Kimmel during the month of June. We ask an interest in your prayers.

A SELLER OF PURPLE

(Continued from page 5)

same. Our Churches are chiefly composed of women. There is not a benevolent society existing which does not depend chiefly upon woman's influence for stability and support. Men, what is the matter with us?

Lydia is the first European convert recorded. These then are the circumstances detailed concerning the sphere of their labors, and this leads us to the second narrative recorded in the text.

II The conversion of a hearer as described in verse fourteen,

Her name is Lydia. Surely this name could be a favorite with any Christian mother. Her country was Thyatira. She was a seller of purple. The ancient purple was a very expensive dye. It was obtained from a shell-fish which the Jews called Chalson. With this costly article the fringes of the Jewish garments were dyed. Those who were exceedingly rich were distinguished by wearing garments dyed with purple. Lydia was a business woman who traded in the dye itself, or in articles of purple color. Furthermore, she was a Jewish worshipper, but she worshipped God without a living Christ.

The instrumentality employed in the conversion of this seller of purple was the gospel of Jesus Christ. Paul was the preacher. It is not stated what things he said, but we need not be in doubt, because he knew nothing among men save Christ and Him crucified. Therefore he preached the gospel of eternal salvation to the women assembled by the river side where prayer was wont to be made. The power exerted was divinely real. The Lord Jesus Christ wrought the change employed. Salvation in its beginning, progress and termination is all of God through Christ. He is the Author and Finisher of our faith. Every description given of our salvation shows that God is its Author. Ye are His workmanship created anew in Christ Jesus. You hath He quickened who were dead in trespasses and sins. There must be conviction, contrition and an entire renewal of the heart. "A new heart will I also give you, and a new spirit will I also put within you: I will take away the stony heart out of your flesh, and will give you a heart of flesh (Ezek. 36:26).

I want you to notice the change produced was in the heart, "Whose heart the Lord had opened (V. 14). Anything short of this is not salvation. The salvation of God is within you, and not without as many would like to have it. Other things will precede. The eyes will be opened. The ears will be unstopped. But, in conversion the heart is changed. It is a renovation of the soul. All the "old things" pass away, behold all things become new. This change is distinctly specified, "Whose heart the Lord had opened." Previous-

ly it was closed against the truth. The apostle presented the gospel which is sharper than any twoedged sword. The purple seller's heart quivered, then melted, then warmed, and expanded. Its portals were opened wide, so that the Christ of God took possession and was enthroned King in her life.

Having described (in part) the conversion of one of the hearers whose heart the Lord had opened, so that she attended unto the things which were spoken of Paul, let us give due consideration to the third and last narrative as stated in the text.

III The effects which the converting grace and power of God produced.

These effects were striking and important because there was immediate obedience. The Word says that she gave heed unto the things which were spoken by Paul. Genuine faith produces obedience and action. "Whosoever heareth the Word of God and doeth it, is likened unto a man which built his house upon a rock" (Matt. 7:24). Peter said, "Thou art the Christ." Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." Would to God that we Christians, like Lydia, through obedience, repentance and faith would accept Christ the Rock of Ages. Then the church would be able to fulfill her mission in the world. She would be ready for the rapture.

There are possession and profession. Nothing could stop her now. She had received the Christ of God. There was immediate action; a readiness and willingness to go all the way with Christ. Verse 15 designates that after conversion she was baptized, and her household. That is the way it should be. We are not baptized to be saved, but we are baptized because we are saved. This was what the apostles were commissioned to do and to teach, (Matt. 28: 19-20). How proper it appears that when Christ's salvation is inbibed that it should be publicly professed and then lived. Thank God for the possibility!

Gratitude and hospitality follow conversion. NOTE, "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us. Does this not suggest that her opened heart caused her to open her home? She was not only grateful to God, but to His servants. Therefore she wished to express her grateful love to her fellowmen. Paul and Silas were strangers in Philippi, and she bade them welcome and made her house their home. This was not a formal ceremony or invitation, "For she constrained them."

In closing, let me remind you that the word of life is now addressed and offered to you. You are invited to hear, believe, receive, obey, profess and live the gospel of our Lord and Savior, Jesus Christ.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

"The Trial of Strength"

Mrs. Orville D. Jobson, Missionary to Africa

ONCE UPON A TIME the elephant, whose home was on the land, and the hippopotamus, who dwelt in the river, made friends with the turtle.



MRS. ORVILLE D. JOBSON

The elephant and the hippopotamus always laughed at the turtle because he was so small. One day he told them not to despise him because of his small body. He told the elephant that he could drag him down into the river, and he told the hippopotamus that he could pull him out of the water if they were willing to try their strength singly with

him in a tug of war. His words made them laugh at him still more as they looked at his short limbs. And they said to him, "We are ready to try our strength with you on any day you may choose." The three of them agreed that the turtle should be in the water while he pulled the elephant, but that he should be on land when he pulled the hippopotamus.

After a few days the turtle arrived at the elephant's home and said to him, "It is now time to decide between us which is the strongest. You will learn that small people can do what big people sometimes cannot do." He handed him a rope and took hold of the other end of it. He said, "I am going down to the river, and when I pull the rope you must begin to pull too, because I am sure to drag you into the river." Then he disappeared. He dived deep into the water and came to the home of the hippopotamus. He spoke to him as he had spoken to the elephant, and after he had handed the rope to him, he said, "I am going up to the land, and when I pull the rope you must begin to pull it too, because I am sure to drag you up the bank." The turtle then crept to a side of the bank where neither the elephant nor the hippopotamus could see him and after he had seized the middle of the rope, he pulled

it both ways at once, away from the elephant and away from the hippopotamus.

Now a great struggle began between the elephant and the hippopotamus who began to pull at the rope with all their strength, for they thought that they were pulling against the turtle. The struggle lasted a long time. At one time it seemed as if the hippopotamus would win, and at another time it seemed as if the elephant would win. The turtle was meanwhile quietly sitting on the branch of a tree which was standing near the river, and he was laughing at them, for it was his turn to laugh now.

At last the elephant and hippopotamus were tired, and they decided to meet the turtle and settle the matter with him. The turtle immediately jumped down from the tree, and before they came up to him he had cut the rope in two and stood there holding an end in each hand. They were astonished to see him as they thought he must have pulled against each of them with one hand only. "What!" they said, if he could pull against us with such strength when he used only one hand, what would have happened if he had used both hands? Let us beg him to give up the fight. "They begged the turtle to forgive them for having despised him, and at once acknowledged him as their superior. Since this time the turtle has always been respected by all the beasts.

Ashland, Ohio.

THE BURDEN-BEARER

Are you perplexed?

Give God a trusting hand.

Is your soul vexed?

His heart will understand.

Out of His reach

No loving child can stray.

God knows and cares,

And takes and bears

Our burdens all the way!

The Missionary as a Doctor

Mrs. Ira E. McBride

A MISSIONARY upon arrival in a foreign land finds himself facing more tasks than just preaching the Gospel. He becomes a jack-of-all-trades in his first month on the field. One of the duties that he is soon called upon to perform, is that of a doctor. New and strange diseases puzzle him, with some he may be familiar, but had he ever mixed up medicine? Here is a patient very much troubled with intestinal worms. He looks up the prescription, there are several; he chooses the one of which he has all of the ingredients. This one calls for chloroform, 3 c.c; oil of eucalyptus, 2 c.c; castor oil, 35 c.c well stirred, in two doses, separated by one hour, of from 5 to 20 c.c. according to age. A very ill child who has a very bad chest cold, is brought. The missionary's first problem is to get the parents to cooperate with him in giving the child the proper care. He puts hot applications on the child's chest for an hour and a half, gives some cough medicine and puts the child in a hut. Half an hour later he finds the mother sitting under a tree in the wind with the sick child. An ulcer patient is getting along nicely in spite of the fact that the ulcer is of a year's standing. The father fears that it should be lanced, and on an afternoon he comes with a medicine man and does the lancing, unknown to the missionary. A dull knife, first dipped into warm water, was used. After this action the medicine man was responsible for the case. A dislocated thumb is set after much difficulty and pain to the patient. A dislocated shoulder is beyond the missionary, the man must go to a doctor, the nearest one being two hundred miles from Bambur. A wee baby who has dilated eye lids, is brought. He has never opened his eyes. The "white doctor" agrees to do his best for the little fellow, but the parents must stay here so that the eyes may be washed several times a day. The parents say they are not able to stay and go home. These are a few experiences of the missionary.

We of the Sudan Evangelical church here in Africa, are carrying on, trying to relieve suffering not only with medicine but with the "Word." We look forward to the coming of our Dr. Benfer with much joy. It has been a joy to visit our people where some have gotten physical healing. An attitude of confidence has been developed and the Gospel message is welcomed. One lad has found Christ through this poor medical service that we do. The winning of this one soul has made all the ungratefulness and

discouraging times look very small. We think of that loathsome disease, -yaws. These heard the Message each time they came for a treatment. We trust the Lord for the caring of those seeds that were planted.

The rainy season has passed and we are facing the hot months of the dry season. This is the time of year when building is done that the sun may dry the mud walls, and also when the grass is gathered for roofing. This dry season finds us building a new dispensary for our Doctor Benfer, who will be coming in a few months. This dispensary, I believe, has been given by the "Little Heralds" of our church. We are very grateful to them for this gift. If you could compare this new, larger dispensary with the hut which we have been using, I am sure you could better appreciate this new building with us. Picture us in this hut on yaws day. There were the cupboards of medicine, two people giving hip injections, another keeping record of the cases, and two patients in at a time,—there was hardly breathing space. We shall be able to carry on the medical side of the work much more comfortably in the new building. This new dispensary has three rooms, the dispensing room, laboratory, and operating room. There is a corrugated iron ceiling from the thatch above.

We believe the way to the pagan's heart is by kindness and confidence. Many have said that if they had not found the white man's medicine they would have died. May they soon realize their greater need of the Physician who can give life everlasting. May we continue to have the prayers of our church in preaching the Gospel to this needy people. Bambur, British W. Africa.

"To the Bible men will return, and why? Because they cannot do without it."—MATTHEW ARNOLD.

"Thou must share if thou wouldst keep
That good thing from above;
Ceasing to share, thou ceasest to have—
Such is the law of love."

"The lives that make the world so sweet
Are shy, and hide like the humble flowers.
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower
And cheers and comforts us, hour by hour."

—SELECTED.

"Ears to Hear, But They Hear Not"

The Lightbearer

NOT ALWAYS do your fellow-workers find people waiting and eager or even willing to listen to the Message. One loves to see, read and hear of crowds sitting in rapt attention while the Message is being proclaimed, but it is often the exception rather than the rule. In our district there are many farm villages needing constant visitation if the people are to become interested in the Gospel. This means early rising, with a start at dawn in order to get the people together before they go off to their farms, otherwise, if you are too late, you will find the village empty or only a few little children and perhaps one or two deaf or very old people.

We are prevented from taking a long trek involving several days' absence from our station, so we thought it good to go out to one of these farm villages previously unvisited by us. We made arrangements with a young man to act as guide to show us the way, and before daybreak we arose to make our preparations for a start at dawn. But out here things do not always work with clock-like precision, and our guide was late. The sun began to show signs of appearing. "Should we go?" was the question which arose in our minds. The people might all be scattered before the village could be reached. "Would it not be better to get out the cycles and go to some other place quickly?" Alas! when the cycles were brought out the tires were flat, and no amount of pumping filled them; but just then the guide arrived, so off we started, although the sun was already above the horizon. Passing quickly through the town, we turned aside into a hard-trodden farm path; then, coming to a fork in the road, the guide hesitated and chose the path to the right. On we went up a gradual slope for about ten minutes, coming eventually to a clearing in the long grass. Our guide saw a large tree on his left, and stopped, saying, "Forgive me, Baturiya, but I have taken the wrong path. I have caused the Baturiya much trouble to-day!"

This meant further delay; we had to retrace our steps to the forked road and go forward. On we went, trudging through deep sand, over rocky narrow paths, through sand on the edge of little gulleys, past fields of grain and long grass, till finally the village was reached.

Everything seemed very quiet. Here was one woman feeding a turkey; we passed under the shade of a large mango tree to the chief's hut, to find a few elderly women. Receiving and answering our greetings, one of the old ladies, more voluble than

the rest, said, "Oh, everybody has gone to the farms; just you go on to Keffin Wambai and you will find people there."

Not a very encouraging welcome, and as her advice meant another three or four miles to walk, we decided to sit down under the mango tree and call together all who might still be around. We mustered about twenty-four, mostly elderly women; others came and went as we talked. Some listened indifferently, few with any show of interest. Then, in a pause, the voluble old lady said, "May God give you your reward." Whatever the Moslem does, he does it with the thought of reward. Some few thanked us for our message, but went away, and the same old lady chimed in again, "See! The sun is getting hot, the road is long," which was her polite way of telling us to go!

We were loath to leave the place with this small response. Were there really no more people, no other part of the village where we could find some willing to listen? The guide took up our chairs and we started off; then, as we curved round to get into the path for home, some one called out, and there, across a space of farmland, were some men asking us to go over to them. We went. They had just returned from their farms, and two of them were busy digging earth ready for building. They sat on a tree-trunk, and we began our message, but their faces seemed blank. Could they not hear our tongue? They seemed so wooden and unresponsive, and presently two got up and returned to their digging.

Our hearts cried out within us. How could we ever get our message across to them? We made a further attempt, calling back the two from their work and reminding them that they had asked us to come over to them. One of us went nearer while the other prayed, and by means of making a diagram on the ground, showing the two ways—the Broad Way leading to the pit of destruction and death, the Narrow Way leading to the Father's house—attention was aroused somewhat. One man rolled his tongue around in his mouth and opened his eyes wide, indicating that he did not want to go on the broad road to destruction. We had to leave them with the Message, feeling how truly indeed the god of this world has blinded the mind, and the words, "Ears to hear, but they hear not."

Was our journey in vain? We know not, but we do know that our Master has given us the commission to go and preach the Gospel to every creature,

and we remember His words: "Be not dismayed at their looks . . . speak My words unto them, whether they will hear, or whether they will forbear." (Ezekiel ii, 6, 7.)

WORSHIP PROGRAM

APRIL

Topic:- "Waiting Before The Lord."

SONG: "I Am Thine, O Lord."

I am thine, O Lord, I have heard Thy voice,
And it told Thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to Thee.

CHORUS:

Draw me nearer, nearer, blessed Lord,
To the cross where Thou hast died;
Draw me nearer, nearer, blessed Lord,
To Thy precious bleeding side.

Consecrate me now to Thy service Lord,
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine.

There are depths of love that I cannot know
Till I cross the narrow sea;
There are heights of joy that I may not reach
Till I rest in peace with Thee.

PRAYER CIRCLE.

SCRIPTURE: Luke 6:12.

BUSINESS.

SONG: "Take Time to be Holy."

Take time to be holy, Speak oft with thy Lord;
Abide in Him always, And feed on His word.
Make friends of God's children;
Help those who are weak;
Forgetting in nothing His blessing to seek.

Take time to be holy, The world rushes on;
Spend much time in secret With Jesus alone—
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy, Let Him be thy guide,
And run not before Him, Whatever betide;
In joy or in sorrow,
Still follow thy Lord,
And, looking to Jesus, Still trust in His Word.

Take time to be holy, Be calm in thy soul;
Each thought and each motive Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted For Service above.

BIBLE STUDY: "Elizabeth, the Mother of John the Baptist."

TOPIC: "Eyes Lifted Unto Him."

SONG: "Open My Eyes That I May See."

Open my eyes, that I may see
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.
Silently now I wait for thee,
Ready my God Thy will to see;
Open my eyes, illumine me,
Spirit divine!

TOPIC: "Hearts Yielded Unto Him."

LEADER:

Calmer yet and calmer in the hour of pain,
Surer yet and surer peace at last to gain;
Suffering still and doing, to His will resigned,
And to God subduing heart and will and mind.

TOPIC: "Talents and Possessions — Administered Unto Him."

POEM: "Freely Give as Jesus Gave."

TOPIC: "Days Lived Unto Him."

CONSECRATION PRAYER.

BENEDICTION: The Lord bless thee and keep thee,
The Lord make his face to shine upon thee and be gracious unto thee,
The Lord lift up His countenance upon thee, and give thee peace.

Amen.

Bible Study-Elizabeth, Mother of John The Baptist

Mrs. George H. Garber

ELIZABETH IS IDENTIFIED with the line of priests. She was a daughter in line from Aaron which made her of the tribe of Levi, the line of priests, (Lk. 1:5). She was the wife of Zacharias, a godly Jew who was also a priest, (Lk. 1:9). Elizabeth was selected by God to give birth to John the Baptist who was the forerunner of our blessed Lord. She will also be remembered as a cousin of Mary the mother of Jesus.

Throughout the Scripture, God, in selecting per-

sons to fulfill His will, chooses those of certain character. Elizabeth was like her husband. "Both were righteous before God, walking in all the commandments and ordinances of the law blameless," (Lk. 1:6). She had already accepted God's revelation which He had given up to that time. This included the ordinances of the law, walking in the commandments, and faith in the message of the Prophets, looking and waiting for the coming of the Messiah.

Elizabeth's devotion to God was responsible for

the special blessings which she enjoyed. It is always so. God blesses those who are faithful in little things. It was not easy for Elizabeth to be faithful in face of her "reproach among men." In her time, to be without a child was a disgrace and considered a punishment of God. Elizabeth did not see the divine purpose of God, but she was faithful nevertheless. She was to be the human instrument, used of God to present to mankind the great forerunner of our Lord and Savior. But for years she did not know that she was to be so blessed. Her son was to be the fulfillment of Isaiah 40:3. "The voice of one that crieth in the wilderness..." God's purposes are always worked out in His own good time. It is human to be impatient, but often we miss the blessings which God has for us thereby. Those who walk in faith discover that the light of the Lord shines in our pathway as fast as we move on in the Lord's will.

The choice of Elizabeth was not accidental with God. As the mother of the great prophet, she had the proper heritage as well as the personal qualities which God uses. Among women, she was honored of God second only to Mary for of her son it was said, "Among them that are born of women, there hath not arisen a greater than John the Baptist, (Matt. 11:11). Her son was to fulfill prophecy, (Mal. 3:1; Lk. 1:17). It was her son who was to preach the mighty message of repentance to the Jewish nation, (Matt. 3:2-3:11).

Oh! how badly the Lord needs women like Elizabeth today. He needs women who are ready to take the Lord at His Word and believe His message as Elizabeth believed. He needs more like Elizabeth who do not stop with faith, but who have learned the secret of praise and thanksgiving for His message of hope. He needs more like Elizabeth who are content to fill the place He has for them in humility, always willing to exalt Christ and tell of His salvation.

Today, the Elizabeths are mighty few! Mothers who should be leading their children in the way of the Lord are out to the dance, the card game or the movies while their children run the streets. A godly nation can never be builded without godly mothers!

It is interesting to note that Zacharias, even though he was a priest doubted the words of the heavenly messenger, and demanded a sign. He was struck dumb for his unbelief. However, we have no record of the faithful Elizabeth doubting. Moreover, as soon as she found her prayers of the years answered, she hid herself with the Lord, thanking and praising Him, (Lk. 1:24, 25). It is therefore no wonder that when her cousin Mary came to visit her, she was filled with the Holy Spirit, (Lk. 1:41). Being filled with the Holy Spirit she was able to recognize her Lord. Apparently the first person to

recognize the Lord on earth was Elizabeth. Moreover, the unborn babe in recognition of the supremacy of the Lord, "leaped in her womb," (Lk. 1:41).

Elizabeth's words of recognition and praise (Lk. 1:42) so comforted the bewildered and misjudged little Mary that she could sing her great praise to the Lord, (Lk. 1:46-56). Is it not interesting that Mary sang after her greeting from Elizabeth rather than at the time of the Angel's message?

In turn, Mary must have been a wonderful companion and comfort to Elizabeth in the months before the birth of her son, while her husband was unable to speak to her. From the human standpoint, Elizabeth as well as John could have been a little jealous. They might have wanted a little glory for themselves. But not so with this most faithful and loving mother and son. Their eyes were on their Lord! There was no room for petty feelings.

John the Baptist, like his faithful mother, was content to fulfill the mission committed to him and willing to step down and out of the way when his mission was fulfilled. Therefore he could give the testimony which has been an example to all of us, "He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. *He must increase, but I must decrease.*" (John 3:29, 30).

Lanark, Ill.

FOR EVERY DAY

Oh, one might reach heroic heights
By one strong burst of power;
He might emblaze with whitest lights
Of heaven for an hour;
But harder is the daily drag,
To smile at trials which fret and fag,
The test of sweetness is the way
One meets the eternal every day,
And not to murmur nor to lag.

—COOK

THINK OF THESE

Easter brings us close to Jesus as the conqueror of death and the grave. No wonder we are drawn to Him!

Ruled by a desire to honor Jesus, Christians have devoted themselves to His service, as the living Christ not as a dead Jesus.

Christ's resurrection always has been and always will be a marvel, but by faith we find it gives us joy.

The best of Jesus was in the past as they went to His tomb; the best was yet to be, after they saw Him as their living Lord.

Hearts Yielded Unto Him.

Mrs. Laura Prevo

CHRISTIANITY, history tells us, had its beginning when the disciples of Jesus Christ, became convinced of his death and resurrection, also that the Christian church was born at the empty tomb of Jesus of Nazareth.

It was on Pentecost Sunday when the multitude gathered for prayer, that Peter preached to them, and three thousand "Hearts were yielded to Him," (Jesus), were baptized and joined the disciples in spreading the gospel (good news) along the highways and by-ways.

These newly born Christians suffered many persecutions along their travels, but this did not daunt their hopes, for those that remained kept right on preaching and teaching the Word of God, and the result was that many more "Yielded their hearts unto Him."

The church continued to grow in spite of these persecutions and it has been said: "The blood of the martyrs is the seed of the church."

Not so long ago a group of young people from all over the world, visited our city, giving their testimony as to why and how their "Hearts were yielded unto Him." Many told of the persecutions they had suffered and it made one think of the early Christians. In spite of the persecutions they had suffered they have not given up hope, for they are continuing their studies in an Eastern Bible School, preparing to be missionaries, to go back to their respective countries, preach and teach the gospel, that many "Hearts may be yielded to the Lord Jesus Christ."

Like Peter and John we should be able to say "We cannot but speak of the things which we have seen and heard." Our lives should be so filled with His presence and power that we could not refrain from witnessing for Him. We should tell those who have not accepted Christ of the joy and happiness we have received by so doing.

Next to the Lord Jesus, Christianity owes more to the apostle Paul than any other one person. In Mark 16:15 we read "And He said unto them, Go ye into all the world, and preach the gospel to every creature." This was Paul's idea of evangelizing the whole world. "Go ye."

Paul was a great missionary; his life's work was given earnestly to establishing churches, preaching and teaching the Word of God, to those who had not yet heard the gospel. Paul did not travel alone on these missionary journeys, but had such men as Mark, Luke, Timothy, Titus and others with him. Wherever a church was established, one of his party

would stay and carry on this great work. In every instance we read where "Many hearts were yielded unto Him."

In Acts 11:19 and 20 we read that Paul was teaching in Antioch, and one writer in commenting on these two verses has said that it can be divided into three parts. First, God's part; second, the worker's part; and third, the convert's part in repentance and conversion.

The workers preached the word: and the Lord Jesus blessed the word thus preached: His hand was with them and those whose "Hearts were yielded unto Him" believed the message and were saved.

Paul was making plans for another missionary journey, when he received through the Holy Spirit the special call "Come over into Macedonia and help us," (Acts 16:11-40). Paul was not one to refuse, but left immediately for Europe. It was at Philippi, the chief city of Macedonia, where the foundation of another church was laid. And Paul in his later years called this church "his joy and crown." Here it was that a certain woman named Lydia, a seller of purple and fine linen, heard the word preached by Paul, her heart yielded to the message of Jesus, she was baptized, being happy in the new relationship with her Lord and master, and she prevailed upon her household to do likewise. E'er long their "Hearts were yielded unto Him" and they were baptized. Now Lydia says, "If ye have judged me faithful to the Lord, come into my house and abide there." Lydia was the first woman convert in Europe. Only in the gospel of Luke we read that there were certain women whose "Hearts were yielded unto him" and were faithful disciples of Jesus and remained loyal to Him in His darkest hours.

"A nation is as strong as its homes and the home is as strong as the woman who makes it." May the Christian churches of today have more Lydias and Pauls.

Paul made three great missionary journeys during his life, established many churches and "Yielded many hearts to Him" through his preaching and teaching. He, like the early Christians, suffered many persecutions during all his imprisonments but his faith in the Lord Jesus Christ never waned, for he continued to write letters to the churches he had founded, urging them to continue to be faithful and steadfast in the Lord, also to pray without ceasing that many "Hearts may be yielded to the Lord Jesus Christ."

In Romans 10:9-13 we read "That if thou shalt

confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

As missionary women let us not forget our duty to the Lord Jesus and yield our hearts fully in service for Him.

"Yield not to temptation, for yielding is sin, Each victory will help you some other to win. Fight manfully onward, dark passions subdue, Look ever to Jesus, He will carry you through. Ask the Saviour to help you, comfort, strengthen and keep you, He is willing to aid you. He will carry you through."
Dayton, Ohio.

Eyes Lifted--Unto Him

Mrs. Floyd Seibert

MANY AND VARIOUS are the problems, perplexities and persecutions of the Christian in this ungodly world. Yet, if he but keep his eyes upon the Lord, he will triumph over them all.

Eyes lifted unto Him—for salvation. Isaiah 45:22 "Look unto Me and be ye saved all ye ends of the earth; for I am God, and there is none else." In this world of darkness, we are promised life for a look. What a wonderful Savior!

Eyes lifted unto Him—to worship and praise. Psalm 5:3 "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto Thee, and will look up." One night a mother noticed that her small son did not pray before retiring, and asked the reason. He replied, "Because I didn't want anything tonight." So often we older folks are like that. The Lord seldom hears our voices except in petition. Let us direct our prayer unto Him in worship. May He hear our voices each day in praise. Psalm 123:1.

Eyes Lifted unto Him—lest we lose a blessing. Hebrews 12:14, 15 "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God." We, as joint-heirs with Christ should be constantly looking away to Him, lest we sell our birthright for one morsel of meat, and lose the blessing we could have had.

Eyes lifted unto Him—for consecrated, patient, holy, Christian living in this present world. Hebrews 12:1, 2 "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith." As a Christian grows in grace, he grows in love and patience. The bigger he grows, the less likely he is to become angry, regardless of the provocation. A real saint of God recently said to me, "I can't remember the time when I was angry." Neither can I remember when she was angry, and I have known her several years. It is gloriously possible to live a holy life, even in this world of sin, if we but keep our eyes lifted unto Him.

Eyes lifted unto Him—for help, Psalm 121:1, 2

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." When God wanted a man for a particularly difficult task, he sent him to the hills to be educated. Exodus 4:27, Acts 7:30, 38. Moses, Aaron, Hur and Elijah all served God standing on a high hill. Exodus 17:9, 10; II Kings 1:9, 10. John, the Baptist, was born of parents who lived in the hill country. The Scripture, many times, refers to the "mount of the Lord" and his "holy hill." It is not from the hills themselves, from which the Christian derives his help, but from the God of the hills. He made them. There, the servant of God can learn from the Creator of the hills and live close to Him. Help for every problem of life can be obtained by close communion with God.

Eyes lifted unto Him—for every need. Philippians 4:19 "For my God shall supply all your need, according to his riches in glory by Christ Jesus." We so often forget that the Lord promises to supply our need. We act, many times, as if He never said that. Let us remember He does not promise to give us all the things we want, or desire—He promises to supply our need. In these days of bank failures, robberies, etc. what a blessed thing it is that there is a heavenly bank, the doors of which never close. No danger there, of the cashier absconding with the money. That bank is guaranteed by all the resources of a city with its streets of pure gold. If you are poor, remember you have a rich Father.

Eyes lifted unto Him—for his coming again. Luke 21:28 "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Hallelujah! Dear sister, are your eyes fastened on Him? Are you looking for Him? Do you love His appearing? Then live in the daily expectation of the realization of this hope. Titus 2:13; Phil. 3:20; Heb. 9:28.

Masontown, Pa.

"Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

Talents and Possessions - Administered Unto Him

Mrs. Grace E. Cone

DID WE, as true stewards of our Lord and Master Jesus Christ, in a business-like manner, "take inventory" at the beginning of this another year in His service? If not, let us stop and consider together. What talents and possessions do we have to be used in our work of ministration?

Many of us busy house-wives and mothers perhaps will say without hesitation "we have no special talent, and certainly as the world considers possessions, we have none of those either." Or we may say; "I am not an accomplished musician, I am not a fluent speaker, I am not a woman of means, I have no money with which to endow Colleges, build churches, or establish Missions." This may all be true enough but let us think together prayerfully.

Perhaps, if we consider our possessions first, it will be easier to see our talents.

What is your most prized possession? Not worldly goods, of course it is not. Yes! you know! Those chubby little arms that encircle your neck, ruddy cheeks pressed against your own, eyes that shine so bright. Can you give this, the most precious of all, to the service of the Lord? Can you give up the dreams you have, of earthly fame, wealth and life of ease for that little one, to see him trained for a service which may mean sacrifice, poverty, or even death itself if the call comes to take the Good News to the uttermost part of the earth?

Concerning this greatest possession, we immediately think of a talent God has given to every mother. The talent of leadership in her home. The direction of the little minds entrusted to her care. If we do not possess the great talents coveted throughout the ages, we may be able to develop, in part at

"Freely Give," as Jesus Gave.

II Corinthians 8:9

Freely give, for our Redeemer
For us all things freely gave;
E'en his precious life he offered,
Our poor sinful souls to save.
Can we do too much for Jesus?
All we have to him we owe;
What it cost him to redeem us
We may never fully know.
Let us give him all our talents,
For they all belong to him;
Leave them long unused and buried,
And the finest will grow dim.
Would you labor for the Master?
There is much that you can do.
"Great the harvest is," said Jesus;
"But the laborers are few."
E'en a cup of water given
In the name of Christ our Lord,
Well we know, for he has told us,
Shall not fail of its reward.
Strange that he who died to save us,
Let us do a work so sweet,
As to bring our humble offerings,
And to lay them at his feet.
Are you wealthy? bring your money,
Render to the Lord his due;
Don't forget that for a season
Only it is lent to you.
Those to whom much has been given,
Much of them will be required.
Are you faithful? are you honest?
If for wealth you have aspired,
Think that when the Master cometh, -
He'll not ask what you were worth,
How much gold and how much silver
Was your portion on the earth.
But 'tis how you use the money

He's entrusted to your care
You must give account to Jesus.
Do you give the Lord his share?
"Ye have robbed me," says Jehovah,
Tithes and offerings ye withhold;
"Bring the tithes into the store house,"
Bring the silver and the gold.
Then shall you receive the blessing
Faithfulness to duty bring.
Do you dare defraud your Maker?
Will you rob the King of kings?
Lay not up on earth your treasure,
Sad to find at death, alas!
That your sordid gold and silver
Up in heaven will not pass.
Rise! and labor for the Master!
Send his messengers abroad,
Far and wide through every nation,
Spread the blessed word of God,
If you cannot give the dollars,
Give what pennies you can spare.
E'en the widow's mite was noticed
By the Saviour sitting there.
Though you may be poor and needy,
Sick and suffering day by day;
One thing you can do for Jesus,
Don't forget that you can pray.
Do not say while others labor,
Nothing is required of you;
Come in faith and ask his blessing
On what other people do.
Pray that souls, now unconverted,
May be brought to Jesus' feet.
Bring your prayers and he'll accept them
As an offering most sweet
Short the time to work for Jesus!

—M. E. L.

least, some of these in our children. Among these we find, musical talents, gifts in interpretation of the scripture, teaching ability, church leadership, a cheerful disposition, a life of simple child-like faith in God, and trust in the power of prayer. If we can be instrumental in developing these, or even a few of them, in the life of one child our life has been worth while.

The Lord may have intrusted money to some of us and each of us at times have a little we may give. We should remember "The widow's mite." Many times it is the "mites" that keep the minister in the pulpit and the missionary on the field. No one can measure the value of a "penny with a prayer." Those of us who have much should remember that much more is required and let us not forget the prayer with our giving.

Each Christian woman possesses the talent of prayer and it is the one that will increase the most with usage. Properly use this talent and the money problem ceases to be a problem. Always remember the prayer with the Gift to Him.

Many of us have possessions we no longer use. Clothing, furniture, books and magazines filling our closets and attics to overflowing. These are really in our way. At the same time our missionaries are calling for just such supplies. Would not your heart rejoice to place such possessions where they would bring comfort and convenience to Missionaries and be used to His Glory?

Another talent I should like to mention. I sometimes think it is the hidden talent. Yet I feel it is one we may possess. It is also one which has done much in spreading the message of salvation. It has broken down many barriers in the progress of Missions. It costs so little, yet means so much. The talent of a smiling face. There is so much sorrow and sadness in this old world we older women sometimes almost forget to use this talent. Our faces present such a haggard, careworn, sorrowful aspect that younger people are prone to think it is our Christian life that has made it so. They are repelled rather than drawn nearer to the Lord. We should remember that the Christian life is joy, peace and blessing in Christ Jesus and not allow the cares and sorrows to leave their imprint on our features. Many an individual has continued coming to hear the Word because some teacher, pastor or member of the congregation has presented a smiling face and cheery invitation to return. In this year's work may we not remember, we do have talents and possessions and we should give the best we have to Him. He gave His best for us. We should give our service and possessions gladly, willingly, with hearts full of love and gratitude. Love for Christ and our fellow men. Gratitude that we have a part in this great work as true stewards of Jesus Christ.

Portis, Kansas.

"Days Lived Unto Him"

Mrs. D. C. White

DAYS LIVED UNTO HIM involve the absolute putting away of every known sin, and a determined decision to resist every assault of evil. We cannot expect to have God's special manifestation of favor unless we bring our lives under the full light of his countenance and let Him show us everything that is wrong in us. And whatever he sees there that is wrong, we are to make it our first business to do the work of rooting out. Letting in the light may reveal much dust in the corners of a room. So the letting in of the light of God's gaze may discover much that is evil in our lives. Nevertheless we are to welcome the light, whatever it may reveal, and there set ourselves at once to the clearing away of the debris. Does God discover in you some evil practice or habit you have been indulging? Is there some secret sin that has been gnawing at the vitals of your religion? Have you permitted your affections to roam unrestricted after forbidden objects? Do you cherish resentment or hate towards someone and refuse to be reconciled? Is there some injustice

you refuse to forgive, some charge you refuse to pay, some wrong you refuse to confess? Alas, in the case of most of us it needs but little searching, for we know the besetting sin, the favorite idol, which keeps God out. Too often we lack the desire or will to cast it out of our hearts. But we must do it; it is indispensable; otherwise we can never enter into the desired experience of the inner life. We cannot live days unto Him while cherished sin is there. It is said to have been the humbly confessed experience of Charles H. Spurgeon that he had never passed fifteen minutes of his waking life without the consciousness of God and His nearness. If only such an experience of the nearness of God were always ours, if we could only feel as the Apostle Paul put it, that, "in Him we live and move and have our being," then we should know what David meant when he spoke of our, "dwelling in the secret places of the Most High," or of our, "abiding under the shadow of the Almighty." The prompting impulse of Paul's journey into Arabia, after his marvelous conversion, was

his desire to be alone with God. Moses the man of splendid executive, thorough training and marvelous personality, discovered after forty years in Arabia that these gifts and developments in themselves could not equip a man for effective leadership but that with these he must have the discipline and companionship of the Almighty. Into the desert Elijah fled, discouraged and fearful in the weakness of his humanity. At the cave's mouth he learned the wonderful truth, that not in the wind, the earthquake nor in the fire, but in the still small voice God spoke. "Not by might, nor by power, but by my Spirit saith the Lord." If men like these spent time alone with God, is it not well for every Christian to ask himself the question; "Is my present active life receiving the blessing that days lived unto Him, could give?" Holiness no longer means isolation or separation from active duties but no Christian however gifted or zealous, can live the superlative life without constantly and faithfully meeting his God alone. It is when the heart's door is closed to the outward world and the eyes are shut to the demoralizing chaos of affairs, that the Holy Spirit reveals to us the Christ. At the beginning of the day, as well as throughout its course, and at its close, we need to be alone with God. Constant association with God rests the soul and nerves us to vital action. In His presence also we gain inward courage; that same inward courage that dictated those wonderful words on the cross, "Father forgive them for they know not what they do." This inward courage leads to outward power, the outward power of the life that knows God's inward strength, through companionship with Him.

In the secret of His presence
How my soul delights to hide!
Oh, how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low;
For when Satan comes to tempt me,
To the secret place I go."

Mt. Pleasant, Pa.

"Oh for a heart, a clean, pure heart,
A heart by grace renewed,
A fitting sacrifice to bring
To Thee, Oh Master, Saviour, King—
Thou blessed, loving Jesus!"

A CHEERING WORD

Is the work difficult?
Jesus directs thee.
Is the path dangerous?
Jesus protects thee.
Fear not and falter not;
Let this word cheer thee:
All through the coming year
He will be with thee.

SIGNAL LIGHTS DEPARTMENT

Program for April 1936.

Mrs. Herbert L. Briscoe

SONG: "I Love To Tell The Story."

PRAYER: That the children of Africa and South America may know Jesus.

SCRIPTURE: Luke 9:1-6. Memory Verses: Matt. 22: 37, 38, 39.

MESSAGES from our missionaries. In the February program we started a journey to Africa with Miss Emmert. Today we will continue that journey.

"DEAR CHILDREN:

After our month's trip on the water, here we are at last at Kribi, Cameroun, our port of entry into that mysterious country, Africa. However, much we may have enjoyed the ocean trip, it has been plenty long enough, and we are impatient to disembark and be on our way inland. The sea is not very rough, so the gang plank is lowered, we give goodbye to the few remaining on board, and descend into the waiting shore-boats. The ride to shore, however, comes more nearly causing us an "upside down stomach" than the entire preceding trip.

The sun shines glaringly on the sandy beach. It is decidedly hot here, so we do not loiter long to watch the black men who are unloading cargo from the flat boat. What a gibberish they talk! Some familiar trunks and cases appear. We must be sure to locate our pieces of baggage. How shall we ever attend to all the business necessary before they will allow us to get our freight and leave the town?

Here comes a white man, smiling, with uplifted hat and out-stretched hand; and what do you think? He is actually speaking English. He says that he is a missionary from the American Presbyterian Mission at Kribi, and that he will help us with the baggage, and the visits to the Police Commissioner and the Doctor to get the necessary clearance papers signed. Was ever an offer so welcome? He tells us also that one of our own missionaries is coming with the truck to meet us.

Later in the day, we are extremely glad to see this truck roll in and to hear all the news of the missionaries 800 miles and more inland. The questions and answers fly back and forth very lively for awhile. There are three black boys, too, from our very own district who have come along to help us with the loading, the setting up camp and the cooking.

"Say 'Ouroumo' to them," says the missionary, "for those broad flashing smiles, reinforced by the glimmering white ivories, show they are glad to see you. 'Ouroumo' means 'hello,' and you will get plenty of chance to practice it as you near our destination."

We are entertained at the Presbyterian Mission, and we certainly feel grateful to these good Samaritans who make our entry into the country easier. After several days of loading, we at last take leave of them and depart on our way to Oubangui Chari.

Remember we have a trip of five or six days ahead of us. It's a good thing we bought a store of provisions at Kribi, for by noon we are hungry and we stop along the road under a shade tree to eat our lunch. Cameroun is a pretty country, mountainous in places, and covered by a profusion of palms and other immense trees, not exactly like the jungle we had thought to find, perhaps, but yet very beautiful. The huts built here and there along the road, the natives carrying burdens on their heads, the mothers with babies strapped to their backs — all this and much more claims our attention as we spin along. But in spite of the great variety of new things to watch, we are extremely glad to see the truck pull in at a stopping place for the night. We find we are quite stiff and tired from the ride. The three dusky helpers crawl off the top of the load, where they have been perched, shivering in the morning breezes and weltering in the noonday heat.

(To be continued in the May program)

(Our next program will give an account of the night at the rest house)

SONG: "Bring Them In."

We will turn from this journey in Africa to an entirely different country but one where we have missionaries working to teach men and women, boys and girls, to know and love Jesus. Here the boys and girls are like our own boys and girls at home only they do not know Jesus as you know him. Miss Johanna Nielsen has been working among these children of Argentina, in South America and in this program will tell you something about the babies in Argentina.

"In Argentina the new baby brother or sister is welcomed with the same delight as in the U. S. If it is a boy, its things are trimmed with "celeste" (light blue); if a girl, then "rosa" (pink) is the color.

It is dressed in a little "batita" (a muslin or outing flannel sacque), a diaper, and then wrapped in "swaddling clothes," a binder about 5 or 6 inches wide, and two or three yards long, wound and wound round from shoulders to its tiny feet sometimes even the little arms being wrapped inside; then a little cap on its head, and—"ya esta" (there you are). It does not feel soft and "squishy" like the little babies you have held, but it is a firm, compact little

roll, that can be held even by a little brother or sister without so much danger of *breaking*.

For several weeks they are dressed in this way, so there is not the slightest danger of their kicking the covers off. But what a wonderful time they have at bath time, when they can stretch and kick!

Brother Reina was the Sickels' assistant, in Huinca Renanco, when Reuben was born. Being the Reinas' first baby, Mrs. Reina was glad to receive advice and suggestions from Mrs. Sickel, and, to the amazement of neighbors and friends, did not "swaddle" Reuben. Mrs. Sickel felt quite a responsibility, for had Reuben turned out the least bow-legged, folks would surely have blamed it to the fact that his bones had not been held straight by the binders.

Sometimes, finding a name is just as important as it is here, but sometimes they just look at the calendar and just give the name for the "santo" (saint) for that day; for you know the Catholic calendar has some saint for every day. We visited one mother of 14 children, and she said that was her way of naming the babies. Many names are the same for either boy or girl, with only a different ending: Miguel for a boy, Miguela for a girl; Angel and Angela; Juan and Juana, etc. The ending "ita" or "ito" is added to names of little folks just as "ie" is used here. Charlie, Carlitos; Janie, Juanita, etc.

Nicknames are very common, and Cholita, Pepito, Negrita, Poroto, Titi, Pibe, Nena, are some of those one frequently hears."

How glad your missionaries are to be able to tell the boys and girls of Argentina that the Lord Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

SONG: "I'll Live For Him."

ROLL CALL:

REPORT of "Doing Without Boxes."

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHTS' BENEDICTION: "Dear Saviour, help us to be Signal Lights shining for Thee in the dark places of the world. Amen."

Rt. 2, Claypool, Ind.

Moderation is the silken string running through the pearly chain of all virtues.—FULLER.

No Christian can afford to live constantly in a whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a house-top in Joppa. Every child of Jesus should resolve that he will have a time and a place for meeting his dear Master alone, and he will go forth from such holy interview with his face shining and his strength renewed.—CUYLER.

PRAISE AND PRAYER

APRIL

LET US PRAISE GOD

1. For courage to go through a winter of severe testing and come out trusting.

2. For a divine plan for our churches as well as our lives.

3. For the interest the ladies of the W. M. S. are taking in providing a refrigerator for the Brethren's Home at Flora, Ind.

LET US ASK GOD

1. For a real sacrifice offering for foreign missions this year.

2. For new missionaries for each field—South America, and Africa.

3. For the continued health of those already in service.

4. That the French government may very soon give their consent to the complete approval for Dr. Floyd Taber to begin his practise on our African field.

W. M. S.

FAMILY CIRCLE

GREETINGS FROM THE W. M. S. OF DAYTON, OHIO

Dear Sisters:—

Our first meeting after National Conference was held in the home of Mrs. Emma Gearhart, with a goodly representation. Our president, Mrs. Emma Bowman gave us a very fine report of National Conference. We were glad to know that we were a banner society. Mrs. Herlie Lehman, our Vice President, also gave a good report.

On October 16 we held an all day W. M. S. Rally of the Miami Valley Brethren Churches. The following churches were represented: Gratis with 28 present; Clayton with 8, West Alexandria with 1; New Lebanon with 14; Pleasant Hill with 25; and Dayton with 50. The morning session started with group singing led by Mrs. S. J. Adams. The devotions were led by Mrs. Wm. Beachler. Then we all enjoyed a special musical number by the Gratis women. Mrs. Anderson then gave a reading "Thanksgiving Ann."

The afternoon session opened with Mrs. Ruth Phillips playing several request hymns on the organ. This was followed by some group singing after which we had a period of intercessory prayer. A special number of music was then enjoyed from the New Lebanon W. M. S. The address of the afternoon was given by our own Mrs. Mary Wenger. A special selection was then given by the Clayton W. M. S. Our President then gave a short welcome address and a round table dis-

cussion followed, in charge of Mrs. Laura Prevo, who was chairman for the day. The New Lebanon W. M. S. extended an invitation to hold the Rally with them next year. All present were in favor. The meeting was brought to a close by an organ solo, "Nearer My God to Thee" and the benediction was pronounced by Rev. Barnard.

Our December meeting was held at the church. It was in the form of a Christmas party and an earnest effort was made to have all the women of the church present. We had 87 women present.

In closing I would refer you to Heb. 12:1, 2. "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our

faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Yours in His Service,
MRS. IRENE YOUNT, Cor. Sec'y.

ROANOKE, VIRGINIA

Feb. 5, 1936

The Roanoke, Virginia W. M. S. is grateful to be able to report some progress during the last few months. Several new members have been added and are proving to be good workers. The Prayer Band is also on a more active basis. Its members have signed prayer covenants and each woman has a prayer partner with whom she arranges a daily hour for prayer and also a common request.

For our benevolent work in the Brotherhood this year we sent a contribution to Krypton at Christmas. We

PROGRAM OF PROGRESS

Our National Society has set for us a real goal for two years and if we are to attain it we must keep our efforts toward those goals ever alert.

One of those goals is 1000 new members. Our local goals say an increase in membership. Now we must make some special effort if we are to reach these goals. Perhaps we have never experienced a year when it took so much effort to keep the attendance even normal as we have this year in most of our societies. Therefore it is going to take a double effort for this goal; an effort to warm up those who have been cooled by the ice and snow and icy winds of this winter and then another effort to interest those that were cold before the chilling winds blew.

Check and Double Check

on our Program of Progress so far and see if you have completed the program up to date. You will find the program printed elsewhere in this issue. There are still several months until conference so let's have the largest number of banner societies in the History of the W. M. S. looking forward to a real jubilee year in 1937.

PROGRAM OF PROGRESS

SEPTEMBER

Myself for the Lord

1. Prayer Band revised using covenant cards.
2. Tithing Instruction with increase in Tither's League.

OCTOBER

Our Children for the Lord

1. The need of Family Altars definitely stressed.
2. Regular Missionary Instruction for children planned.

NOVEMBER

Others for the Lord

1. A study in Personal Evangelism.

2. Special Intercessory Prayer for Soul-Winning.

DECEMBER

Our Benevolences

1. A gift to some Brethren work in the Homeland.

JANUARY

Presenting Our Work

1. A Public Service and Offering for the Seminary.
2. National Apportionment paid.

FEBRUARY

Our Missions

1. A Mission Study Class of 25% of the members.

MARCH

Fruit for the Work

1. A membership drive with a net increase in membership.

APRIL

District Obligations

1. Mission Support of \$1.00 per member paid to the District Secretary.
2. District dues paid.

MAY

Our Women and Girls

1. A Fellowship Meeting of all women and girls of the church.

JUNE

Our Sacrifice

1. A month of Self Denial.

JULY

Blessings from the Lord

1. Thank-Offering from 80% of membership to be sent to National Conference.
2. National Apportionment paid.

AUGUST

Our Bible

1. The required Bible Reading completed by 40% of membership.

have also enlarged our yearly pledge to the building fund.

Although we have no money making schemes in the church, each member is encouraged to do what she can personally to be able to give to the Lord's work. The money thus given goes through the hands of one of the circle leaders. We also have Holiday Dime Calendars in use among the ladies. Sunshine bags are also occasionally used.

Our special prayer service is not forgotten and our program committee is functioning well. We plan to complete our Mission Study during the months of February and March.

At our last meeting our President, Mrs. Greenwood, gave each member a most attractive, hand-made calendar in which she had marked the dates of the devotional meetings for the year. So we are expecting to report a record attendance from now on.

We hope to be able to report at the end of the year that we have fulfilled the Program of Progress to the best of our ability. We pray God's special blessing upon each society as its members labor in the Lord's vineyard.

MRS. H. W. KOONTZ, Cor. Sec'y.

CONEMAUGH, PENNSYLVANIA

January 31, 1936

Mrs F. C. Vanator
12 South Clay Street
Peru, Indiana

Dear Mrs. Vanator:

A Joint Public Service Missionary Meeting was held at the Conemaugh Brethren Church Thursday, January 2, 1936, with Mrs. Floyd Seibert, Vice President of Pennsylvania District as guest speaker. There has been for over a year three separate societies in the church but at this meeting they were organized as a combined society. Each group will maintain its own separate unit. We are planning to hold quarterly cabinet meetings, also two combined meetings each year.

The Mission Study Class of the combined group was held on four consecutive Wednesday evenings, with Mrs. W. H. Schafer as instructor. Plans have been made to have Evangelist Kimmell conduct a Personal Evangelism Class during Revival. We are hoping to fulfill all goals to the best of our ability.

The following officers were elected: President, Mrs. W. H. Schaffer; Vice President, Mrs. George Smith; Secretary, Violet Fisher; Treasurer, Wilda Page.

Respectfully yours,
VIOLET C. FISHER

PORTIS, KANSAS

The Portis W. M. S. are glad to report an increase in interest in their regular meetings. This has been manifested by an increase in attendance of at least fifty percent.

We meet twice each month, once for our business and devotional meeting

and again to do work for others. We have mended and made up materials for two bags of clothing for our mission in Kentucky.

The loss of our beloved secretary, Mrs. Nettie Garret, by death has only drawn us closer to God and made our consecration to His service more complete.

MRS. FRANK BIHLMAIER, Cor. Sec'y.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.

Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.

General Secretary — Mrs. Gertrude Leedy Briscoe, Rt. 2, Claypool, Ind.

Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

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Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

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President—Mrs. D. C. White, Mt. Pleasant.

Vice President—Mrs. F. J. Seibert, Masontown.

Secretary-Treasurer—Mrs. W. C. Ben-shoff, 122 West Second St., Waynesboro.

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GLENDALE, CALIFORNIA

The Glendale W. M. S. has been more than busy since May 1934, when we were organized by Mrs. Cashman, our first president.

We started out with a membership of fifteen, with only nine able to take
(Continued on page 36)

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President—Mrs. W. Stover, Harrah, Washington.

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Vice President—Mrs. Harry Good, 325 San Bernardino Avenue, Pomona.

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Treasurer—Mrs. Beatrice B. Stern-guist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.



THE SISTERHOOD

Do God's Will



of MARY

and MARTHA

The Appeal of Home Mission to The High School Girl

Ruth Snyder

JUST ONE HUNDRED years ago, two courageous women followed the trail to the great North West. These two were the first white women to cross the North American continent. It was not the hope of some legendary pot of gold at the end of a rainbow which induced these two women to follow that road and to establish their homes in the wilderness. There was not gold enough in America to induce them to make this journey, but that one verse in the New Testament, "Go ye and teach all nations" sufficed to send them forth. And so today, high school girls all over the nation follow in their history texts, that thrilling journey of Mrs. Marcus Whitman and Mrs. Henry H. Spaulding.

Perhaps as some girls have read this chapter of American history, the walls of the school room have receded and they have been in the wilderness with the pioneers, they have felt the terrors of the unknown danger which lurked in every shadow, and they have triumphantly hung the curtains at the windows of the first HOME of the west. In her heart, she may have sighed for some endeavor by which she too might prove her mettle. Although to school girls, the fascinating story of the Redman and the forest is only a tale that is told, girls may still lay on the altar the courage and love which sent those others of a century ago on their errand of mercy.

What? Can a girl of today help to bring to her nation the blessings which those brave women brought in such a large measure! Each Christian girl holds in her hands the same golden key which opened so many fast-closed doors before. That key is prayer.

Modern methods of travel and communication have taken from home missions much of their once glamorous appeal. However, there still remains much to interest youth in this great work.

Everywhere one goes today he hears a cry of ground lost, for much that was done has become undone. School girls with their natural outlook of op-

timism and anticipation of the future are no doubt weary of such cries. To them then the program of home missions presents an appeal which places hope where others have put despair, and construction where others have torn down. Such a program should receive the enthusiasm and youthful zest which has been allowed to go begging in so many places.

Nor does youth like always to give without results. Legends tell us of the girl who was condemned to empty the ocean, and with a sieve! To go on forever giving of one's support to any cause without at least some visible results, is enough to try the faith of older Christians. No one would attempt to empty the ocean. Why then support any cause which seems so utterly hopeless? The present program of home missions is not attempting anything so daring but a feasible plan whereby the Gospel might be preached to America.

On those long days when the air of the school room grows heavy, and the pleasant hum of work becomes monotonous, the mind will wander. As we leave the school room far behind in our thoughts, we give mental calls to far places. The "Bluegrass" we see with our mind's eye; the rolling wheat fields too, call to adventure; the mountains, the seashore, some large city, there is no place that has been missed on these excursions. Some hold us longer than others as we think of the church bells ringing in far off valleys, and those bells the ones we helped to ring with our gifts and prayers. Home missions can link us with those of our brethren in far places even more than fast cars or radios. When at last the present becomes real, the wanderer returns with the feeling of having been with friends.

To give courage for despair, hopefulness for hopelessness, friendliness for friendlessness, what more can a girl ask of any program than this? One thing, and that one thing to be helping to do work which will be pleasing to the Lord and

which we need not be ashamed when He comes. This last is the appeal of appeals to all. Although some do not care for far places or hosts of friends, every true Christian girl wants to support with her interest that which her Master would have her support.

Long ago a little girl sent her master to the prophet and her master became clean; a girl, Rhoda, opened the door to Peter when he was restored to his friends after his release from prison. Girls, through your support of the home mission program you may send others to the prophets, or help to announce the coming of the greatest returning Friend. Conemaugh, Pa.

Above all let the *poor* hang up the amulet of temperance in their homes.—HORACE MANN.

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." Col. 3:1-4.

Hymns of Eastertide



"When I Survey the Wondrous Cross," the "royal jewel of all his lyric work," comes out of the life of Isaac Watts, the father of English hymnody. Of this writing he says, "It was not my design to exalt myself to the rank and glory of poets, but I was ambitious to be a servant to the churches, and a helper to the joy of the meanest Christian." He did not follow the example of those who wrote hymns before him, but tried to make them meet the needs of the common people. After he had once started, Watts continued writing hymns for the home church, so that when he was twenty-two years old, he had written one hundred and ten. In the two years which followed, he wrote one hundred and forty-four more. This particular hymn appeared as No. 7 in his first edition of hymns, and has been called by Matthew Arnold "the greatest hymn in the English language." "The continuing popularity of certain of Dr. Watts' hymns is one of the wonders of hymnology," says H. Augustine Smith.

The original name for the hymn was "Crucifixion to the World by the Cross of Christ." This, with the hymn, suggests very definitely these passages of Scripture: "But far be it from me to glory, save in

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

ISAAC WATTS, 1707

the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world," Gal. 6:14, and "Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3:7, 8.

Various tunes have been used with this hymn. That which most perfectly fits the simplicity of the poem is "Hamburg," an arrangement from a Gregorian chant by Lowell Mason.

Two sons of an English family had laid down their lives in foreign mission service, and the only remaining son had now offered himself for the same country. The missionary secretary called in the home and hoped to learn whether the mother would give her full consent. When the mother sensed the direction of their conversation, she replied in the closing words of this great hymn—"Were the whole realm of nature mine—"

The secretary later reported: "I knelt with that mother and her boy, and we had a tearful but beautiful season of prayer."

"Christ the Lord is risen today,"
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heaven, and earth reply.
Alleluia!

Lives again our glorious King:
Where, O death, is now thy sting?
Dying once, he all doth save:
Where thy victory, O grave?
Alleluia!

Love's redeeming work is done,
Fought the fight, the battle won;
Death in vain forbids him rise,
Christ has opened Paradise.
Alleluia!

Soar we now, where Christ has led,
Following our exalted Head;
Made like him, like him we rise,
Ours the cross, the grave, the skies.
Alleluia!

CHARLES WESLEY, 1739

The name of Charles Wesley shall always be written large in the history of hymnology. Someone has said that no one has "either written so many hymns, or hymns of such surpassing excellence." In all he wrote over six thousand hymns. Comparing his writing with Watts, Wesley wrote one thousand hymns to each one hundred of Watts'. Imagine the voices that join in singing his hymns on one Lord's Day!

In relation to the hymn-writers just before him, Charles Wesley makes a striking change, "like passing out of a gloomy forest into the sunshine of an open hill-side." Joy abounds, and there is the declaration of salvation for all.

John Wesley depended a great deal on his brother's hymn as a means of educating Christians. He sought to lift up the minds of the poor through their inspiration. In all the large number of hymns, Wesley



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ley touched a wide span of Scripture. When one thus became familiar with the hymns, he learned his Bible, too.

This hymn calls forth, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." I Cor. 15:55-57.

The "Alleluia" was common in the Methodist hymns. The meaning of the word is "Praise ye the Lord." The spirit of praise and joy in Wesley makes his contributions enter into hearts to stay.

What is a drunken man like? Like a drowned man, a fool, and a mad man.—SHAKESPEARE.

The Second Mile

"Come here, you dog, and bear my pack a mile!"
So spoke a Roman soldier to a Jew;
"The day is hot, and I would rest the while;
Such heavy loads were made for such as you."

The Jew obeyed, and, stooping in the path,
He took the burden, though his back was tired;
For who would dare arouse a Roman's wrath
Or scorn to do what Roman law required?

They walked the mile in silence; at its end
They paused, but there was not a soul in sight
"I'll walk another mile with you, my friend,"
Spoke up the Jew; "this burden now seems light."

"Have you gone mad?" the angry Roman cried,
"To mock me when you know that but one mile

Can I compel such service?" By his side
The Jew stood silent, but with kindly smile.

"I used to hate to bear a Roman's load
Before I met the lowly Nazarene
And walked with Him along the dusty road
And saw Him make the hopeless lepers clean.

"I heard Him preach a sermon on the mount;
He taught that we should love our enemies;
He glorified the little things that count
So much in lessening life's miseries."

The soldier tried to speak; as he began,
His head was bowed, his eyes with tears were dim
"For many years I've sought for such a man;
Pray tell me more; I, too, would follow Him."

—BY JOSEPH E. HARVEY.



"Be not

amazed:

ye seek

Jesus

the

Nazarene,



who

hath been

crucified:

He is

risen."

Mark

16:6.



ENDER: HOLY WOMEN AT THE TOMB

On Easter morn, and every morning, when the quiet, sturdy folk of Molde, Norway, go to a certain church to worship, above the altar they see this message in art. Ender, the artist, has presented here the Easter message with the warmth of rich color. The simplicity and harmony of it all speak "Peace," and the long, perpendicular lines point us heavenward.

Our attention is held to the beautiful angel in white against the black of the tomb, a symbol of the victory of life over death. The position of the wings does not suggest rest, but life and activity. The gesture of the up-raised arm speaks of triumph—"He is risen." Some artists have painted the angel pointing to the empty tomb, as though saying, "He is not here: behold, the place where they laid Him!" Although it is true that the tomb was empty, the victorious message is, "He is risen!" How strikingly Ender has made the angel tell it!

The three women represent those who came early to the tomb on the first day of the week with their spices and perfumes, but they are really village women of Norway. Two have entered the tomb. They are not astonished as though they had not known, that this might happen. As they stand, we see subdued sur-

prise, for they had been told that Jesus would rise again, but found it difficult to believe. There is awe because of the presence of the angel. There is reverence because of the great thing which God had done before their eyes. It is so wonderful; dare they believe it.

The third woman, coming with her offering of love to the Christ who was crucified, has not yet entered the tomb. She finds the stone rolled away, but has not yet entered in to hear the message of triumph over death. It is the day of resurrection, but the truth has not yet reached her heart. In this woman is the symbol of those who give loving service to Him who died for them, but who have not appropriated the truth that the Christ lives, nor known the power of His resurrection in their own experience.

Let such as these enter in on Easter day and hear the angel say, "He is risen. Go and tell."

He lives, all glory to His name;

He lives, my Saviour, still the same;

What joy the blest assurance gives,

I know that my Redeemer lives!

REV. SAMUEL MEDLEY

How Do You Live as a Christian?

SOME PEOPLE TRY so hard to live a Christian life that they spoil all its joy. Some people find it very discouraging to be a Christian because they do not follow the way God has opened for a victorious life. The Scripture says that "the righteous shall live by faith." What does that mean?

There is a little imaginative story of a Christmas tree and a Cherry tree. The Christmas tree had been called beautiful, for on it hung shining icicles, about it there was cast a mystic glamor by the soft lights hidden in its branches, and from its tip came the glitter of a shining star. It was most beautiful, yet not because of itself, but because of what had been put on it. Soon Christmas was over, and the tree was stripped of its glory and set against the bare cherry tree in the yard to await its burning.

The cherry tree talked with the Christmas tree, but despaired that it could never be beautiful like the Christmas tree. However, spring came. The sunshine and rain brought a stir to the inner being of the tree. A new life was asserting itself, and many things happened. Many people gloried in the lovely purity and sweetness of its white-blossomed branches, birds built nests in its leafy shelter, children played in its shade, robins had a cherry feast and sang for joy, and the wise people stored away its luscious fruit for winter's need. Lovely and various had been the beauty of this cherry tree, and

long did the happiness last which it made. Nothing had been added externally, but a secret life within had expressed itself and made it acceptable. Even so, the life by which we are made acceptable to God does not come by our trying to live up to an external standard of goodness, but by the inner prompting of faith received and expressed by the fruit of righteousness. The righteous shall live by faith.

Crone says, "Paul insists upon apple-tree righteousness, and warned against Christmas-tree righteousness." The latter one is a show of outward goodness. I am good because I go to church, I do not steal from my neighbor, I remember to do something extra on Thanksgiving, Christmas, and Easter, I do not lie, I have not killed another, I don't go to Sunday shows, and do what I can to help my family. Surely God is pleased with me when I do the best I can.

The apple tree does not beg someone to paste blossoms, leaves, and fruit on its barren branches. It has become a tree because of the mystery of life within its being. The presence of this life principle cannot be hid. It shows itself in every part of the tree by the fruit. The tree justified its existence because of the life within.

The righteous one is justified by the life of faith within, by which he lives, even the faith of the Son of God.

Senior Devotional Program for April: Toward a Christian America, Chaps. 9 and 10

HYMN: "I Love Thy Kingdom, Lord."

I love thy kingdom, Lord,
The house of thine abode,
The church our blest redeemer saved
With His own precious blood.

I love thy church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heav'n.

SCRIPTURE LESSON: (read responsively).

Leader: John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.

Group: But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.

L.: For whosoever shall give you a cup of water

to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. (Mark 9: 38-41).

G.: I, therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love;

L.: Giving diligence to keep the unity of the Spirit in the bond of peace.

All: There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. (Eph. 4:1-4)

L.: Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

G.: And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;

All: I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. (John 17:20-23).

PRAYER: Thanksgiving for Christ who died for our sins and rose again for our justification, for the church and its blessing in your own life and community, for the Holy Spirit who is our Guide and Teacher; remember the ambassadors of the cross who labor in all parts of the world, and those who make such a large sacrifice in the homeland; pray for those who work for Christ in the busy city centers and in lonely mountain and desert places; ask that your church may be awake to do its part in Christ's purpose for the church and that every Sisterhood girl may show a sincere faithfulness and loving devotion in her service for Christ.

INSTRUMENTAL SOLO during gathering of thank offering. (Take my life and let it be, Something for Thee, or I gave my life for Thee, are good selections).

PRAYER of thanks and consecration by Patroness.

HYMN: The Church's One Foundation. 129

The Church's one foundation
Is Jesus Christ our Lord;
She is his new creation
By water and the word,
From heaven He came and sought her
To be His holy bride;
With His own blood, He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy;
Lord, give us grace, that we,
Like them, the meek and lowly,
On high may dwell with Thee.

Topic I Chap. 9, pages 166-180.

The spirit of pioneer home missions was individualistic, competitive, and unorganized. In the situation today there are four problems: coordination, or a unified program of missions; missionary and non-missionary agencies working together; proper relation between local and national control; relation of denominations toward each other. There has been growing more cooperation among different churches, seen in (1) growth of such a desire, (2) organizations and councils including many churches, (3) methods of dealing with competition, (4) working together in field projects, (5) unity in local churches.

Topic II Chapter 10; pages 181-190. *Make an*

Emphasize the need of the church for a missionary spirit and the importance of the spiritual to

solve our problems. America has no national church, but religious freedom. Because of this policy the country has not been kept a unity. Though there has been a bond between the old and new, and the strong have helped the weak, still the spiritual growth was so uneven and so many lagged behind that there was not a common development.

Topic III Chap. 10, pages 190-200. *Read*

Emphasize the need for Christian principles to be active in all parts of life. There is something to be done today, even as each age has had its own need. There is need in the church for strength, a richer program, more adequate support. Not quantity, but spiritual quality should be the aim. Encourage "reaching out in faith toward a Christian America."

Report on investigation about the churches in your city and whether all the people are being reached. Do you have too many churches? Why?

Report on plans for cooperation in religious activities and church programs in your city. Under what conditions should, or should not, churches cooperate? Is there any place for competition among churches? What would you suggest? Can you build the spirit of Christian brotherhood between churches, if there is not Christian love within a church among its members? What would you suggest?

Discuss—How can I help to build a Christian America? In my church? in my home? in my school? in my community?

Let each girl write on a paper something she is willing to do to help build a Christian America. Collect the suggestions and read them without names. Join hands in a circle and sing one stanza of "Blest be the tie that binds." Have a quiet moment for a prayer of dedication to Christ and His church.

BUSINESS: Report on Bible reading; exchange stewardship literature; check on prayer goal; plan to send thank offering by May 15; announce the Sisterhood scholarship; check remaining goals and plan to meet as many now as possible.

BENEDICTION: Ps. 145; 1, 2.

A Suggestion for a Poster, Notebook Work, or Cover for a Program Booklet

Draw two circles of the same size. Make an outline map of the United States in each circle. Across the map in the first circle print "America." Across the map in the second circle print "A Christian America"; and, in the background of the lettering, draw a cross. Across the upper part of the first circle print the word, "Promise." Across the upper part of the second circle print the word, "Fulfillment." Connect the two circles with two parallel lines. Let the space between the two lines represent the "Road from Promise to Fulfillment." Within this space print some of the important facts helping to pave the road from promise to fulfillment. Just above the two circles print the words, "Home Missions."

Junior Devotional Program for April: "Three-Cornered Continent" Chaps. 8 and 9

HYMN: The Name of Jesus.

The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

CHORUS:

"Jesus," oh, how sweet the name!
"Jesus," ev'ry day the same;
"Jesus," let all saints proclaim
Its worthy praise forever.

That name I fondly love to hear,
It never fails my heart to cheer,
Its music dries the falling tear;
Exalt the name of Jesus.

No word of man can ever tell
How sweet the name I love so well;
Oh, let its praises ever swell,
Oh, praise the name of Jesus.

SENTENCE PRAYERS

HYMN: We've A Story To Tell.

We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light.

CHORUS:

For the darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great kingdom shall come on earth,
The kingdom of Love and Light.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us his Son to save us,
And show us that God is love.

We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God.

BIBLE LESSON: Isaiah 40:1-5; Matt. 7:13, 14; John 14:6.

READ PRAYERFULLY—

Leader: For the Bible which shows us the way we should go to please Thee.

Group: We thank Thee, Our Father.

Leader: For Jesus Who died to be our Savior and lives now to be our Friend.

Group: We thank Thee, Our Father.

L.: For our church, our pastor, our Sunday School teachers, our Sisterhood, and our friends.

G.: Dear Father, we thank Thee.

L.: Remember the boys and girls and homes of all lands that they may learn to know Jesus as their Savior and Friend.

G.: We pray Thee, our Father.

L.: Be with the missionaries in all places, keeping them from harm and illness and blessing those whom they tell of Jesus.

G.: We pray Thee, our Father.

L.: Help those who love Thee to give freely and cheerfully for the missionaries at this Easter time.

G.: Our Father, we pray.

All: Help us all to show our love for Jesus every day so that "the words of our mouth and the meditation of our hearts may be acceptable in Thy sight, O Lord, our Strength and our Redeemer. Amen."

STORY: "A Bird's Eye View" chapter 8.

POEM: "Christ of the Andes."

HYMN: Jesus Shall Reign.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet
To pay their homage at His feet;
His name like sweet perfume shall rise
With ev'ry morning sacrifice.

People and realms of ev'ry tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name.

STORY: "Wings Over the Andes" chapter 9.

Look at the pictures on the cover of the book and tell who the different ones are. Which ones of our new friends of South America do you like best? Why? What can you do for these new friends?

BUSINESS: Finish the work on your pictures for South America; gather thank offering boxes; exchange stewardship leaflets; report of prayer chairman; check on other goals.

BENEDICTION: Ps. 145:1, 2.

Programs or Poster

If you wish to make covers for programs for this month's meeting, why don't you try this idea? Make a large drawing of a bird's eye. Cut along the outline of the eye, leaving a small portion uncut to serve as a hinge. Paste a piece of paper over the opening made by the eye. On this paper draw a road (just two lines) going over level ground and over mountains. Make one mountain higher than the others; on this mountain print the letters and words "10,000 feet high." At the top of the paper print the words, "Via Internationale"; under these words print the letters and words, "12,000 miles long." At one end of the road print the word, "Alaska"; at the other end print the word, "Argentina." You may like to put in the other countries, too; or you may wish to have each girl put them in for herself. The other countries are: Canada, the United States, Mexico, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama, Colombia, Equa

dor, Peru, and Chile. On opening the eye each girl will get a "bird's eye view" of the Via Internationale. This same idea (omitting the eye) may be used for a poster, or for notebook work.

Interesting posters, covers for programs, and invitations may be made by making drawings of the birds mentioned in the story or of airplanes flying over mountains.

"Granted an individual Christian experience, an aggressive, evangelistic, serving church is an inevitable consequence. And granted such a Christian church, the program of home missions is inevitable." K. D. MILLER in *How Fares the Church in America?*

Praying will make us leave Sinning, or Sinning will make us leave Praying.

Our Weakness and our Inabilities break not the Bond of our Duties.

What we are afraid to speak before men, we should be afraid to think before God.

NEW ENGLAND PRIMER

I can not walk my path alone;
Someone will follow me.
So, when I walk with Christ, my Lord,
The company is three.
And thus unconsciously, unsought,
A blessing I bestow,
For none can walk beside the Christ
With heart unchanged, I know.

—MRS. S. R. GRAHAM CLARK.



"Christ of the Andes," Christ of everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men,
Who blindly strive, and sin and strive again—
Thou living Word, larger than any creed,
Thou love divine, uttered in human deed—
O, teach the world, warring and wandering still,
The way of peace, the foot-path of Thy will."

HENRY VAN DYKE

Our Marthas at Work

Have you ever tried to imagine how many people are helped through our Sisterhood work including our local, district, and national organizations? Too often we think only in terms of keeping a goal and lose all the joy there is in realizing the large number of individuals who are blessed by our efforts. By means of our gifts in money, we are able to help many people. The bandages which we make are a great blessing to those in Africa. But had you stopped to realize how great is the benevolent work which is done at home? You will be interested in this summary made from the statistical reports of last year.

Of the various kinds of benevolent work, nearly half of our Sisterhoods, both Senior and Junior, reported helping the needy in some way. Boxes of either food or clothes were given on Thanksgiving, Christmas, and Valen-

tine's Day. Help was given to elderly ladies, fruit and vegetables were canned for relief, things were given to a family whose house had burned, shoes were provided for a little boy and toys were even painted.

Kentucky claimed the interest of twenty-eight Sisterhoods. Clothes, general gifts, and boxes were sent. Special things mentioned were toys, a wool blanket, a scrap book, baby gowns, and Outlook subscriptions. These are specific home mission projects.

Twenty-four Sisterhoods made gifts to individuals in whom they had some special interest. When persons were named, they were either home or foreign missionaries. Others to whom gifts were made were special friends of the group. Surely there was much joy as a result of this thoughtfulness.

Almost as many societies reported doing something for our own Brethren

Home or another such home. Some sent boxes with gifts for all or useful articles. Quilt scraps, Bibles, and scrap books were given also.

The sick and shut-ins were not forgotten. Twelve Sisterhoods reported benevolent work of this kind. Fruit, or home-made candy with religious tracts was sent by some girls. Many remembered them with flowers, cards, and May baskets. Some societies report having called on the sick.

Then there were a large variety of interests which did not receive general attention. One of these items was Shipshewana Lake, Indiana, where the Brethren churches are building up a camp. Some California Sisterhoods made towels for the Glendale church in their district. A few report making gifts toward the work of their own local church or building fund. Some have given to the home mission and foreign mission offering. A hospital, children's home, and an almshouse also received aid from our girls.

Dare you ask yourself, Is Sisterhood Worthwhile? If you have given grudgingly, or of necessity, or have regretted the time or effort you have put into the work of your society, do you now see more clearly what privileges you have? What a privilege it is to be a Martha to serve where Christ would lead!

Let us not forget the warning of our Master to Martha when we become enthusiastic in our many activities. You ought to do these things, but there is something which ought not be left undone. Hear what Jesus said, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." If we neglect our Bible reading, our prayer, our fellowship with God and with one another, all these other things will be only emptiness. Let us take time to sit at the Master's feet and learn of Him, then go forth to serve as He may bid us.

MY WORK

Remember that the Good Samaritan cared for the man himself. He did not hire someone to do it for him. Second-hand charity is better than none, but it is always second best. "I may hire a man to do some work, but I can never hire a man to do my work."—D. L. MOODY.

FROM THE MAIL BAG

LA VERNE, CALIFORNIA

The Sisterhood girls of the First Brethren Church in La Verne have enjoyed doing benevolent and missionary work in the past few months. Many bouquets and cards were sent to cheer the sick people. A Thanksgiving basket was packed and sent to a less fortunate family.

In December we all became little girls again and dressed dolls to send to children who wouldn't have as nice a Christmas as we. Eight dolls and four toys were sent to the Ruth Home in El Monte, and three dolls were sent to our missionaries' children. The Martha committee played the parts of Secret Santa Clauses and delivered eight dolls and six toys to the poor children of our church.

We also brightened the hearts of people in the hospital by sending eight scrap books to them.

One Saturday morning all of the girls pulled out their old aprons and dust caps and worked hard cleaning the kitchen of the church.

One month was set aside in which the girls of our Sisterhood decorated the church each Sunday.

Each member of the society wrote a

boat letter to the Sheldons for their entertainment on the boat while returning to Africa to continue the work for Christ there.

An enjoyable evening was spent in playing games and the exchanging of gifts in one of our girls' homes at our Christmas party.

One evening the girls gathered at the church and rolled a number of bandages to send to the missionaries.

We have received a great blessing from our benevolent work, and we hope to continue it as faithfully in His service as we have these past few months.

BERNICE CROW, Sisterhood Correspondent.

STEWARDSHIP READING COURSE

Required for Juniors

Stewardship Stories, Guy L. Morrill, 50c. (A very interesting book. Each girl should read it through. Maybe you will want to let each one tell one of the stories. Plan with your patroness to do some of the things—posters, acrostics, memorize verses, learn hymns and poems. Many of you want to start keeping accounts).

Thanksgiving Ann 5c.

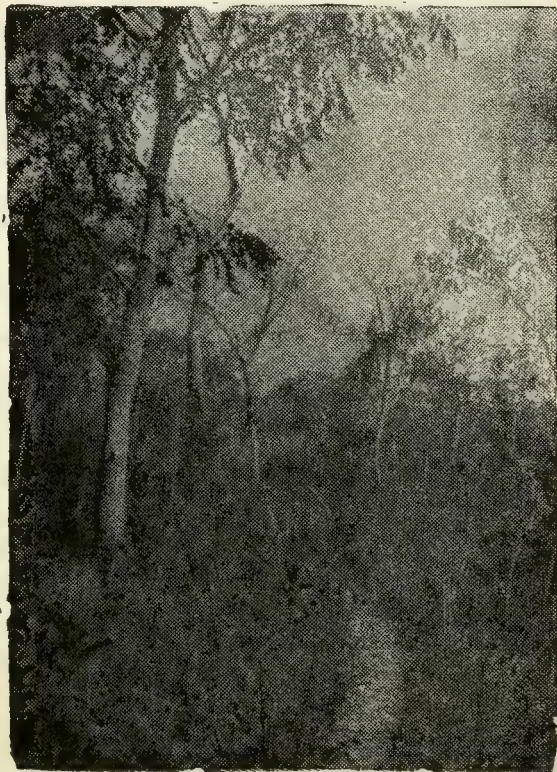
Marjorie Memorandum 2c.

The Party Dress 5c. (dialogue of two girls).

The Flight of Mr. Simpson 2c

Required for Seniors

The Stewardship Life, J. E. Crawford 50c (A very interesting book giving



Where is God?

Elsie M. Whitfield

One day I wandered in the woods,
I walked on the soft green sod,
The great trees bent and whispered,
They said, "Here you'll find God."

I plucked a soft blue violet,
That grew beside a brook,
The floweret seemed to say, "God's
here,
You haven't far to look."

I heard a bird a-caroling,
He sang this song to me,
"You meet your God at every turn,
Open your eyes and see."

I marvelled at His creations,
I'd never seen before,
How God is all about us,
He's just outside the door.

We just don't have to seek Him
Because He's always there;
Just look at His creations,
He's reflected everywhere.

Sisterhood of Philadelphia
Third Church

ng stewardship in its widest meaning).

Marjorie Memorandum 2c.

The Coinage of Life 2c.

The Party Dress 2c. (dialogue for girls, about 5 minutes).

Myself 2c.

Shedding One's Blood 2c.

My Cake 2c.

Immortal Money 2c.

Is Your Class in This Class Free.

Thanksgiving Ann 5c. (Playlet by a colored girl, her master and mistress, children, and a colored man; about 5 min.; very fine message on planned giving; may be used as a reading).

Additional Reading, but not required.

Uncle Ben's Bag 2c.

The Economic Basis of Idealism 2c. (for older girls).

Financial Strategy 2c. (for older girls).

From Three Angles 2c.

Red Wagons 2c.

Stewardship Scripture Memory Verses 2c.

Books

Speculating in Futures, Lovejoy \$1. (stories for Seniors).

Jesus' Teaching on the Use of Money, Ina C. Brown, Senior, 50c.

Studies in Stewardship, Robert P. Anderson, Senior, 75c.

Laughing Stewardship Through, Guy Morrill, Junior, \$1.

Readings and Plays

Accounting that Costs—(learning to keep an account; 2 girls, 1 boy; moderately long).

The Second Mile—(being stewards of what we have; 6 girls, 15c).

If you have a large society and wish more than one copy of some of the leaflets, be sure to make that clear in your order and add the extra cost. The junior required materials will cost 64c and that for the Seniors, 72c.

Send your orders for stewardship reading matter to Miss Dorothy Whitted, 1033 E Main St., Louisville, Ohio.

SISTERHOOD SCHOLARSHIP AT ASHLAND COLLEGE

The national Sisterhood has established the Myrtle Mae Snyder Scholarship at Ashland College. This scholarship is available each year to some Sisterhood girl. It provides the amount of \$100 toward the tuition of the freshman year.

Application for this scholarship may be made by any Sisterhood girl who wants to attend Ashland College to do regular work. The selection will be made from those applying by the scholarship committee on the basis of the girl's service in Sisterhood, her work in the church, and her need.

Any girl who wishes to make application for the scholarship for the school year, 1936-37, should write to Miss Dorothy Whitted for blanks to be filled out. No applications will be received after June 30, so do not postpone your decision too long.



ON BENDED KNEE

Pray earnestly for our Easter offering for foreign missions that each one may give according to the will of God.

Pray for our Sisterhood girls as they bring in their thank offerings.

Pray for your general secretary in her work, especially for guidance in planning for the visitation work in June.

Ask God's blessing on the native pastors and workers in our work in South America.

Pray for wisdom and strength of the Lord to be given to Mr. and Mrs. Taber in their preparation in France.

Ask God to meet the needs of Ashland College and Seminary and to guide those who control that work.

Remember Miss Lyda Carter in her work at Krypton, Ky.

Pray for Miss Estella Myers and Mr. and Mrs. Foster in their work in Africa.



BY THE WAY

Our *thank offering* must be gathered during the month of April and sent to Miss Mary Merrick before May 15. If you send it in as soon as it is gathered, you will save any risk of being late.

Your gift to the Mission Home this year will be received by Miss Merrick any time. You ought not delay any longer with your plans for making that gift. The summer is always a bad time to plan anything special.

There will be no regular program for the Sisterhood girls in the next "Outlook" number. May is given for the meeting together of the mothers and daughters. We wish you many happy times of fellowship together.

We close our mission study this month. Your secretary hopes that you have shared the rich blessing which she received from her study.

An *interesting pageant* just came to light. Some of you may wish to see it, since it carries out the challenge of our mission study. It is "Christ in America" by Copenhagen and Cronk. There are twelve speaking parts for girls, and as many more girls may be used as are available. Write to—Women's Missionary Society of the United Lutheran Church in America, Literature Headquarters, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Pa. The price is 15c each or 6 for 75c.

At the close of our mission study, we all want to thank Miss Florence Petersen for her splendid suggestions for poster and notebook work. It has been a great help to have one so capable give us these ideas. Write to us all about your work. We are all very grateful to you, Florence. We shall anticipate your helping us in future studies.

You will notice the poem, "Where is God?" by one of our Sisterhood girls. Miss Elsie is president of her Sisterhood in the Third Church of Philadelphia, Pa. She is seventeen years old. We thank her for sharing this inspiration with us and shall be glad to hear from her again.

The editor of your part of the Outlook is always glad to receive materials from any of you. Do not hesitate to send in poems, stories, or other things you may wish to share. This is *your* magazine.

No doubt you have missed the BIBLE STUDY from this number. There have been some questions about the required reading for that goal. Since we have the stewardship reading to do too, it is our decision not to require any further reading than has been suggested. For Seniors, that would mean that the first five books of the Old Testament should be read. For Juniors, it is the book of Mark. Use should be made of the outlines and suggestions which have been made in the past issues of the "Outlook."

Notice the announcement regarding the Sisterhood scholarship. Girls who are in need of this help should consider applying soon.

The list of stewardship literature is reprinted again for the last time. *Do not delay* any longer to send your orders to Miss Dorothy Whitted. You must have time to do the reading. We are sorry not to be able to secure "The Mansion." "The Second Mile" would make a good little playlet to have as part of your public program.

Will your society have a delegate at National Conference this year? Begin to plan now. You will enjoy the fellowship there more than anything else of that kind that you can plan for the summer.

It pays to live long and serve well, if for nothing else, to have the praise of the people who have been served.

"Unbar your heart, dear people,
And keep no stranger out,
Take from your soul's great portal
The bargain of doubt.
To humble folk and weary
Give hearty welcoming,
Your breast shall be hereafter
The cradle of a King."

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. $\frac{1}{2}$ members cover the assigned Bible Reading for the year—Genesis through Deuteronomy for Seniors; the book of Mark for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent by financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by $\frac{3}{4}$ of members.
3. Outlook in the homes of $\frac{1}{2}$ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

- Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
- National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
- President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
- Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.
- General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.
- Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
- Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
- Literary Secretary—Mrs. D. A. C. Tee-ter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

- President—Virginia Brumbaugh, Roanoke, Virginia.
- Secretary-Treasurer — Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.
- Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

- Secretary-Treasurer—Miss Vera Cridder, Waynesboro.
- Patroness—Mrs. Chas. Provance, Ma-sontown.

Ohio

- Secretary-Treasurer— Evelyn Fockler, 317 Belden Ave., S. E., Canton.
- Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

- Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Nap-panee.
- Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikota

- Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.
- Patroness — Mrs. E. M. Riddle, 1117 Randolph St. Waterloo, Iowa.

Mid-West

- Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.
- Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

- Secretary-Treasurer — Miss Bernice Brown, 270 E. 42nd St., Los Angeles.
- Patroness— Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

- Secretary-Treasurer — Miss Julia Culver, Rt. 1, Wapato, Washington.
- Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering
Mission Home Fund gift
to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

W. M. S. Family Circle

(Continued from page 25)

an active part. Of course our first year was a hard one, with such a few to really carry on the work. But it was a most happy and profitable year, because we became better acquainted with each other and all learned how to really work in a small mission church.

All our goals were reached the first year except an increase in membership.

Last May we celebrated our first anniversary, on which occasion our hostess served a most delightful birthday luncheon in her home to some thirty-five members and guests. In the afternoon the program was given which included a delightful "mite-box" skit.

Since moving into our new church home last May our attendance has averaged around twenty, with a present membership of twenty-one. After taking over the New Testament Baptist Church many of the Baptist ladies have come into the church and W. M. S. W. are still looking for many more to join us in the near future.

So far this year we have reached each goal and are striving to continue. During the year we have had the great pleasure of having the following missionaries: Mrs. Sheldon, Miss Nielsen, and Miss Carter on our program.

The ladies meet at the church on day each month to sew and you would be more than surprised to know what all has been made and given away. At our last sewing we started re-reading "Undaunted Hope" and all are so interested. We also sent five bags of clothing all mended and ready to use, Krypton, Ky.

At our February meeting each lady is to bring her "experience \$1.00" which will go to our African Mission support. Each member is supposed to tell just what she did to earn the money, which will undoubtedly be interesting and also amusing.

It is the desire of the Glendale society to do with our might, all that we find to do. May our hearts be in tune with God and thus meet with His approval.

We do ask an interest in your prayers that we may grow in spirit and membership.

MRS. MERL SNYDER, Cor. Sec.

ABSENT FROM THE BODY

"There is no death! What seems so transition.

This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call death."

—LONGFELLOW

Mrs. Nettie Garret, Portis, Kansas.

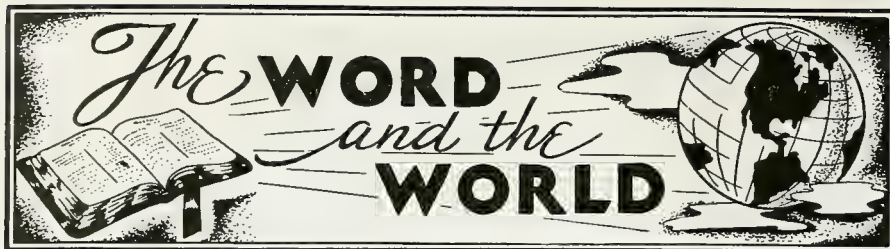
The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



The following men who appear in the above picture have already finished their seminary work and have gone out to accept responsible positions in the Christian ministry: Curtis Morrill, Everett Niswonger, Norman Uphouse, Ord Gehman, Bernard Schneider, Herman Hoyt, and Tom Hammers.

IT IS YOUNG MEN LIKE THESE UPON WHOM THE HOME MISSION BOARD IS COUNTING TO PLANT THE FAITH OF THE BRETHREN CHURCH IN EVERY CITY IN AMERICA BEFORE THE LORD RETURNS.



As I recall the matter, this page was begun some time in the year 1929. Since that date, with occasional lapses, some voluntary and others involuntary, I have been writing in this space under the caption "Signs Of The Times." The work has been done under all sorts of conditions and circumstances; sometimes at midnight when I should have been asleep; at other times along the road with the typewriter on the running board of the automobile; sometimes leisurely, and again in great haste. Certainly there have been times when I felt like Luther did when he said to a friend, "I do not write; I precipitate."

However, in spite of the imperfection of the work, it seems to have been read with sympathy and interest, if I may judge from the many kind expressions which have come through letter and personal word. And this alone has been a rich compensation to the writer. Of course, I am not laboring under any illusions. As I have often warned my students, the preacher very seldom hears anything about his sermons except from those who like them. The others as a rule say nothing. And so it is easy for preachers and writers to dwell in a fool's paradise.

When Brother Mayes assumed editorial responsibility I suggested to him that, due to the pressure of increased duties and the possible advantages of a fresh viewpoint, it might be well to turn this page over to someone else. But he thought otherwise. Hence, by the grace of God and the patience of the readers, the work will be continued for the present.

THE New Caption

It will be noticed that a new title head appears at the top of this page. When I began the work seven years ago, the title "Signs of the Times" did not wholly satisfy, but I could think of nothing more appropriate. As those who have followed the page know, almost everything has been grist for our mill. The subject matter has ranged from Mussolini to the bears in Yellowstone Park. At times the page has been devoted to Bible study or some great doctrine of the Word. In other words, the subject matter has not been confined strictly to "Signs of the Times." In seeking a new and broader caption, one which would more accurately indicate the wide choice of material, I finally arrived at the one which appears this week, "The Word And The World." Brother Mayes will doubtless give due

credit to the artist who took the idea and put it in visual form.

I feel that the choice is a very happy one, as it expresses exactly the purpose for which this page was originally designed, namely, an appraisal of the world and its doings in the light of the Word of God. Therefore, the reader will understand that the change of caption does not mean any change of purpose or content. To restate that purpose, I can do nothing better than to quote from the first article that appeared on this page in 1929 under the following head.

THE Infallible Critic

"No situation has ever arisen in human affairs, or ever will arise, that the Word of God does not have something to say about it. Neither the world nor the church will ever face any problem for which the Bible has no solution. It is the broadest book in existence, because it covers the whole of human activity. Nothing, strictly speaking, lies outside its tremendous scope.

"No man is wise enough to criticize human life. But this is the true function of the Word of God. Hebrews 4:12 declares that 'the Word of God is a discernor of the thoughts and intents.' The Greek word is *kritikos*, from which is derived the English word *critic*. Holy Scripture, then, is a *critic*, the infallible critic of all human opinions and actions. In its blazing light all things are naked and laid bare. And according to its searching criterion, final judgment will be passed upon all that has transpired in human existence. From its righteous verdict there can be no appeal. 'God hath spoken.'

"There are two things we must know in order to place a proper appraisal upon human life. First, we must know what men are doing; and second, we must know what God says about it. We have newspapers, magazines, books without end, and now the radio—all devoted to the business of telling us what the world is doing and thinking. We have the Bible to tell us what God has said. It is an important function of Christian journalism to apply the Word of God to the present situation, to give the Church 'meat in due season,' to discern 'the sign of the times.'

"The ancient Pharisees were highly intelligent men. Yet they suffered from a peculiar kind of blindness. Christ said to them, 'Ye cannot discern the signs of the times.' They had been demanding of Him a sign from heaven, when as a matter of fact they were

surrounded with signs and to these they were totally blind. Doubtless these religious Jews were informed as to the events of their day. They knew what was going on. But they were unable to read the meaning of those events. And this blindness led them headlong into the tragedy of the ages.

"We are on the verge of something in our day. What is it? The world is moving faster than ever before. Where is going? Events are taking place with amazing rapidity. Startling discoveries are being made daily. What do they signify? The Church needs the gift of interpretation, and this will come only as we look at human affairs in the 'mirror of the Word.'"

THEREFORE—

This page will continue to do what it started out to do in the beginning, namely, to evaluate the world and its doings in the light of the infallible Word of God, especially the prophetic Word. Nothing that is written here can have any permanent spiritual value except as it is based and grounded in the Word which is forever settled in the heavens.

The Brethren Evangelist

Official Organ of the Brethren Church, including "The Brethren Missionary," "The Brethren Witness," and "The Woman's Outlook," published 50 times a year by The Brethren Publishing Company, Ashland, Ohio.

Price, \$2.00 per year in advance.

All moneys and business communications should be sent to

J. C. BEAL

Secretary of Publications

When ordering paper changed, give both old and new address. Allow four weeks thereafter before writing us about the change. Change of date on label will be your receipt.

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CHAS. W. MAYES

Foreign Missionary Editor
LOUIS S. BAUMAN

Home Missionary Editor
R. PAUL MILLER

W. M. S. Editor
MRS. F. C. VANATOR

Sisterhood Editor
HELEN GARBBER

Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

The Editor's Box

VICTORY

It is a joy to be on the winning side. This is the privilege of the Christian. Our Lord has already conquered the world, the flesh and the devil himself. Every blessing of the Christian is secured by entering into the victory of Christ. When we become discouraged and depressed, it is for us to rejoice in and praise God for the victory which is ours in our blessed Lord. Some day his victory will be made manifest to the entire creation.

Why is it so easy to be absorbed in the little temporary, passing victories of one kind and another and forget about the things of eternity? Here is the reason. The knowledge of the victories of Christ are grasped by faith. It is not natural for us to walk by faith. We all want to walk by sight. The things of Christ and eternity cannot be discerned unless we have the eyes of our spiritual understanding enlightened. The most careful Christian needs to watch continually that he does not let the things of time obscure the things of eternity.

FIRST THINGS FIRST

As God's people strive for ultimate success, there is no more timely and practical spiritual principle than that found in the sermon on the mount, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

BET ON THE PRIZE FIGHT

In Cottonwood, California, two young men bet on a big fight. According to the agreement, the one who lost was to go to church and put a dollar in the offering. The young man who lost did as he had agreed. He found that the church service was not as dull as he had expected. The preacher delivered the Gospel of salvation and he clearly saw his need of a Savior. He accepted Christ, joined the church and left the betting business. He now plans to prepare for definite Christian service.

GOD'S WAYS

God's ways are as high above our ways as heaven is above the earth. He uses even the works of the devil at times to bring people to a knowledge of Himself. When we get to heaven and talk things over (which we will probably do) we will learn of some most mysterious ways in which God has brought various people to salvation. If we think we have heard some surprising things here, we may well listen to the popular come-back, "Yo' ain't seen nothin' yet."

THE SCOFFERS

In the poem, "The Deserted Village," by Oliver Goldsmith there is a description of the church where Sunday after Sunday the Word of God was proclaimed. Concerning that pastor, it is stated:

At church, with meek and unaffected grace,
His looks adorn'd the venerable place;
Truth from his lips prevailed with double sway,
And fools who came to scoff, remained to pray.

THE PREACHER'S BUSINESS

The Word of God reveals that one of the important responsibilities of the preacher is "holding forth the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers" (Tit. 1:9).

SIN PUT HIM ON THE CROSS

Christ did not go to the cross as a helpless criminal, the poor unfortunate victim of the cunning of men. He could have refused to go to the cross so far as His power to do so was concerned. He could have called legions of angels to his assistance and by mighty power preserved Himself from all the trickery of men. Even when He went to the cross, He did not die as men ordinarily die, for He had affirmed that no man was able to take His life from Him. He laid it down of Himself. On the cross He bowed His head and dismissed His spirit.

Concerning His death, it is revealed that it took place in "the determinate counsel and foreknowledge of God" (Acts 2:23). All we like sheep have gone

IN THIS NUMBER

The Word and the World — A. J. McClain	2
Editorials	3, 4
Our New Churches — Compton, Calif.	5
Will Someone Please Tell Me Why? — R. Paul Miller ...	6
The Brazen Serpent Lifted Up. — Orville A. Lorenz ...	7
Following Our Secretary	8
The Resurrection of Christ, Part 2. — Paul R. Bauman ..	9
Our Literature	10, 11
Foundation Builders Page	12
People With a Mind to Work	13
Calling for Indianapolis	14
Comparative Financial Report	14
S. S. Page	18
News From the Field	19

astray (both Jew and Gentile) but the Lord hath laid on Him the iniquity of us all. Sin put Christ on the cross.

WHO KILLED JESUS

There are always those who seem to delight in placing blame for sins committed and analyzing a past situation. Such people in speaking of the death of Christ are free to ascribe it to the Jews. It would be ridiculous for one to suggest that the Jews had nothing to do with His death. It would be equally ridiculous to suggest that the Gentiles had nothing to do with it. The fact is both the Jews and the Gentiles were guilty. But what advantage is there to discuss at length this human side of the problem. There is a far more important side.

GET TOGETHER

The old family altar needs to be revived in our churches. Nothing on earth can take the place of that few minutes in the morning when all the members of the family gather together from the oldest to the youngest for a time of Bible reading and prayer. At least a few verses (probably 10) with prayer by some member of the family should be included in the regular routine of every home. It would be better if, kneeling together, each member of the family from the youngest to the oldest would participate in prayer. The details regarding the method should be worked out by every family. If you do not have a family altar, start one tomorrow.

TRIALS GOOD FOR CHRISTIANS

As long as the devil is loose, we expect to see a world which is still imperfect. With all the successes of man in the social, scientific and economic world, sin is still sin and death is still death. The curse is still on the woman, the earth and the race. The thorns are still sharp; the weeds still grow and the ground brings forth only with great labor on the part of man. Perhaps some of us may occasionally become impatient in waiting for God to remove the curse. But our impatience will be evidence that we have failed to grasp God's purpose for us. Every trial of our faith should be a precious experience. The Apostle Peter tells us that the trials (or proofs) of our faith are much more precious than gold which perishes. (I Pet. 1:7).

Editorial Notes and News

THIS WEEK, you will notice new headings for Professor McClain's section, also for the editor's page. These headings were drawn by Brother Horton Mac David, one of the splendid young men from the Whittier Church. We have recently learned that Bro. Horton and his fine family have moved to Long Beach. They will be missed at Whittier, but will be a valuable addition to the Long Beach Church. We have already heard some very complimentary remarks about these drawings.

THE NAME of Rev. M. C. Meyers, 555 Mifflin St., Wilkesburg, Pa., was inadvertently omitted from the list of pastors without churches, in the last Brethren Annual. We regret this error and are glad to make acknowledgement.

FROM MEYERSDALE, Pa., we have received a chart designed by the pastor for the purpose of setting a goal for the Sunday School for each class and department for each Sunday until Easter. He sends a most attractive pamphlet printed in colors announcing the services and subjects for each Sunday. This is part of a campaign of evangelism.

BROTHER LEO POLMAN is doing the extraordinary. By mail he conducts a class known as the "II Tim. 2:15 Bible Class." Weekly lessons are sent out and reports with answers to questions are returned to Brother Polman. In one of his announcements he states, "To date our class members are to be found in 33 states, three provinces of Canada, four foreign countries and representing 19 denominations." Brother Polman is pastor at the Brethren Church of Fort Wayne, Ind.

A LEADERSHIP Training School is being carried on at Sunnyside, Washington. Courses include Children's Work, Methods and Materials, Christian Worship and Old Testament History. The Sunnyside church is soon to have a new basement which is to be a valuable addition for Sunday School rooms. Brother Earl W. Reed is the pastor.

SPECIAL NEWS has just come that the Dayton revival with Brother S. M. Whetstone as evangelist will begin Sunday, March 22, continuing until April 5. Brother Whetstone will be on the air over WHIO Dayton, 1260 kilocycles. He may be heard Monday, Tuesday and Wednesday, March 23, 24, 25 from 7:30 to 7:45 a. m.

THE FIRST BRETHREN Church of New Kensington, Pa. was formally organized Sunday, February 2, with 27 charter members. This is the new church of which Brother R. D. Crees is the pastor. The Brotherhood should remember this and other new churches in prayer.

THE SECOND CHURCH of Los Angeles recently conducted a day of thanksgiving and praise especially as a result of the completion of the remodeling program. The building was entirely re-stuccoed on the outside and redecorated on the inside at considerable cost. This church rejoices in spiritual victories as well.

THE BELLFLOWER, California, Church which was started less than a year ago is now in the midst of a building program. Some of the men from other churches of the district are invited to give a few days of labor in order to assist the work. This is commendable cooperation. Since the congregation began to have regular meetings, they have worshipped in a tent. Brother Ernest Pine is the pastor.

THE BOYS' AND GIRLS' Quarterly is now coming off the press. This quarterly features the activity-exposition method which is the popular method now used in the most efficient Sunday Schools. Each pupil works out his own quarterly. At the end of the quarter the finest from each congregation is to be sent in to us. From these we will select the best of all. The boy or girl who has the very finest quarterly will have his picture in the Brethren Evangelist. Churches desiring samples of the new quarterly featuring the activity-exposition method should send for samples at once.



GOD IS WORKING IN COMPTON!

By John G. Lienhard

In the providence and goodness of God we thank Him for the privilege of sending in another report for the baby church in Compton, California. For all these encouragements we give Him the praise and glory. He alone is worthy. In this report we are reviewing the work beginning with January 1st of this year, to and including Sunday Feb. 23rd, or a period of seven Sundays.

First of all we want to thank everyone who is interceding for this needy field and for the work. The congregation, as well as the pastor, is conscious that much prayer is going up. Too, we know many are interested in the work here, and by His help we will endeavor to give a humble account of the progress being made and incidental items of interest.

Perhaps comparatively few people in the Brotherhood realize how ideally Compton is located for a Brethren Church. First it is located about mid-way between Los Angeles and Long Beach. The N. W. section of the city joins the southern end of Los Angeles. Only a few miles to the west is the city of Gardena, and on the north Compton is bounded by Lynwood. Off to the southwest is Domingus and on the south it touches the city limits of Long Beach. But a few miles to the east lie the communities of Hines, Downey and Bellflower. There are two main arteries of travel running north and south and three arteries of travel east and west running through this city. In addition Compton is on the Pacific Electric line, and as a result, this city has fine interurban facilities. The population is in the neighborhood of 22,000 people.

The city is made up largely of working class of people, very many of them working long distances from home. This is a strong communistic center and there are numerous other organizations such as the Utopians, Technocrats, etc. In fact the city is known as an exceedingly difficult place for church work. However, God's power is greater than all the forces

of darkness, and if God be for us who can be against us. Too, the Gospel is the power of God unto salvation to everyone that believeth.

The church situation: Counting all church organizations, isms and all, there are seventeen or more churches in this city. As a whole, this city seems to be far from being church minded, and as a result many of these organizations are having a difficult time getting along.

In our last report we mentioned property purchases, which at that time had not yet been completed. Since our last writing, title to this property has been brought down to the Brethren Church, and it is now held in the name of the Conference Board of trustees. The property is located on the Rose and Rosecrans Blvd., having a frontage on Rosecrans of 243 feet and 197 on Rose Avenue. Rosecrans is a main east and west thoroughfare and is laid out for an eighty foot boulevard.

Plans for our building are now completed. Fortunately we have in our congregation a civil engineer and draftsman, Brother E. Z. Springe, who drew and designed these plans for us. This effects us a saving of at least two hundred dollars. This man has worked hard and long hours upon these plans. The plans now will have to be approved by the local congregation and the District Mission Board. The auditorium will seat 500 people and the S. S. will accommodate between four and five hundred. The building will be stucco finish on the outside. The Auditorium will have an open ceiling finish. It is estimated the building will cost about \$10,000.00.

We are also making headway with regard to the financing of the program. We have been brought into touch with a brother who recently inherited quite a large estate, which is being closed. This man has willingly and cheerfully volunteered to loan us the money at a reasonable rate of interest. There have been numerous delays in connection with the

In
Everything
By
Prayer

(Continued on page 17)

Will Some One Please Tell Me Why?

By R. Paul Miller, Home Mission Editor

Why will members of the Brethren Church move from their home town to a large city, with apparently no consideration whatever for their spiritual welfare? Why should professing Christians so utterly submerge their spiritual needs under the interests of this present world? Can it be that worldly gain means more to them than their souls? **IT IS THAT THEIR SPIRITUAL NATURES ARE SO WEAK AND EMACIATED THAT THERE IS NO ASSERTION THAT DEMANDS ATTENTION?**

For instance, in the city of Fort Wayne, Indiana, alone, where we have had a church for nearly ten years, there are still over thirty people who have been members of the Brethren Church elsewhere but who have moved to this city and have never so much as bothered themselves to find a Brethren Church. Some have, after being called on, visited the church a time or two, but that is all. Others show no interest whatever. Still others give promises that are never kept. Then there are those who, upon being pressed to come and join the church and go to work for Christ, reply, "O no, I couldn't think of doing that. I couldn't bear to take my letter from my old home church. My mother is there, and I was raised there. My pastor is like a father to me and it would hurt him if I would take my letter out of the old church." **SO! THEY DO NOT SUPPORT THE "Dear Old Church" BACK HOME BECAUSE THEY ARE LIVING IN THE CITY, AND THEY DO NOT ENTER THE CHURCH IN THE CITY BECAUSE THEIR MEMBERSHIP IS "Back Home." Result—they do nothing anywhere.**

Is it a case of more "Lots" who have pitched their tents toward Sodom, and refuse to dwell longer with Abraham, the man of faith? **IS IT THAT THEY HAVE NEVER REALLY BEEN BORN AGAIN, AND THAT GOING TO CHURCH MEANS ONLY**

THE ASSOCIATION OF FRIENDS AND LOVED ONES AS IN A FRATERNAL ORGANIZATION, RATHER THAN THE WORSHIP OF CHRIST THE LORD?

Is it true that any real preacher of the gospel would encourage people to throw their lives away just in order to keep their names on his church roll, when they actually mean nothing to his work, and he can give no ministrations to their spiritual lives? Surely there is no minister in the Brethren Church who would do anything like that! Nor would we expect to find any real Christian mother or father who would encourage married children, for purely sentimental reasons, to keep their letters in the home church far away, while they refuse to enter a Brethren Church and work for Christ near at hand. **Yet it apparently is true, that members of the Brethren church elsewhere, having moved to some city, live lives of utter indifference to Christ, and defend their course by some such flimsy excuse as those referred to above.**

This condition is being found in every city into which we enter in the endeavor to organize new Brethren Churches. No greater service for those concerned, as well as for the new churches being started, could be rendered by the pastor of the home church, as well as relatives and friends, than to send such folks their letters at once and write them, urging them to enter the Brethren work where they are. We greatly fear that if some folks don't die in the old home church they are going to go to hell sure for they have no use for God anywhere else! Having "a name to live yet are dead" is not a very happy outlook for some of the dear folks out of "the old home church."

WHY ARE THESE THINGS SO?



We must be definite with God, not making just a lot of motions, but moving in the direction God wants us to go. The famous Professor Huxley was attending a convention of scientists in Ireland, and was late for the meeting one morning. He hailed a carriage and said to the driver, "Drive fast, for I am in a great hurry." The driver started off at a mad pace and after a few minutes the professor began to be shaken up. "Do you know where I want to go?" he asked the driver. "No, yer 'onor," answered the driver. "You didn't tell me where to go, but, anyway, I am driving fast." Be sure your destination is decided. It will do you no good to go through a lot of religious motion if you have not been born again. It is the new birth that fixes your eternal destiny.

—Used by permission of Revelation Magazine

The Brazen Serpent Lifted Up

By Orville A. Lorenz *

The portion of Scripture upon which we shall base our remarks is found in the twenty-first chapter of Numbers, the fourth to the ninth verses. If a text were to be chosen, it would be the ninth verse, which reads, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Let us consider for a little while this story about the brazen serpent that Moses lifted up in the wilderness. But in order that we might understand this better it will be necessary for us to go back into the history of Israel a little. We shall give just a brief history of this great people of God.

You will no doubt remember the story of how the children of Israel went down into Egypt after Joseph had been sold into slavery by his own brothers. After his father had found that he was in Egypt he and his whole household moved to that country. There they lived in the land of Goshen for about 400 years. They were held in high esteem by all the people because of the wonderful things Joseph had done for them. But when there arose a Pharaoh who knew not Joseph, and because of the change in dynasty Israel suffered extreme persecution and was reduced to the position of slavery. God hearing the cries of his people raised up a man by the name of Moses to lead his people out of Egypt into the land which he had promised them many years before. After Moses and Israel had gone through many trials and God had performed many wondrous works they were finally led out of Egypt by God and Moses. Through a most wonderful miracle they were enabled to cross through the Red Sea and then they were led to Mt. Sinai. At this place the law and the ordinances which they were to observe were given to them. After this they journeyed to Kadesh-barnea, the city on the edge of the promised land, the city of decision. They had to go through many hardships in order to get to this city. Here God told them to go in and possess the land, but instead of doing this, they sent spies, to spy out the land. After these twelve spies had been gone for forty days they came back with wonderful reports of the fruitfulness of the land. All of them agreed that it

was a land that flowed with "milk and honey." Ten of these men said that the people of the land were too large for them to conquer, while the other two said that they were able to conquer them with the help of God. The people believed the majority report, and because of this God sentenced them to the forty years of wandering in the wilderness. During this time all those people who had refused to believe in God and go in and take the land were to die in the wilderness. Their children would be spared and allowed to enter the land. From this time on they wandered in the wilderness. God always provided for them and took care of them. In this vast desert God provided the food and water, and made it so that the clothing did not wear out for a whole nation of people. Now they have nearly completed the forty years of wandering and are back again at Kadesh-barnea, ready to go into the promised land.

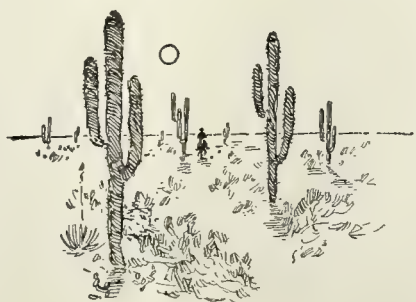
In order to do this they would have to pass through the land of Edom. They accordingly sent a letter to this nation asking permission to pass through their land. Edom refuses to grant them this permission, so they have to retrace their steps back to the Red Sea, and to the east of the Seir Mountains, in order to compass that land. It was while they were on this journey that the events recorded in Numbers 21:4-9 take place.

Here read the story recorded.

We read that, "The soul of the people was much discouraged because of the way." None of the way which they had traveled these forty years was easy for them. This seems to have been the worst land over which they had to travel, and they were discouraged. From information that I had been able to get, this land is full of irregular ridges, and abrupt cliffs with high mountains, between which there are deep ravines. It is covered with red sandstone.

Because it was hard to get over this land with so great a people, who were additionally burdened with their cattle and belongings, they soon became discouraged. Canaan was their promised land; it was heaven to them for there they were to have peace and happiness.

The people were probably discouraged too because of the fact that this way seemed to be leading them farther from the promised



"On our way from Salt Lake City to Los Angeles, we had to cross the desert."

* Pastor, Brethren Church, Meyersdale, Pa.

(Continued on page 16)



FIFTY MILES OF ICE.

After the meeting at North Liberty, Indiana, we had a few days at the office. During these days a warm spell came bringing rain, followed by temperatures ten below. This made roads all but impassable. Buses and truck freight stopped completely. Trains were twelve hours behind schedule. But there was a meeting scheduled for Ashland right then, and there was nothing to do but start out trusting to get through. For fifty miles east of Berne the roads were one sheet of ice. For twenty miles not one car was met. I didn't blame others for staying at home under conditions. Many a time when I felt the car slipping helplessly toward the ditch I was convinced that at home was where I ought to be! The first twenty miles were made at the rate of twelve to fifteen miles an hour. Then we ran into patches of rough surface now and then. The speed was increased a little. Many a day I have driven 500 miles on good road with much less strain than that fifty miles took. Once on the Lincoln Highway at Beaver Dam, Ohio, the going was better. By the grace of God we got through all right and on schedule time.

EXECUTIVE COMMITTEE MEETING.

On February seventh and eighth the regular meeting of the Executive Committee of the Home Mission Board was held for the purpose of caring for all business during the interim between annual board meetings. Its work is always done with much deliberation, but with promptness and dispatch. The problem at Krypton was finally solved by deciding to call a pastor to that field. It is not easy to find the right ones to work in this Kentucky Mountain region. Not everyone is fitted by native gifts or temperament. It seems at times that the latter is more important. So we move slowly. It was further decided to get the Home Mission issues of the Brethren Evangelist into the homes of all Brethren families not now receiving it. To prevent the additional cost falling all in one year, THE START FOR THIS YEAR IS TO BE MADE IN THE PENNSYLVANIA DISTRICT. Other districts will be added each year.

THE TRACY FIELD RECEIVED FAVORABLE ATTENTION but because of the limits of our budget financial aid must be deferred till the Annual Board meeting. Because of the apparent possibilities of the STOCKTON, CALIFORNIA FIELD, Brother Wesley Platt of Manteca was asked to start a Bible Class or Sunday School there between now and the An-

nual Conference, that a fair idea of what could be done should come to light.

It is also decided to secure A SUITABLE SAFE FOR THE PROTECTION OF OUR VALUABLE OFFICE RECORDS. Many other items of business were transacted.

SUNDAY IN CLEVELAND.

It was a pleasure to spend Sunday morning in Cleveland at our new work in that city. Brother Hammers has been doing a fine piece of work in organizing the Brethren people there, and is now ready for some real expansion. If possible a revival will be held for this work in the near future. Whether it will prove wise to hold it in the school building where they now meet must be settled. They have a building committee busy seeking possible favorable sites for a permanent location of the work. A building of our own must soon be had. We hope soon to have announcement of selection of ground upon which to build. Care must be exercised in this, for it is better to wait a while longer than to move impatiently and cause hurt to the work later through lack of foresight.

This group of Brethren in Cleveland is made up of fine folks—just the kind out of which a good foundation for a strong church can be built. They are learning to work together, which is invaluable for any work. Too many new works have been largely the result of the influence, activities and choices of one or two people; this is not the case in Cleveland. But Cleveland is going ahead steadily and has a promising future. My daughter, Laura, who is now attending Ashland College, accompanied me on this trip, and we had the pleasure of sampling the cooking of Mary Ashman Hammers, at a nice Sunday dinner. We think Tom will do quite well on the cuisine his bride will provide him. She cooks and serves like a veteran already. Evidently, Tom knew what he was doing.

THE ASHLAND MISSION

Back in Ashland for the evening, it was our privilege to visit the Community Church there and speak to the folks. It happens that my son Robert, who has completed his college work at Wheaton, is now attending Ashland Seminary, and is pastor of this organization. There was a full house and they gave every evidence of enjoying the gospel message. A revival had been on for a week or more, so we fitted in pretty well with this arrangement of things. One thing sure, if the preacher can't warm that place up, those heaters can! !

THE RESURRECTION OF CHRIST

(Second in Series)

By Paul R. Bauman

II. THE FACT OF THE RESURRECTION. The Resurrection of Jesus Christ is a fact of spiritual significance. Nevertheless, it is also a physical fact, and as such, must come into court and submit itself to the laws of evidence. Testimony has been brought to show that the Resurrection of Jesus has as much proof in its support as any fact in history,—proof that would be admitted in any court of justice; proof upon which any fair-minded jury would render the verdict that it did occur. In answering the question, "Did Christ arise from the dead?" Let us examine the evidence for ourselves! Consider: (1) The Prophecies of the Old Testament, (2) The Predictions of Christ Himself, (3) The Testimony of St. Paul, (4) The Testimony of the Disciples and Other Witnesses, and (5) Additional Facts, or Circumstantial Evidences.

First, let us note: The place the Resurrection occupies in the Scriptures. In addition to the many times it is directly mentioned in the New Testament, we find it came to pass exactly as it had been predicted in the Old Testament. The Apostle Paul in the first verses of I Corinthians 15, says:

"I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, *according to the Scriptures.*

Here the Apostle refers to the Old Testament, for

A LITTLE SNOW FOR A CHANGE.

Being due in Uniontown, Pennsylvania, to start an evangelistic campaign Tuesday evening, February eleventh, we headed east again. The closer we came to the Allegheny Mountains, the deeper the snow became until we passed through many miles of highway with the snow along the side of the road higher than the roofs of the automobiles. Along the main highway the going was not so bad, but when it came to the side roads the fun began. Narrow cuts through the snow made it hard enough for passing and meeting other cars, but when it was accompanied with a high wind, driving the snow in clouds that obscured the road surface entirely for long periods, things were not so pleasant. Many a time we thought how much nicer it would be in a pasture where we could stay at home and spend much times in a comfortable study working with the Word! The fact is, we thought of a lot of things we just won't write about here. Enough to say that we arrived safely, thanking God for the angel hand that stood between us and the tragedy we could never have saved ourselves from.

the New had not yet been written. He has in mind the sixteenth Psalm, where David sings:

"Thou wilt not leave my soul in Sheol, neither wilt thou suffer Thine Holy One to see corruption Thou wilt show me the path of life; in Thy presence is fullness of joy, and at Thy right hand are pleasures forevermore."

That David did not speak concerning himself, the inspired writer of Acts emphatically declares in the second chapter, the 30th and 31st verses:

"Being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit in his throne: he seeing this before, *spake of the resurrection of Christ*, that His soul was not left in Hades, neither did His flesh see corruption."

There are other prophecies from the Old Testament, but we must pass this point by saying that an excellent one is to be found in the story of Jonah, as Christ Himself affirmed, and another in Job 14: 44, which we have already mentioned.

(2) The fact that Christ predicted His own resurrection is no proof that He rose from the dead, but it is of value to the extent that it shows the Resurrection to be in keeping with the character and claims of Jesus. Had Christ not risen, He would have been all his enemies said Him to be.

He predicted it to His disciples when He told them of how He was to be delivered into the hands of the Gentiles to be mocked, scourged, and crucified, and that on the third day He would rise again.

But more important were His predictions to His enemies. To the Jews, He had said: "Destroy this temple, and in three days I will raise it up." It was this prediction which so alarmed them, that after His body had been placed in the tomb, they came to Pilate saying:

"Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

This later was the very charge coined by the Jews, when they bribed the Roman soldiers to say that the disciples stole the body of Christ while they slept. To reject the resurrection on this ground is absurd. Such a view is not taken by serious thinkers.

Thank God! The grave could not hold Him! for

"Vain the watch, the stone, the seal;
Christ hath burst the gates of hell!
Death in vain forbids His rise;
Christ hath opened Paradise."

True to His predictions, Christ arose. Hear Him

(Continued on page 20)

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"Sunrise at Midnight."

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K. M. Monroe

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This is a much needed tract in those communities which have been hurt by the distorted and unscriptural healing movements so active in America today.

C. W. Mayes

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"Simple Truths About the Holy Spirit."

Who is the Holy Spirit? A person or an influence? What did the Spirit do in Old Testament days? The Holy Spirit and Christ. What is the Holy Spirit doing today? Is speaking in tongues an evidence of the Baptism of the Holy Spirit? All are dealt with in this leaflet. Pastors should distribute these tracts freely.

C. W. Mayes

"God's Man and Satan's Man in Final Conflict"

Five cents each, fifty cent a dozen, and three dollars per hundred. The great conflict of the ages is drawing to its close. This is a concise work showing its course. A fine piece of work. Twenty-five cents each.

R. I. Humbert

"Many Infallible Proofs."

This is a most excellent testimony to the resurrection of Our Lord. It should open the eyes of many. Twenty cents each.

R. I. Humbert

"Salvation, Security, and Assurance."

This is a fine tract on our salvation as Christ has purchased it for us. It should help many a fearful Christian. Twenty cents each.

R. I. Humbert

"From the Ivory Palace to the Bethlehem Manager."

This is a fine presentation of the events connected with the Virgin Birth of Christ. Such a work will help many to avoid unbelief. Twenty cents each.

R. I. Humbert

FOUNDATION BUILDERS PAGE

We have another Scripture cartoon for the Foundation Builders boys and girls. We hope that if you enjoy these cartoons that you will write to Mr. J. E. Tate, Jr. in care of our Office in Berne, Indiana, and tell him so.



The Good Samaritan

A CERTAIN MAN . . . FELL AMONG THIEVES, WHICH STRIPPED HIM OF HIS RAIMENT, AND WOUNDED HIM, AND DEPARTED, LEAVING HIM HALF DEAD . . . BUT A CERTAIN SAMARITAN, AS HE JOURNEYED, CAME WHERE HE WAS: AND WHEN HE SAW HIM, HE HAD COMPASSION ON HIM . . . AND BOUND UP HIS WOUNDS . . . AND BROUGHT HIM TO AN INN, AND TOOK CARE OF HIM" (LUKE 10:30-34)



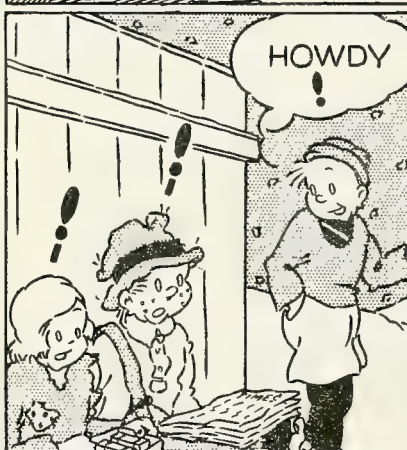
RICHARD LEE

TH' OLD MAN'S GONNA TAN ME SURE! — BUT BUSINESS AIN'T WHAT IT USED T' BE! — AN' I'M PURTY NEAR FROZE STIFF!

Y' KNOW, BLINKY, I BEEN THINKIN' IF IT WONT F' MOMMY WE COULD SKIP TOWN LIKE SOME O' TH' OTHER KIDS 'AVE DONE!

SHAME ON YER! PATSY! — SKIPPIN' TOWN AIN'T SO HOT! — TAIN'T MUCH DIFF'ERENCE IN TOWNS NO WAY!

MEBBA NOT! — GUESS A PURSON AIN'T GOT A CHANCE NO PLACE!



HOWDY!

SAY! COME UP HOME! — I GOT A STAND OUT WHERE I SELL LEMONADE SOMETIMES — WE CAN SELL YOUR PAPERS BLINKY, — AN', PATSY, WE'LL SELL YOUR GUM!

LET'S TRY, BLINKY!

YOU'RE JUST IN TIME! MR. KING — THEY'RE GOING FAST!

FINE! — I'LL TAKE SOME GUM, TOO!



HORRORS!

MOTHER!! — DID YOU SEE RICHARD LEE PLAYING WITH THOSE HORRIBLE CREATURES ???

YES! DITTIE — I FEEL PERSONAL TO INFORM MOTHER OF THIS!

DEAR — IT MY DUTY HIS

... AS PRESIDENT OF OUR WOMAN'S MISSIONARY SOCIETY, SHE WILL BE HORRIFIED!

IF YOU HAD BEEN IN RICHARD'S SHOES . . .



... WHAT WOULD YOU HAVE DONE? WILL RICHARD BE DISCIPLINED? WAIT AND SEE!

People With a Mind to Work

RIVERSIDE

(Clayhole)

By Mrs. Sewell S. Landrum

Since our last report of the Clayhole Sunday School, the attendance and interest has increased. The folks are beginning to realize that the Sunday School is not a place for a social gathering, but that it is a place where they can go to study the Word of God. We are glad to see some of the parents coming out with their children. There is one father who has been faithful in attendance during the past eighteen months. As soon as Sunday School is over he begins to look forward to the next Sunday.

The first Sunday in November we began to plan for a Christmas program. Each Sunday new members came hoping to be given a part. Each one did his very best to make the program a success. The auditorium was the living room of a home. Into this small space was crowded sixty people who were anxious to hear what each one in the program had to say. Most of the people had to remain standing because there was not enough room for them to sit down. At the close of the program each one was given a bag of candy which was provided by the Lost Creek Sunday School. We were also able to give out many presents which were sent in by our Brethren friends.

The work is more encouraging now than at any time since we began going up there. There is a group up there that we can always depend on. Our equipment is a great handicap to the work, but the willingness of the people helps to overcome this handicap. These folks are still looking forward to the day when they can go to Lost Creek each Sunday morning in the truck.

"SALE DAY" AT RIVERSIDE

By Mrs. Sewell S. Landrum

Sale Day begin each Thursday morning at nine o'clock. One needs to get up early to have the morning work finished and a good fire built ready to welcome the happy faces of men, women and children who have a desire to get something from the clothing room that will keep them warm.

We have a special room equipped as much like a store as possible; price tags, small counter, and things classified and put in their places for the convenience of our customers.

Many folks are waiting each Thursday morning for the door to open. Some of the folks have walked as far as six miles, crossing hills and streams in order to be here when the door is opened. Every one is cordially welcomed by those in charge. As their things are bundled up to leave, they are given a tract and invited to come again.

During this season we have received many good

bags of clothing from our Brethren friends, but the clothing room has never been overstocked. The demand is always greater than our supply.

We appreciate the gifts of clothing from the various churches. If you would like to have a shipping bag, please write to Sewell S. Landrum, Lost Creek, Ky. Return all bags to Haddix, Kentucky by Railway Express.

"FOR THE PEOPLE HAD A MIND TO WORK"

(Neh. 4:6).

By Wm. A. Steffler

This article is written, not because we have a desire to boast, but the Mission Board has written asking how it was accomplished that we should have given such a splendid offering to Home Missions. We are glad that it was so good and our only regret is that it was not several times larger.

It rejoices the heart of a pastor to see his people giving to the cause of Christ because of a deep love for the Lord and His work.

Last November, the Third Church of Philadelphia gave the largest offering of her history to Home Missions. This was done without the use of tricks.

We have a young man from our church who is the pastor of a mission point (Brother A. M. Witter at Osceolo, Ind.) The people wanted to encourage him in his work. If every church had at least one young man serving the Lord at some mission point it would be a real incentive to give.

The splendid Home Mission map which was on display at the National Conference was much in evidence in our church around offering time. This inspired the people to give.

When a people are taught to give to the Lord it will be done as naturally as sheep giving its wool to its master. The people must be taught it is not alone their duty but their privilege to give to the cause of Christ, be it at home or abroad.

A church that is missionary minded willingly gives to win lost souls to the Lord.

The matter of all special offerings in the Third Philadelphia Church is made a definite matter of prayer. This is one of the most outstanding reasons that the Lord blest us with such a splendid offering.

IN DAYS GONE BY THE HOME MISSION BOARD HELPED THIS CHURCH WITH FOUR HUNDRED DOLLARS A YEAR AND WE WERE NOT SATISFIED UNTIL WE COULD PAY THAT SUM BACK AND MORE BESIDES.

We thank God for our offering and pray that it will soon reach the thousand dollar mark.

Home Mission Dollars did so much for the Third Church of Philadelphia that we now want to help others all we possibly can.

Calling For Indianapolis

We believe that there are sufficient people who have been members of the Brethren Church elsewhere, but who are now living in Indianapolis, to start a new Brethren Church in that city. The secretary of the Home Mission Board plans to make a thorough investigation of the possibilities of this field in about sixty days. **The first great need is for names of Brethren people now living in that city. Some sent in names of those they know are there.**

WE MUST HAVE MORE NAMES!

LOYAL PASTORS MUST HELP US! Pastors with vision, who know the cause is one. Pastors who rejoice to see a new Brethren Church start anywhere. Such men will ask their congregations repeatedly for names of former members of the congregation now living in Indianapolis. They will look up the records to find where former members have moved. They will send names and addresses of those living in or near that city to our office at once. **A LITTLE INQUIRY BY THE PASTOR IN THE HOME CHURCH WILL USUALLY FIND SOMEONE WHO KNOWS WHERE PEOPLE LIVE WHEN THEY HAVE MOVED AWAY.** This is hard for another who is far removed from the situation to discover.

TRUE CHRISTIAN FRIENDS AND LOVED ONES MUST HELP US! Children of Christian parents, who have moved to Indianapolis, should have all the help possible to retain their faith. **FATHERS, MOTHERS, SEND US THE NAMES OF YOUR CHILDREN AT ONCE, GIVING THEIR CORRECT ADDRESS.** Friends in the congregation, if you recall of members who have moved from the home town to this city, be careful to send in their names and addresses at once. You can not do a finer thing for them, or for us.

BUT WE MUST HAVE MORE NAMES!

THERE ARE UNDOUBTEDLY MANY BRETHREN PEOPLE NOW IN THAT CITY IF WE BUT KNEW WHO AND WHERE THEY ARE. IF EVERYONE WILL CONSCIENTIOUSLY HELP US OUR PROGRESS WILL BE MUCH SWIFTER.

Will you help us start a new Brethren Church in Indianapolis?

COMPARATIVE REPORT OF THE THANKSGIVING OFFERINGS OF 1934-35 AND 1935-36

Name of Church	1934-35	1935-36
OHIO		
Ankenytown, Ohio	43.75	11.81
Ashland, Ohio	191.50	147.55
Bellefontaine, Ohio (Gretna)	80.00	92.49
Bryan, Ohio	92.85	122.00
Canton, Ohio	355.40	207.75
Cleveland, Ohio		90.00
Columbus, Ohio	19.27	17.35
Clayton, Ohio	45.33	36.52
Danville, Ohio		2.65
Dayton, Ohio	542.64	1109.81
Ellet, Ohio	172.10	170.10
Fairview (Washington C. H.)	22.00	2.00
Fremont, Ohio	58.84	59.70
Gratis, Ohio	42.70	52.14
Homerville, Ohio	74.80	115.00
Louisville, Ohio	74.25	95.75
Mansfield, Ohio	1.00	8.07
Middlebranch, Ohio	15.00	18.50
New Lebanon, Ohio ...	115.34	58.30
North Georgetown, O.		7.00
Pleasant Hill, Ohio	41.28	49.41
Rittman, Ohio	40.08	55.11
Smithville, Ohio	160.95	189.00
Sterling, Ohio	105.75	114.25
West Alexandria, Ohio		10.00
West Salem, Ohio (Fairhaven)	188.87	138.52
Williamstown, Ohio ...	34.36	34.30
Isolated Members	18.50	16.50
Total for Ohio	2536.36	3031.56
INDIANA		
Ardmore, Ind.	35.00	37.00
Berne, Ind.	203.97	281.69
Burlington, Ind.	17.54	24.56
Center Chapel, Ind. ...	13.46	14.19
Clay City, Ind.	45.79	64.97
College Corner, Ind. ...		14.86
Corinth (Twelve Mile, Ind.) .	11.13	19.34
County Line, Ind.	1.25	6.00
Denver, Ind.		13.00
Dutchtown, Ind.	10.24	
Elkhart, Ind.	100.00	105.00
Flora, Ind.	208.65	140.02
Fort Wayne, Ind.	76.75	228.04
Goshen, Ind.	123.68	109.49
Huntington, Ind.	10.40	8.50
Loree, Ind.	18.97	42.47
Mexico, Ind.	64.96	65.56
Milford, Ind.		17.00
Muncie, Ind.	97.80	78.10
Nappanee, Ind.	152.12	200.82
North Liberty, Ind.	26.00	19.00
North Manchester, Ind.	105.00	112.00
Oakville, Ind.	115.00	151.23
Osceola, Ind.	8.61	
Peru, Ind.	65.17	
Roann, Ind.	81.93	83.23
Roanoke, Ind.	8.70	15.50
Sidney, Ind.	50.86	72.00
South Bend, Ind.	61.00	115.00
Tiosa, Ind.		20.50
Warsaw, Ind.	142.41	141.18
Isolated Members	19.00	54.50
Lake Odessa, Mich. ...		143.07
Total	1875.39	2397.93

PENNSYLVANIA

Allentown, Pa.	5.00	19.83
Aleppo, Pa.		12.50
Altoona, Pa.	17.25	20.00
Berlin, Pa.	149.10	164.60
Brush Valley (Kittanning)	41.00	52.33
Calvary (Pittstown, N. J.) ..	7.00	5.00
Conemaugh, Pa.	434.51	570.43
Erie, Pa.	25.00	
Highland, Pa.		5.00
1st Johnstown, Pa.	432.42	251.00
2nd Johnstown, Pa.	22.00	29.40
3rd Johnstown, Pa.	120.48	100.00
Juniata, Pa.		5.00
Kittanning, Pa.	77.75	107.00
Listie, Pa.	5.00	12.00
Martinsburg, Pa.	146.19	169.77
Masontown, Pa.	21.00	47.33
McKee, Pa.	16.50	24.51
Meyersdale, Pa.	64.10	100.00
Mt. Pleasant, Pa.		19.00
Pike (Munday's Cor., Pa.)	46.50	75.47
New Kensington, Pa. ..		20.40
1st Philadelphia, Pa. ..	400.02	385.00
3rd Philadelphia, Pa. ...	389.36	536.16
Pittsburgh, Pa.	100.00	105.00
Raystown (New Enterprise)		9.10
Sergeantsville, N. J. ...	21.00	25.00
Summit Mills (Meyersdale)	62.37	64.36
Uniontown, Pa.	101.78	204.39
Valley (Jones Mills, Pa.) ..	5.00	9.25
Vinco (Mineral Point, Pa.) ..	48.73	107.63
Waynesboro, Pa.	231.00	256.74
Yellow Creek (New Enterprise)		3.65
Isolated Brethren	78.00	25.50
Total	3068.06	3542.35

SOUTHEAST DISTRICT

Arkton, (Dayton, Va.) ..	12.00	8.00
Bethlehem, Va.	58.41	30.20
Beuna Vista, Pa.	3.96	2.80
Cameron, W. Va.		3.26
Covington, Va.		34.13
Hagerstown, Md.	312.89	221.19
Krypton, Ky.	12.80	16.00
Liberty (Quicksburg, Va.) ..	9.00	6.00
Lost Creek, Ky.	32.07	41.88
Maurertown, Va.	78.84	46.14
Mt. Olive (Penn. Laird, Va.) ..	15.00	10.75
Mt. View (Hollins, Va.)	32.04	
Oak Hill, W. Va.	39.02	29.52
Quiet Dell, (Cameron, W. Va.) ...		3.50
Roanoke, Va.	407.56	408.00
St. James (Lydia, Md.)	82.80	69.00
Whitedale (Terra Alta, W. Va.)	6.95	5.50
Trinity (Seven Fountains, Va.)	6.00	3.00
Vernon Chapel (Limestone, Tenn.) ..	90.57	46.00
Washington, D. C.	527.21	528.50
Winchester, Va.	50.00	
Isolated Members	11.00	15.00
Total	1788.12	1528.37

MIDWEST DISTRICT

Beaver City, Nebr.	54.96	63.75
Carleton, Nebr.	11.77	10.71
Falls City, Nebr.	49.90	74.89
Fort Scott, Kans.	84.21	149.13
Hamlin, Kans.	33.20	53.55
Morrill, Kans.	39.00	28.78
McLouth, Kans.		3.00
Mulvane, Kans.	9.89	15.85
Portis, Kans.	54.81	56.83
Isolated Members	36.50	18.00
TOTAL	374.24	474.49

ILLIOKOTA DISTRICT

Dallas Center, Ia.	20.00	36.50
Garwin, Ia.	48.75	21.81
Lanark, Ill.	89.90	116.00
Leon, Ia.	53.77	5.63
Milledgeville, Ill.	81.50	70.08
Pleasant Grove (Williamsburg, Ia.) ..	9.02	
Waterloo, Ia.	194.20	89.49
Isolated Members	24.00	24.00
Total	521.14	363.51

NORTHERN CALIFORNIA DIST.

Lathrop, Calif.	41.51	105.00
Manteca, Calif.		30.87
Tracy, Calif.		25.61
Turlock, Calif.	45.00	49.50
Total	86.51	210.98

SOUTHERN CALIFORNIA DIST.

Compton, Calif.		78.43
Fillmore, Calif.	80.67	65.00
Glendale, Calif.	65.86	185.68
La Verne, Calif.	201.15	243.15
1st Long Beach, Calif. ...	514.84	504.16
2nd Long Beach, Calif. ...	104.46	
1st Los Angeles, Calif. ...	402.21	375.28
2nd Los Angeles, Calif. ...	287.93	239.00
Brethren Mission, Los Angeles	18.00	
South Gate, Calif.	272.53	420.51
Whittier, Calif.	457.00	829.50
Isolated Members	112.00	126.00
Total	2516.65	3066.71

NORTHWEST DISTRICT

Harrah, Wash.	10.42	46.14
Sunnyside, Wash.	70.35	154.73
Spokane, Wash.	63.18	70.00
Miscellaneous Isolated Gifts	27.00	45.50
Total	170.95	316.37

GRAND TOTAL

\$12,937.42	14,932.27
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GOOD INTENTIONS

He had intentions that were good;
He thought so many times he would:
But each day at the setting sun
He found the thing was left undone.

He aimed to help and cheer his wife,
And be a comfort to her life,
But put it off from day to day
Until in death she slipped away.

He aimed to rear his children right,
And help them reach some noble
height;
But as the years so swiftly passed
He saw it was too late at last.

He aimed to help the needy poor
He saw around his very door,
Relieve the sorrowful and sad
And cheer their hearts and make
them glad.

He aimed to do some noble things—
Remove a lot of thorns and stings—
And make the world a better place
For men of every tribe and race.

He aimed to give his heart to God
And walk the way that saints have
trod;
But when he heard Death's sudden call,
He found that he had missed it all.

He had intentions that were high,
But let them wane and pass and die,
And thus the good he aimed to do
The world about him never knew.
—W. E. Esenhour

Prayer is a golden key, which
should open the morning and lock up
the evening.—Sel.

Giants in the closet are often but
pigmies in the world.—Sel.

He who runs from God in the morn-
ing will scarcely find Him the rest of
the day.—Sel.

"When God turned the hose on all
but Noah, the people were so foul a
turkey buzzard couldn't fly over them
without holding its nose."
—Billy Sunday.

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At least \$5 a week can be saved by any church that customarily
uses a four page bulletin each week. The Laymen Company, 730
Rush Street, Chicago, offers this saving when using their four page
bulletin. Two pages are printed with a Stewardship message, and
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at 20 cents. Please mention The Brethren Evangelist, also give
your denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago

THE BRAZEN SERPENT LIFTED UP

(Continued from page 7)

land. They had been so near to the land and now they had to go back and go around the country of Edom. The way was leading them farther and farther from Canaan. As they went through this burning desert, and through the terrible land they became more and more discouraged all the time. Their cross seemed to be getting heavier and the crown that they were striving for seemed to be dimmer all the time. This reminds me of one of our trips home to California. On our way from Salt Lake City to Los Angeles we had to cross the desert. We left Salt Lake City early in the morning. The day was terribly hot. For a while the roads were very good and then they became rough. We were very tired because of the strain of steady driving for four days. As we wound in and out of those desert hills we lost all sense of direction. We met few people on the road. We drove all day and night. About noon the next day a sandstorm came up. The top of our little Ford lasted about five minutes. There we were out in the desert, miles from any city, having trouble with the car, while the wind blew the sand in our faces. We were eager to get home. The heat was terrible and everything seemed to go wrong. We became discouraged. The winding road, the surrounding desert vegetation and the hills all seemed to be leading us farther and farther from home. It was just that way with Israel, only far worse.

They also probably became discouraged because Edom had refused them passage. This made them bitter. This country was that founded by their brother Esau. Our way is often made discouraging because of friends and relatives. But yet what joy lay ahead of them! When we got off the desert and entered San Bernardino, what joy filled us when we realized that we were not far from home! What joy was ours as we went down those paved streets, with large palm and date trees on each side! As we smelt the fragrance of the orange and lemon groves, intermixed with the fragrance of roses, it seemed as if we were entering heaven. Israel's joy must have been far greater as they entered the land to which they were then going. Yes, the journey is hard and often discouraging, but the end is very pleasant. Who would not strive for it?

One of the first things that we do when we become discouraged is to become dissatisfied. That is just what Israel did. "And the people spake against God, and against Moses, wherefore have ye brought us up out of the land of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." They did not stop in their dissatisfaction with God and Moses but continued on against the food that God was giving them each day. They said that they loathed this light bread.

If we complain against the Lord and his way, and long for the fruits of Egypt, we will soon feel the serpents of Egypt. This was their experience.

"Fiery serpents may refer to their color but more probably to the burning effects of the bite and the venom that was placed in the bite of the serpent. This venom heated and inflamed the blood so that every artery and vein became a boiling stream. It was a burning pain which they felt. All through the whole camp of Israel there were people dying as a result of the venom of the serpents. They had no doubt as to what the cause of this death was. We Christians must remember that a discouraged and heavy heart and an angry mind are the tools of Satan. It is at that time that Satan can do his work most effectively. As God used the serpent to judge the people of Egypt and humble them, so also he now used them to judge and humble Israel.

Spurgeon tells the terribleness of a serpent bite. Some years ago a man named Gurling was one of the reptile keepers at the New York Zoological Gardens. He and a friend drank quite a bit one night and Gurling was not in his right mind. Some time previous he had seen a snake-charming exhibition. Now he wanted to charm some snakes. He took a Morocco venom-snake out of the cage and started to play with it. As another keeper told him to put it back, he did so and took out a cobra. He happened to get this reptile just in front of his face for a moment. Like a flash of lightning it struck him between the eyes. The blood started to stream down his face; he called for help but his companions fled in horror. He put the snake back. When assistance arrived Gurling said, "I am a dead man." They put him in a cab and rushed him to the hospital. His speech went first, and he could only point to his throat and moan. Next his sight and hearing went. He was soon a corpse. There were only little marks on the bridge of his nose, but the poison had spread over his whole body, and he was soon dead. I have told this so that you may see what it is to be bitten by a serpent. Gurling would have been happy if he could have looked to a brazen serpent and lived.

The first step that a man generally takes after punishment comes is to repent of the sin which brought about that punishment. Israel was no exception to this. Soon after the serpents came into the camp of Israel they went to Moses and said to him, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he will take away the serpents from us. And Moses prayed for the people.

When a righteous man prays, God hears and answers. It may not be an immediate answer but the answer is sure to come sooner or later. Here the answer comes immediately for God tells Moses to make a "fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is

bitten, when he looketh upon it, shall live." Moses does this and sets the brazen serpent upon a high pole in the midst of the Camp of Israel. Though the eyesight may be dim, though it may be young, still when cast in the direction of the serpent upon the pole it availed to the saving of the life.

Jesus, during the days of his flesh, pointed to this story as being typical of his redemptive work upon the Cross. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Let us see how Christ fulfils this story.

The serpent in the Bible is a type of sin. Sin springs upon man and stings him. Sin is the biting of the fiery serpents. Sin leaves its marks just as the serpent did. Sin is fatal to a man. It will kill him. Today we know that many have perished as the result of sin. We know in the future that many more shall perish from eternal life because of sin. "The wages of sin is death." Sin always did, and always will bring death to the soul. We also know from the reading of the Scripture that this death is eternal. We may look to the uplifted Christ and obtain life from the stinging bite of sin.

Let us notice there was only one remedy for this serpent bite. There was the one and only the one that was lifted high above the camp which availed to the saving of an individual's life. Today we have only one remedy for sin. There is only one Savior in the world. Jesus is the only one that can save us from the power and the death that sin will eventually bring. "There is none other name under heaven, given among men, whereby we must be saved." The uplifted Christ is our only hope for salvation. Our only remedy is Christ.

My friend, all of us have been bitten by sin. Death will come as a result of that sin. I am not speaking of physical death, but of the second death or eternal death in hell. Jesus Christ, God's only beloved Son, can save us from that fate. Won't you look to him today and live? That is all that is necessary "Look and live."

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THE BRETHREN PUBLISHING COMPANY

GOD IS WORKING IN COMPTON

(Continued from page 5)

closing up of this estate, which has held up progress some, but all indications are, according to his attorneys, that everything will be settled even this week. We covet the prayers of the Brotherhood that there may be no delays, for the building is sorely needed.

God, too, is blessing financially. Our income (this includes all money received for the work, Building Fund included, from January 5th to February 3rd) amounted to \$493.00, or an average of \$70.00 per Sunday. Last Sunday we were blessed with a gift of \$100.00 for the work and this of course enlarged our average weekly offering. Deducting this \$100.00 our average offering per week amounts to \$50.00. Since last Sunday one of our members gave a gift of \$75.00 with which we expect to purchase a used piano. Also a gift of \$1,000.00 has been promised some time this week by one who is deeply interested in the work here.

Three adults united by letter, one adult by acclamation, and thirteen by confession and baptism, thus bringing the total membership up to 113 members.

In the matter of spirituality God also is blessing. Many of our folks are now beginning to do definite calling, going from house to house in twos looking for those that can be reached for the Lord and the work. In addition they are leaving tracts and calendars in every home. Much precious seed is thus being sown and we are expecting God to bless it and cause it to spring forth. Through this work we are making the church known throughout the city and are contacting many fine prospects.

The attendance at all of our services has suffered a setback due to bad weather, but chiefly on account of sickness. Last Sunday night we accounted for forty who were absent from the services directly or indirectly as a result of the flu and severe colds. Attendance loss is most felt in our S. S. Department, and also in the prayer meetings. The epidemic has held a grip on this section for eight weeks or more, and at the time we are writing this article some of the public schools are contemplating closing. Thus far, there have been no fatalities in our midst, for which we praise the Lord. We are happy to be able to report that in spite of this epidemic and adverse weather conditions, the S. S. has average attendance of 120 per Sunday.

The people of the congregation are happy in the work. God is raising up some fine workers. We are rejoicing in Him though we find that in our endeavor to reach men and women we are handicapped by inadequate housing facilities as well as inconvenient location. It is exceedingly hard to get strangers to come to meetings in a new building. More and more the writer is becoming convinced that whenever a community has a dependable nucleus

of people to begin a work they should be furnished with an adequate and permanent home immediately. We, at present, find ourselves at a standstill until we can erect the building. We note from reports that other mission stations are experiencing like situations.

IT MAKES A GREAT DIFFERENCE

What is the difference if he is a Modernist, just so he preaches the gospel? That is what a woman said in defense of a preacher who is known to have liberal tendencies. What a sad lack of knowledge such a speech discloses! That is just the trouble with the Modernist—he does *not* preach the gospel. If he did, he would not be a Modernist. He preaches his own ideas instead of the gospel of Jesus Christ revealed in the Holy Scriptures. The gospel means that the divine and eternal Son of God, out of pure love for sinful humanity, became incarnate by the Virgin Mary, suffered the penalty of man's transgressions on the cross, rose again on the third day, and ascended to the right hand of the Majesty on High. All the other supernatural events and acts recorded of Him in the New Testament belong to the full-toned gospel of Christ. These are just the vital truths which the Modernist fails to proclaim. So it makes a great deal of difference whether a preacher is or is not a Modernist. — Christian Faith and Life.

THE CHURCH MUST WORK

It is a truth of startling distinctness on the pages of the New Testament that God has no sons and no daughters whom he does not urge to loyal service. Service is the best evidence of ones consciousness of his salvation. Example in Christian service will do more to prove Christ a Saviour than many lectures.—H. A. Gossard.

*"I know not by what methods rare,
But this I know, God answers prayer.
I know not when he sends the word,
That tells us fervent prayer is heard.
I know it cometh, soon or late,
Therefore we need to pray and wait.
I leave my prayers with Him alone,
Whose will is wiser than my own."*

LOOK

"IS IT TIME FOR YOU, O YE,
TO DWELL IN YOUR CEILED
HOUSES, AND THIS HOUSE LIE
WASTE?"—Haggai 1:4. Thus the

old prophet of God thunders a message down across twenty-five centuries of time to our modern world! Man in the vanity of pride, boasts and says: "Look at the skyscrapers I have built! Look at the tunnels I have built! Look at the dams I have built! Look at the bridges I have built! Look at the irrigation systems I have built! Look at the highways I have built! Look at the libraries I have built! Look at the universities I have built! Look at the automobiles, airplanes, telegraphs, telephones, radios and what not, that I have built!" Man has indeed built wondrous "ceiled houses" for his personal comfort. But, saving for a few devout souls, what have the great masses of mankind done for the building of the House of the Living God? Man has built everything material into the world in which he has to live; but, he has refused to build the Spirit of the Living God into it? He has persistently refused to admit Christ into his "ceiled house" as a welcome guest! Until man shall realize that after all, the earth is still the possession of the God that made it, that He made it for Himself and His children—and until man shall set himself to the supreme task of restoring the House of God to the nations of the earth, there is little use of men talking about "recovery." Man will recover peace and prosperity when he recovers the God he has lost. As long as the peoples of the great so-called "Christian nations" continue to spend eagles for war, automobiles, airplanes, skyscrapers, tobacco, rum, cosmetics, ad infinitum; while they spend pennies for building up the House of God in the world—so long as men are content to loll about in their "ceiled houses" while the House of God lies broken and waste—just so long will peace and prosperity be found at the end of the rainbow. Men will never overtake a realization of the sweet dreams of a truly Golden Age so long as they continue to ignore the Owner of the heavens and the earth!

—L. S. Bauman.

READINGS AND POEMS

By John I. Judd

A book of humorous readings and poems by a member of the First Brethren Church of Long Beach, Calif. These readings while written for various social functions at the Long Beach Church, including appreciation of the pastor's ministry, home-coming of a missionary, and sundry activities of the Church, are adaptable to similar gatherings in any church.

Forty-nine pages. Price, 60 cents, postpaid

Order from

Alan S. Pearce, 1925 E. 5th St., Long Beach, Calif.

WHY DID CHRIST DIE?

By O. W. Linnemeier

Christ died for all, that those who believe that He died for them might be saved from death and have life. Every Christian readily accepts this truth for it is the corner stone of Christianity. I should have died eternally, but Christ by His death took my place in the hour of His God-forsakenness, and because of this, since I believe in Him, I have eternal life.

But there is another reason for Christ's death. He died not only for the purpose of saving me and giving me a new life, but also for the purpose of having me live this new life aright.

That is a thing we Christians frequently forget, in spite of the fact that God, through St. Paul tells us that, "Christ died for all, that they which live, should not henceforth live unto themselves, but unto Him Who died for them and rose again."

Therein lies not only a warning to us not to live a selfish life, but an encouragement to us not to live a self-reliant life. We are glad that through Christ's death we have a new life given to us, but when that new life has begun we are always inclined to throw ourselves upon our own resources in

carrying it to a successful and fruitful end, and that is exactly the reason why so many of us are such miserable failures in our Christian lives.

We need not be. My flesh tempts me to sin. As long as I get no farther than merely buckling down to a personal hand to hand fight with the old Adam, I am lost; but as soon as I remember that God's own Son has died for all my sins, and that I must therefore also be dead to sin, the temptation is gone.

The world causes me a great deal of trouble as long as I, in my conflict with it rely upon my own strength. But in the moment in which I began to realize that Christ by His death has overcome the world, I can become more than its conqueror.

The devil trips me up with many a trick until I have learned that through Christ's death his head has been bruised, and that a snake with a bruised head is harmless.

It is a great comfort for us to know that Christ died for the purpose of saving us. It is equally comforting however for us to know that He also died for the purpose of having us live and the saved life aright.—Revelation.

that outward conditions have changed. Does that demand a change in purpose? I question if it does; it might call for a change in method. Possibly a restatement of our purpose will help us to see where we are going and what part the Sunday School yet powerfully fills in the work of organized Christianity.

Our outstanding purpose is to get right results in terms of human life. The Sunday School accomplishes most with children because they are most formative and because their potentialities lie mostly before them. Divinely speaking, the teaching of His Word is always an honor to God. But, humanly speaking, we have done nothing unless we have encouraged good fruit in human living. We purpose to see boys and girls become righteous men and women of God.

The Sunday School expects to accomplish this, in part, by imparting spiritual and moral truths to its pupils. While conceding that information alone will not suffice to produce righteous living, it remains true that one must have knowledge before he can act upon it. The source of this knowledge is the Word of God and the experiences of the faithful who have gone before. The Bible not only determines between right and wrong, but tells us of God's provision for the right to triumph in one's life. Boys and girls, men and women need to possess this information. It is a part of the Sunday School's purpose to teach them. A great responsibility, to be sure!

Another part of the purpose to see righteous fruit is to be accomplished through example. There is probably no child, constantly seeing good men and women serving the Lord and living good lives, who does not wish to at least approach that goodness of soul and life. It opens to him visions of what he wishes to be and can be through the Grace of God. It holds up a visible goal before him. Sunday School teacher, yours is a grave responsibility yet one filled with rich possibilities. God grant you grace to so live that your pupils may always feel that you have led them aright.

Another contributing element to the purpose of producing righteous living is found in the aim of surrounding the pupil's Sunday School experience with those things that stir his soul.

There is the inspiration of the Lord in the House, the inspiration of worship, the inspiration of coming in touch with the saints of old, the inspiration that comes to a child out of the affection of a good and true teacher for the pupil. It is the purpose of the Sunday School to capitalize on all this and to so surround the child with inspiring thoughts and things that life will never escape their influence.

Dr. Henry Clay Trumbull, I believe is responsible for the thought that a speaker is able to impart to individuals in his audience only in proportion to the number there; the larger the au-

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THE PRESENT DAY PURPOSE OF THE SUNDAY SCHOOL

By Frank Gehman

There seems to be always a conflict between the old and the new. In the course of progress this is inevitable. For the sake of sound progress it is perhaps fortunate, this conflict, trying and testing qualities, and preventing our too-ready acceptance of the untried. In Church work we feel, often forcibly, its presence. The old, the tried and the true we can not afford to forsake. The new may add light or improve method though not changing truth.

As an institution the Sunday School has covered some ground since its inception. Its methods have somewhat altered, its functions have become specialized, and its purposes focalized. The original work of Robert Raikes was that of general instruction. Out of this idea of Sunday instruction for children grew the institution for the teaching of Biblical and spiritual truths on the Lord's Day and it became an arm of the organized church.

For long after its development into what we know it to be the emphasis

remained on strictly spiritual matters taught in spiritual terms. Today a number of things face the worker. New conceptions of what constitutes spiritual truth have frequently changed the emphasis of the schools. A new day in the world's life has made people impatient of either restraint or of the spending of any considerable time in the House of the Lord. Thus the lesser formality of Sunday School has become the sole "church" of many who, notwithstanding, regard themselves as "sacrificing" Christians.

It is the last fact that sometimes leads one to feel that the Sunday School has perhaps outlived its usefulness. However it does not appear at the immediate present that we would be wise to scrap in wholesale fashion an institution which has before this time been fruitful of such unquestioned good results. What, then, is to be the policy with regard to it? The answer to that question is scarce within the province of this article. But I would suggest that it might not be so much a matter of the Sunday School having outgrown its usefulness as of our having failed to keep before us the true purpose of the school. We will admit that of our having failed to keep before us the true purpose of the school. We will admit

ience, the less for each individual. The Sunday School, possibly unintentionally, has made use of this fact in dividing its pupils into classes and age groups and setting a teacher over each. Each pupil, thus, has a larger share of the teacher's message and a consequently greater opportunity to benefit from it. This brings the personal appeal to the front. The Sunday School purposes to encourage right living by using this personal appeal to the best possible advantage. Of course, this purpose falls to the ground unless the teacher comes with a message.

The Sunday School has a purpose of training Christian workers when it takes this important phase of teaching out of the hands of the church's ministry and commits it to the lay members. In most instances it is to be supposed that the pastor could do a better job of teaching because of his training and his added opportunities for Bible study. Why not, then, simply let him do it? For the very definite reason that to do so would be to destroy much for the

purpose of the Sunday School and lose to the church many valuable possibilities. It trains lay members in definite Christian effort thereby broadening the ministry of the church. If the church's work is to be done alone by preachers, it will never be done; the task is too big. Lay members must help. The Sunday School trains them and gives them a place to work. This is a part of its purpose, perhaps not originally, but certainly acquired.

The Sunday School has another fine purpose of seeking out unsaved pupils and bringing them to the Gospel. Its field in this direction is unique. It contacts on spiritual issues many fine and youthful possibilities for faith in Jesus Christ. Many of these might otherwise escape the attention of the church until too late to do them any good. It has this splendid purpose of making the initial approach to many who in their later years will rise up and call blessed that institution which first brought to them a knowledge of their Lord and Savior.

LOREE AND BURLINGTON CHURCHES

Beginning on Christmas night, the pastor and wife labored with the Loree Church in a revival effort. On New Year's Eve we had a program lasting from seven until midnight. The members of the Burlington Brethren Men's Chorus favored us with gospel songs one evening. Brother L. V. King and family of Mexico attended one service. Other Brethren Churches would have sent delegations but were prevented from doing so on account of the continuous bad weather. Because of illness, the pastor was unable to make calls during the meetings. However, eleven made the good confession. Nine have been baptized and two hindered by illness still await the rite. A prayer circle was maintained during the meeting and it has become permanent to keep the holy flame alive. Coals separated soon go out.

In connection with revivals we have stressed the importance of Christianity in the home. One object of the marriage relation is to raise seed for God and eternity. The Christian home is the hope of the church and also of our country. At Loree one child and at Burlington six children have been dedicated to the Lord.

An effort is being made to interest the members in the elemental objectives of hearing, reading, obeying, working, watching, praying, giving, singing and soul-winning. The number of chapters read in the Bible are reported each Lord's Day. Both churches are taking advantage of the ten-week trial offer of the Evangelist, and have placed it in every home of the membership. Current expenses are promptly met and special offerings are showing an increase. A mid-week study in the Acts of the Apostles is being given at Loree. A men's chorus work has been started there. A creditable effort in sacred music has recently been made at Burlington by the members of the Ladies' and Men's Choruses rendering The Prodigal Son in Song. The W. M. S. of each church is striving to reach all goals in the Program of Progress.

May all our Brethren here and elsewhere give much prayerful consideration concerning the lifting of the Easter offering for the support of our sacrificing missionaries in other continents!

CLARENCE Y. GILMER,
Bunker Hill, Ind.

HOMERVILLE, OHIO TO LA VERNE, CALIF.

Dear Brethren in the Lord:

It was our privilege to serve the Lord at the West Homer Brethren Church, Homerville, Ohio, for just a little over six years. We went there when the writer was beginning his Junior year in Ashland College. We served the church every other Sunday, alternating with the Danville Brethren

We are thankful to have had Brother Miller with us and our regret is that we could not have him in our home but he was very comfortably domiciled in the home of Brother and Sister C. G. Wolf. Everything humanly possible, it seems, was done there to make it comfortable for him.

The North Liberty Church is gaining in strength spiritually, numerically and financially. We appreciate the kindly spirit and thoughtfulness of its members.

We want to thank those who have prayed for our revival and ask that you continue to pray for the work here and at the mission point of Osceola. These two churches (over twenty-five miles apart) as well as their pastor need your prayers.

ALTON M. WITTER.



NEWS FROM THE FIELD



THE NORTH LIBERTY REVIVAL

We have concluded a successful revival in North Liberty with Brother R. Paul Miller as the Evangelist. This town was privileged to hear some very stirring and profitable gospel messages. Brother Miller always brings this kind. The deepening of Christian life and the line of demarcation between more church members and born again, God fearing Christians were emphasized. Many who had been drifting along, resting on their oars and believing that "to join the Church is enough" were awakened to the fact that Christianity is a life, lived by the power of the Holy Spirit.

Nine people confessed Christ for the first time. Three others were taken into the church, two by letter and one re-consecration. The greatest benefit besides the rebirth of these souls was the spiritual food and subsequent growth of Christians. We can not fully realize how much good was done but when we shall stand before the judgment seat of Christ, then we shall know the full import of these days of labor.

North Liberty, unfortunately, had the coldest weather it has had since the turn of the century, the same sub-zero weather which has prevailed over much of our country this winter. This extreme weather along with a number of outside attractions in the town stunted the attendance somewhat, however we appreciate the support from Ardmore, South Bend, Osceola and other

neighboring churches. These difficulties showed us who are the really interested people in the Church.

We may not like testings when they come, but if we meet them victoriously, they will strengthen us in the Christian warfare, which we must be constantly waging.

Several heads of families found the Lord in this meeting. If there were no other visible benefits (although we can see many) the establishing of Christian homes and the rearing of children in the nurture and admonition of the Lord, as I believe they will, would be well worth the revival. A new insight into the Christian's responsibility in carrying his share of the burden of the church was realized.

Church, during training at Ashland. Upon graduation from our Seminary, the Brethren at Homerville decided to have services every Sunday, so we accepted a call to labor in that section of the Lord's vineyard, carrying on a full-time work.

The Lord richly blessed us in our labors together. We grew in numbers, in average attendance, and in the knowledge of the Lord. The average attendance of the Bible School and Church increased exactly 33 1-3 per cent in the six years time. Church receipts and expenditures increased about 800 per cent, and that in the face of discontinuing all money-raising schemes and using only voluntary offerings. It was a great privilege to labor there, as the Lord used them to bless us, even as He used us to bless them. The friendships made there will be cherished and enjoyed through all eternity. But the best of friends must sometimes part for a time. So after a great farewell reception, with almost every member present, we left these fine people.

The Lord called us to the First Brethren Church of La Verne, Calif. We knew it was the call of the Lord because it literally came out of a clear sky, and was just exactly the type of a work we had asked the Lord to give us when it pleased Him to move us. It is a long way from Homerville, Ohio, to La Verne, Calif., especially with a six months old baby, but the people at Homerville were back of us with their prayers; the people in La Verne were in front of us also praying; the Lord was above watching over us; so, it is no marvel that we arrived safely. We certainly escaped a dreadful winter by this trip.

Our brief stay in La Verne has been a very pleasant one. Brother Lynn did a splendid work here, and the church is in fine condition. Everybody is so good to us and trying to make our work pleasant. The work here is large and challenging. We have cottage-prayer meeting on Monday night, radio broadcasting on Tuesday night, mid-week service on Wednesday, and the Prophetic Institute on Friday. In addition to this we have all the other special week-day meetings that you find in a well-organized and growing church.

We are especially happy in the Lord this week because Sunday, March 2nd, a young lad accepted Christ, and his mother reconsecrated herself to the Lord. Then in the evening we had our baptismal service for this boy and for another one, who was desirous of uniting with this church, having confessed Christ as his Savior, where he attends Sunday School, some distance from here.

The Sunday School is functioning very efficiently, and our five Christian Endeavor societies and the Prayer Band are doing a great work for the church and for their Lord. We are so glad to find young people that love the Lord, and are earnestly serving Him.

Shortly after our arrival the church

officially welcomed us with a splendid reception. Although it was raining the attendance was large, and we were privileged to have with us a number of the neighboring pastors and their wives. The reception program was unique, and very much worthwhile. We praise our wonderful Lord for His goodness to us. We covet your prayers for the work here.

FLOYD W. SHIER.

THE RESURRECTION OF CHRIST

(Continued from page 9)

when He says: "I am He that liveth, and was dead; and behold, I am alive forevermore, and have the keys of hell and death!"

(3) The earliest and most carefully arranged testimony to the Resurrection of Jesus Christ—that of the Apostle Paul—is found in I Corinthians 15. Here he cites six different appearances of Jesus after His resurrection; to Peter, to the Twelve, to five hundred at one time, to James, to all the apostles and last of all, to Paul himself, as one born out of due time."

I shall not dwell longer here on the evidences presented by this apostle inasmuch as most of them we are treating elsewhere, but I do desire to submit his conversion as one of the weightiest and most convincing evidences which bear witness to the fact of the resurrection. Let us look at this man! Here is Saul of Tarsus. We find that Saul is of noble blood, a brilliant scholar and a passionate Jew. Within three to five years of the Crucifixion he is employed by the Sanhedrin to stamp out this new sect. As the chosen confuter of the resurrection, every clue must have been in his hand, all the adverse evidence, every alternative theory, and all within five years of the event itself! I wonder, friends, has any critic since possessed a tenth of his mastery of the evidence against the resurrection of Jesus? But now look at the change! Saul has cut himself off from his family, he has buried his religion, has become an outcast from his nation; he lives buffeted, persecuted, a wanderer, in tears; he died, it is said, at the hands of a common executioner; he is poured out for the faith he once slew. Something must have happened in between. What was it? There came a time when Saul saw the risen Lord! **Jesus and Paul** have met face to face. "He said unto me,—I am Jesus of Nazareth whom thou persecutest." Hence, he could say later, "Am I not an apostle? ... have I not seen Jesus our Lord?" (I Cor. 9:1) Could evidence be more convincing? Thirty years of travail and a martyr's death are proofs of what Paul saw.

(4) The testimonies from the disciples and from the other witnesses to the resurrection of Jesus Christ, would alone make a fair-sized discourse. It is of interest to note that the appearances of Christ to His host of witnesses

did not all come in a single day, but in forty days—six weeks nearly, nor were they all night appearances, when hallucinations (as some would have us believe) were more probable; neither were they afar off, but near at hand. Christ walked and talked with His disciples; He ate bread with them; He showed them the prints of the nails in His hands, the spear mark in His side. These facts are significant, for there are those who would attribute the belief in a risen Christ to visions or hallucinations among the disciples. Renan, the great French rationalist, said, "The passion of an hallucinated woman gave the world a resurrected God." (Renan, *Life of Jesus*, p. 357). Granting that Mary could have been the victim I ask about the others who had to be convinced: "Were they also hallucinated?" We note from the story that the news of Christ's resurrection profoundly startled the disciples, both men and women, and broke in upon their sorrowful disappointment. At first they absolutely refused to believe. Consider also the number, Paul tells us that Jesus appeared to "above 500 brethren at once." One eye-witness might have been deceived. But 500? Hardly! Paul further tells the Corinthians that some of these witnesses are still living. Would he have dared to refer to them if they had not had a real experience with a risen Christ? More than that, there was doubting Thomas to be convinced. He had said, "Except I shall see in His hands the print of the nails, and thrust my hand into His side, I shall not believe." Yet, he was convinced, and with the exultant cry, "My Lord and my God!"

In addition to these, there is the witness of the four Gospels. Here we have four separate, independent accounts. Each of them is artless, straightforward, and simple, which must be truth or fabrications. However, each displays here and there the unintentional evidence of words, phrases, and accidental details, which make fabrications an utter impossibility. One of these most interesting to me is the detail concerning the napkin, as John tells us, that when they came to the tomb they found it was "not lying with the linen clothes, but (was) wrapped together in a place by itself." Such a detail shows deliberateness of action and is proof, not only of the accuracy of its writer, but is testimony against theories opposed to the resurrection. Could such a statement have been a figment of the imagination? For instance, would a figment of the imagination picture Peter casting himself from the boat and swimming ashore when he beheld his risen Lord? After such a plunge, in the midst of an hallucination, could he then have imagined that he actually talked and ate with Jesus? We hardly think so! Peter, also, had seen the Lord! What a mass of testimony Christ left, before He ascended to the Father, forty days after His resurrection.

(To be continued)

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

Po' Lil' Brack Sheep

By Paul Lawrence Dunbar

Po' lil' brack sheep dat strayed away,
 Done los' in de win' an' de rain—
 An' de Shepherd he say, "O hirelin'!
 Go fin' my sheep again!"
 An' de hirelin' say, "O Shepherd,
 Dat sheep am brack and bad!"
 But de Shepherd he smile, like dat lil' brack sheep
 Wuz de onliest lamb he had.
 An' he say, "O hirelin', hasten,
 For de win' de rain am col';
 An' dat lil' brack sheep am lonesome
 Out dere so far f'um de fol'."
 But de hirelin' frowns "O Shepherd,
 Dat sheep am ol' an' gray!"
 But de Shepherd he smile, like dat lil' brack sheep
 Wuz fair as de break ob day.
 An' he say, "O hirelin', hasten!
 Lo! here is de ninety an' nine;
 But dere, way off f'um the sheepfol',
 Is dat lil' brack sheep of mine!"
 And de hirelin' frowns "O Shepherd,
 De res' ob de sheep am here!"
 But de Shepherd he smile, like dat lil' brack sheep
 He hol' it de mostes' dear.
 An' de Shepherd go out in de darkness
 Where de night wuz col' and bleak;
 An' dat lil' brack sheep, he fin' it,
 An' lay it against his cheek!
 An' de hirelin' frowns "O Shepherd,
 Don' bring dat sheep to me!"
 But de Shepherd he smile, an' he hol' it close
 An'—DAT LIL' BRACK SHEEP—WUZ—ME!



Saved By God's Grace

FROM:

Animistic Worship

Idolatrous Fear

Hopeless Fatalism

Tribal Isolation

Religious Collectivism

Pagan Polygamy

An Uncertain Future



TO:

Faith in Jesus Christ

Christ's Redeeming Love

A "Thy Will Be Done"

Fellowship With Saints

Consecrated Individualism

A Christian Marriage

The Blessed Hope

ABEL AND SARABINGUI

The happy faces of these two workers in the Bassai District are characteristic of the many hundreds of natives in our African Field who have been born out of pagan darkness into the glorious light of the Gospel of the Lord Jesus. What a privilege to have even a small part in sending the Gospel to benighted souls in heathen darkness? "For what is our hope, or joy, or crown of glorying? are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy."

MOTIVES FOR MISSIONS

Introduction: Every "born-again" Christian is instinctively missionary in spirit, for such is the spirit of Christ. The church which is not missionary in its life is dying at the heart. Fullness of the Holy Spirit expresses itself in a revival of missions (Acts 4:31, 33). Four motives should constantly stimulate missionary zeal:

1. His Cross.

God's love for the world (John 3:16; Rom. 5:8).

World reconciled to God (II Cor. 5:19).

2. His Compassion.

He saw the multitudes (Matt. 9:36).

His love constraineth (II Cor. 5:14).

3. His Command.

"Go ye into all the world" (Mark 16:15).

Ambassadors for Christ (II Cor. 5:20).

4. His Coming.

Servants, "Occupy till I come" (Luke 19:13).

Judgment seat of Christ (II Cor. 5:10; Rev. 22:12).—N. H. Camp.

THE HAUGHTY DOLLAR

Fresh and crisp in his new green attire, the dollar lay folded in the churchman's billfold. Jingling about

with the pennies and nickels, a little dime played.

"You'd better have a good time," the dollar spoke through the partition hearing the noise. "You won't be here long." "How do you know?" The little dime stopped frolicking, frightened at the idea. "Because you are going to Sunday School." "Do you go to Sunday School?" asked the dime of the dollar. "I?" exclaimed the haughty dollar in surprise. "Of course not! I go to shows and gasoline stations and parks. Sunday is my big day, but I don't spend it in Sunday School. That's a place for small fry like you."

—Oakdale Messenger



FOREIGN MISSIONARY NUMBER

"THE HARVEST IS PLENTEOUS"



Chas. W. Mayes

EDITORS

Louis S. Bauman

A RECORD BREAKER For eighteen years, we have been the Treasurer of The Foreign Missionary Society of The Brethren Church. So far as our service in this capacity goes, the month of February has broken a record! Turn elsewhere in this issue of The Evangelist, and read the Treasurer's "Financial Report for The Month of February!" One item—\$10.00—total receipts for that month! We praise the Lord for the Adult C. E. of the First Brethren Church of Los Angeles for saving us from a more terrible record! As it stands, it is the "lowest yet." Let's hope it may never go lower. We were compelled to pay out about \$2,000.00 in the month of February, which was of itself, less than usual. But compare the two amounts, and you can understand why we are looking anxiously toward Easter Day. By the way, let's hope Easter Sunday will bring us another record breaker—**only in the other direction, brethren,—ONLY IN THE OTHER DIRECTION!**—L. S. B.

FINANCIAL REPORT FOR FEB. 1936

The Foreign Missionary Society of
The Brethren Church
African Hospital Fund
Adult C. E. (Los. Angeles 1st) \$10.00
Louis S. Bauman, Sec'y-Treas.

AN APPEAL FROM AFRICA Just as we are about to go to press with this issue, the article, "The Night, The Charge, and The Dollar," by Rev. J. W. Hathaway, Superintendent of our Mission in French Equatorial Africa, arrives in the mails. We print it on page nine. It tells its own story. The Foreign Board will meet about two weeks after Easter. At that time, we should have the first reports in from our Easter Offering. It will then be known, or should be known, whether the response of the Churches to the increased need due to the devaluation of the American dollar, will be such that the Board can increase the appropriations to the various fields in Africa, for medical work, dormitory needs, native evangelization, etc. The Board will spend each year, as wisely as it can, acting in harmony with advices from the missionaries themselves, as much as the Church shall give us to spend. We cannot do more. It is for The Brethren Churches of the United States to say whether or not the appeal which is contained in

Brother Hathaway's article shall be met. Easter is almost here! Brethren are you ready?

THE NATIVE MISSIONARY

EDUCATION is the best method for the spread of Christianity among the primitive tribes of Africa, according to Archdeacon Archibald Shaw, who went to the Southern Sudan in 1905 to work under the C. M. S. What he says will be of interest to those who are supporting our own school work in French Equatorial Africa. We quote:

"Our two and a half million people are scattered over a vast area. It is not much good to preach to them under a palm tree for a day or two, and then not to revisit the spot for a year or more. If we can influence our boys and girls in the schools, they make much better missionaries to their own people, especially as they are going back and multiplying the little bush schools. In one or two areas, as a result, there have arisen 'mass movements' on a small scale, and in these areas the natives are clamoring for baptism and teachers. We find that in the boarding schools nearly 90 per cent of the boys come to us for baptism before they leave."

Now, read Miss Emmert's article, "Fruits of Our School in Yaloke"—in this issue.

"THE ROOSEVELT DOLLAR AND FOREIGN MISSIONS"

We in America, from our local experiences, will never know exactly what happened to the good old American dollar when President Roosevelt, back in March, 1933, threw that dollar off the Gold Standard. Only when we want to make use of that dollar in dealing with the "regions beyond" do we realize what happened. Its purchasing power in foreign lands certainly has been curtailed.

For instance, back in February, 1933, the Treasurer of the Foreign Missionary Society of the Brethren Church was purchasing about thirty French francs with every American dollar given for a foreign missionary. The allowance to a missionary is \$29.17. We took those dollars and purchased francs at that rate—thirty for every dollar. Today those same dollars are only buying about fifteen francs a piece.

(You see France has not gone off the Gold Standard). Now, also when the missionary gets this lesser number of francs, it must be remembered that the French franc buys no more today than it did in February, 1933. It doesn't call for any expert mathematician to tell us what this means to our missionary. Especially is this true since the churches at home continue to give the Board the same amount of money to pay these missionaries as it gave in 1933. It is impossible for the Board to increase our African missionaries' allowance until the church gives us the money whereby we can. So far as the African field is concerned, our churches would have to double the amount they have been giving heretofore for them, to allow them the same value as they received before March, 1933.

In order to let the church at large know of the situation that our missionaries on the African field actually face, we think that we will not be violating a confidence when we quote from a letter recently received from our Superintendent there. The letter was dated at Yaloke, French Equatorial Africa, January 13, 1936. Here is a portion of the letter which will speak for itself:

"Now, a word about finances. In short, we are in need. Can you help? Our monthly allowance of \$100.00, under the present exchange, has gradually been eating a hole until now. This station especially, is not able to longer continue without curtailing its evangelistic work, unless we receive more.....

"You send out \$100.00 for each station per month or fifteen hundred francs; but, there is no general fund budget; therefore, taxes, general fund porters, conference trips, moving expenses when missionaries are changed from one station to another, station visitation trips, and general exploration trips must be deducted from the station disbursements before distribution is made. This leaves us with about 1200 francs per month for each station. With the natives ground down in poverty as never before we get but little in the collections. They are giving quite liberally of their produce at the present time, which is a help, but many in our employ must pay head tax, road tax, etc. Otherwise, they are subject to the call of the government and chief, thus making them useless for our work; therefore, they must have a certain amount of cash.

"We are paying at the present time nearly 1000 francs for evangelistic work, which leaves us about 200 for the upkeep of the station, running of French school, Bible school, and numerous odds and ends. I have just been forced this morning to tell school boys that come to us from distant villages, and who have been living in school dormitories, and working for the Mission after school morning and evening to pay their board, that we could no longer keep them.

PASTORS' NOTICE!!!

THE EASTER OFFERING opened with receipts of March 1st, and will close **June 15th**. And the Treasurer said last year that "**June 15th**" must mean **June 15th**, and not a day later. We are praying for a record-breaking Offering this year, to meet the needs in carrying the Gospel to the districts in Argentina and French Equatorial Africa assigned to the Brethren Church.

PLEASE use the Report Blank furnished by this office. If you don't have one, we shall be glad to supply it on request.—THE OFFICE SECRETARY, 1925 E. 5th St., Long Beach, Calif.

A year's time has been spent on them, and they are the choice of boys who spent two years at the village in our catechism classes (a sort of a vernacular school) before spending the year here in the French school. We feel terrible to have to do this, but we are to the end of our ability. Other cuts must also be made unless some new avenue turns up. We have curtailed our visits to the chapels beyond what is healthy for the work, and we should at this present time make a visit to Bassai where the two ladies are holding down the work alone. This visit should be made if for nothing else, for the government's sake, but it is impossible to draw another cent at this time. **Formerly, missionaries had personal money to drop in at such times, but the cheap dollar has reduced them to where this is impossible.**—L. S. B.

IN THIS NUMBER

Po' Lil' Brack Sheep	1
Editorials	3, 4, 5
Penetrating African Jungles—Dr. Florence Gribble	6
Adventures of the Bible Miss Johanna Nielsen	7
The Heart of Africa—C. T. Studd	8
The Night, the Charge and the Dollar—J. W. Hathaway ..	9
Fruits from our Mission School—Mary Emmert	10
Demons and Demon Possession—Wilhelmina Kennedy	11
Let Me Go Back!	12
Fade mbi Ba, (I See Clearly)	13
The Field is One—R. Paul Miller	14
"Tight Wads—Alice B. Longaker	15
Moral Bankruptcy of Latin America—L. S. Bauman	16
Native Giving in Africa—O. D. Jobson	17
Messages from the Foreign Board	18, 19, 20
My Life in Africa—Dr. Floyd Taber	21
Home Mission Work in Africa	22
From California to Oubangui-Chari—Mrs. C. B. Sheldon .	23
Argentina—Dr. C. F. Yoder	24
Before it is Too Late	26
News from the Field	27
Map	28

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DEVASTATION BY FLOODS As this is being written, floods have threatened tens of thousands in eleven eastern states. Homes have been swept away. Many have died. Disease is spreading. Cities are in darkness. Babies are near starvation. The disaster is one of the worst in history. How helpless are men at such times! Science, invention, education and wealth may turn their energies toward speedy recovery and relief, but their efforts are puny before such catastrophic occurrences. Those who stop to think will remember that the labors of men for many years can quickly be brought to naught. Praying people should remember the flood sufferers before the throne of grace. Our God is always able to bring order out of chaos and to care for His people through the worst of physical disasters.—C. W. M.

SOME WILL MOVE OUT Some who have suffered from floods will probably decide to move to another locality hoping to escape disaster. Most of the effected population will remain where they are. This they may as well do. There is no use to try to move to escape danger. No city regardless of its boasted attainments is safe from disaster. If it is not the flood, it may be the hurricane. If it is not the hurricane, it may be the drouth. If it is not the drouth, it may be the intense cold. If it is not the cold, it may be the earthquake. There is no certain safety in the cities of men. The child of God will determine with the Apostle Paul that in whatsoever state he is he is willing "therein to be content." This is more than being blindly resigned to fate. The Christian has a hope. He looks with Abraham for a city whose builder and maker is God.—C. W. M.

WHAT GOD CAN DO When we live in the cities of men, we see what man can do. When the city of God comes down out of heaven, we will see what God can do. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow or crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).—C. W. M.

COMMUNISM AND CHRISTIANITY It has been said that communism and Christianity have some great principles in common. One of these is said to be the principle of sharing. We are told that this is a high and holy principle of mankind and indicates the dawn of better things. Someone may say that since Christianity and communism both teach the idea of sharing, therefore they must be going hand in hand. The man who stops to investigate will remember that outward likenesses may not mean much. A burglar may look like a bank inspector, but his motive is

quite different. So it is with communism. The motive is quite different. Communism says, "What's yours is mine and I am going to get it." Christianity says, "What's mine is yours and I am willing to share it."—C. W. M.

SOCIETY AND THE INDIVIDUAL Christianity is the one power in the world which will give individuals their own rights and privileges and yet actually bring about the greatest good for the greatest number. Christianity places in the believer a new life. This new life common to all believers causes each individual Christian to desire to do the will of the Heavenly Father. Each may do as he pleases, but each will please to be led by the power and wisdom of the Holy Spirit. When an individual sees this truth and comes to a knowledge of the Lord Jesus Christ in his own experience, the appeals of the popular movements of the day become very weak.

WHAT SHALL WE DO The Christian may desire to know what he should do in the midst of all the complexities and theories of the world today. As surprising as it may seem, the answer is comparatively simple. Our Lord Who knew the end from the beginning, and who has all power and all knowledge looked down through this age giving to His disciples a program, the success of which is guaranteed by all the power and resources of the infinite God of the universe. That program is this: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world (age)." This program centers around the word **teach**. First sinners from the nations are to be taught the way of salvation and obedience. Then saints are to be taught the things of the Word of God. It is significant to notice that the professing Christians who are confused in the present day are those who have not carefully and systematically studied the Word of God. The church is largely to blame. Our Lord told us to teach His Word. We have taught everything else.

THE BRETHREN CHURCH It is well for the Brethren Church to affirm again that our business is to follow the Great Commission of Matt. 28:19-20 in detail. We will go to the ends of the earth to teach sinners the way of salvation. We will expend all the energies of our life to teach the things of the Word. Let every minister be a Bible teacher. Let every Sunday School teacher tell his class the things which are in the Word of God. Let every Christian in the Brethren Church take the Bible as his final rule of faith and practice. **Then do not forget the Foreign Mission Offering.**—C. W. M.

Penetrating African Jungles

By Florence N. Gribble, M. D.

From the Missionary Review of the World

When Stanley, whose birthplace had been Wales and whose adopted country was America, was exploring the Congo for the King of Belgium, a young Italian named De Brazza was also exploring for his adopted country, France. Reaching Stanley Pool first, he claimed the country on the north and west for the land of his adoption.

French Equatorial Africa has today an area of approximately 700,000 square miles and comprises four districts, Gaboon, the Middle or Moyen Congo District, the now familiar district of Oubangi-Chari-Tchad, and Lake Tchad military district.

The capital of this immense territory, Brazzaville, is a beautiful and attractive city. The ornamental palms and fragrant flowers enhance the artistic beauty of the landscape. Notwithstanding these facts, the white population scarcely exceeds five hundred, and consists principally of officials, traders, army officers and their wives, with a small missionary population.

The native population of French Equatorial Africa is varied. Tribes of mixed blood inhabit the coast regions. One has the desert tribes in the north and the Bantu tribes of the lower Congo, including the well-known Bakongo and Bateke. Yet there is little congestion in French African population for the sum total of all these tribes aggregate not more than ten million. If the population of these vast territories were equally distributed, it would average only fifteen to the square mile.

One of the most densely populated regions of these vast domains is found in the Oubangi-Chari-Tchad district, lying east of the Camerouns, north of the Belgian Congo, and west of the Anglo-Egyptian Sudan. In this district are some members of the Bantu groups, but for the most part the population

consists of mixed blood from the Arab and Berber strains. Especially is this true in the eastern extremity of the district where are found the Zande whose prowess is so well known, both in conquest of other tribes and in hunting.

The French African native is no longer a cannibal because cannibalism is under the ban of French law death being the punishment of every native convicted of eating human flesh. But witchcraft, fetishism, secret societies and many other customs of tribal life hold the heathen native in their sway. Mohammedanism has gained the tribes of the north

and Roman Catholicism has made many inroads along the Congo and Oubangi Rivers.

The officials are respected by the people and the French language is taught to the native. While religious services may be conducted in the language of the people, yet the schools give instruction in the French only. Missionary schools come under the same official regulations as government schools, and

teachers must obtain the "Superior" Certificate from the "Alliance Francaise" in Paris,—the recognized school for the preparation of foreigners desiring to teach in French colonies.

The government is carefully administered. The chief executive is the governor-general who resides at Brazzaville, and who is assisted by lieutenant-governors, one residing in Gaboon, one in Moyen Congo, one in Oubangi-Chari-Tchad, and one in the Lake Tchad Military District. The lieutenant-governors, thus presiding over their respective provinces, are assisted by administrators, presiding over subdivisions of the provinces known as **circonscriptions** or districts. Each of these administrators is



Mr. and Mrs. James S. Gribble and daughter, Marguerite, together with Miss Estella Myers and Miss Mae Snyder, on the S. S. "City of Cairo," en route to "The Heart of Africa"—the original Brethren party which sailed from New Orleans, January 7, 1918. "The first station was opened at Bassai, near Bozoum, after three years of waiting and importunate prayer."

Experiences and Adventures of the Bible In Argentina

By Miss Johanna Nielsen

Missionary on Furlough From Argentina

Come with me to Argentina, and witness some of my experiences and adventures.

At the port, until recently, I had free entry, so that Bible Societies could send me forth at just what the freight might cost, and colporters could sell me very cheaply, and still make enough to live, or at least to help materially with their small salaries.

I am seen only occasionally in the soft leather, India paper, gilt-edged dress in which you are accustomed to see me, but rather in a good, but inexpensive cloth binding and with very ordinary paper.

But, sad to say, even in this practical and inexpensive form there are thousands who have never seen me, and multiplied thousands who have never read so much as the Gospels, in my very heart; and in the homes of the wealthy I rarely enter.

I go forth in many ways. My message will greet you, in many a home, from a wall text with attractive floral or landscape decoration, perhaps taking the place once occupied by a pictured saint or virgin. Or it may greet you as a leaflet or booklet, selections from my pages, or a single Gospel, or all the Gospel or the New Testament, or even from a tiny tract.

My reception is as varied as my form.

Some shrink from even touching me, for they have been told that I, the Word of the Living God, whose every word is pure, am an immoral book. Some receive me very gingerly, for if I am not really evil, at least I belong to the "libros prohibidos" (forbidden books), and even examining me might cast an evil spell. Some have heard of me, and wish to meet me, and receive me with curiosity and even interest; but many of these, like the eunuch of old, must reply to Philip's question, "Understandest thou what thou readest?" "How can I, except some man

should guide me," and, sad to say, I am placed on a shelf, or in a chest or drawer and may lie there unread for weeks, or even for months or years.

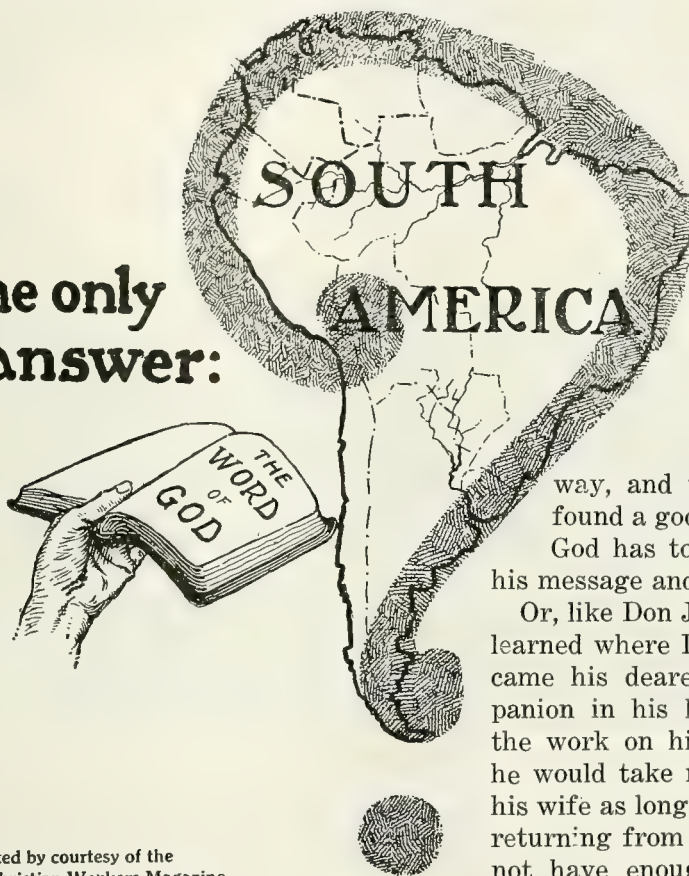
Yet, even alone, God uses me: as when I was bought by the man at the market place; and on the way home, crossing the river, I was spied by the priest and the poor man taken to task, and I was thrown into the river. But, some children found me near the bank; took me home; and though no one in the family could read, they knew books were quite expensive, so I was dried carefully, and when a neighbor who knew how to read came in, I was shown to him and my wonderful words read and treasured. Other neighbors were invited to come and listen to my words; hearts were melted and then, one glad day, a colporter came that

way, and to his surprise and joy found a goodly group, whose hearts God has touched, ready to receive his message and go all the way.

Or, like Don J——, who, in a hospital, learned where I could be had, and I became his dearest possession, his companion in his leisure hours, for when the work on his little farm was done, he would take me lovingly and read to his wife as long as daylight lasted. Even returning from evening services, he did not have enough, but must open me again for two or three chapters more.

In some of the places where you might expect to find me, I am not. One day an evangelical pastor, in conversation with a young man who was recognized by his garb as being from a Roman Catholic seminary, asked him about his studies. As the boy did not mention me, he asked if they did not study the Bible. The young man seemed rather surprised, and said "not yet," but that he had only been in the seminary two years; that perhaps they would study it later. One priest, on making my acquaintance, said that for forty years he had been trying to preach the Gospel when he did not even know what the Gospel is. (Cont. on page 24)

**The only
answer:**



Reprinted by courtesy of the
Christian Workers Magazine

The Heart of Africa

By C. T. Studd, London, Eng.

Founder of "The Heart of Africa Mission"



(Mr. C. T. Studd was one of the famous "Cambridge Band"—a band of seven university students who volunteered for missionary service back in the '80s. Years of his life were spent in China. Later he left his home in England with a small party of men, determined to carry the Gospel into "the heart of Africa." At that time, he wrote the following terrific appeal to Christians to follow in his steps. In Africa, he met, and became a fast friend of both Brother and Sister James S. Gribble, and continued his friendship until death. Both Gribble and Studd are now in glory, and are probably wondering if we are carrying on in Africa—the Africa that was engraven on their hearts.

Note that at the time Mr. Studd wrote, in "The heart of Africa" there were "some 40,000,000 people who had never heard the name of Jesus, nor seen the face of a Protestant Christian 'soldier'." "Japan," said he, "has 40,000,000 of people and 1034 Christian missionaries. THESE FOLKS HAVE NOT ONE. Japan has 2140 native workers. THESE HAVE NONE." But, that can no longer be said. James S. Gribble was one of the men who heard the call, and determined to change that sad situation. Today, while yet terribly neglected, and while millions have yet to hear the story, yet "in the hearts of Africa" the light is breaking through. C. T. Studd and James S. Gribble have answered the call of the great Commander, and have passed on into their rest above. But their work goes on. The light is shining in the great dark heart of Africa! Will you help us to keep it shining there? In the following words, C. T. Studd "yet speaketh!" Shall he speak in vain? What will be your answer to that question on Easter Sunday? L. S. B.)

Christians! what shall we do with it?

Shall it belong to the devil, or to Christ? By right it belongs to Christ, bought with His blood, but is now in the hands of the devil.

Are we Christians content to leave it so?

God forbid! "God's will be done," is our daily prayer!

That will is that all should come to the knowledge of the truth. There are millions in the heart of Africa who have not that knowledge!

"If ye love Me," said Jesus, "keep My commandments." What are His commandments?

"Go, make disciples of all nations!"

"Ye shall be My witnesses unto the uttermost parts of the earth!"

"Go ye into all the world and preach the Gospel to every creature!"

But we have not gone! Christ has no witness there! To no creature there have we preached the Gospel. Surely to pray, "Thy will be done," yet not to execute it, is sheer hypocrisy!

Christ made no exceptions! Dare we?

God has opened the door! Shall we fear to enter in?

Having begun to build, shall we omit to put on the roof?

Obedience is the first duty of a soldier! Shall Christian soldiers disobey? To disobey Christ is to deny HIM. Excuses are but lies which increase our sin.

"Ours not to reason why! Ours but to do and die!"

"Nothing venture, nothing have!" Let us go up at once and possess the land. "He goeth before us."

But Where is The Heart of Africa?

Half way between Alexandria and the Cape of Good Hope, midway between the Atlantic and Pacific Oceans, just above the Equator, between the Congo River and the southern boundary of the Anglo-Egyptian Sudan. Draw a line across the continent parallel



"The Heart of Africa" awaiting the coming of the "Man From God."

to the Equator, but three degrees north of it. The middle point of that line is the center of the heart of Africa. About that point describe a circle within a radius of 200 miles, that circle contains the heart of Africa. In that heart and round about it are vast tracts of land inhabited by some forty million people who have never heard of the name of Jesus, nor seen the face of a Protestant Christian "soldier!"

"In the Belgian Congo State are twenty millions of unevangelized people! In the French Congo, eight millions! In Baghirmi, in Kanem, and Wadai are another four millions. In the Eastern Kameruns, three millions; in N. E. Nigeria, six millions." (Edinburgh Conference Report). In all 41 millions as yet unevangelized.

Japan has 40 millions of people and 1,043 Chris-

Continued on page 25)



The Night, The Charge and The Dollar

By Rev. John W. Hathaway

Superintendent Oubangui-Chari Mission,

Yaloke, French Equatorial Africa

Need is so great in every land that it is useless to tell of poor Africa. Crime, war, possible spread of hostilities, and sensational happenings are so numerous, and so occupy minds, who will want to hear of a poor black man's need, was the thought that suggested itself when the writing of this article was proposed.

By the side of it we hear the words of Paul, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season;..." Well, if giving you a glimpse into the heart of things will make possible the preaching of that glorious Gospel, here is the glimpse.

When the dollar was at its normal value (25 francs), we then hoped to expand to the needy, untouched, and longing people; with the cheap dollar (15 francs), we were able to keep up a certain length of time by the help of the stock on hand in the various departments of the Mission—medical, automobile, station, etc.

Automobile charges from what was a wear and tear rate, and would with the junking of one replace it with another, were changed to a mere running expense charge so as to keep the evangelistic work going. Stock in the medical department and others were being decreased in order to keep the departments running. We have reduced to the last ditch, and now the question is—How can we retain our present footing?

Necessity demands plain speaking. Our medical stock is decreased until it is next to impossible to keep the doors open. I have been asked by missionaries, "What shall we do, shall we close or do the little possible with the inferior medicine on hand?" Treatments somewhat expensive have been stopped with patients uncured. A black woman last week was suffering from yaws, upon being told that she would have to wait for treatment, broke down and cried—she couldn't stand her suffering longer. A way was opened to treat her. Patients receive one

meal per day so as to reach a greater number.

Formerly, we kept all school children in the dormitories. Later, to reduce expenses, we put all possible out in homes and only kept those from villages of great distance. Two weeks ago we were forced to tell the dormitory children that we could no longer keep them. Two years' work—not wasted, because they know Christ as their Saviour, but the anticipated goal of seeing them complete their training so that they could take the Gospel to others cut short.

Those in homes often are not present. "What is wrong?" is asked. "Too hungry to come," is the reply. We could fill the Evangelist telling of the poverty, their terrible state and the reason for it, but we desist to say more.

We have some fifty evangelists here at this station to care for twenty chapels and the villages surrounding the station and chapels. Will we have to call some of them in, we have asked ourselves many times of late. We have cut in every other way first, but the evangelistic work is bound to feel it next. Twenty-five

dollars supports one evangelist for one year, but if the twenty-five dollars are lacking it is just as serious as though it were a thousand.

"The night cometh, when no man can work" were our Lord's serious words. We don't go from high noon to midnight with a single tick of the clock. It is not surprising that pressure should be felt in finances as well as along other lines as the night approaches, but surely there is a way through for those who love Him. It may be hard, it may take more consecration on the part of the few, but said He, "Blessed is that servant whom His Lord when he cometh shall find so doing."

In spite of the depression, the offering increased last year. The exchange (cheap dollar) cut it about in half for us. We appreciate your giving spirit. Do the best you can again this year, and we will do the best we can with what we get. The night cometh, then the day. We shall soon see our Lord.

"PREACH THE GOSPEL TO EVERY CREATURE"

(Mk. 16:15)

*A hundred thousand souls a day
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light
With future dark as endless night
They are passing to their doom.*

*They're passing, passing fast away
A hundred thousand souls a day,
In Christless guilt and gloom.
Oh Church of Christ, what wilt thou say,
When in the awful judgment day
They charge THEE with their doom?*

Fruits From Our Mission School Rooms in Africa

By Miss Mary L. Emmert

The Africans in our region have no compulsory school laws, nor is there any word for "obey" in their language. So it is not surprising that at the end of the first school year in our Mission, there were only fifteen out of sixty who had survived the pangs of home-sickness and the rigors of discipline. Successive beginners' classes, however, showed more and more perseverance and endurance, until at present the tradition of school and school discipline is firmly established.

Candidly, we must admit that in many ways the first fruit was disappointing.

Only five boys of the original class remain with the Mission today. They render valuable service, however, in the capacity of stenographers, school monitors, chauffeurs, and translators. The vernacular lessons for our village schools are all typed and sent out by these former pupils. The Station school, itself, is taught by one of them

during my absence under the supervision of Dr. Gribble. These scholars, who have a fair knowledge of French, are also a great help in translation and language study. Their besetting sin of pride still mars their usefulness and sometimes trips them up. But they have many virtues also; and, we, who love them in the Lord, are praying that they may be delivered from this sin common to the human race, so that they may be used continuously in the Master's service.

The second class, which entered a year after the first, received less training; and, so they are not such good help scholastically. But, some of them became teacher-evangelists, who have done good work throughout the years. A number of the third class, due to the great need of village teachers, were sent out with still less training. But the lack of solid foundation was soon apparent and trouble resulted. Some of these prodigals have risen again through the ranks, and, will, we trust, become faithful servants of the Lord.



FUTURE NATIVE EVANGELISTS

Some of these are already carrying the message of salvation to other tribes. These, in this picture, are the fruits of the school at Bassai.

So, as the years have come and gone, we have learned many things about adapting education to the children of Africa. We now have over a dozen village schools taught by these former Yaloke school boys, who also help the older evangelists preach the Gospel in the chapels. These bush classes learn to read Biblical lessons written in their own language. After a

year's study, over a hundred of them are chosen for the French school at the Station. There they receive two years of discipline and training, including regular Bible Courses, under the supervision of a white teacher. An additional year of nothing but the Bible is taught to those who wish to become evangelists. This includes practical training in teaching and preaching in the nearby villages.

This year, about fifteen boys, the first to complete this Bible School Course, are offering themselves seriously to the Lord for full time service.

Continued on page 25)

Demons and Demon Possession in The Heart of Africa

By Mrs. Wilhelmina Kennedy

Missionary to French Equatorial Africa

Evil Spirits—is there such a thing as evil spirits? In I John 4:1-4, we read about trying the spirits, whether they are of God. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Therefore those who do not confess Jesus Christ are not of God; and, all that is not of God must be of Satan, and, therefore is evil.

There is no question but that the spirits of Africa are evil spirits. They never confess Jesus Christ,—seemingly know nothing about Him.

Do they believe in spirits in Africa? They surely do. Their religion, one might say, is fear of the spirits. They make their gods of wood and clay, and feed them with the best of foods, to appease the spirits. That is to keep them in good spirits, so that they won't bring trouble upon them. Sickness, death and all their troubles they believe to be caused by the spirits. These spirits are everywhere. They may be in people and even in some animals.

There is a kind of wild cat, called "panla," which, to them, has an evil spirit. In the days just after the second fire at Bassai, when we had night-watchmen, one of these cats came howling around one night. The night-watchman yelled at it: "Don't you know this is the place of God? What are you doing around here?" The meowing of a cat, whether wild or domestic, is to them, the cry of an evil spirit and must be hushed immediately.

When the chief, who set fire to the Bassai buildings in 1926, was questioned as to why he went up over the Bassai hill, instead of using his usual road, around the hill, he said, "There were too many evil spirits whispering in the trees along the stream."

The natives tell us that if one sees the spirit of a departed one in one's dream at night, it is a good sign; but should one see the spirit during one's waking hours, trouble is sure to come, and they tremble with fear.

There are many cases of what we call epilepsy. Personally, I believe many of them are the same as in the days when the Lord Jesus walked this earth,—demon possession. One of the missionaries told how, during a service, a woman went into one of these fits and had to be carried away, so that they could continue the services.

In some cases, they try to drive out evil spirits by the scalding method and then boring holes into the flesh to let them out. They think they get rid of the spirit, but they get rid of the victim, too!

Death is always caused by an evil spirit in some one, eating the liver out of the one who has died. After the death of any one, the relatives and friends gather and sit around the body of the departed one, crying and wailing at the top of their voices. This is kept up for a day and a night, or a night and a day, and sometimes longer, until their voices give out and they can hardly speak above a whisper. During this time of wailing and weeping, ever so often, one will break away from the group and turn a handspring. They are supposed to land on their hip; if they don't, it may mean a broken bone or two, sometimes even causing death. They keep this up until someone stops them. Then,



Witch Doctor — Demon Possessed

too, some of the women get a little basket and start marching around and around the hut in a circle, crying and wailing as they go, shaking the baskets to drive away the evil spirit. And, of course, the witch doctor is very busy with his pow-wow-ing too. Fear and torment is written all over their faces. How do they know but what they may be the one that has the evil spirit? What a heart rending scene it is!

For, in spite of all they do, the spirits always return to claim another victim, sooner or later. The old men say, "You white people know so much and can make all sorts of wonderful things, why don't

(Continued on page 25)

SANGO

Balao, douti Njoni

Farewell

FRENCH

Au Revoir

LET ME GO BACK!

By Mary E. Albright, Missionary

Let me go back! I am homesick
For the land of my love and toil.
Though I thrill at the sight of my native
hills,
The touch of my native soil,
Thank God for the dear home country
Unconquered and free and grand!
But the far-off shores of the East for me
Are the shores of the Promised Land.

My brain is dazed and wearied
With the New World's stress and strife,
With the race for money and place and
power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But oh! for a share in the harvest home
Of the fields beyond the sea!

For there are my chosen people,
And that is my place to fill;
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare;
For the Lord has faithfully kept His word,
He is with me always—there!

LET ME GO BACK!

(Note: Sister Kennedy will sail from New York for Africa on April 17).

I have heard a joyful sound—"JESUS SAVES!"

I've heard another joyful sound—We may go back to sound this joyful news again, to those in dark Africa who haven't caught the joyful sound, as yet.

We've had a wonderful time here at home, getting better acquainted with old friends and meeting new friends. I do praise the Lord and thank each one of you, for the great kindness shown to us continually. It will be a great blessing in days to come, to look back upon this time of furlough and know that so many are standing with us in this great work of sounding forth that joyful sound — "JESUS SAVES!"



We come home to get built up, and judging by appearances, I've surely gotten built up in the outer man as well as the inner man.

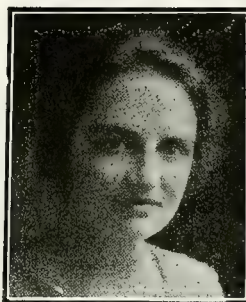
We're ready and glad to go, and glad to know that we can depend on you to continue to hold us up before the Throne of Grace, in behalf of the work in Africa.

Yours in His Service,
Until He comes,

M. W. Kennedy

LET ME GO BACK!

(NOTE—Miss Emmert who is to sail also on April 17th, gives to our readers this farewell message).



Dear Friends,

Africa is calling, so once more we bid you farewell. Letters from our dark-hued friends arrive continually asking when we are to return to them. The

native pastor writes: "I want God to send many other missionaries here because there are many black people who have not heard the Word of God, is it not so?"

Yes, it is all too true; there remains very much land to be possessed. A hundred mile circle traced around Yaloke Station contains no other missionaries, and the rest of our Stations also face immense uncultivated vistas, where that terrible death wail is heard daily—the heart rending cry of those who mourn without hope.

Africa's call is God's call and our opportunity. Her dusky children still have their ears and hearts open to receive the message of reconciliation intrusted in our hands. What a privilege to carry it to them! How joyous we are to be on our way once more! It is a glorious conflict, and even when things look darkest, we know He rides the storm, and that He will get glory unto His name. To have no part in it at all, ah, that would be hard.

There is just one thing—our African Christians will be disappointed not to see any new workers.

"Are there not many Christians in America?" they will ask. "Why do they not come over and help us?" What shall we say?

Friends, "Let us not love in word, neither in tongue; but in deed and in truth."

Yours in His service,
MARY L. EMMERT

"FADE MBI BA" (I See Clearly)

By Florence N. Gribble

For More Than a Quarter of a Century a Missionary in Africa

I. The Parable

A lady missionary traveling at night with a patient for whom she was in urgent need of consultation, a new and narrow barge,—these circumstances were the setting of the accident. She tried in vain to help, to advise in the extrication of the car from dire difficulty. She could no longer help. Her work **there** was done. One **kilometre** away lived a friend, a planter's wife. To her home she would go, and ask for the loan of her chauffeur.

But first the river must be crossed. Because of the accident both the barge and the car were immovable. But a small canoe was lying in wait for the transport of pedestrians. It was dark, and except for the **phares** of the car, there was no lamp. One of the barge helpers came forward to escort the missionary to the canoe, lying farther down the river. The lights from the car soon ceased to shine upon her pathway. The descent to the water was steep and rough. The canoe was hardly distinguishable in the darkness. But her guide was sure. With that gentle deference which the African in general displays toward missionaries, she was carefully placed in the canoe, seated at just the right place for safe crossing, and before she could realize it, had landed safely on the other side.

Strong hands assisted in the ascent, and she was soon safely on the highway. More than once as she crossed the dark river, had she remarked to her guide, "Mbi ba yi oko pepe." ("I see nothing.") His response was quick and reassuring: "Madame, fade mbi ba." ("Madame, I see clearly.") One **kilometre** is less than a mile, but the day had already been long and hard, and the missionary was weary. She had not yet had supper, as it was to have been eaten on the barge. The guide had procured a lamp from a passing friend, and its rays flickered dimly on her pathway. "Ngangou timbi aoue," she said from time to time to her Ali guide, speaking Sango because she was unfamiliar with his language. "My strength is finished," she had said. "Ngangou timbi ade," came, quick as a flash, the repeated response. "My strength remains," he had replied. Soon she inquired, "Legue ayeke yongoro?" ("Is the road long?") "Ayeke yongoro kete," he replied. ("It is a little far.") And again, "Me ba lumiere?" ("Do you see the lights?") "Fade ani ba," he replied. ("Soon we will see them.")

The planter was away. The lady was alone with her pets, known far and wide to be,—a leopard, three huge dogs, six cats, a parrot speaking Sango, etc. The missionary and her guide approached the brilliantly lighted country home. The dogs rushed to the attack but were restrained by the boys, (who

recognized and welcomed the approaching visitor), until a safe haven was reached in the luxurious living room, in her hostess's very presence. Help was soon despatched to the stranded chauffeur, his assistant, and the suffering passenger.

Within the planter's home was light and joy and rejoicing, but within the missionary's heart was unfulfilled desire. Those who had accompanied her were still without, and until they should arrive, joy was incomplete, peace imperfect, rest impossible. A tepoi was about to be despatched to bring in the patient at least, when joy of joys, the car was heard approaching. Joy was now complete, peace perfect, and rest possible.

II. Interpretation

Along life's weary road the Christian travels. It is night and dark. The river of death is at hand. The barge is inadequate. The crossing seems impossible, but the Guide takes the weary traveler by the hand and, as he cries out because of the darkness, responds: "**Fade mbi ba**" ("I see clearly.") The battle is hard; strength is soon spent; in exhaustion the traveller confesses his weakness and defeat. "**Ngangou timbi ade**," ("My strength remains,") calmly replies the Guide. "The road is long," whispers the worn out traveller. "**Ayeke yongoro kete!**" ("Only at little farther!") responds the Guide reassuringly. "I see no lights ahead," groans the now exhausted one. "**Fade ani mba!**" ("Soon we shall see them!") He replies - - - But the leopard, the dogs - - - how fierce the last attack of the adversary and his demons just at the entrance to the Celestial City! What matter? Let the angels restrain them, as those black boys restrained the dogs on that night of dense darkness! Let the angels restrain them as the Guide walks unflinchingly in, reassuring the weary traveler.

But those left behind! Until they are rescued, joy is incomplete, peace imperfect, rest in its fullest sense impossible! The approaching ones,—oh the joy complete, as they too enter in, the perfect peace as they too are saved, the rest made possible as they too, find repose.

The words of our Missions founder ring yet in our ears: "**I shall be content with the lowest seat in Heaven, if only there I may sit and see the redeemed of the Lord come in from those fields, where I have been privileged to be a pioneer missionary. And should I be given a crown I would only cast it at my Master's feet, so unworthy would I deem myself to possess it.**"

(Continued on page 21)

The Field Is One!

By R. Paul Miller

Secretary for Home Missions

Recently, after giving a message on Foreign Missions, a brother stepped up and said to me, "I thought you were for Home Missions instead of Foreign Missions." I replied that while I was especially caring for the Home Mission work, that I was just as much concerned for Foreign Missions as Home Missions. He seemed unable to grasp the idea that one could be as much interested in one as the other.

The fact is, that **one cannot be truly and intelligently interested in either Home or Foreign Missions without deep concern for both.** Any other viewpoint is unsound in the extreme. How long would Foreign Missions continue were it not for successful Home Missions? Where would missionaries and mission support come from with no vigorous home field to supply them?

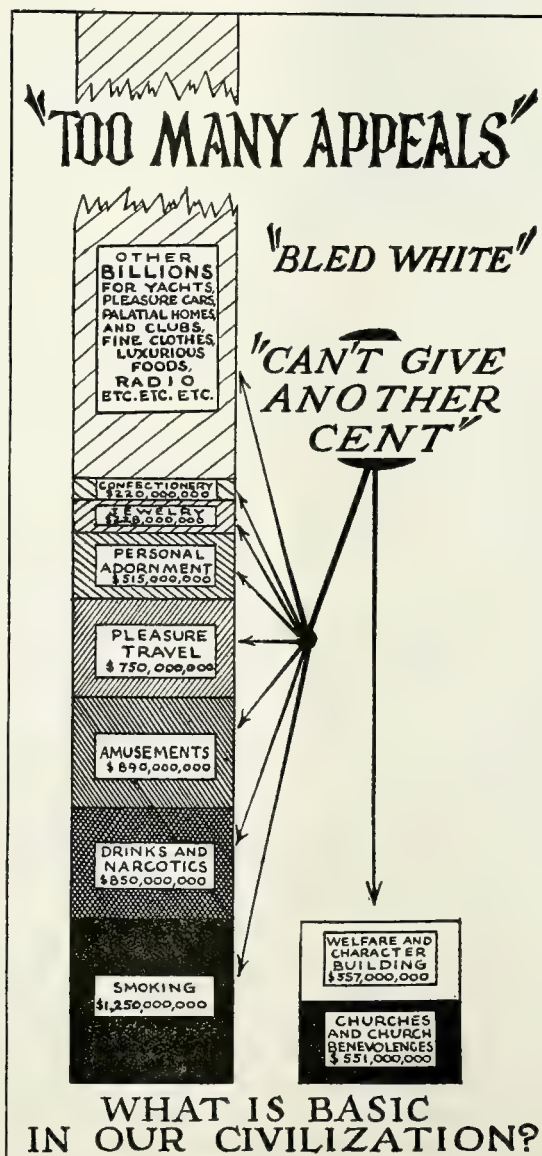
And now answer this: Of what value would it be to propagate a type of Home Missions that was not heart deep in a burning concern for the salvation of the benighted souls in dark lands where Christ has never been named? **Such Home Missions would die of spiritual rot in their own selfishness.** A cistern that does not give its waters away, soon becomes filthy and disease filled. As for me I would not give a cent nor a day of labor to establish such Home Missions.

The National Home Mission Board realizes these facts. That is why it is required in all Brethren Home

Mission points to cultivate prayer and sacrifice for Foreign Missions from the very first year of a mission point's life. One look at any Foreign Mission offering report will answer. The Home Mission Board of the Brethren Church believes in Foreign Missions, and is building churches with a passion for taking Christ to all the world. **Without such a motive we have no purpose for our work at all—it is abortive.**

Until the entire Brethren Church is gripped by a wholehearted devotion for both Home and Foreign Missions, we shall not begin to fulfill our Lord's great commission given to us. As the membership of the Brethren Church grows in love for Christ so as to increase their sacrifices for Foreign Missions, so shall they increase their love and sacrifices for Home Missions. Both fields prosper or suffer together. **Denominations that are recalling Foreign Missionaries are also dying swiftly at home.**

We pray earnestly for the largest Foreign Missionary Offering at this Easter time in the history of the Brethren Church. With a world crumbling round about us, this is no time for us to be going backward, or to be standing still in this great work. The eye of Our Lord is on us in these precious, swiftly passing days, so soon to close. Each year must see us doing greater things. As we stand in the twilight hours of a closing age we must work swiftly, for we know not how soon our Lord may call us away. **This may be the last offering we shall ever take for Foreign Missions. Make it the best!**



"Tight - Wads"

By Miss Alice B. Longaker

The Office Secretary took the afternoon off recently (the "Boss" being absent in the east) and attended a missionary meeting of another denomination here in Long Beach, Calif. The speaker was a well-known missionary from Africa.

He didn't use the word "sacrifice" in the course of his remarks; he didn't even give us credit for any self-denial. But he told us of the great opportunities that were being lost by his denomination for lack of funds, while, apparently, the folks of his church in the homeland were able to satisfy every reasonable desire they might have.

His was a dynamic message, making us feel small enough to be able to walk, standing erect, through a hair follicle—and at the same time, inspiring us to more consecrated giving and living in the future. He told us of specific instances of great mission work which had been closed during recent years by their denomination, because the folks at home were "a little tight." He told of how when he opened his own mission station in Africa, he had to dig a well to get his drinking water, and then got the fever from drinking it—all because the folks at home were "a little tight." (The Baptist Mission near his own had immense galvanized iron tanks sent from the homeland, to catch the rain water, so that their drinking water was pure. None of the Baptist missionaries had the fever). He told how a little outcast boy walked for thirty miles to reach

him, having been refused refuge among the many tribes he has passed, but hopefully coming to the missionary because he had heard he was "kind to little fellows." Although the missionary had no money and was hard pressed to keep the work going (again because the home folks were "a little tight"), he took in the little waif and won him for Christ.

"But," you say, "this wasn't a Brethren missionary. It doesn't apply to us." In the program of this missionary meeting, it had been brought out that the Seventh Day Adventists give \$41.46 per capita a year to the Lord's work. That is because they consider themselves under the Law and they tithe. How much should we give, who are under the wonderful

grace (the undeserved favor) of our Heavenly Father? The denomination which was holding this missionary meeting gives \$6.47 per capita. And they were called "a little tight," and were proven guilty in the first degree if one could judge from their faces and their remarks at the close of the meeting.

On her return to the office, the Office Secretary thought she would figure out how much the Brethren gave to Foreign Missions last year, and here it is—25,520 members gave a total of \$42,228.38—or an average of \$1.53½ per capita. According to others' standards, "a little tight" seems to be a too generous three-word picture of us.



The Office Secretary

"I gave MY LIFE for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave MY LIFE for thee,
What hast thou done for Me?
"And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?"

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation. Now then we are ambassadors for Christ.... (II Cor. 5:19).

LOVE CONVINCES

An educated Indian came to Neyyor the other day after a bad accident. He told me he had travelled all over South and East India, and had never before realized that people did work except for money. "At Neyyor," he said, "I've seen for the first time people doing work for love and for the sake of other people; I never knew of, nor saw, anything like this before. I am an atheist, but I believe there must be a God, who led me here, so as to see Himself at work."

—T. Howard Sonerville, M. D.

The Moral Bankruptcy of Latin America

By The Editor

A prominent churchman of the Protestant Church recently returned from a tour of Brazil, Uruguay, Argentina, Chili, Peru and Cuba,—which, by the way, are the more intelligent nations of Latin America. He declared upon his arrival home that Latin America presents one of the direst needs, and, at the same time, one of the most unparalleled opportunities for missionary endeavor in all the world. He saw lands whose resources are not surpassed by any other continent on the face of the earth. South America has soil, climate, minerals, waterways and landscapes that are simply indescribably marvellous; figure it out, if you can, why, in spite of all the enormous natural resources of South America, yet one-half the wealth of the world is in North America, while South America remains an economic cipher. Why is it that North America is the most potent of all influences in the councils of the nations, while the influence of South America is almost nil? Why is it that North America leads the world in science and invention, while South America sits in the darkness of illiteracy, 65% of her people being unable to read or to write?

The answer to all these questions is to be found in the winds that shifted the ships of the Pilgrim Fathers, Bible in hand, to the shores of North America, while they shifted the ships of the Papalists, sword in hand, to South America. All Latin America has been under a papal blight for 400 years of time, and, as a result, Latin America is a moral bankrupt. The moral conditions of these lands are appalling! In one South American country, the government statistics place the number of illegitimates at 50% of the population. In another country, a well-informed missionary estimates them at 80%. Dr. Robert E. Speer, one of the best-in-

formed men in the world on the subject of the spiritual conditions within the various nations, says: "It is safe to say that from one-fourth to one-half of the population is illegitimate."

This is a product of all the Roman Catholic civilizations of the world. Wherever the papal blight falls, the people grovel in beggary, and sink into the abyss of immorality.

A recent editorial in "The Protestant" was not far wrong in its closing statement, "From the Vatican to the remotest cathedral and nunnery, the institution (the papal system) comes near to being one gigantic brothel. Papal lands reek with mongrel and illegitimate populations."

The educator statesmen and others high in the public and private life of Latin America, are not ignorant of the conditions around them. They fully realize the moral failure. They deplore it, but they know not a cure. One of the leading newspapers of Peru, in an article entitled, "Ruina," made the significant statement, "That which cannot be cured, and which foreshadows death, is moral failure, and this is the evil of this country. . . . We breathe the fetid atmosphere and are sickened. The life of the country is poisoned, and the country needs a life purification. In the state in which we

are, the passing of the years does not change men, it only accentuates the evil. A purging and a struggle are absolutely necessary."

But, what is there to bring about this "absolutely necessary purging?" Such morally decadent nations may "struggle," but struggling sometimes merely precedes death. Six thousand years of human experience will confirm our statement when we say that there is no purging for such apart from the Spirit of the Living God. To the Living God these

(Continued on page 26)

THE NEGLECTED CONTINENT

(Tune: "Scatter Seeds of Kindness")

Brightly o'er our own fair country
Shines the blessed Gospel light,
While a pall of darkness covers
South America tonight.
By a cruel priesthood blinded,
What knows she of peace and grate?
Clouds of fear and superstition
Hide from her the Saviour's face.

—Chorus—

We're coming with the Gospel,
We're coming with the Gospel—
Jesus died and rose for thee!

Captive one, beguiled, deluded,
Hope and liberty are thine;
Christ, the only Mediator,
Sets thee free by pow'r divine;
God's wide open Word we bring thee;
Life within its pages lies;
From the weary years of bondage,
Sister Continent, arise!

Shall we dream of far-off countries,
O'er the waters deep and wide,
While the Spirit softly whispers,
"Souls are dying at your side?"
Christ of Calvary, forgive us;
Let our lives henceforth be spent
In service for our Sister—
The Neglected Continent.

—Anon.



Native Giving In Africa

By Orville D. Jobson Jr.

Fifteen Years a Missionary in Africa

Giving forms a major part of the African's religion, even though a great deal of it is extortion pure and simple. Once when "en tournée" in the bush, I met a native chief, who was complaining to me about how much he had given the village priests to have a curse removed from his barren wife. He insisted on telling me what he had been forced to give, but still the curse remained. From a little package of small sticks he pulled one out and laying it upon the ground, said; "One black male goat." Then he pulled out another stick, and said; "One big mother goat with two small kids." He continued pulling out the sticks and counting what he had given; "Two dogs...two hundred and fifty sticks of native money...three chickens...and farm products in abundance." The things he had given totaled about eighty french francs, or five and a half American dollars. I told him that his religion was an expensive one. Such cases could be found all over pagan Africa, and some a great deal worse.

Besides these special demands of the priests, there is the regular yearly harvest offering, when all the families bring the first fruits of their produce to the priest of the family spirits. This offering is taken at the close of the rainy season. Then for every animal killed in the hunt, a choice piece of the meat must be taken to the village priest. This offering is said to please the family spirits. All of these offerings are given because the natives believe that they are necessary for future temporal blessings.

Christian Missions have changed the African's conception of giving. Some missionaries have made the mistake of not showing the African Christians their responsibility in this matter, when they were first evangelized. The reason is that they feared the African would mould the idea that salvation is by works, and therefore it was thought best to leave the teaching of giving until later. But when later the subject was taken up, the natives were found to be quite indifferent, and the results discouraging. The native was then told that he did not appreciate what was being done for him.

We are guilty, to some degree, of this accusation. When we first arrived we found the natives hampered and enslaved by these gluttonous priests, and possibly we minimized the value of their giving to the Lord, be it ever so small. What would be more natural for us than to emphasize the free gift of God, and say little about their responsibility in giving to the Lord? We soon realized our mistake, however, and began a system of definite teaching

along this line, to show the Christians their privilege and duty of giving to the Lord. Tithing was emphasized as a basis for their giving, and the response was encouraging, considering the wasted years.

As a result of this teaching, we now have a long list of tithers at each of our stations. Some of the Christians are more conscientious than others, to be sure, but never-the-less there is a substantial number who tithe their monthly salaries to the work of the church. Little envelopes are provided for those who have covenanted with the Lord to give the tithe, and the first Sunday in each month this offering is taken at the morning service.

Besides this monthly tithe offering, the Christians all give a harvest offering of their produce. This is taken at the close of the rainy season just following the harvest month. Just before we left Bassai, the offering for 1935 was taken, and as I remember there were some fifty bushels of peanuts given on one Sunday. These were sold for the market price of twenty-five cents a bushel, and the money put into the Church offering.

In our Bassai Field the offerings of the Native Church amounted to \$200.00 for the last report year. The Mission provided a like sum, and the Church administered the entire amount. From this fund the Church paid all of her evangelists and native workers. The average salary paid these workers is one American dollar. Four hundred dollars goes a long ways in paying salaries such as they get. We are happy that our Native Church is taking the responsibility of supporting their own evangelists, and we believe that the day will come when they will do much more than they are now doing.

A CORRECTION

Our attention has been called to an error in the write-up of our Argentine Mission field by Brother A. V. Kimmell, and printed in the recently published "Handbook of Missionary Facts." On page 29, we read: "Mrs. Wagner, it will be remembered, was Miss Laura Larson, of Turlock, Calif." Mrs. Wagner never lived in Turlock. She lived at Manteca, California. When she became a Christian, she joined the Brethren Church at Manteca in 1919, and has been a member of that Church ever since. Rev. J. Wesley Platt is the pastor.

We are very desirous that "The Handbook of Missionary Facts" shall be **facts** indeed. If any one else in the brotherhood discovers any error in this Handbook, we will much appreciate it if he will make known the facts to us.—L. S. B.

Easter Messages From The Members of T

A PHRONIC VERSUS SOPH PHRONIC

By A. L. DeLozier



Missions! Commissions! Plans! Startling originalities! Admitted confusion! One man calls ours the **aphronic** age (Greek for **mindless, brainless**). We read recently that, a crowd having collected to see what had happened, Jesus having ordered a legion of demons out of a man and into the swine, they found the man sitting at the feet of Jesus, clothed (he had been a nudist) and in his right mind (**sophronic** or

wise-minded). A French paper represents a man with an open umbrella. His friend asks: "Why the umbrella? It isn't going to rain." "That's what they all say," is the reply, "but I don't believe in anything anymore!"

But we, the Whole Gospel people, do believe in the Word of God and we will continue to send it out, that the world's nudists—spiritual or otherwise—may be clothed and in their right mind. In an hour of confusion this is still **the** program.

"THE LOVE OF CHRIST CONSTRAINETH US"

(II Cor. 5:14)

By Homer A Kent



The word "constrain" is a dynamic word, and carries with it the idea of being impelled to do something.

I. The Love of Christ Constrains Us to Obey His Challenge to Give the Gospel to the Whole World. The measure of our love for Christ will be revealed in our obedience to the Great Commission.

II. The Love of Christ also Constrains Us to Share the Light of the Gospel with Those Who Sit in Darkness. It is unthinkable that we should keep the inestimable blessing of salvation to ourselves while others remain in spiritual night.

III. Furthermore, that Love Constrains Us to Uphold the Hands of Our Missionaries Whom We Have Sent to Distant Lands. The Brethren Church has a loyal band of missionaries. We are proud of them. We dare not desert them now. We will not.

IV. Then, at this Easter Time, the Love of Christ Constrains Us to Give Sacrificially for the Glory of Our Risen Lord. He has bidden us, "Go! Tell!" How much shall be told in foreign lands during the next year largely depends upon our Easter Offering. Therefore, let us bring an offering which will be "a sacrifice acceptable, well-pleasing to God."

THE GREATEST GIVER

By Prof. Alva J. McClain



Compared with our blessed Lord, all gifts and givers pale into insignificance. He was, and still is, the Greatest Giver.

He began by giving His preexistent glory and heavenly throne that He might become one with us. He gave His right to exercise His divine power for His own benefit, His right to an immediate throne on earth, and His rights based on the ownership of all things by creation,

not even owning a place where He might lay His head in rest.

When at last He came to Golgotha He owned nothing but the garments He wore, and these went to His executioners. Yet in that hour, deprived of all that the world would call wealth, His final gift was the greatest of all—He gave **Himself**, His body and His blood, that sinners "might ransomed be."

"Have this mind in you, which was also in Christ Jesus, who . . . emptied Himself" (Phil. 2:5-7 ARV). Certainly the example of the Lord is beyond our imitation. He did what we cannot do. But we can have His "mind" in us, leading us to give more sacrificially for the salvation of a lost world.

Foreign Mission Board of the Brethren Church

"THIS IS NOT THE TIME TO CURTAIL"

By Mrs. S. M. Whetstone



With world conditions as they are today, the Foreign Mission cause is indeed a challenging one. In the midst of the many needs of the world there is none so great and important as to present the Lord's message in the foreign fields. Men are more than mere money, but the world does not seem to think so. Food prices must be maintained even if children do starve. In the

midst of trying times the war-lords continue planning campaigns of wholesale murder.

In the midst of such conditions, lives the Church. Ever she should be about her Master's business it now. A holy, soul loving, God fearing, dedicated church is the crying need right now. Our Lord has opened to the Brethren Church two wonderful doors through which to sound His trumpet. He has wonderfully blessed us in these fields, and awaits even greater blessings to bestow upon His work. Certainly this is not a time to curtail, but to continue as ever before. Ask Him to make your gift possible.

AS YOU PRAY YOU WILL GIVE

By Mrs. Fred C. Vanator, Peru, Ind.

How are you praying for missions?

Are you only praying that our work in Africa and South America may be kept as it was last year? No retrenchment? No cessation of effort?

Or, are you praying for new American couples to be called into South America, and for the fourteen new missionaries for our African work?

Or, are you just praying for the work in a general way without any specific knowledge of the needs and the plans of these fields?



After you have answered these questions truthfully in your own heart you will be ready to make your Easter Offering this year.

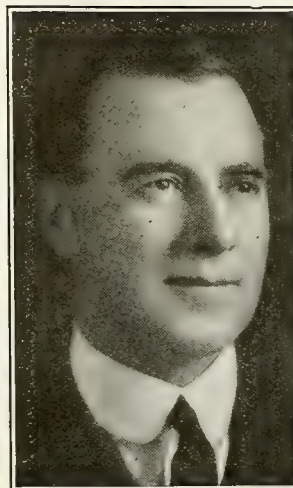
Our work on these two fields depends a great deal more upon how you pray than it does on how you give; for if you pray aright, you will give aright.

The Field Council on each of these fields has given us plans that are practical, possible and potential. These plans have been given you from time to time through our Missionary Publications. Have you been interested sufficiently to place each of these on your prayer lists. If so, then the Easter offering this year will manifest that fact by an increase over last year, sufficient to permit an advance in both fields.

PRAY—THEN GIVE!

THE CHALLENGE ACCEPTED

By C. H. Ashman



The Challenge has come to us from our missionaries in Africa and South America that we increase our force by 20—14 in Africa and 6 in South America. That means, at the minimum, that we must increase our offerings by \$20,000.00 per year. The present income just balances the present expenses. Our missionaries are whittled down to the minimum in allowances and salaries. Our operating expenses are kept down to

the lowest figure possible. There is only one way to meet this challenge of faith and that is to match it with thousands of dollars. \$1,000.00 per missionary,—20 new missionaries—20 thousand new dollars. The missionaries will be forthcoming whenever the funds are provided. Some think that "in faith, we ought to secure and send the missionaries," and then trust the Lord to provide the money. Why not trust the Lord and the Lord's people to provide the money first? We have adopted the plan here at Whittier to "Pay before you go." Just as fast as the Lord's people furnish the money, we go ahead with improvements on the church building. Thus we avoid debt and interest. When will the Brethren Church accept the challenge of "TWENTY MORE MISSIONARIES?"

THE LAYMAN'S RESPONSIBILITY FOR MISSIONS

By U. J. Shively



If every Christian would use God's finance plan there would be plenty of money for all Church programs.

Many of us have not yet realized that lands, houses, stocks, bonds, money which we say is ours, is really not ours, but belongs to God; and, we are only stewards. If we are good stewards, we will be willing to pay for the use of these things which we call ours.

We rent a house, and it is our home as long as we pay our rent. We borrow money. It is ours to use, but we must repay the sum borrowed together with interest. It is an obligation to be met and we plan for it.

We are proud to say we live in the United States of America, for we are given protection and opportunities which no other nation gives to its citizens. However, we pay taxes for these privileges, and we pay not just what we want to, but what our government says we shall.

God has told us what we shall pay for using His gold and silver—the **tithe** and **offerings**. We have this promise—if we tithe, the Lord will open the windows of heaven and shower out blessings that we will not be able to contain. But if we tithe not, Malachi said: "We are guilty of robbing God."

Let us not rob God but bring our tithes and offerings to Him on Easter Sunday for Foreign Missions. We are responsible as laymen for providing the money to carry on God's program of Foreign Missions.

What will we do with this opportunity?

GAMENESS

One day when John Quincy Adams was 80 years of age a friend met him on the streets of Boston. "How is John Quincy Adams?" this friend asked gaily. The old man's eyes began to twinkle, and then he spoke slowly: "John Quincy Adams himself is very well, thank you. But the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles with every wind, and I think John Quincy Adams will have to move out before very long. But he himself is very well." And with the wave of his hand the old man walked on.

—James G. Gilkey,



A weary child of the night

THE LAND OF LIGHT

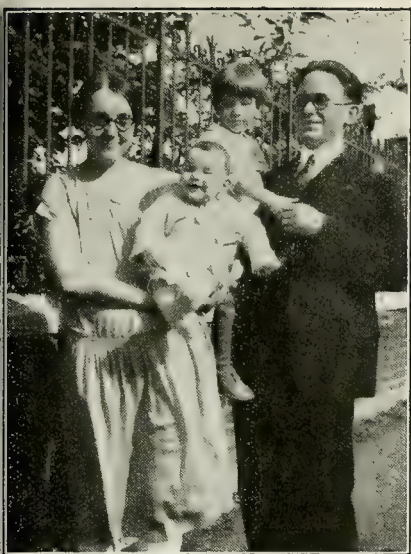
An African Incident

"You tell me of a Land of Light
Where weary spirits find repose,
But all around is death and night
From weary dawn to evening's close.
You tell me of a King of Love
Whose hands receive our parting breath,
But I have no such friend above
To take away the sting of death.

"Life is one living agony,
And death a deeper, darker night;
Oh, can there be for such as we
A King of Love, a Land of Light?"
"Yes weary children of the night
We bring you words of hope and love;
There is for you a Land of Light;
There is for you a King of Love.

"To you, so sinful and so sad,
Glad tidings of great joy we bring;
Rejoice and be exceeding glad,
And hail your Saviour and your King.
'Tis this that makes us glad to go
From home, and friends, and prospects bright
To give to those who do not know
Our King of Love, our Land of Light."

O ye, the children of the Light,
In happy homes and Christian lands,
Could you but see their dreadful night,
How soon you'd fly to loose their bands!
How can you bear to hear their cry
And never tell them of your God?
How dare you meet that God on high
And have him charge you with their blood?



My Life For Africa? Why?

By Rev. Floyd W. Taber, Paris, France *

I am **not** giving my life for Africa. Why not?

Every few days I meet someone who can give me dozens of good reasons for not go-

ing to Africa. Most of them center around two motives—fear and flattery.

Fear. “Aren’t you afraid of losing your health, going out where tropical diseases are rampant, and where you will have no modern conveniences and sanitation to protect yourself?”

Flattery. “Anyone with your training and your intelligence could do much good in the homeland. Why bury your life in the heart of Africa?”

Needless to say, it is not such petty, groundless arguments as these that would move me. The one that would make me hesitate about going is just exactly the opposite—the vastness, the complexity, the blackness of Africa in the face of my poor little insufficiency. What good is one smoking, flickering torch in such impenetrable darkness?

But this argument also is insufficient. For if I could cast one feeble ray of light into one hidden corner of Africa, that would justify my going. Why then, am I **not** giving my life for Africa?

The one conclusive, unanswerable reason is simply this: it is **not my life**.

My life? Was it I who lighted its flame? Did I protect it from the wintry blast which otherwise would have blown it out? And when it burned low, and flickered, **who** surrounded it with tender care, and breathed new life into the dying embers? **Not I.**

And in an accident, when the chances of coming out alive were one in ten, and of coming out with all my limbs were one in a thousand—who preserved me?

My life? What did I do to be born into a home where the Gospel was daily food, and where the spirit of missions was dominant? And why, one day, did I “just happen” to visit a Brethren Church?

By what merit of mine was I permitted to sit for years under the ministry of a nationally known Bible expositor?

And why was my heart opened to these things, while others, under similar influences, are hardened? By what mysterious workings of the Spirit of grace was I brought to the foot of the cross? And by what grace beyond measure was I irresistibly called to the glorious ministry of announcing the “Good News?”

My life? Why was I judged worthy of the extremely rare privilege of spending thirty years in study, while others earned my bread at the sweat of their brow?

MY LIFE? NO! It is only a borrowed life, that belongs to my God and Saviour, to my parents, to my teachers, and to everyone who has had a share in making possible my long preparation.

My life for Africa? No! But if God and you see fit to loan me a life for service in an obscure corner of a dark, dark continent, what am I to resist such overpowering Grace?

(Continued from page 13)

**“FADE MBI BA”
(I See Clearly)**

Oh, Brethren Church, your Guide is with you, conducting you safely to the very door of the “City which lieth four-square.” Great is your rejoicing as you are about to enter in. **But you have left the heathen behind!** They are still without, in outer darkness. The river of death is yet to cross. They are stranded on the barge of ignorance, immovable unless you send to them the needed gospel. Unless you send help, and quickly many shall never know that—

“There remaineth therefore a rest to the people of God.”—(Hebrews 4-9).

Of the faithful of old it was written:—“that they without us should not be made perfect.”—(Hebrews 11-40).

Oh Church, not yet complete, awake! There are many waiting in heathen lands, waiting for the gospel to bring their redemption that they may complete thee, the Lord’s own bride! Surely **we**, without the elect from among the heathen, shall not be made perfect! What will you do this Easter-tide? What will you do to complete His bride? **Will you give? Will you go? Will you pray?**

* Within the next several weeks, Brother Taber expects to “clean up” his work in Paris, and will then be ready for his great service in Africa. The Board feels, however, that, having not been home for nearly nine years, it is due Brother and Sister Taber that they return to the United States for a visit with their loved ones before sailing for the field. Brother and Sister Taber left America for France in September, 1927. It is our expectation that he will be at the National Conference next August, and will probably sail for Africa immediately thereafter. What a valuable addition to our forces on the field. We greatly rejoice.

"HOME MISSION WORK IN A FOREIGN LAND"

By Mrs. Joseph H. Foster,
French Equatorial Africa

It may sound strange to use the above title in connection with the work in Africa, but recently as we were examining converts in the Bellevue Church, we suddenly became aware of the fact that real "Home Mission Work" was being done in the heart of this dark land.

We have been reading much about the building of new Home Mission Churches in America. We have been greatly interested as we have followed the Pastors and the Home Mission Secretary, as they travel from place to place, searching out those who are the Lord's or will be. We can visualize their efforts as they are thus occupied, at least to some extent. But we wonder how many in America can form a picture in their minds of what is taking place here. Just now we are not speaking of building new churches (we will do that some other time), but we are speaking of adding members to the Church, the Body of Christ.

When we speak of members, we do not mean numbers. For we believe that the ones we bring before you are real, "Born-Again Members" of the body of our Lord, for they have no earthly reason to become members, only that they have learned to love the Lord and to accept the salvation that He so freely offers. There have been times, and still are, when we have had some who professed accepting the Lord, because they wanted work on the Mission Station, or those who were working wanted to stay. It naturally is a great temptation for the villagers to want to get away from their villages and slavery, to freedom and happiness. Thus at times "numbers" have been added without them being "Born-Again Members." But these of whom we speak live in their own villages, work in the chief's cotton gardens, go out into the bush in search of wild honey and beeswax to supply the demands made by the government; they hunt rubber and all the other drudgery that is the lot of the common villager. Yet after all this, they have found time to listen to and accept the Word of God.

First, we will tell you of a little old woman with gray hair and stooped shoulders, a thin weak body either from overwork or lack of food, for it could be either or both; but, a big smile on her face. When we called her name, she came up the church aisle with an air of confidence and contentment that is rarely seen here. This drew our attention to her at once. For who ever sees a village woman with a contented look? She seated herself opposite to where

we were, and looked so happy that before we had asked one question, we determined that this woman knows the Lord. As we began to question her, she gave such straight-forward answers that we were astonished. She quoted verse after verse from Bro. McClain's Booklet, "Bible Truths," that has been translated into Gbea. Finally, we said to her: "Where did you learn all those verses?" "Oh," she said, "my son has taught them to me." "Your son? Who is your son?" With a big grin on her face, she said: "Dok. He comes to your catechism class every day." "Did he teach you the affair of God?" "Yes, he sits by me in the evening and teaches me the affair of God, and reads to me from God's Book. Now I know the affair of God, I want it in my heart. My sins are many, and I have asked Jesus to wash them away with His blood; and, now I can go to heaven." With such a confession as this, we needed no further proof of her conversion. Her testimony was sufficient. The Lord willing, she will be baptized on Sunday.

We feel we should say a word about Dok. He is a little, skinny lad about 12 years old. He looks as though he did not have half enough to eat. He has protruding teeth, a running nose, and no one would call him handsome. He is always asking for odd jobs to earn a loin cloth, or a pencil, a fish hook, or something else. Sometimes we have become impatient with him, for he always seems to be wanting something. But after we heard how he had led his mother to the Lord, he became a prince in our eyes. One can never see the heart, and surely should not judge from appearances. His persistence, turned to usefulness for the Lord, has proven a great blessing. And the little fellow that we counted as a nuisance at times, has turned out to be a real "Home Missionary."

(To be continued)

NUDGED!

A colored woman sat in her pew, with eyes closed, lustily singing, "Fly abroad, thou mighty Gospel," when the old colored steward arrived at her side. He nudged her in the side, and said: "Sistah, no use singing", 'Fly abroad 'dout mighty Gospel' widout you gib something to make 'um fly!"

And he was right! "How shall they go except they be sent?" (Rom. 10: 15). May our singing not have to be thus interrupted by a necessary nudge!

EXTRACTS FROM NATIVE AFRICAN LETTERS To Miss Mary Emmert

(Note: Miss Emmert has kindly shared with us some of the letters that have come to her from her ebony "boys" (now men in the service) in far away Africa. We here pass on to our readers portions of two of them. One need not wonder that the pull on her heart-strings is such that, a few days hence, with exceeding great joy, she will be sailing away again to be a spiritual mother, greatly beloved, unto scores of others like unto them. What a glorious array of glittering black diamonds will burst forth in regal splendor upon her crown in the day of His appearing! God bless you, Sister Emmert.—L. S. B.)

The first of these letters is written by
Marc Volongou the native pastor at
Yaloke

Yaloke, Nov. 3, 1935

My dear Mademoiselle,

I was very happy to receive your letter and also to hear the good news that you told our story to the churches.

Doa has repented of his sin and wishes to return to God; also Antoine Kete has done likewise. Pray for them. Pray for me, too. You know I travel a great deal to visit the Christians at the chapels. God was with me during the trip I have just made, for God does all things. I went clear to Boali (100 miles) where I remained two weeks to help Mamadou and Albert. There were some who had already accepted the Lord at Boali; I baptised them. While I was walking from village to village I preached the Gospel of God. There were 207 people who accepted.

My wife has been sick three months but she is a little better now. Please pray for her. Also there is a great deal of famine at Bossongoa and among the Karre too. There are many dead from famine.

The work of God goes well, for everyone listens to the Word of God, except there are some Christians who have failed to give the tithe. You must pray for them. Today I went to Dende to preach the Word of God. I found 109 people in the chapel.

Mrs. Hathaway has begun to translate the book of Acts now, and I and Timothee and Jean, we three, are helping her to correct the Banou. Please pray for us. Behold my Bible is torn, for I read it day and night without fail.

The Administrator at Boali has forbidden us to travel because of the flu, for there are many who have died of it. Nevertheless we preach.

We do not forget you; we pray for you always and also for your family. Hunt carefully for new missionaries with prayer that God may send them here if He wills.

Yours in the Lord,
Marc Volongou.

Jean, the monitor of the Yaloke School, writes in part:

Here everything is all right, but on the other side of Bossembele there are

many who have died with the grippe; also near us at Yambourou many are dying. The doctor put three nurses there to care for them. The Administrator has forbidden people to travel for two months because of this disease.

We have put the morning and afternoon children together. We have two classes now, one for those who were slow in learning to read. I still have three girls in the more advanced class, but the other five are on the veranda in Albert's class. We are at page 58 in the book. There are 73 scholars. They are beginning to make some progress now.

Towards four o'clock I assemble the children in the Church to teach them the verses which we taught the former pupils. But they have learned even more than the older ones.

There is only one more month before time to burn the grass. My banana trees are beginning to bear. I have already eaten of them.

Accept my sincere regards,
Jean Mbo

KARRE PROVERBS

1. "Njou ko o mbel ko lina a loui."

The man on ahead sees where the guinea falls.

In Karreland there are many rocks and boulders, and when the men go hunting for guinea fowl, sometimes a wounded guinea may fall behind a boulder and eventually get away if one of the men did not run on ahead and see where it fell. This is the setting from which this proverb is coined, and it means that the man who is leading others, first sees the chances or dangers ahead, and it is wise to listen to him.

2. "Mva yeng coucourou bi chouke da sala ba ne."

A dog leaves part of his food on his ears and licks his neighbor's.

When a dog is eating, his ears usually fall over, and sometimes rub against his food, thus soiling his ears. If two happen to be eating together, the one will most likely start to licking the other's ears just as soon as the food is gone. Of course a dog cannot see his own ears, and therefore does not know that his own are soiled; and for this reason he tries to clean his neighbor's.

This is the Karre proverb that interprets to them the meaning of the Lord's words in Matthew 7:3; "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."

OPPORTUNITY

I expect to pass through this life but once. If therefore there is any kindness I can show, or any good I can do to any fellow-being, let me do it now, let me not defer or neglect it, for I shall not pass this way again.

—A. B. Hegeman

California To Oubangui-Chari

LETTER FROM MRS. C. B. SHELDON

On Board the S. S. Otho
Dec. 8, 1935

Dear Friends in America:

After just one year in America we set sail once again for distant Africa. It was a time of refreshing to visit around among the churches and find those who love the Lord and His cause. Our last visits were to Washington, D. C. where Brother Kent and his people are doing things for the Lord; from there we went to Philadelphia where Brother Kimmell's church gave us a warm welcome.

Then we came to New York from where we sailed Dec. 5th. Mr. and Mrs. Conety (Mr. Sheldon's sister) and Miss Helen Garber were there to bid us au revoir. But our boat didn't get outside the harbor till it suddenly stopped and anchored. We inquired for the cause and learned that one of the boilers was leaking and must be repaired before going out to sea. We were detained two days finally setting sail Dec. 7th.

We are traveling on a freight boat that carries 10 passengers of which six are missionaries. So far we haven't encountered any bad weather but we do find it a bit choppy going through the Gulf Stream. I don't think the company will make much money on us for we are good seamen and always present when the dinner bell rings. Just 24 hours out of New York we find it much warmer. The cold weather is fine but New York was a bit too windy when we left.

Some may wonder how time on board is spent especially since we are on this boat for about 36 days. Of course eating and sleeping consumes a major part of our time just as it does under normal conditions. We have our devotions too and sometimes the missionaries meet to sing and pray. Kenneth must have his lessons; letters must be written. Sometimes we enjoy a game of shuffleboard with the other passengers so you see time doesn't hang heavy on our hands after all.

Dec. 21, 1935

We had our first glimpse of land this morning for more than two weeks. How eagerly everybody gazes and tries to catch the first glimpse of land. Dakar is a French port of about 40,000 souls of which less than 2,000 are Europeans. The remainder are natives many of them originating from the hinterlands. Most of them wear the long flowing garb of the Mohammedan. I don't think all who wear these robes are Moslems but they wear them more because it is the style! One wonders how many of them have had the opportunity of hearing of Christ. They are very fanatical

and hard to reach once they have become a follower of the prophet.

Both Christmas and New Year were spent on the deep. Kenneth was a bit worried for fear Santa wouldn't reach us but when he found his train on Christmas morning he realized his fears were unwarranted. We had a good dinner including turkey and all that goes with it. One does miss their friends and loved ones on such occasions.

Our boat stopped at Liberia. You will recall that that little country was given to freed slaves to make a home for them. The negroes govern themselves but they seem to take advantage of the raw native in the bush just as the white men does elsewhere in Africa. He has followed his master's example. One wonders where there is a country ruled in righteousness and we have to reflect that such can never be until Christ sets up His reign.

Cargo was discharged all along the Gold Coast. This part of Africa was formerly known as the Slave Coast and it was from here the slave raiders got their finest and best slaves. Forts can be seen at several places dating back to those infamous days. At Accra, it is said, the men go out fishing every day but Tuesday. It all came about in the days of slave traffic when they went out fishing one Tuesday as usual; when they returned in the evening they found the women all missing. They had all been taken as slaves.

Finally on January 10th we arrived at Kribi in the Cameroun. Mr. Cozens of the Presbyterian Mission met us and helped to smooth out all the problems of landing. I don't know how we would get along without the help of this Mission. After the safe landing of the "Chevy" and a few days preparation we started inland. The heat seemed almost unbearable after getting a taste of winter in the homeland. One is made to realize once again that Africa is not the white man's home.

We spent a day at customs declaring the value and weight of all our goods. A visit was made to Bassai Station for we had an order for them. We also went to Yaloke and delivered some supplies. Sunday was spent there with the missionaries.

On Jan. 27th we arrived at Bellevue and were greeted by Mr. and Mrs. Foster who have been working so hard on this station. The native Christians soon arrived and we were glad to see them once again. But some faces were missing, for some have crossed to the other shore.

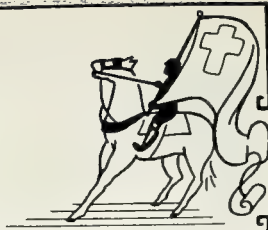
In His Name,
Hattie C. Sheldon



ARGENTINA

Almafuerte, Rio Tercero and
Rosario

By Rev. Chas. F. Yoder



Since our celebration of the Lord's Supper and baptisms in September, there have been several things of interest in our work. First we prepared a temperance program which was something new here, as little is being done in this country to counteract the curse of strong drink. The Sunday School children have pledged themselves not to learn to drink. Alcohol, tobacco, gambling and immorality here, as everywhere, are destroying the race; and, there is nothing but the Gospel that can cure the evil.

We always have some extra meetings in preparation for our quarterly communion services or love feasts; and, always have some candidates for baptism. However, there are always more candidates than baptisms, because not all are prepared.

Our Christmas program was appreciated by all. It was the closing event of our Vacation Bible School, which was attended by an average of thirty children. The central theme of the school this year was a study of the Lord's Prayer. On New Year's Day, we had a picnic by the river, which was a most delightful occasion for old and young. At the close, we baptized two converts from Rio Tercero. The work in that town, twelve miles away, is not progressing much on account of the extraordinary amount of sickness the past year, and the moving away of a number of families. The work of the Pentecostal mission there has not only failed to win the sympathy of the town, but has made it harder for any other work. Romanism is also strong in this town and the presence of a nunnery is no help to the Gospel.

Not long ago, a Russian mason, who is helping to build a water tower in Almafuerte, came to the mission and said that he had had a dream in which the Lord appeared to him and told him to quit his vices and come to me and join the mission. He knew nothing of the Gospel but seems to be sincere. He now comes regularly to the meetings, has bought a Bible and hymn book, and wants to be baptized as soon as ready. There are now eight candidates here awaiting baptism. Among these are a doctor and his wife.

On the other hand, four families of believers have moved away to find work, and several more would do so; but have not the means to move. The fame of this town as a prosperous town brought so many people seeking work that now there is an excess of workers, and some must move on. However, there are good prospects for

a large crop of corn this year, and perhaps there will be more building and movement in general as a result. The crisis is far from being broken in Argentina and political conditions are in bad shape. One may sometimes see entire families with mothers and babies, trudging along the road without home or money, despairingly seeking work.

Recently I left my work here long enough to preach a few days in Rosario, where we have a group of nearly twenty believers who are struggling to keep up the work with their own resources. Brother Garcia is a mason who works for the city and does the work of a pastor. He has little preparation, but has been faithful many years, and the people have confidence in him. Besides a preaching service, they have Sunday school and a midweek meeting for prayer and Bible study. On the occasion of my former visit, a number made public confession, and, this time, five were baptized. A Baptist pastor and a number of other workers were present to witness the baptism. Another group will soon be ready also.

The mission is only several squares from the banks of the great river Parana, and in a district occupied mainly by working people with large families. The streets are full of children and the work deserves the prayers of all.

Almafuerte, Jan. 17, 1935.

OUT OF THIS LIFE

Out of this life I shall never take
Things of silver and gold I make.
All that I cherish and hoard away,
After I leave, on earth must stay.
Though I call it mine and I boast its
worth
I must give it when I quit the earth.

All that I gather and all that I keep
I must leave behind when I fall asleep.
And I often wonder what I shall own
In that other life, when I pass alone.
What shall they find and what shall
they see
In the soul that answers the call for
me.

Shall the great Judge learn when my
task is through
That my spirit has gathered some
riches too?
Or shall at the last it be mine to find
That all that I worked for, I'd left
behind?"

—Edgar Guest.

THE BIBLE IN ARGENTINA

(Continued from page 7)

Since "religion" is taught in the public schools, you might suppose that I meet the children there, but the little that I am taught is strangely abbreviated and mutilated. For example, this is how the Ten Commandments, Ex. 20:3-17, are taught:

Q. What is the first commandment?
A. To love God above all things.

Q. What is the second? A. Not to take (swear) his holy name in vain.

Q. What is the third? A. To sanctify the feasts. (fiestas)

Q. What is the fourth? A. To honor father and mother.

Q. What is the fifth. A. To not kill.

Q. What is the sixth? A. To not commit fornication.

Q. What is the seventh? A. To not steal.

Q. What is the eighth? A. To not give false testimony nor to lie.

Q. What is the ninth? A. To not desire thy neighbor's wife.

Q. What is the tenth? A. To not covet another's goods.

You see one is omitted entirely; and another divided to make the ten.

So you can imagine what a joy to Sunday Schools in the evangelistic churches are to me, for there the boys and girls, big and little, learn to love me, honor me, and hide me away in their hearts, that they may not sin against their loving Savior, and delight in their Heavenly Father.

Of course I am in the evangelistic home, even though there may not be much else, and my only book companion may be the hymn book. I may not be read as much as I should like, but as I ought to be, but still I am loved, and my heart is made glad because many times of trial and sadness I can bring sunshine and cheer. Think when I meant to poor old Dona M——, who learned to read when about sixty, that she could read me. How she loved me! Was I not her companion many a sleepless night. Her rich, wicked son-in-law cut off the electricity, so she had only candle light; hours and hours she read me until she knew me as few do, and promise after promise was stored in her memory, to be passed on to others, and to comfort her until her call came.

Last, but not least, I am preached from an ever-increasing number of Christian pulpits, and wherever I preached faithfully, the Lord fulfills His promise, that His Word shall not turn unto him void.

The sad part is that the preachers and colporters and teachers are so few and thousands still wait to know Him, and through me the Savior whom God has sent into the world to reveal. Will you not help SEND ME?

THE HEART OF AFRICA

(Continued from page 8)

missionaries. These folks have not. Japan has 2,140 native workers. These have none. Japan has 100 principal missionary stations and 1,146 sub-stations. In these regions there is not one of any kind. Japan has 67,000 communicants, 82,000 baptised Christians, 394 Sunday Schools, and 87,000 Sunday School teachers and scholars, but the heart of Africa is destitute of one of any kind. Yet Japan is undermanned, and the position critical. Then what about the crisis in the heart of Africa?

The Niam-Niams Are the Blood of The Heart of Africa

A great pagan tribe, otherwise called the Zandey or Azandi, numbering about one and a half millions in the Belgian Congo and some millions more in the French Sudan. Considerably more intelligent than most interior tribes, the Niam-Niams are a brave and hardy race; the men are workers in iron and excel in hunting, the women cultivate the soil. Universal report declares them to be or to have been cannibals, but at the same time they are eager to learn, quick at picking up ideas and putting them in practice, and desire that teachers be sent to them. Rovers who originally came from the provinces of Darfur and Wadai, they are still to be met with as far north as Khartum, and also in Katanga the extreme southeastern corner of the Belgian Congo. Von to Christ they are likely to become missionaries to other tribes in the interior of Africa: left alone they will become Mohammedan and the missionaries of Islam. "Shall I tell you," says Dr. Holland, of India, "what is going to happen; as certainly as anything can ever be predicted in the next few years Africa is going to be Mohammedan, unless something absolutely radical and revolutionary occurs in the Church at home." Africa, Pagan with its cruelties, tortures, cannibalism, sorcery, witchcraft, deviltry, and unbridled lust is bad enough. Africa Mohammedan would be worse.

Once let the Niam-Niams become Mohammedan and the door of their hearts lies locked and barred against us; for it is a hundred times harder to win a Mohammedan to Christ than to convert a Pagan. The crisis is on. It is "now or never."

The Delay of a Couple of Years Means The Loss of Our Great Opportunity

Last June at the mouth of the Congo were waited 2,000 prospectors, traders, merchants, and gold seekers, waiting to rush into these regions as soon as the government should open the door to them, for rumor declared that there was an abundance of gold. If such can hear so loudly the call of gold and obey it, can it be the ears of Christ's soldiers are deaf to the call of God and

the cries of the dying souls of men? Are gamblers for gold so many and gamblers for God so few? Shall the votaries of mammon be more brave than the disciples of Christ? Shall the missionaries of the Crescent be more zealous than the soldiers of the Cross? God forbid.

What About the Climate?

Africa does not profess to be a health resort for Europeans or timid Christians, yet it is not so bad as to furnish any excuse for not taking the Gospel to those for whom Christ died.

The government officials reside there, anyhow!

Gold hunters, etc., clamor to be allowed to enter. Should not the soldiers of Christ be braver than the brave, and rush in gladly when the bravest of the brave hang back?

A house on fire is not usually considered to be a safe or salubrious place, yet our firemen rush into the hottest of the flames to save their fellow men, and sometimes even property. Are not Christians in honor bound to go to the very jaws of death or hell to save the souls of them that sit in darkness and the shadow of death? Shall our blood turn to water and our hearts to stone at the cries of needy and thirsty souls in their agony, calling on us for deliverance, forsooth because the climate is not "just so?"

What would Jesus do? Let us follow Him, or cease to confess His name with our lips while denying Him with our life. Should we—unlike the great Apostle—consult with flesh and blood, or pray to be excused? Should we not reply to those who would hold us back by the selfish call of affection: "I could not love thee, dear, so much, loved I not honor more?"

Here at least there is no danger of overlapping nor of a repetition of God-dishonoring sectarian squabbles. Here there is a real chance to be apostolic in making it our aim to preach the Gospel not where Christ has already been named! Here there will be but little temptation to decry others and preach oneself, rather than proclaim the name of our Lord Jesus Christ.

FRUITS FROM OUR MISSION SCHOOL

(Continued from page 10)

We feel that they are better equipped in every way than those who have gone out in the past. Some of them have the advantage, too, of Christian girls, likewise trained in the day school, as their help-mates.

The older evangelists, who have learned to read in adult classes taught in odd moments after school, on Saturdays, and in the evenings, have well repaid all the time spent with them. Those who have thus learned to read the Word of God for themselves are not only stronger Christians, but more capable preachers than the others. The

strength of the native church so far is in these older men; but, the hope of the future is in those who are now receiving their preparation.

In all, more than two hundred have learned to read through the ministry of the school in this first nine years. All of them have professed conversion, and have received systematic Bible teaching along with their school work. Many, it is true, have fallen into sin or have left the Mission for more lucrative work; but the Lord, who does not break the bruised reed, is able to work in and through them as we follow them with our prayers. Humbly we feel that there has been fruit from our school in spite of our many mistakes and failures. Join us in praying that there may be more fruit, that these young boys and girls now being trained may escape the tempter's pitfalls, may be mightily strengthened, and may eventually become mature Christians who have put on the whole armor, fit for the Master's use. Yea, pray that He may so abide in us that He may bring forth much fruit for His eternal glory.

DEMONS

(Continued from page 11)

you make something to prevent death?" How glad we are to tell them of the One who is the Resurrection and the Life; and "he that believeth on Him, though he were dead, yet shall he live; and, whosoever liveth and believeth in Him shall never die" John 11:25-26.

Many, through faith in His name, are being delivered from the fear of these evil spirits. One of the witch doctors, who used to try to drive away these evil spirits by pow-wow-ing, etc., now sings and prays them away. "In My Name shall they cast out demons." (Mark 16:17).

Many, many more are still living in dread and fear of these evil spirits, trying to drive them out by their own methods. Oh, that we, who are blessed with the knowledge of this wonderful message of peace, through faith in the Name of our Lord Jesus Christ, might hasten this message to them before it is too late. It is a wonderful and blessed privilege and a high calling, to be an ambassador for the King of Kings. Would that many more might avail themselves of this wonderful privilege.

"Hear the Lord of Harvest sweetly calling,

'Who will go and work for Me today?

Who will bring to Me the lost and dying?

Who will HELP TO DRIVE THE SPIRITS AWAY?

Soon the time of reaping will be over; Soon we'll gather for the harvest home; May the Lord of harvest smile upon us,

May we hear His blessed, 'Child, well done.'

WILL YOU DELIVER THE MESSAGE BEFORE IT IS TOO LATE?

Farmer Bliss received a letter from a great prince, containing a check for a large sum of money, and a promise that if he spent this well he should constantly receive more. How rich and happy he felt! There was another letter enclosed in his, and a postscript which read:

"Will you have the kindness to hand the enclosed letter, which contains a check and a promise exactly similar to yours, to your neighbor, Purmon Knight?"

"Why," exclaimed Farmer Bliss, "I'd hardly call him a neighbor. He lives full ten miles from here. I don't believe I ever saw him, and the little I know about him hasn't been much to his credit. A kind o' ne'er-do-well fellow. I think the prince might have found some one nearer him to send the letter by, or else send it to him direct. It does seem a little unreasonable, if I do say it, as he oughtn't to ask me to take that long journey." So he slipped Purmon's letter into the big family Bible, and, as it chanced, it covered the last three verses of the last chapter of Matthew.

For days and weeks, every time Farmer Bliss' eye happened to light on the Bible on the center table, he resolved he would take the letter over the next day.

Thus the weeks lengthened into months. One bright May morning he was busy superintending a large new barn in which to bestow his increase, when a neighbor drew up to the fence. "Have you heard the news?" he asked. "A man died last night from starvation down Darkville way." "You don't mean to say so!" exclaimed Farmer Bliss, stopping a moment in his work. "It's a shame such things should be. Did you happen to learn the man's name?" "Yes," replied the neighbor, "it was Purmon Knight."

Purmon Knight! Purmon Knight, for whom a check for houses and lands and food and clothing lay in his Bible. The saw fell from Farmer Bliss' hand. He went into the house and shut the door. From between the leaves of his Bible the yellowing edge of the letter for Purmon Knight pointed at him. He fell upon his knees, even as his stiff lips tried to say, "O Lord, forgive!" he seemed to hear a voice—stern, awful—saying, "His soul shall be required of thee."

And who was Farmer Bliss? Ah, who but you, if so be you have held back the good news from any one for whom it was entrusted to your care? Open your Bible at the last chapter of Matthew, and see if the prince's letter to some starving soul does not lie covering the verses at its close. Hasten, hasten! Let him have it, ere it is too late!—Selected.

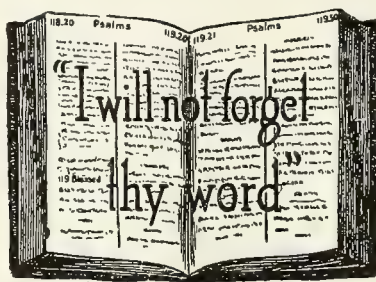
PENETRATING AFRICAN JUNGLES

(Continued from page 6)

assisted by black soldiers or police, many of whom are recruited from Senegal.

So far as possible, even with this efficient organization, the French colonial government respects the tribal laws, and the administrators work through the native chiefs, appointing, guiding, directing, removing them, but permitting them to employ their faculties and talents, and as far as possible respecting their inheritance. The native is subject to tax, and herein lies a large part of government revenue. The rate of taxation is in exact degree to the degree of subjugation which can be obtained and maintained.

The French Government, then, has the great northwestern part of Africa, all other nations having their territories surrounded and isolated like little patches amidst the overwhelming preponderance of French possessions, extending as they do from the Mediterranean on the north to the Atlantic Ocean with its gigantic curves on the south and west, and from the vast flow



of the Congo and its tributaries on the east and south to the Anglo-Egyptian Sudan on the east.

It is a great privilege to be permitted to be a missionary in these extensive domains, and every missionary society therein located has before it an expansive future fraught with issues enormous and weighty.

One of the greatest contributing factors to progress in French Equatorial Africa is the wonderful system of automobile roads recently inaugurated by the Government. These roads not only bring government official and people nearer together, which was their primary purpose, but they form a network of amazing highways for the Gospel. The completion of a road is always immediately followed by the removal of the people from the mountains or the bush to the roadside. Planned as military or caravan roads for earthly administration, these thoroughfares are fast becoming the highways along which the Church militant advances to the evangelization of Africa's last frontiers—along which also the caravans of the Gospel shall penetrate the dark ignorance of paganism. We stand in French Africa at the threshold of vast

unknown territories, less developed Equatorial than in North Africa, but also needy, and awaiting the Church with its message of salvation. Protestant Missions at work in French Africa include the Swedish Evangelical in the vicinity of Brazzaville, the Swedish Baptist in the vicinity of Bangui, the Oubangi-Chari Mission in the vicinity of Bangui, Bossongo, Boali and Bozoum, the Mid-African Mission, east of Bangui, and Center of Africa Mission contiguous to the preceding and the Africa Inland Mission which has recently been established at Zemio. The author is a member, was started in 1918, after the pioneers had done previous service in British and Belgian territories. The first station was opened at Bassai, near Bozoum, in 1921, after three years of enforced waiting and importunate prayer. The second station was opened at Yaloke in 1924, and the third at Bossongo in 1926. The tribes, the Karre, the Baya, and the Banou, have responded favorably to the Gospel, now having a total church membership of between 2,500 and 3,000.

The object of the Mission is the evangelization of the Oubangi-Chari district of French Equatorial Africa, with a line of advance continually toward the northwest, contesting the Mohammedan advance among tribes yet pagan, and seeking eventually the conversion of tribes already given over to Islam. The Mission is under the auspices of the Brethren Church in America, with special dependence upon the faithfulness of a prayer-hearing God. The immensity of the field, darkness of paganism, the falsity of Mohammedanism, the prevalence of disease including leprosy, sleeping sickness, malaria, etc., constitute in themselves a call to prayer on the part of all God's children for all missions, for every force endeavoring to cooperate in the evangelization of the frontiers.

In the footsteps of Livingstone, Laws, of Huntington; in the trail of Hurlburt, of Haas, of Cedar, and many other brave followers of the Cross in Africa, let us press forward with the wondrous story of redemption until our Lord Himself shall turn to claim His Bride.

THE MORAL BANKRUPTCY OF LATIN AMERICA

(Continued from page 16)

nations must go, or fall under the inevitable judgment which overtakes Egypt, Babylon, Greece and Rome!

"Wherewithal shall a young man cleanse his way? By taking heed thereof according to Thy Word."

Jesus Christ is the hope of Sinners! America! There is no other!

* Since the above was written the fourth station was opened in 1935 at Bekoro, in the Kabba Tribe.

"BUT I ONLY HAD ONE DRINK"

An analysis of 119 automobile accidents, involving the death of 216 persons, made in Milwaukee by Herman A. Heise, M. D., and published in the Journal of the American Medical Association shows that it is not primarily the obvious "drunk" who constitutes a major road menace, but the "drinking driver"—the man who thinks he can drive as well after a little nip.

Dr. Heise found that the alcohol accidents, mostly after little nips, were responsible for injury or death to more than two people per accident, while the non-alcohol accidents involved only slightly more than one person per accident. There is a direct relationship between the severity of the accident and the amount of alcohol; from which the only-one-little-nipper may draw the conclusion that he is relatively unlikely to kill anyone, but may merely maim someone for life. This knowledge should be a relief.

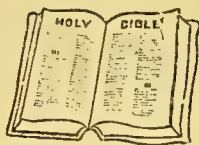
"Considering a person sober as long as he can still walk and talk is responsible for the small value of present-day statistics regarding the relationship of alcohol to automobile accidents," Dr. Heise states.

THE WAY OF THE SHINING FACE

At a feast in the Solomon Islands there was gathered a number of savages with their big heathen chief for whom the Christians had been praying for years. Suddenly the chief stood up and said, "I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see that you all stop very good. I see the faces of you all shining as if your hearts were happy, as if you were very glad. My people are not like that. They all look as if they were sick. They look heavy, and their eyes are dull. They look as if they never swim (wash). They do swim, but they look as if they never swim. They look no good. Before you all live like us and pray to our Adaros (devils). But I see you find a better way. Your way is the way of the shining face! I want very much to come and learn of your new Master. You all pray strong for me."

THE REIGN OF SIN IN AMERICA

160,000 persons drop into a drunkard's grave every year; 50,000 commit suicide; 10,000 babies less than one week old are murdered. 60,000 mother's girls die prostitutes each year, 5,000 each month. Last year (1934) there was an increase of 3,999 murders and 3,000 suicides.—Compton Calendar.



NEWS FROM THE FIELD



UNIONTOWN, PA.

We are praising God for the revival at our church just recently closed. It was surely a great meeting. All in all, I believe it to be the best in years. The old devil certainly worked hard and in many ways to block the meeting. He tried with all his power to hinder its success, but the Holy Spirit wrought the victory. The first two weeks the weather was very bad. In fact the weather was the worst this section has seen in many years. Snow, roads blocked, streets blocked and the temperature 20 below, but still they came. The church was filled every night. During the last week the church could not seat the people who came.

Rev. R. Paul Miller was the evangelist. We were all glad to welcome him back to this church. He was here in 1933 and led us in a remarkable revival when around one hundred souls stood for Jesus Christ. His sermons this time were the most forceful, practical, and powerful in the word and in appeal I have ever been privileged to hear. This time there were 37 to accept the challenge of Christ and stand for Him. The number who came forward can but in a small way determine the real worth of this revival. We praise our Father God, that with but few exceptions, souls have accepted Christ in this church every Sunday for a long time. Ten came just before the meeting began. Five came just after it closed. New families have been contacted and many new homes opened to the Brethren Church as the result of the meeting.

We enjoyed having Brother Miller in our home for the three weeks. It seemed somewhat like a funeral when he left us. He is more like a father to me. We were received into the Brethren church through his ministry in Philadelphia in 1923. We hope he can come back again in another year.

Since we do not write often, you will be interested to know of the numerical and spiritual growth here. It has been a real joy to baptize and receive into fellowship of the church over 400 members in our five years as pastor. Of this number it is natural to expect that some would have fallen away, but we are very happy to report a membership of 325 today. The Sunday School holds around 250 in average. The people love the Word of God and bring their Bibles with them to church.

Rev. Oscar Wago, Jewish Bible teacher will be here in a Bible conference the last of this month. We have a

building program on for the spring and summer, a tent campaign for all summer in the city and another Bible conference in the early fall. The work is God's work. We hope to be able to carry on for Him until He comes.

For all those who have prayed for this work here, we wish to thank you and ask your continued interest and prayers. We thank especially the members and friends of Tenth and Dauphin, Philadelphia.

In Christ,
W. H. CLOUGH

SOUTH BEND ACTIVITIES

Church leaders and pastors are more and more discovering a growing cleavage between the people of deep spiritual insight and those people that refuse to separate from the world. In our church we have had the privilege of enjoying the ministry of speakers of unquestioned loyalty to the Word of God. It is interesting to notice that people of other churches do not hesitate to congregate where the Word of God is being proclaimed. Many people, of course, are unmoved and not attracted by the truth. Pastors seem to be alert to the fact that the need of the world is not united activities and interdenominational union so much as clear presentation of God's truth. There is a new awakening to the challenge, "Cry aloud, spare not."

During the month of February our people were greatly blessed by the preaching of Dr. Louis S. Bauman. It should be said however, that it was the people who could endure the extreme winter weather of that period. The only disappointment in connection with this meeting was that many people could not or would not venture out at night to attend these services. The attendance of unsaved people was especially effected by the cold weather. There have been six baptized and there will be others later who will come into fellowship of this church. It is our plan to hold meetings during the Easter week in order to give others a chance to accept our Lord as their Savior. The Word of God was clearly proclaimed without fear or favor and the promise is, "My word shall not return unto me void."

The South Bend people respond very generously to sound Gospel preaching

Think of the Unevangelized Millions!



In South America, the Brethren Church cares for about a dozen places where the Gospel is regularly preached. These points are located in the Province of Cordoba in Argentina. The star indicates the location on the continent. The population of the territory for which our church is almost entirely responsible is about one million.

In Africa, we have four major stations around which there are 57 other Chapel Points. The total regular attendance on Sunday is nearly 5,000. See star for location.

Both Africa and South America are calling for more missionaries. They will be sent when we have the necessary funds.

and this is said as evidence of the spiritual mind of many of our faithful people. We have made spiritual progress and this fact can be demonstrated by tangible evidence in the work of our church. We have here a substantial group of people who have separated from the world and who understand the plan of salvation and the hope of regenerated believers. We praise God for the evidence of His grace among us indicated by the presence of the Holy Spirit and the hearty acceptance of sound Gospel preaching.

It was a real pleasure to have Mrs. Bauman with us. There is no question in our minds but what the meetings in Ohio might have had to be postponed or abandoned had it not been for Mrs. Bauman. The extreme north pole weather was beginning to tear down the physical power of the preacher from the sunny west coast. Mrs. Bauman knows how to tune the preacher's health and she certainly did a wonderful job. The people in South Bend were glad to know Mrs. Bauman and we are sure her presence was a help in the meetings here.

On Sunday, March 15th, we had the pleasure of having Miss Johanna Niel-

sen with us. Miss Nielsen gave a very interesting address at the morning service and in the evening showed slides of the Argentine country. The attendance at both services was above the average and the messages were well received. This writer believes that the present missionary offering should be the best and largest one yet. The return of our Lord is evidently near and if the Brethren Church has any real concern for lost souls she ought to make possible the going forth of every missionary called of God to witness to the saving power of our blessed Lord. To delay mission work is almost equiv-

alent to saying, 'My Lord delayeth His coming.' "Preach the word, be instant in season," and that means NOW.

Brethren we have a big task. Let us be patient with each other more than ever and pray for one another that the "Word of God may run and be glorified." The time is short and there are many who need to know the saving power of Jesus' blood. "Let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us looking unto Jesus the Author and Perfector of our faith."

R. F. PORTE

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The BRETHREN EVANGELIST

INDWELL ALL OF ME

By Geneva Bowman

*If in the secret of my heart
I'm holding aught from Thee,
Break down the barriers I have built
And indwell all of me.*

*If in the secret of my mind
I think of things impure,
Purge out the thoughts of sinfulness,
Make thoughts that last, endure.*

*Put Thou within this soul of mine
An ever listening ear,
That when Thy faintest whisper comes
My anxious soul shall hear.*

*Put Thou within this heart of mine
Sweet yielding to Thy will
That I may say, when troubles come,
"Fear not! oh heart; be still."*

Whittier, Calif.

The Johnstown Flood

By W. H. Schaffer,

Pastor of Conemaugh, Pa.

Brethren Church

Johnstown, Pennsylvania, world renowned "Flood City" captures the newspaper headlines once more—Twice in 47 years Johnstown was visited by disastrous flood waters.

The original flood of May 31, 1889 was caused by the breaking of the South Fork Dam, about 12 miles north of the city. This flood came down through the lower part of Conemaugh and entered Johnstown from the north. The flood waters reached the city in a high wall of water estimated by many now living eye witnesses as 25 to 30 feet. Taking practically everything with it except the big stone Pennsylvania Railroad bridge in the heart of the city. The debris that piled up at this bridge caused the water to back up the other valleys and resulted in great loss of property and life by its suddenness of approach.

The second flood of March 17, 1936 was caused by several days of steady rain upon deep snow on the mountains, and already water filled earth. The main force of this flood came from the south although the Conemaugh river from the north contributed its share of high water. The large dams and reservoirs in the valleys were sources of constant rumors of breaking. March 18, the day after most of the water had receded and people flocked back into the city to see the ruins a false alarm was sounded of the breaking of two large dams. The writer had just left the flooded district when the alarm was sounded but thousands of people who believed their lives were in jeopardy ran through pouring rain and knee deep water and mud forsaking everything that impeded progress and were not satisfied until they had breathlessly climbed to the very tops of the surrounding hills. Women and children who fell in the water and mud were trampled upon but got up and made haste as best they could. Some ran through glass strewn streets without shoes, coats and hats and stood in cold rain unmindful of their condition. An emergency radio operator testified that it took him but 30 seconds to reach a hill side some few blocks away but two hours to get back. If the dam had broken as was reported there is no telling what would have remained of Johnstown. Authorities reported that the dams were safe at all times.

For days the city was without lights, gas, safe drinking water, telephone, newspapers and railroad service. Highway bridges were washed out leading into the city and many detours were effected. Only a few of the newer

bridges in Johnstown are still standing and badly in need of repair. The geographical position of Johnstown might be informing to many readers. Johnstown proper, populated by 66,000 people, is entirely surrounded by high hills. There are three great valleys leading into the city. The one from the north is known as the Conemaugh River. The one from the south is known as the Stonycreek River. Both these rivers join just below the center of the business section of the city and flow westward into the Alleghany at Freeport, Pa.

As soon as possible the city was placed under military supervision. State police and National Guardsmen patrol the streets with fixed bayonets and loaded guns. After the arrival of these guards looting and thieving was at a minimum. Only those who have official passes are allowed into the flooded areas. Curfew every night at nine means all streets cleared unless on official business. Even then you are liable to be halted every few hundred feet to present credentials.

Thousands of PWA and CCC workers are busy from early morning to late evening loading trucks with debris and just plain muck. Several feet of mud and sand was washed into the streets, houses, basements and business establishments.

It is a rather depressing sight to see trucks hauling water soaked and mud ruined goods shoveled out of basements and stores in the business section, which was the hardest hit of the whole city, and dumped into the rivers. Merchandise of all sorts was beyond salvaging. Show cases and store fixtures with great quantities of contaminated food find their way to the river banks. Even the home furnishings in many cases go the same way. Thousands of homes were flooded to the second floor and some on the second. Whole dining room and living room suites together with rugs and radios are preferably hauled out than an attempt made at salvage. Especially veneered furniture is a total loss and that includes pianos. Automobiles too, figured expensively in the wreckage. One report we heard is that automobiles were being carried down the river at the rate of 50 per hour at the height of the flood. Many of them are beyond repair after being buffeted around the streets and pumped into buildings and poles.

We saw brand new cars with only a few hundred miles on the speedometer with gaping holes in their sides, some

resting on their tops other on their sides, some wrapped around iron poles. One 1936 expensive car was found in the city park in the heart of the business district on its top with a house roof balanced on its wheels. Others were found piled two and three high on top of each other. Some floated into store fronts where other merchandise was once on display. Some idea may be gathered from the height of the water in the business section when you learn that it reached in some places a depth of 18 to 20 feet. Just about three feet, in the center of town, lower than the original flood. This height was reached at 11:00 p. m., March 17, 1936.

Some idea of property loss may be gathered from the following figures. Private property loss estimated at \$28,821,692.00. Residences destroyed or damaged 2,203. Non-residence destroyed or damaged 2,305. Residences totally destroyed 32. Non-residences totally destroyed 45. Residences damaged over \$200, 2,037. Non-residences damaged over \$200, 719. Residences damaged less than \$200, 144. None residences damaged less than \$200, 1,541.

Our readers will be interested in the losses sustained by the Brethren of

(Continued on page 10)

The Brethren Evangelist

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From the Editor



WORLD PEACE

Concerning the possibility of the realization of world peace, the editor of a western newspaper has this to say,

"It is after all the old story once more—we can have anything we want, provided only that we want it badly enough. We can have peace from now on to the end of time if we really want it; if we want it, that is, enough to insist, in season and out of season, that we are going to have it."

WE DO WANT PEACE

The people of the earth do want peace. We all know the horrors of war. But can we have what we want if we want it badly enough? The world wants happiness too, but it is not found. If the intensity of the search could be an indication of success, the world would be happy today. If we face the hard cold facts, we will discover that we do not get things just because we have an intense desire to have them.

BEHIND THE NATIONS

If we could transport ourselves to some other planet and settle down to careful observation of the thoughts, desires, plans and actions of the nations of the earth, we would discover that the nations are driven by a wild hurricane of unseen forces over which they have no control. Nations and rulers do not themselves know why they behave as they do. They cannot tell why they change their courses often from beaten paths only to find themselves in some blind alley. The tenseness of the nations of the earth is plain to any observer from any spot on the globe today. Those who have a philosophical trend of mind may insistently ask why.

THE BIBLE COMES TO OUR AID

For the Christian the Bible comes to our aid to inform us of the **why** of all these things. The angles of the answer are many. One passage may help us for the present. In the twentieth chapter of that wonderful last book of the Bible we are told that Satan will some time be bound and placed in the bottomless pit "that he should deceive the nations no more until the thousand years should be fulfilled." This binding of Satan takes place at the coming again of Jesus Christ to this earth. Since Christ has not yet appeared on the earth, the

devil must still be loose. If he is loose, his business in part is still to deceive the nations of the earth. We happen to be living in a day when the nations are the **victims** of the deceiver.



This is the reason why those who have studied the Bible with a believing mind have never placed much confidence in the League of Nations. This organization which has brought into existence for the purpose of making peace among the nations has never dared to give the Lord Jesus Christ, the true Prince of Peace, His rightful place. The organization has been compelled to place its trust and confidence in the wisdom and cunning of men. There are some things which nations can do without the Lord, but they cannot have lasting peace without Him.

A HEAVEN ON EARTH

There never was a time when so many people were engaged in the work of setting up a heaven on earth for the unregenerate as today. Statesmen, economists, college professors and even preachers are in some places giving their entire energies to "fix up" a tottering, Christ-rejecting world. Some of the preachers think that they should take the best of communism, the best of industrialism, the best of Christianity and the best of everything else to promote a cooperative enterprise, to build a new government, a new system of economics and a new so-

IN THIS NUMBER

Poem, Indwell All of Me—Geneva Bowman	1
The Johnstown Flood—Wm. H. Schaffer	2
Editorials	3, 4
Is the Gospel of Love Practical For Today?— Freeman Ankrum	5
Why I Believe that the Second Coming of Christ is Imminent—Louis S. Bauman	6
The Resurrection of Jesus Christ, (Third in series)	8
The Shadow of the Cross—Ernest Pine	9
The Christian Life Department	15
C. E. Section	16
Sunday School Section	17
Brotherhood Bible Study—N. V. Leatherman	18
News from the Field	19



cial order. Kagawa, the famous Japanese preacher who has come to America, writes, "Personally I am pouring out my prayers and the reddest blood of my life into the work of carrying forward this quiet, undramatic, economic reformation." And so some of the religious movements of the earth continue on to encourage economic reformations. It would be far better to carry on individual regeneration. Some religious leaders seem to persist in thinking that the water can be purified by painting the pump.

WHAT'S WRONG WITH MAN

It is not possible here to begin to offer the theories of men as to what is wrong with mankind. Our time could be much more profitably spent in presenting the final word of our Lord concerning the trouble with man. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye blasphemy, pride, foolishness: All these things come from within and defile the man" (Mk. 7:21-23). Man's trouble is not social trouble, nor economic trouble, nor head trouble; it is **heart** trouble. It is salvation which he needs. Preachers called of God to preach the Gospel make a miserable mistake if they forget to tell all men, "Ye must be born again." New born men energized by the power of the living Christ and the indwelling Holy Spirit will have a wholesome effect upon society. A new and proper society must come as a result of new men. New men will make a new society, but a new society cannot make new men in God's sight.

COMMUNISTIC BILIOUSNESS

Recently Irwin S. Cobb expressed himself in a way which should be considered by all Christians. He has called attention in one of his recent "observations" to the fact that all public officers from the President down are expected to give allegiance to the constitution of the United States. We have heard considerable about some certain teachers and college professors who have howled about being required to pledge allegiance to the constitution. Concerning this, Mr. Cobb stated,

"Why should they be suffered to peddle sedition and yet go on drawing salaries from the public fund—these people who claim they have conscientious scruples, when what most of us think they really suffer from is Communistic biliousness? And for the students, as I understand it, the right of free speech and the gift of free education do not mean license to spout treason on a campus or scorn America in a classroom."

Editorial Notes and News

ON ACCOUNT of illness, Professor McClain has not been able to give us his contribution for The Word and the World,

the section formerly known as The Signs of the Times. We are glad to know however, that he is now able to meet his classes again and will probably have his contribution ready for the next issue. Praying people should remember him in prayer.

A RECENT LETTER from Brother A. L. Lynn, pastor of the First Church of Johnstown, where such tremendous losses have been sustained as a result of the flood, states, "I cannot estimate the loss to you. Suffice to say that our loss is plenty. It was a hard blow. However, our people are very courageous. Our heads are bowed but not in defeat. We are glad to report that we have had no deaths in our congregation from the flood. We are praising God for this blessing. We ask for the prayers of the Brotherhood in this severe time of testing."

BECAUSE MANY all over our Brotherhood are doubtless anxious to receive first-hand information about the Johnstown flood, we are including an interesting article from Brother W. H. Schaffer on the subject. His article will speak for itself.

EVERY CONGREGATION should hear this request for prayer and pray definitely for those who were in the zone of the flood disaster. Our Lord is able to bring order out of chaos and get praise to Himself in all such catastrophies. Perhaps some of our congregations would desire to aid financially in the repairing of the Johnstown Church. Such help would be most kindly received, we are sure. If any desire further information, write us.

FROM THE Compton, California calendar we read, "In spite of the torrential rainfall, twenty-four people gathered for prayer meeting Wednesday evening and God gave us a blessed and joyful gathering." The prayer meeting is the last service to be called off in the Compton Church. Regular prayer meetings are also held each Tuesday and Friday at 10:00. A special Bible class is conducted on Monday evenings. Perhaps some of these things account for the phenomenal growth of the Compton church under the leadership of Brother John Lienhard.

THE COMPTON CHURCH has just purchased lots at a prominent intersection with a frontage of 243 feet on one street and 197 on another. This has been made possible by the help of the Southern California Mission Board. These lots are purchased with the expectation of having enough space on which to build a large auditorium and Bible School building.

PRAYER PARTNERS. In the Dayton church prayer partners are being chosen that they, by twos, may pray definitely for certain things. Partners are to get together once a week remembering the list of requests.

LOUIS T. TALBOT, pastor of the great Church of the Open Door in Los Angeles recently made this searching statement. "Many of you are strangers to me. Nevertheless, I can say with absolute certainty that no one of you will pull out a cigarette, light it, and smoke it in this room. Yet the New Testament teaches us that it is not any earthly structure that is the temple of God, for today the Holy Spirit dwells in the bodies of believers—born again ones. It is right that we should have reverence for the place of worship, but why should men and women have less fear of desecrating the true temple of God?"

Is The Gospel of Love Practical For Today?

By Freeman Ankrum *

In the midst of the world's hatreds, as greed and selfishness vie with each other in aggrandizement and conquests for gain, the term LOVE seems to be a word only. Our daily papers are filled with the opposite until without sober thought it appears that the gentler force which woos and wins has been eradicated from the world's thinking and practice. To ask the question which appears as the caption of this article may be to arouse the thought that force is required in order that men may be won for Christ. Men have spent much time in editing God's Word. Much has been deleted yet no one has been able to erase the old Book in its entirety. They may remove the blood, extinguish the fires of hell, make Moses out a man unable to write, question the birth of the very Son of God, and even His existence, relate Heaven to the realm of the imagination yet they cannot remove the fact that God so loved the world that He gave His only begotten Son.

Nations arise, build their cities, others come to conquer them and raise upon the residue of their ashes architecture of their own design. Through all runs the unextinguishable and unplumbed river of the Love of a Creator for His lost and sinning product.

Christ won His followers and bound them to Him by cords of love. Some of them misjudged their own strength and in the hour of temptation wandered away. The unseen through the existing love won them back again to a life that was faultless of other deceptions toward the one who had so loved and labored with them.

That for which the world cries and struggles so much today is that which it needs less than the Gospel of the Love of the Lord Jesus Christ. There was no hope of gain, neither hope of mankind's honors that filled the hearts of our forefathers in each generation as they proclaimed the unsearchable riches of Christ. It was a love in their hearts for their fellow men that drove them to proclaim that though they had wandered far away in their sins, God still loved them enough to welcome them back. That

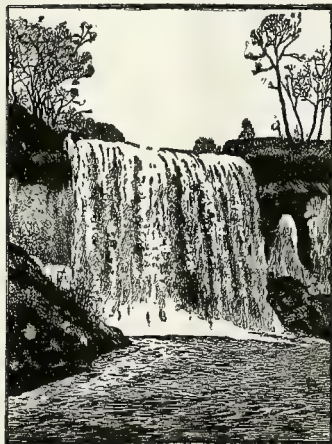
before the first cry came from their lips God out of a love so massive that its summit could not be reached, and which flowed so deep that its depth could not be plumbed made plans and preparations for their redemption. It was His love for the lost that in the councils of Heaven even before the foundations of the world were laid that foresaw hanging between earth and sky and mutilated and broken body of His own Son. It was love that sent the Lord Jesus from Heaven to walk the ways of earth, to shed His blood for those who stood around unappreciative of the fact that Deity was maltreated at their own hands.

Men may preach a gospel of force, but as they thus preach they build up a corresponding resistance. The oft written and spoken statement that the blood of the martyrs is the seed of the church indicates the fallacy of trying to drive men into religious molds.

The Missionary that turns his or her back upon home, friends, family and the associations of youth does it not for any mercenary reward but because he desires to be a harbinger of the love that was manifest for them. Those to whom they go to minister have no attractions in a material way that

win the sympathy of the one sent, but instead it is the poverty of their need. In their heathen darkness they are unaware of God's love for them until the one leaving home and friends comes as the Ambassador of the one who gave His Son. Even as the Holy Spirit used the agency of our fellowmen to bring to our minds the fact of love so must we carry that on to the others who still sit in heathen darkness. This darkness is not restricted alone to Foreign shores, such as Africa, China or India, but it is on every hand in our own country and where man oft thinks he needs it the least, that is where it should be proclaimed.

No man has a right to stand in the pulpit today to proclaim essays, settle economics, teach ethics or give demonstrations of elocution, but to preach the love of a Christ who so loved that



Water not only furnishes some of the most attractive scenery in the world, but it is an absolute necessity of life. Yet the water which we drink will drown us. Likewise the fire which keeps us warm will burn us. The God Who sheds His love upon us is also a God of justice and judgment. We should make proper use of the water of life that we be not overwhelmed in the floods of future judgment.

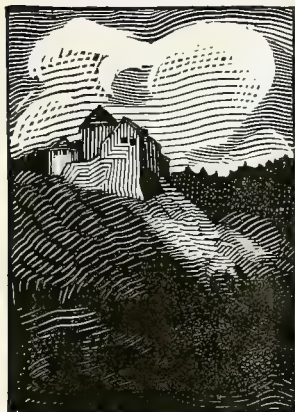
PROPHETIC DEPARTMENT

Why I Believe That The Second Coming of Christ Is Imminent

First in Series

By Louis S. Bauman *

Because The Bible Is The Word of God



The Bible is the Word of God. The Word of God cannot fail in one jot or tittle. God is omniscient and He cannot lie. The Bible, through all the ages, has stood the supreme test of inspiration—the utter fulfillment of its prophecies in their proper time. Not one has failed. God Himself accepts fulfillment of prophecy as an infallible test of

divine inspiration. Here is His challenge to every false God: **“Bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen . . . declare us things for to come. Shew the things that are to come hereafter, THAT WE MAY KNOW THAT YE ARE GODS”** (Isa. 41:21-23).

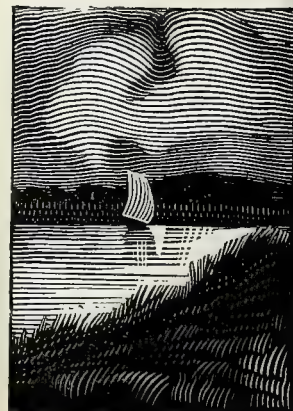
Puny men may as well try to reach their hands up into the heavens and pull the stars from their sockets, as to pull from the future its secrets. **“Go to now, ye that say, Today or tomorrow, we will go into such a city, and continue there a year . . . Ye know not what shall be on the morrow”** (James 4:13, 14). Who can infallibly foretell whether or not the towers of New York will be toppled by earthquake today, tomorrow, or ever? Whether the Stock Market is going to “go boom” or “go bust” within the next fortnight? Whether Hitler, when his days are numbered, shall die a natural death, or the kind he ought to die? Whether Mussolini is going to survive or perish in the Ethiopian quagmire? Whether or not Japan’s and Russia’s bloodhounds will be unleashed before another moon, and begin their mastication of each other? Who will be the Chief Magistrate of our nation six years, or even six months hence? Whether we will then address him as “Mr. President”; or, “Dear Duce”, “Beloved (?) Dictator”, “Lord Chancellor”, or, some other cock of the walk? And, whether, ten years from now, our American government will be Communistic, Fascistic, Democratic, or continue to be the Comfascdemocracy that it now is! When you, without fail and with unerring exactness, can give answer to questions such

as these, then you may feel yourself competent to doubt the certainty of the fulfillment of the remaining prophecies of a Book written by inspired men, such as Daniel, who set forth in detail and without error, the rise and fall of empire for two thousand, five hundred years in advance of his day.

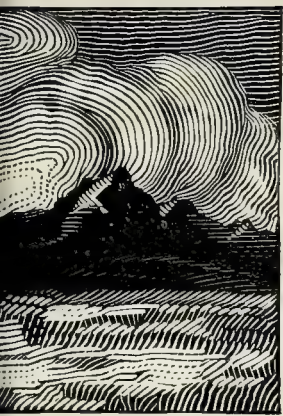
The image in Nebuchadnezzar’s dream was a historical prophecy of “the times of the Gentiles” (Luke 21:24), stretching across the centuries from Nebuchadnezzar to our day, and on ahead to that day when Jesus Christ, the Prince of Peace, shall sit regnant on the Throne of David. From the golden head of the image, Babylon, on down past the silvery breast and arms, Medo-Persia; the brazen belly and thighs, Greece; the iron legs and feet, Rome; and on to the very toes, representing divided Gentile dominion—the prophecy, as historians attest, has been fulfilled in its minutest details. In the light of that fact, none but a monumental fool will scoff at the faith that believes the remaining unfulfilled part of the prophecy to be imminent, and that it will be fulfilled, even the falling of the Stone out of the heavens and upon the feet and toes. And, when that Stone falls, it will pulverize into dust, all the boasted power, glory and excellency of Gentile dominions, upon the earth! For the heavens must rule! Babylon fell! Persia fell! Greece fell! Rome fell! And, the Stone will fall! But, thanks be to God, the Stone that is to fall will rise, become “a great mountain” and “fill(ed) the whole earth” (Dan. 2:35) with an enduring peace. And, in that peace all nations shall rejoice!

Because The Word of God Says Christ Is Coming Again

Unless written words are utterly without meaning, Jesus Christ is to come back to this earth. God Himself solemnly warned against uncertain words, difficult of meaning, — words that only scholarly theologians are supposed to understand. **“For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall**



*Pastor, First Brethren Church, Long Beach, Calif.



it be known what is spoken? for ye shall speak in the air" (I Cor. 14:8, 9). Now, Omniscience never made the mistake of "speak(ing) into the air."

An old farmer-preacher once wandered into a sanctuary where a group of learned "Doctors of Divinity" were discussing the possible meaning of the Master's statement: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "What might those words mean?" they asked of each other, and little agreed among themselves. Finally, the old country preacher arose and said: "My brethren, I can tell you exactly what those words mean." "Well, brother," said a learned "doctor" quite superciliously, "we shall be glad to have you inform us." "They mean," said the old sky pilot, "that 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven!'" The learned doctors agreed.

Now, "two men...in white apparel" came all the way from the throne of God to the Mount of Olives, and, just as Jesus was arising into the heavens, they said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Now, we may be simple-minded, but we believe that that "same Jesus" which was "taken up...into heaven, shall so come in like manner" as they saw Him go.

Again, the Holy Ghost moved (I Pet. 1:21) upon Zechariah to write: "Then shall the Lord go forth... And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east... And the Lord shall be king over all the earth" (Zech. 14:3, 4, 9).

Now, when we read that, we believe it means just that.—nothing more, nothing less, and nothing else! Jesus is coming to earth again!

Because True Believers Are To Know When His Coming Is Imminent

Webster defines the word "imminent" thus: "Threatening to occur immediately; near at hand; impending." Christ Himself declared that His disciples were to know by certain, definite signs when His coming would be "near": "Of that day and hour (exact time) knoweth no man"; (but) "when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:36, 33). Why

should Jesus command His own to "know that it is near," if knowing is to be a thing impossible for them?

Again: "And there shall be signs... And then shall they see the Son of man coming in a cloud with power and great glory. And when these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth night... So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:25-31).

Those who scoff at the idea that the believing children of God are to know when the coming of the Son of man is imminent, do not seem to realize that they mock at an assurance that Christ Himself has given. Let the unregenerate world of men mock. We take our stand with the Apostle Paul, and reply: "Wherefore, sirs... I believe God, that it shall be even as it was told me" (Acts 27:25)! "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thess. 5:4). At the first advent of our Lord, "Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ" (Luke 2:25, 26). And, we believe that, as the second advent draws nigh, there will be those, walking close to their Lord, upon whom the Holy Ghost shall rest. And to these "Simeons" it will be revealed that they will not see death before they have seen the Lord's Christ. Such will not go swaggering about and boasting. They will know; and, in calm assurance, wait!

Because The "Seventh Day" Dawns

Yes, upon the authority of the Scriptures, the imminence of His Coming was to be a matter of certain knowledge for the saints. "Knowing this first," wrote the inspired Apostle, "that in the last days mockers shall come with mockery... saying, Where is the promise (or, Gr. announcement) of His coming? for, from the days that the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3, 4 R. V.). Scoffers will mock at those who believe that there is to be any sudden change in the affairs of this world brought about by the second coming of



Christ. They will ridicule the idea that the signs of the times give any promise that such an event is imminent—that present day events are **announcing** that the kingdom of God is at hand. Peter infers that the mockers, even as in the days of Lot will scoff at the prophecy of coming judgment, because they do not **want** to believe it. **“This they WILL-FULLY forget,”** says the apostle. A clergyman once said: “I do not like the doctrine of the second coming of Christ because it upsets my whole denominational program!” Doubtless it upsets a good many of the programs of men. Programs that can be upset by this doctrine are programs it is wise to give up!

But, notice! The aim of the Apostle is to put the saints wise. He tells them that when scoffers shall mock at their “blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13), and when they shall accuse the Lord of being “slack concerning His promise”—when that happens, then we are to do some reckoning:

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise as some men count slackness” (II Pet. 3:8, 9).

But, why “be not ignorant of this one thing?” If, as some teach, a thousand years represents not a

literal thousand years, but a long, indefinite period of time, then wherein has Peter given us any light? We may as well remain “ignorant!” But, if “a thousand years” means exactly “a thousand years,” and then is **“with the Lord . . . as one day,”** light breaks in at once, and ignorance departs.

“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. IT IS A SIGN between Me and the children of Israel forever” (Ex. 31:16, 17). The seventh day, then, God ordained also for **“a sign”**. But, **“a sign”** of what? Insofar as God instituted a week of days and declared that one purpose of the week was that it should be for **“a sign,”** and, then, through inspiration to Peter, explain that **“one day”** is to be counted **“as a thousand years,”** who can doubt the meaning of the **“sign”**? Especially, how can we doubt when the Lord Jesus Himself, in His last revelation to man, distinctly declared that the day of the Lord would be a day in which the saints of God would live and reign with Him **“a thousand years”** (Rev. 20:4-6)?

When God **“camest down . . . upon mount Sinai, . . . and madest known unto them . . . (His) holy sabbath”** (Neh. 9:13, 14), He said to Israel: **“Six days shalt thou labor and do all thy work: but the seventh is the sabbath of the Lord thy God”** (Ex. 20:9, 10). Thinking of the **“sign”** therein, we must reckon that

(Continued on page 14)

The Resurrection of Christ

BY PAUL R. BAUMAN

(Third and last in a series)

Some very valuable testimony for the doctrine of the Resurrection of Christ comes to us from sources other than the New Testament. Ignatius, a Christian and a contemporary of Christ, a martyr for his faith in Christ, in his letter to the Philadelphians, says, “Christ truly suffered, as He also truly raised up Himself. I know that after the resurrection He was in the flesh, and I believe Him to be so still. And when He came to those who were with Peter, He said to them, ‘Take, handle me, and see that I am not an incorporeal phantom!’” Also, Tertullian, in his *Apologeticus*, says, “The fame of our Lord’s remarkable resurrection and ascension being now spread abroad, Pontius Pilate, according to an ancient custom of communicating novel occurrences to the emperor, that nothing might escape him, transmitted to Tiberius, Emperor of Rome, an account of the resurrection of our Lord from the dead. . . . Tiberius referred the whole matter to the Senate, who being unacquainted with the facts, rejected it.” The integrity of this passage is unquestioned by even the most skeptical critics.

(5) Finally, let me say that there

are certain unquestioned facts of history, which demand the Resurrection of Christ, before account can be made for them. Unquestionably, the doctrine of the Resurrection was the foundation truth of the early church. Why would the apostles have used this as the corner stone, if they did not have sure ground for such a belief? If Christ did not rise, would there not be some evidence?

We have the first day of the week, observed all over the world. How did it come to be? It did not come by consent of the Jews, that is certain. During the siege of Jerusalem by Titus, the Jews preferred death rather than fighting in their own defense on the Sabbath Day.

How can we account for the change wrought in the lives of not one disciple, but in all of them? They had been a man-fearing, shrinking group, preferring not to be found at the cross of Christ, and thus to be counted his friends. Some were so utterly discouraged that they chose again their fishnets, in preference to the ministry for which they had been called. What changed them? Was it not a personal contact with a risen Lord?

Renan wittingly, and yet how truly, said, “You Christians live on the fragrance of an empty tomb.” They found not the body of Jesus! I tell you the empty tomb baffles every theory (and every hypothesis) which would seek to

account for the belief in the Resurrection on some other ground than the fact of the resurrection.

“Death could not keep her prey,
Jesus, my Savior;
He tore the bars away,
- - - Jesus, my Lord.

Up from the grave He arose,
With a mighty triumph o’er His foes;
He arose a victor o’er the dark domain,
And He lives forever with His saints to reign;
He arose! He arose! Hallelujah!
Christ arose!”

Surely He hath “shown Himself alive by many infallible proofs!”

III. An open mind, and knowledge of the meaning of Christ’s resurrection, are the factors that have brought hope to countless thousands since the day Christ broke the bars of death, and rose victorious from the grave. Let us consider now the results or significance of Christ’s resurrection, first (1) as the event pertained to Christ Himself.

We have already seen how Jesus Christ, according to Romans 1:4, was “declared to be the Son of God, with power, . . . by the resurrection from the dead.” To “declare” means to mark off, to define, to set apart. Hence, He through His resurrection, has been set apart, having been given a special po-

(Continued on page 11)

The Shadow of The Cross

By Ernest F. Pine *

"And as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John 3:14-15.

In a well known picture a modern painter has given us of an imaginary incident in the life of our Lord during the days of His youth. The event takes place in Joseph's carpenter shop. Boards sawed for use are propped against the walls, the floor is strewn with chips and curls of wood and heaps of sawdust. Various tools mingle in the confusion or are placed in a rack ready for use. The other character of this scene is Mary kneeling close beside Christ. As she kneels there beholding the splendor of His being, the level rays of the setting sun strike through the casement upon the young carpenter, as he draws Himself to His full height, and extends His arms. As He does so, a shadow of one crucified is thrown on the opposite wall. Mary, at least, sees the shadow of the cross, and recalls of the prophecy of the sword which should pierce Him. Immediately through her memory coursed the true but painful knowledge that the one that she had borne into this world should be broken upon the cruel cross of Calvary.

On the wall above my study desk hangs the picture of another well-known modern painter. This time it is the picture of the modern Madonna, holding in her arms the golden-haired Christ-Child, with a halo of glory round about His blessed head. Standing with the child in her arms the mother looks steadfastly to a nearby hill. As she gazes through the large window the casement forms the picture of the three crosses upon this low hill of Calvary so close by. Although there are no words connected with this picture we are left to imagine for ourselves the thoughts that no doubt were running through the mind of this mother. I can imagine that she too was remembering the words of the prophets, the words of the forerunner how that He who was born king of the Jews should likewise be slain for the sins of His own. Again we see that the Christ-Child's mother was living in the very shadow of the cross.

Not only is it true that the mother of Jesus lived in anticipation of the cross of Calvary but, Christ

Himself during His earthly life lived always in the shadow of the cross, upon which He should some day die. In fact, it was with this truth in view that Christ came into this world and humbled Himself, even to the obedience of death. ".....Of the Lamb slain from the foundation of the world," Rev. 13:8. Calvary is a low hill but it casts a long shadow, extending to the uttermost parts of the earth. In His first appeal to His countrymen he spoke clearly about the destruction of the temple, His body. This took place at the time when He cleansed the temple from those who would make it a place of merchandise. It was while he had this earthly temple at hand that He made use of it as an object lesson and told them that the temple was His body and that it should be destroyed, but that it also would be raised again upon the third day. This was a hard saying for these unregenerate souls to believe, but it spoke of the sacrifice of the Lamb of God. In all of His subsequent conversations and teachings, he set forth His coming death on the Cross.



"Calvary is a low hill, but it casts a long shadow, extending to the uttermost parts of the earth."

Before proceeding to the main part of the message, let us fix firmly in mind the Old Testament setting of the text which we have chosen. It is that well-known passage of Scripture found in Numbers 21:8-9. In this passage we learn that the children of Israel had been disobedient to the will of God, they had gone astray after the lusts of their own desires, they had willingly transgressed the laws of God given through Moses, and because of this God had sent into their midst these fiery serpents. It was the purpose of these fiery serpents to sting the Israelites with the sting that was deadly. A very vexatious feeling arose amongst the people and they desired to find a remedy for this deadly situation. As had been the custom time after time when they found themselves in difficulty, they went to Moses and began to complain and ask His advice. The one redeeming feature, however, was that they recognized that these serpents were present because of their own sins so they asked Moses if he would again intercede in their behalf. Good old Moses went again to his favorite spot upon the Mount and poured out his heart to the Almighty God. A ready response was given to Moses, as was the usual case, and a quick answer was given to Moses, in the form

THE JOHNSTOWN FLOOD

(Continued from page 2)

Johnstown. Our only Church of the three in Johnstown effected was the First Church. Considered on fairly high level it had six to eight feet of water in the main auditorium. The pulpit was washed off the platform and floated the whole length of the large auditorium and deposited at the right rear entrance. The pews were all covered with mud, the carpeted floor several inches deep with the same. The once wonderful large pipe organ a ruin and so are all the pianos. All the furniture will have to be removed, the carpet lifted, and cleaned and extensive repairs made to the basement before services may be resumed. This we estimate will withhold services in the building until after Easter. Brother A. L. Lynn, the pas-

tor, is undaunted and working with members of the congregation to help clean up. Brother Lynn's car was submerged under several feet of water and must be completely overhauled before it will be in running condition. Brother and Sister Lynn were marooned several days in one of the downtown hotels without electric lights, heat, telephone service and drinking water. Please do not write and ask him to tell of his experiences. He's too busy helping to clean up. If you want to see real wreckage you ought to see some other churches!

Many of the members of the First Church, Johnstown lost practically all their personal belongings on the first floor. Some spent sleepless nights in the attics with fear and trembling as the water rose step by step up the first floor stairs and then over the second

floor and up several more steps and not knowing when the great dams might give way. If those people have good memories Brother Lynn ought to have a far more spiritual church than he had before the flood. Some of the older members of the congregation have experienced twice in their lifetime their church suffering greatly from disastrous flood waters. The old Church building still standing a few blocks closer to the river has now withstood the second like experience. We are not informed to say which flood resulted in the greater loss to the old building which is now occupied by the Greek Orthodox faith.

The fire and school houses on the higher ground are busy scenes of Red Cross work. Great truck loads of food and clothing have been pouring into the stricken area continuously. Many of

(Continued on page 16)



After part of this week's magazine had been printed we received these pictures from Brother Wm. Schaffer for which we have made special provision to be run with his article.

These pictures were taken within an hour of time about noon the day after the Johnstown flood had reached its height about 11:00 p. m. the night before.

1. Gasoline tanks of the Atlantic Refining Co.
2. The Franklin Street bridge in the Stonycreek river. This bridge was one of the main bridges between the center of the business district and the section of the city in which the First Church is located.

3. Wreckage of garages and small shops at Vine and Stonecreek Sts.

4. These show windows were once filled with baby grand pianos. Not one left inside. One piano may be seen on left. Four more were piled together near it.

5. Looking up Locust St. from Franklin St. in the business center of Johnstown.

6. Family carrying out soaked rug after one foot of mud was shoveled off.

7. Remains of bridge between Conemaugh and Johnstown.

IS THE GOSPEL OF LOVE PRACTICAL FOR TODAY?

(Continued from page 5)

he was willing to die for the unlovely. One whose heart does not burn with the fires of love for his fellow men regardless of state or condition is not yet ready to be an emissary of the loving Christ. The story is told that when that wonderful missionary of the Cross John G. Paton was returning from the isles of the South Seas and asked the natives regarding the type of men to send, received this answer, "Send us men with not hearts." A cold heart never warmed the least corner of a sinner's being. Force antagonizes, the Gospel of love woos and wins. Force ruthlessly tramples, love considers and is considerate. Force reflects upon the wielder, love once a part of the manifestor becomes contagious. There were times without mention that Jesus might have been excused for rebuking His deserting disciples, yet He did not.

"Dost Thou love Me?" to Peter finally resulted in instructions to feed His lambs. Peter in the early part of his career may have thought that he should be in charge of the full grown sheep and a hireling in charge of the lambs. Yet Jesus won him finally by a love that held him in its unseen grasp until a martyr's death became his lot. To John who fled hastily in the darkness of Gethsamane's garden when the soldiers laid vile hands upon Christ, is recorded no rebuke, but a tender surrender of Jesus' mother to him as a loving son and mother the rest of her natural life. When many who had followed him perhaps for material gain when that was not forthcoming left Him, the loving words of Jesus to His disciples, "Would you also go away?" held them to Him with invisible strength. The mighty winds that blow across the prairies destroy, the winter blasts cause the trees to shrink apparently within themselves but the warm spring breezes whispering zephyrs of love cause them to swell, grow and develop the strength that permits them to withstand the wintry blasts. Even so the wintry blasts of sin force, wrest and twist with the desire to destroy today. Unless there is the Gospel of love in this very age instead of the various substitutes, man's end shall indeed be a sorry end. Have we been enticed away from this in our desire to make showings, to exert our will, to demonstrate that we have force and power, to conquer? Can there be found in this the reason why so few men and women are being won for Christ in this age? It is very easy to place the blame upon those we are trying to win, but is that always fair? Why not turn the glass of introspection upon ourselves. Are we trying to radiate that which we do not yet possess? Are we forgetting the Gospel of Love? Are we trying to preach it without having first experienced its filling in our own lives?

The young man who left home be-

cause of his own unsatisfied desires, and took up his residence in the devil's country, and whose decline was so rapid that when he came to himself found he was on a plane with the hogs, turned his thoughts toward a loving and forgiving father at the old home. Distance and bitter experiences had removed those things that had appeared so undesirable when he was a former occupant of the old homestead. Had the father been as barren of paternal love as the son was of filial love, the boy's experience would have been tragic indeed. He journeyed from home in high and extravagant splendor, haughty of mind, and perhaps with unconcealed disgust for the home folks.

But he soon exchanged fine clothes for rags, a haughty spirit for one of subjection, dislike for hope of forgiveness, clothed feet for bruised and naked feet. At the end of the road was the old home, the old father and a love that never wavered. It was the forgiving and loving father that lifted and restored the son to a place on manhood's plane after he had sunk into the depths of the slime of the far country. And so today the world ceaselessly tossing in sin and restless as the sea, turning toward every promised panacea must realize that it must come through Christ to the loving and forgiving Heavenly Father. There is only one way for the world to know and that is through the emissaries of the Lord Jesus Christ who themselves filled with the love that was shed a broad will become candlesticks to bring the rays of love to their fallen and lost fellow men. Yes the gospel of Love is practical today, for "God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

THE RESURRECTION OF JESUS CHRIST

(Continued from page 8)

sition by God the Father, Who raised Him from the dead. So far as His relation to the earth is concerned, Christ's resurrection is proof of His Word. It gives Him authority for all He did on this earth, and for all He claimed to be, even the Son of God.

But more than this,—we read in Philippians 2:9-11 that

"God also hath highly exalted Him, and given Him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The resurrection of Christ is unique. The Old and New Testaments tell of others, who were actually dead and

who were restored to life; but all such were only returned to their former existence, and were thus subject again to the first death. The resurrection of Christ was into a new sphere as the last "Adam," the head of a new race or a new species. Christ came forth with the new deathless, glorified body, which as Philippians three tells us, is the pattern of the body, which shall be given to every believer when Christ comes again. Just now He alone has immortality, since He alone has the resurrection body. But, since Christ is risen, and has vindicated His word, let us now examine some of His promises to those who believe in the "power of His resurrection."

(2) Through this Doctrine, the believer is assured of His acceptance with God. Jesus says,

"I am the resurrection and the life: he that believeth on me, though he die, yet shall he live, and whosoever liveth and believeth in me shall never die."

Romans 4:25 tells us that Christ "was delivered for our offenses, and was raised for our justification." So long as Christ lay in the grave, there was no assurance that His redemptive work had been accepted by God. The fact that God raised Him from the dead was evidence that the Father was satisfied with the sacrifice that Christ made for our sins. Note in this connection Romans 10:9,

"That if thou shalt confess with thy mouth, Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Man's destiny is of vital concern to himself. The materialist says that man's destiny is "the end of both personality and bodily existence. We believe with Paul that—"If in this life only we have hope in Christ, we are of all men most miserable."

Here we can see the difference between Christianity and the religions of the world. "Where shall I go?" said a dying Hindu to a Brahmin priest, to whom he had given money for his salvation. "Well, first of all, you will go into a holy quadruped." "But," said the dying man, "Where shall I go then?" The priest of Brahmin's hoary superstitions could not tell. Life and immortality had not been revealed to him. Only the Christian has an answer:

"Blessed be the God of our Lord Jesus Christ, Who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:3-4).

We read in Romans 8:34 that Jesus Christ, "Who died, and is risen again, Who is now even at the right hand of God, . . . also makes intercession for

us." In other words, He stands there as a lawyer, our Advocate, to see that we shall receive the inheritance which is due us—through the price He paid.

Most precious, then, to the heart of the Christian, is the assurance that some day He Himself shall be raised from the dead and shall be given a body like unto Christ's own glorious body. Paul said, in I Thessalonians 4: 14,

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

This was the assurance that inspired Paul to face the kings and rulers of his day; that gave him a song as he lay chained in prison; that gave him strength and cheer through sickness, hunger, torture, and at last—great joy in the face of his execution! This was the assurance that gave the disciples strength as they themselves faced the severest of tortures and death. Such an assurance has caused thousands to lay down their lives as Christian martyrs, for the "hope" that was in them. This was the assurance that caused Frances E. Willard, (the only woman to have her place in the "Hall of Fame" at our National Capitol) to exclaim as she lay dying: "How beautiful to be with God."

There are questions concerning the resurrection of our own bodies, which we cannot understand, but with the Christian, the fact is accepted by faith. The Christian believes that God, the Master Builder, Who could first take ordinary dust, and from it fashion a man, can also someday take extraordinary dust, the dust of that same man, which has laid in the tomb, and from it fashion a glorified resurrection body.

"A workman of the great chemist, Faraday, one day knocked a silver cup into a jar of acid. Eaten up by the acid, it disappeared and could not be found. One said he could find it! Another said that it was held in solution and could not be found. The great chemist came in, and placed another chemical in the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out, a shapeless mass, sent it to a silver-smith, and the cup was restored. If Faraday could restore that cup, cannot we believe, my friends, that an omnipotent God is able to restore our sleeping and scattered dust?"

Bishop Fowler says of certain objections raised to the Doctrine of the Resurrection of all men:

"I am always reminded of the reply of the Cornish Methodist when one confronts us with such a suggestion as this. He was told by scientific gentleman that it had been demonstrated that there was not sufficient phosphorus to supply bodies for those already dead, to say nothing of those who should come after. The old Cornish Christian answered that he did not know

much about phosphorus, but he knew the Bible said the saints would rise first, consequently they would get all the phosphorus, and the remainder would get left."

But our God, the God Who made all the elements, can see some day that there is a sufficient amount of all the materials necessary to supply His needs. God's Word declares the resurrection to be a certainty. The question is, my friend, "Are you ready for it?"

Not only is the resurrection day a certainty for the world, but the Bible expressly tells of a judgment day, made absolutely certain through the resurrection of Jesus Christ. Acts 17:31 declares,

"He hath appointed a day, in which He will judge the world in righteousness by that Man Whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

The resurrection of Jesus Christ is God's unfailing testimony of the fact of a coming day of judgment for the world.

I wonder in the light of such conclusive evidences, and of such a mass of testimony, given to men by Jesus Christ, and by those who actually saw Him after His resurrection, walked with Him, talked with Him, ate with Him, if sinful men can justly expect anything but the judgment and wrath of a righteous God, which has been reserved for those who 'hold the truth in unrighteousness.' "Why then," as the late Thomas R. Marshall, former Vice President of United States, once asked, "Why then, will men cry when they may laugh? Why will they mourn when they may rejoice? Why will they seek doubt, when they may believe? Why will they put on sackcloth, when they may be clothed in the garments of light?" There is just one answer. Listen to the Word of God: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" Rom. 8:7).

Thank God today for those who have realized the importance of the resurrection of Jesus Christ, for those who have been willing to accept the facts, and for those who have caught a glimpse of the significance of this marvelous doctrine. Thank God for those who can find and say with God's ancient servant, Job,

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself and my eyes shall behold" (Job 19:25-26).

Thank God, it is possible to say with the Apostle Paul,

"Oh death, where is thy sting; oh grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55, 57).

THE SHADOW OF THE CROSS

(Continued from page 9)

of a remedy. The remedy was that a serpent of brass should be made and placed upon a long pole and this in turn was to be lifted up in the presence of all the people. The people then had but to look to the uplifted serpent to obtain life, and in the negative aspect to escape the sting of the serpent. It was then a life for a look.

In several respects the men of today resemble the children of Israel in the account which we have just considered.

I. That men are, like the Israelites of old, serpent bitten; but the deadly poison is the sting of sin.

As the sting of the serpents was deadly, so likewise the sting of sin is deadly. While in the case of the serpent, however; the sting was able only to destroy the body while the sting of sin is capable of destroying both the body and the soul, which is an infinitely greater loss. All death has been because of sin. Without sin there would have been no death. The two have gone hand in hand ever since the beginning of sin in the world. Before sin came there was no death. We are constantly warned by the writers of the New Testament of the deadly effects of sin, "That when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). Again we read from the writings of St. Paul, "For the wages of sin is death" (Rom. 6:23). To see the sting of sin, we need only look about us in the world today. As we look about us do we see disease, do we see sorrow, do we hear the cry of the heart-broken, do we see the effects of lawlessness and crime? Upon every hand comes the sad cry of the despondent heart, made so by sin.

It did not say in the account of Moses that some of the people were stung by the serpent, but that **all of the people** were subject to the sting of the serpent. Likewise, every one of us is subject to the sting of the serpent of sin. Not one of us has escaped, the sting of the evil one. "For all have sinned and come short of the glory of God" (Rom. 3:23). When we consider the fallen state of man certainly we see the work of the one who seeks to destroy both the body and soul. Men of today do resemble the Israelites of old in that they have become the willing victims of the serpent.

II. God has provided a remedy in the Person of His Son Jesus Christ.

When the people of Israel knew that they had sinned and that they were being punished for their disobedience they cried unto Moses and a remedy was found. It was a simple remedy that was prescribed, but nevertheless, it was an effective remedy, and was able to cure even the worst afflicted of the people. As the serpent that was lifted up before the people was not a real serpent, even so Christ was not a sinner but became sin that he might judge sin

WHY I BELIEVE THE SECOND COMING OF CHRIST TO BE IMMINENT

(Continued from page 8)

in "six days"—six thousand years—God expects man to do the work allotted to him—"Be fruitful and multiply and replenish the earth, and subdue it and have dominion" (Gen. 1:28). After that, in "the Lord's day"—the seventh thousand years of man's days on this earth—the Lord will come and take "dominion," and man shall enter into rest.

Under His sway—the sway of the second Adam—Edenic conditions shall be restored. "The desert shall blossom as a rose" (Isa. 35:1), and from "a handful of corn in the earth... the fruit... shall shake like Lebanon" (Ps. 72:16). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9). "The inhabitant of the land shall not say, I am sick" (Isa. 33:24); "The voice of weeping shall be no more heard... nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days" (Isa. 65:19, 20); "The ransomed of the Lord shall return... they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 34:10). Verily, verily, in God's seventh day, "HIS REST SHALL BE GLORIOUS!" (Isa. 11:10).

Our interpretation of Peter's words as given above, is not new. Rather, it is old. Bishop Newton, in his "Discourse on Prophecy" (Page 587), referring to Rev. 20, said: "That the Jewish Church before John, and the Christian Church after him, have believed and taught that these one thousand years will be the seventh Millenary of the world. A pompous heap of quotations might be produced to this purpose, both from Jewish and Christian writers." Also, Lactanius (a Church Father, born in the latter part of the Third Century, A. D.) said: "The sixth thousand years is not yet completed, and that when this number is completed, the consummation must take place, and the condition of human affairs be remodelled for the better" (Div. Inst., B. 7, ch. 14).

Today, we are assured that the sun is setting on the sixth thousand of years!

There are four great Bible chronologists—Bowen, Clinton, Ussher, and Jarvis. Bowen gives the time from Adam's creation to the birth of Christ as 4128 years; or, 6062 years to our

day, A. D. 1933. Clinton figures the time from Adam to Christ as 4138 years; or, 6072 years to the present year. Jarvis calculates 4019 years as the time from Adam to Christ; or, 5953 years to the present hour. Ussher reckons 4003 years from Adam to Christ; or, 5938 years to the present year. (Ussher is the chronologist who gives us the dates commonly used at the top of the pages of our English Bibles). Now, which is right? Who can tell? We cannot say! Striking an average in the reckoning of these four great chronologists, behold! we have 6001 years! But, the exact hour is known only to our God. We can only know that the shadows that are falling across the face of the earth are certainly the evening shadows of the sixth and last day of man's dominion. How our hearts thrill with glad expectancy! Verily,

"We are living, we are dwelling,
In a grand and awful time!
In an age on ages telling—
To be living is sublime!"

Let us not be disturbed by the appalling darkness of the hour! An old proverb says: "The darkest hour is just before the dawning." The proverb is true! The darkest hour this poor old earth is ever to know, suddenly will pass before a glorious dawn, and the sun will burst in healing splendor over all the weary ones of toil. We are not playing with words. Our Lord hath spoken: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved... Immediately after the tribulation of those days... they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:21, 22, 29, 30).

WISDOM FROM A WATERMELON

By William J. Bryan

"I was passing through Columbus, O., some years ago," said the late Wm. J. Bryan, "and stopped to eat in the restaurant in the depot. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night a thought came into my mind—I would use that melon as an illustration. So, the next morning when I reached Chicago, I had enough seeds weighed to find that it would take about five thousand watermelon seeds to weigh a pound, and I estimated that the watermelon weighed about forty pounds. Then I applied mathematics to the watermelon. A few weeks before, someone, I know not who, had planted a little seed in the ground. Under the influence of sunshine and shower that seed had taken off its coat and gone to work; it had gathered

from some where two hundred thousand times its own weight, and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, within that a rind of white and within that a core of red and then it had scattered through the red, little seeds, each one capable of doing the same work over again. What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extract and its coloring matter? How did it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty, or tell just what He would do, or how He would do it. The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us the things we need, and He has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that He has seen fit to conceal from us.

"So with religion; if you ask me if I can understand everything in the Bible, I answer: No. I understand some things today that I did not understand ten years ago, and if I live ten years longer, I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible,—it is this: if we will only try to live up to the things that we DO understand we will not have time to worry about the things that we DO NOT understand."

* * *

NOTE:—One thing is perfectly clear and may be tested by anyone, "To as many as received Him (Jesus Christ) to them gave He power to become the sons of God; even to them that believe on His name."—John 1:12.

* * *

For I delivered unto you first of all that which I also received, how that Christ died for sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures.—1 Cor. 15:3-4.

May be secured in tract form from the F. A. E. 313 W. 3rd St., Los Angeles, Calif.

WINE AND EGGS

Clarence Darrow and Dr. Clarence True Wilson were debating. Said Darrow, "I bought some grape juice and put it away for a month, and God turned it into wine." Wilson replied, "How about eggs? Nature in time will do the same thing to them. But I don't insist on eating them addled because it was nature that fixed them that way; I don't argue my right to put them on the market." Darrow had no answer.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

HE CAN

By P. J. S.

"He...hangeeth the earth upon nothing" Job. 26:7.

In looking to God for deliverance of any kind, we are prone to try to discover what material He has on hand to work on in coming to our relief. If we are praying for financial help, we are apt to look over the community to see if we can think of any one whom the Lord might influence to lend us some money. If there are no apparent signs of help in that direction, it is difficult, indeed, to believe for hard cash.

If it is employment we need in order to insure the continuance of our bread and butter, we make diligent inquiries in the industrial centers, and, if we find that the shops, stores and factories are more than full handed, it is pretty hard work to be hopeful that we are going to get work.

If we are ill and our physician is at a loss to know what next to try in order to alleviate us, it is not at all easy to convince ourselves that we are going speedily to recovery.

It is so human to look and crave for something in sight that will help the Lord out. In time of need, if we can only find a little something for God to begin on, we seem so much better satisfied. To need a sum of money and not to be able to think of a friend, a man or a monied institution from which it might be obtained, gives a dark background to the scene.

To need work, and to find that throngs of others as needy as yourself are also idle, makes the human outlook very dark. To be in bed day after day, feeling no better, but rather worse, doctor's bill increasing, business suffering and patience giving out, make a situation in which relief does not seem very probable. The trouble is, there does not appear to be a single human prospect to begin on. The outlook is all liabilities, with no resources to help out.

Now, to God's child, what is the real situation? Is there nothing but liabilities? Much every way. Are there no resources? Yea, thousands, millions, billions, trillions! Where are they? Above you, below you, around you. Earth and air are full of wealth untold. Can't you see it, eh? You don't need to see it. Keep your eye on Him.

Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for God to have any relief on hand. He does not need anything to begin on. "In the beginning God created the heavens and the earth." What did He make them

out of? Nothing, absolutely nothing. When the earth was made what did He hang it on? Nothing. Pretty satisfactory earth to be made of nothing, eh? Remember, not a scrap of anything was used to make it. "He...hangeeth the earth upon nothing."

It hangs all right, doesn't it? Very well, then. A God Who can make an earth, a sun, a moon and stars out of nothing, and keep them hanging on nothing, can supply all your needs, whether He has anything to begin to work with or not. Wonderful, isn't it?

Trust Him and He will see you through, though He has to make your supplies out of nothing.

"THIS THING IS FROM ME"

By Laura B. Snow

My child, I have a message for you today; let me whisper it in your ear, that it may gild with glory any storm clouds which may arise, and smooth the rough places upon which you may have to tread.

It is short, only five words, but let them sink into your inmost soul, use them as a pillow upon which to rest your weary head.

THIS THING IS FROM ME

Have you ever thought of it, that all that concerns you, concerns Me, too? For "he that toucheth you toucheth the apple of Mine eye."—Zeh. 2:8.

"You are very precious in My sight."—Isa. 43:4. Therefore it is My special delight to educate you.

I would have you learn when temptations assail you, and the "enemy comes in like a flood," that this thing is from Me, that your weakness needs My might, and your safety lies in letting Me fight for you.

Are you in difficult circumstances, surrounded by people who do not understand you, who never consult your taste, who put you in the background? This thing is from Me. I am the God of circumstances. "Thou cam'st not to thy place by accident, it is the very place God meant for thee." Have you not asked to be made humble? See, then, I have placed you in the very school where this lesson is taught; your surroundings and companions are only working out My will.

Are you in money difficulties? Is it hard to make both ends meet? This thing is from Me, for I am your purse-bearer, and would have you draw from, and depend upon Me. My supplies are limitless. Phil. 4:19. I would have you prove My promises. Let it not be said of you, "In this thing ye did not

believe the Lord your God."—Deut. 1:32.

Are you passing through a night of sorrow? This thing is from Me. I am "The Man of sorrows and acquainted with grief." I have let earthly comforters fail you, that by turning to Me you may obtain everlasting consolation. II Thess. 2:16, 17.

Has some friend disappointed you? One to whom you opened out your heart? This thing is from Me. I have allowed this disappointment to come, that you may learn that

"The best friend to have is Jesus, He will hear you when you call, He will keep you lest you fall, The best friend to have is Jesus."

I want to be your confident. Has someone repeated things about you that are untrue? Leave them to Me, and draw closer unto Me, thy shelter, out of reach of "the strife of tongues," for "I will bring forth thy righteousness as the light, and thy judgment as the noonday."—Psa. 37:6.

Have your plans been all upset? Are you bowed down and weary? This thing is from Me. You made your plan, then came asking Me to bless them, but I would have you let Me plan for you and then I take the responsibility, for "This thing is too heavy for thee, thou art not able to perform it thyself alone." Ex. 18:18. You are only an instrument, not an agent.

Have you longed to do some great work for Me, and instead been laid aside on a bed of pain and weakness? This thing is from Me. I could not get your attention in your busy days, and I want to teach you some of My deepest lessons. "They also serve who only stand and wait." I want you to learn to sing

"I am not eager, bold or strong.

All that is past;

I am ready not to do

At last; at last!"

Some of My greatest workers are those shut out from active service, that they may learn to wield the weapon of all-prayer.

Are you suddenly called upon to occupy a difficult and responsible position? Launch out on Me. I am trusting you with the "Possession of difficulties," and "for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto." Deut. 15:10.

This day I place in my hand this pot of holy oil, make use of it freely, my child. Let every circumstance as it arises, every word that pains you, every interruption that would make you impatient, every revelation of your own weakness, be anointed with it. Remember, "interruptions are divine instructions" (Rev. C. A. Fox). The sting will go as you learn to see Me in all things. Therefore, "Set your hearts unto all the words which I testify among you this day... for it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land." Deut. 32:46, 47.

A MESSAGE CONCERNING BIBLE STUDY

By J. L. Dickens,
President Houston Bible Institute,
Houston, Texas.

There never has been a time in the history of our American country when the study of the Bible—the deep spiritual study of the Bible—was so much needed as it is now. With great organizations being effected with many millions of dollars backing them up, and with the expressed determination to go among the people and teach infidelity and atheism, and even to take their teaching to the children and young people of our Bible Schools, declaring there is no God, and that the Bible is false, not reliable and dependable, and, also, with the expressed determination to drive the Bible away from American civilization, we can readily see the importance of proper Bible study.

Then, too, there are many heretical doctrines, fads and isms spreading among Christian people because the whole truth is not delivered from some pulpits of our churches as it should be. We are living in dangerous times, and we need to anchor our hope in God and in His Word, to know God and to know His Word. The multitudes are sadly drifting away from the Bible.

The Bible, the Word of God, is the foundation of Christian civilization, the foundation of the Church, of morality, the Christian religion, and of every good thing we have in the world. If we forget the Bible, and neglect its study, and heed not its teaching our hopes and best interests for time and eternity are gone forever.

We do not get sufficient Bible information during the twenty minutes in the Sunday School lesson, the half-hour sermon on Sunday, and the short mid-week prayer service. This fact indicates, unquestionably, that we need men and women who know how to teach the Bible, and who will take the necessary time in week-days, or week-day evenings and teach it from a spiritual heart point of view as well as from a historical and intellectual point of view.

It is a generally acknowledged fact that no one is truly a scholar, well educated, who does not know something of the Bible, its purpose, its teaching, and its value in educational lines. Many so-called scholars in their scientific, philosophic, and historic investigations from their ignorance of the Bible misunderstand, misconstrue, and misapply the teachings of the Bible. A true method of Bible study will obviate these serious blunders.

There are many ways, plans, and purposes carried out in Bible study. Much, however, needs to be corrected in plans and purposes of Bible study even among many Christian people. Attention is here called to some wrong plans and purposes in Bible study:

Some study the Bible for the sake of argument, to defeat an opponent in con-

trovery; some only to boost some particular church doctrine, some fad, or some heretical opinion; some study a few Books only of the Bible, or a few passages of a few Books of the Bible, and flatter themselves that they know all about the Bible; and some study the Bible to find fault with it, endeavoring to find in it contradictions, and to decry its teaching.

Such plans and purposes of Bible study as we have just mentioned dishonor the Bible, dishonor God, its Author, and pervert its teaching.

Such plans of Bible study herein recommended is to study it from Genesis to Revelation as the Word of God, the only infallible rule of faith and practice. The Bible is as a chain with every one of its books representing a link in the chain. If one of the links of a chain is broken, or taken out, the chain is destroyed, or its value is greatly depreciated. Every Book of the Bible has its purpose, its place, and its design. If one of the Books of the Bible is taken from it, rejected, or neglected, the Bible suffers irreparable loss.

In this way we are taking God at His Word, and indicating that we believe that God knew what we should know, and that He has given this information in His Word. Such study of the Bible will correct many erroneous doctrines and fads, and place many Christian people upon a higher plane intellectually and spiritually than they have ever known. There is no sound reason for the numerous conflicting doctrines taught by Christian people today. Let God speak for Himself upon every matter we need to know concerning our spiritual good, and He does so in His Word, and let us, without former prejudices, or opinions, accept what He gives us in His Word. Earnest prayer and the guidance of the Holy Spirit are indispensable in the study of the Bible (Ps. 119:13; John 16:13).

—The Bible Champion.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.

Cleveland, Ohio

BRETHREN RINGING CHRISTIAN CHURCH
Y UNCONSECRATED E XTENSION
VANGELISM

WE CHOOSE CHRIST IN FOREIGN MISSIONS

By Hill MacConaghy

"Has anyone been omitted in the distribution of the bread?" How often we have heard these words spoken during the Communion service. And if we had eyes anointed by the Holy Spirit to look out upon the harvest fields of the world would we not see countless thousands of souls rise up to answer: "Yes, we have been omitted." For the bread and the wine are symbolic of the body and blood of our Lord Jesus Christ, and many there are who have never heard of Him.

If we as believers really believe the Word of God when it declares concerning men everywhere, "All have sinned and come short of the glory of God" and "The wages of (that) sin is death . . . the soul that sinneth it shall die" eternally and that the only remedy for sin is Christ, "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved" then we are shut up to but one choice as we go forth to foreign fields—Christ. He only is good news to the natives in lands afar for He alone can settle the sin question.

A social gospel cannot successfully cope with sin. It can only improve the heathen's environment in his sin. An industrial gospel cannot take care of sin. It can only raise the standard of living. A bloodless gospel cannot save from sin for "without the shedding of blood is no remission of sin." No, all of these substitutes for Christ today are wholly impotent as they face the real need of man which is a remedy for sin.

This is the great day of experimentation in every phase of life. And yet after some men have experimented upon immortal souls as they would on quinea pigs, with a social gospel, an industrial gospel, a bloodless gospel, and other gospels and infinitum which are not the gospel, and have called down the anathema of God upon themselves, the poor souls in heathen lands still rise up in response to the question: "Has anyone been omitted in the distribution of the bread" to answer, "We have been omitted. No man cared for our souls."

Brethren Christian Endeavor Socie-

THE JOHNSTOWN FLOOD

(Continued from page 10)

the city schools are being used as refugee centers and emergency hospitals.

The Churches of Conemaugh have organized a Red Cross unit and each day supplying great quantities of hot cooked food to the workers and homeless. Clothing is also being received and delivered to refugee centers. A house to house canvass for cash for Red Cross work was also made. Money seems to be the greatest need at present. The Red Cross is really appreciated in this catastrophe and any support given them is certainly worthwhile.

The other five Brethren Churches of the Johnstown community were not at all effected by the flood but some of their members suffered great losses. Conemaugh is as closely situated to the First Church as any other of the Brethren Churches and we stand ready to help in what ever way possible. Will you remember in prayer not only the First Church, Johnstown; her members who suffered heavy losses but all the hundreds of homeless and destitute?

Has Johnstown learned that the material things of this life can perish so quickly but the things of the Spirit

shall never perish? Can we with the Apostle Paul say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth (flood), nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38-39)?"

"Judas was cold-hearted, Peter was half-hearted, Pilate was hard-hearted and the repentant thief on the cross was whole-hearted."—A. V. Kimmell.

AS TIME GOES ON

At ten years of age, a boy thinks his father knows a great deal; at fifteen, he knows as much as his father; at twenty, he knows twice as much; at thirty, he is willing to take his advice; at forty, he begins to think his father knew something after all; at fifty, he begins to seek his advice; and at sixty, after his father is dead, he thinks he was the smartest man that ever lived. — (Reprint from Modern Woodman.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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Berlin, Pa.

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HOMER A. KENT
Editor for April

M. A. STUCKEY
Acting Treasurer
Ashland, Ohio

"SOME THINGS I HOPE FOR THE SUNDAY SCHOOL IN 1936"

By Homer A Kent

The title of this brief article was the subject used by the Secretary of the Washington, D. C. Brethren Sunday School at a New Year's evening service. He proceeded to give thirteen goals which he hoped the School would reach during the year. There are many suggestions among these goals which may be made applicable to any of our schools and for that reason we present them here:

1. An increase in enrollment. There should be a seeking out of new scholars for the Sunday School. We should not be satisfied to stand still.
2. A higher average percentage of attendance. Mr. Tamkin stated that for several years the average percentage of attendance has been ranging from 58% to 65%. (Washington School). Why not strive for 70% this year.
3. A larger number of the members of the school attending the morning worship service, especially our own church members. Much can be done by the teacher along this line as well as by the Superintendent from the platform.
4. Every member of our church, especially those living in the city, enrolled in some department of the school. We have departments for all ages, but the records show that there are a number living here who should be enrolled in our school but are not.
5. Every member of the school who has reached the proper age, a Christian.
6. A canvass made of the neighborhood for the purpose of increasing our enrollment. Evidently there are many in the community who are not attending Sunday School anywhere.
7. Every class in the school which has reached the proper age, an organized class, and also more activity on the

part of the organized classes.

8. Closer follow-up of visitors and prospective scholars. In many cases we are entirely to lax here, and the result is that we fail to get some into our school whom we could get if we were more faithful in this line of endeavor. The visitors form a great field of opportunity. Let us make the most of our opportunity here.

9. Meeting of the Standard of Excellence adopted by our National Sunday School Association.

10. A greater concern for lost souls on the part of all Christian members of the school.

11. A continued cooperation with the church in building up the worship services of the church, with more stress being placed upon the importance of being faithful in our attendance at those services.

12. An increase in missionary zeal, in prayer, in evangelism, and in the study of the Word of God, on the part of all members of the school.

13. More emphasis placed upon the importance of teaching the simple truths of the Bible, especially those dealing with the plan of salvation — things everyone should know about how to be saved. This could be done by the use of a list of catechetical questions and answers similar to those found in Dean McClain's recent booklet.

Surely any school seeking to realize in its work such a set of goals as these will find a real stimulant to its work and will witness many glorious victories for our Lord Jesus Christ.

HAS THE SUNDAY SCHOOL LOST ITS USEFULNESS?

By Rev. Lewis Engle

Has the Sunday School ever been useful? seems to be a proper question. When first organized, its purpose was to curb the disturbances to worship services, caused by the neglected ur-

chins of the streets. The organization took the liberty to instruct them in some helpful way, though little or no spiritual instruction was at first given. If useful then, because parents failed to discharge their duty, how much greater the need today! When a parent comes to the pastor or Sunday School teacher requesting that they do something for their children, it is evident that the parents may possess limited spiritual qualifications and that a spiritual atmosphere in the home is lacking. Personally, if my children never become Christians, I'll not blame their Sunday School teacher who has them less than an hour each week while they live at home every day. What a blessed opportunity and privilege is ours, parents, to bring our own children to Christ. On the other hand, with multitudes of unchristian homes about us, the Sunday School has an opportunity to plant many a precious seed that will grow into a fruitful plant, even though the handicaps are many and great.

The Sunday School has expanded until it is now almost universal. Adjustments, both suggested and tried, are indications that its relationship to the Church is a problem. Many feel satisfied to make it their only means of worship. The "exodus" which frequently occurs between the two services is one indication that too much emphasis has been placed on it, almost to the point of making it a separate organization. Out of place, the Sunday School will lose its importance, power and influence for good. Its relation to the Church is the same as a child to its parent; dependent on, subject to, and assisting only, in the program the church has been commissioned to carry out. Regardless of where it appears on the Lord's Day Program, whether first or last, it needs to be kept in this relationship to render the most valuable assistance.

An even greater problem has arisen because of the many offices and places of leadership to be filled. Most schools are in harmony with the program of the church and only those who are spiritually qualified are permitted to serve. This is not true of all, however. Some are "swept" into their office because they are popular. Some teachers who are unconcerned, untrained, not fundamentally sound, and perhaps not even Christians are occasionally given places of leadership. Superintendents who do not even have a private prayer life, are holding office, elected, perhaps, not on their merit of ability but to give them a "job," so they will attend more regularly. This mediocre group is destroying the usefulness of the school. Unless teaching and training of this department points the scholar to the saving Christ and the necessity of worship in the Church, it is useless.

There is a brighter side to this question. These many offices are opportunities for Christians to exercise their tal-

ents. Growth and strength follow and soon the individual is capable of even greater responsibilities. With advice, instruction and guidance, which this type of Christian is always happy to receive, they become the dependables on which the Church can build. The opportunity for individual contact provided in the Sunday School class makes an efficient method of reaching the lost. Spirit-filled teachers are effective missionaries. The class also provides the opportunity for scholars to voice their opinions, state their needs and exercise their talents. Thus they feel they have a part and they become regular and punctual in attendance and interest because responsibility is felt. Such interest makes fertile soil in which to plant the Word.

The Sunday School, therefore, as an auxiliary, is valuable indeed, but to make it an efficient, effective, working organization, it must be led by a spirit-filled, zealous, untiring force of leaders, and it must be kept in its place.

Y. M. AND B. BROTHERHOOD

W. H. SCHAFFER, EDITOR
Conemaugh, Pa.

BROTHERHOOD BIBLE STUDY

"Laying on of Hands"

By N. V. Leatherman

In our last study we interested ourselves in the person of the Holy Spirit. This we did, not to digress from our study of the ordinances as the Brethren Church practices them, but to inform ourselves of the symbols or ordinances that have special significance to the work of the Holy Spirit. We promised you last month that this study would be concerning the work of the Holy Spirit in our experience and relationship with Him.

Have some members of your Brotherhood read Heb. 6:1-3. Observe that this scripture tells about leaving the first principles of the gospel of Christ, and then going on unto perfection. Of course the scripture writer here is not advocating that these first things be left before they are done. He is emphasizing Christian growth and attainment. Certain it is that often too many that come into the church fail to grow because they neglect God's appointed means of growth and spiritual attainment. But the thing we want to call your attention to from these verses is to know what the first principles really are. The writer mentions several in the second verse among which is, "Laying on of Hands."

Now if you are a member of the church you know that after you were baptized your pastor placed his hands upon your head and prayed that the

Holy Spirit bless you, and make you a blessing. This we call confirmation. Here follows one of the suggested prayers for this occasion as printed in the Brethren Pastor's Handbook: "Dear Father in heaven, accept this young life that now offers itself to Thee in obedience to Thy Word. May the blessed Holy Spirit be the Guide and Keeper of this life. May he direct it every way that is taken and protect from every danger and temptation. Make the life of this, Thy child, a blessing, and do Thou bless him. Grant unto him eternal life at thy right hand. In the name of Jesus we pray. Amen."

Jesus told his disciples to tarry in Jerusalem until they were endued with power from on high. Read also Acts 1:8 and see the promise of this same power to help the apostles in their mission. Now turn to Acts 2:1-8; 14-18 and Acts 10:44. These references tell us of the fulfillment of Jesus' promise to His disciples and His church. Every one of us should be conscious of the fact that when we come to our Lord and exercise ourselves in faith and obedience according to His Word, the Holy Spirit is the power and wisdom leading us. He is accomplishing that which he desires and for which your pastor laid hands on your head.

There are other times too when we have this laying on of hands than the confirmation. Perhaps your congregation or church has at some time when you were present, ordained some of its members to the office of deacon or elder. The most sacred part of any ordination service, is where, after the individual has promised faithfulness to the office, the other elders conducting the service, lay their hands upon the head of the applicant, and ask for a special and continued blessing of the power of the Holy Spirit to enable this one to successfully perform his duties. The form of prayer suggested in the Brethren Pastor's Handbook for the ordination of an elder follows: "And now by the authority vested in us as elders in the church of the living God we solemnly and in fear and reverence before God set thee apart to the office of Elder in the church, and this we do in the name of the Triune God, Father, Son and Holy Spirit. Amen."

Questions and Discussion

1. What is the confirmation service?
2. What is an ordination service?
3. How many of you have seen either or both of these services performed?
4. Why is the "Laying on of Hands," considered one of the first principles?
5. Have you ever been conscious of the Holy Spirit leading you so that you truly thanked your Heavenly Father in the name of Christ for this consciousness?
6. Have you ever considered the work of the ministry and the anticipation of being ordained as an Elder in the Church?

ANNOUNCEMENTS

HAVE YOU FRIENDS IN NEW KENSINGTON, PA.

If you know of friends or members of the Brethren Church or of the Church of the Brethren, living in or near New Kensington, Arnold or Springdale, Pa., please favor us by doing two things:—Write to them, encouraging them to attend the new Brethren Church just established in New Kensington, and above all, send me their name and address. New Kensington is 15 miles above Pittsburgh. Thank you.

R. D. CREES, Pastor

COMMUNION

The Washington, D. C. Brethren Church will observe Communion Thursday night, April 9th, at 7:30 o'clock. All Brethren of kindred faith are cordially invited to be with us for this time of spiritual blessing. The church is located at 12th and E. streets, Southeast. HOMER A. KENT, Pastor

THE TIE THAT BINDS

THRUSH - BEAM— A wedding of charming simplicity took place on Sunday, December 22 when Miss Edna Beam became the bride of Fred Thrush. The ceremony was performed at the home of the bride's parents at 2:30 P. M. in the presence of a large company of relatives and friends. The ceremony was read by their pastor who used the single ring service. Both Mr. and Mrs. Thrush are active members of the Roann Brethren church and their many friends wish them joy and happiness and pray God's blessing upon them. Mr. and Mrs. Thrush are now living in their new home south of Roann.

GEORGE C. PONTIUS

IN THE SHADOW

WALTERS—Hallie Lucile Walters was the daughter of Otto and Frances Walters. On Feb. 19th, at the age of several months more than 23 years, she passed to the great beyond. She fought heroically for more than two years against the dread tuberculosis. In her graduate year as a nurse, her life was cut short and her life plans shattered. Loving and devoted parents did all that human hands could do to aid their daughter in the struggle, but disease triumphed. She became a member of the Gratic church at an early period in her life. In her many months of battle for health her Christian faith never forsok her, but instead, was a great source of strength to her. One of the largest audiences the writer has ever seen in the Gratic church, assembled to express their sympathy and manifest their regard for the one who had to answer death's summons in the morning of her life. Serious minded, deserving, purposeful, grateful, it might seem that Lucile was entitled to a long journey here on earth. But it was to be otherwise. The services were in charge of the writer, a former pastor, assisted by Brother Ankrum. Our hearts go out to Brother and Sister Walters, and our prayers go up for them.

WM. H. BEACHLER

JONES—Mrs. Pearl Wandel—Just a few minutes after noon on Feb. 27th, Mrs. Pearl Wandel Jones departed to be with her Lord and Master, whom she loved. She lacked just four days of being 24 years of age, but she had for many years been a Christian, having united with the West Homer Brethren Church at the age of 13. Her death came as a shock, and somewhat of a surprise to her many friends and relatives, as she had been critically ill but two weeks. She and her husband, and little daughter, Constance Rowene, made their home in Lodi, Ohio, but a few miles from the West Homer Church, and the place of her birth. She leaves in the immediate family, to mourn her passing, besides her husband, Walter Jones, and little daughter, Constance, her father and mother, Mr. and Mrs. Forest F. Wandel; three sisters, Mrs. Gladys Daniels, Mrs. Letha Slarb, and Miss Doris Wandel; three brothers, Laurence, Donald, and Forest Junior; and one grandfather, David Wandel. Her family and

church will miss her sorely, but we sorrow not as they who have no hope.

The funeral was conducted on Sunday afternoon, March 1st, in the West Homer Brethren Church, by the pastor.

ELIAS D. WHITE, Pastor

COMER—Early in the morning of Dec. 22nd Barbara Ann Comer, aged 64 years passed into the presence of the Lord whom she loved. For a long time she had been an active member of the First Brethren Church of Roann and only when sickness prevented would she absent herself from the services. The funeral took place at the Church with the pastor in charge. Those who are left to mourn her passing are, her devoted husband, Oliver Comer, three sons, Hugh of Roann, John of Fort Wayne and Frank of Akron, Ind. We shall miss her but we know that our loss is her gain.

GEORGE C. PONTIUS

JONES—Shortly after ten o'clock on Sunday evening, Feb. 16th, Monroe Jones closed his eyes in sleep to awake in the presence of His Lord whom he loved. He had reached the age of 78 years. He was born in Preble County, Ohio, and when only two years of age his family moved to Indiana and settled near Denver. After his marriage in 1880 to Lavina Fouts they made their home south of Roann and since 1902 have lived in Roann. He united with the Brethren Church in 1891 and was a faithful and active member to the end. Many Brethren ministers have found a welcome in the Jones home in the years gone by and the sympathy of many go to his companion in this hour of bereavement. He leaves to mourn their loss his devoted wife, a sister, Mrs. V. I. Huff of Peru, Ind., and a host of relatives and friends. Services were held at the Roann Brethren Church in charge of the pastor, assisted by Rev. L. V. Ditch a former pastor and life-long friend of the family. Burial was made in the Mexico, Ind., Cemetery.

GEORGE C. PONTIUS

BRICKER—Hannah K. Bricker was the daughter of Samuel and Barbara Replogle. She was born Sept. 1, 1857 at Cerio Gorda, Ill. In girlhood she went to Rossville, Ind., to live where she married John Bricker in 1875. Their entire married life of nearly 58 years was spent in that community. Mr. Bricker passed away in 1933.

Soon after their marriage they identified themselves with what was then known as the Mt. Pleasant Brethren Church near Cambria, Ind. Throughout life he lived and served the interests of her church.

Mrs. Bricker had spent the past two winters in Benton Harbor, Mich. with her daughter, Mary, who holds the position of public health nurse in the schools of that city.

On the morning of Feb. 13th, she was taken suddenly ill and passed away the following day from heart complications.

Besides the daughter she is survived by two sons, Charles of San Francisco, Calif., and Harry of Rossville, Ind.

The body was taken to Rossville, Ind., where the funeral service was held from the Moore Funeral Home on Feb. 18th. Rev. F. E. Henninger, pastor of the Rossville M. E. Church, close friend of the family, conducted the service. Burial was made in the Rossville Cemetery.

MARY E. BRICKER

LOVE—Sister Mary Love, daughter of John and Sarah Biges-Burgerhuff, was born in Clay Township, Miami County, Indiana, on August 29, 1859, and departed this life at the family residence on December 7, 1935, aged 76 years, 3 months and 13 days. Death followed a three year's illness of paralysis. Mrs. Love spent her entire life in this community and was a member of the Loree Brethren Church. She was married to Perry Love on November 15, 1877, and to them were born five children, one of whom died in infancy. The bereaved are the husband, two sons, John and Claud, and two daughters, Mrs. Benj. Waltz and Mrs. Carter Worl. Funeral services were conducted by the writer from the Loree Brethren Church. Burial was made in the Rankin Cemetery.

CLARENCE Y. GILMER, Minister.

WISSINGER—Sister J. Link Wissinger of Cresson, Pa., departed to be with the Lord Feb. 27th in Titusville, Florida. Brother Wissinger not being well in health for some time spent the winters in Florida. Sister Wissinger suffered a fatal heart attack at the age of 72. She has been a member of the Church since 1913. Her beloved husband and daughter Emma mourn her loss but heaven's gain. Services were conducted from the Cresson home by the undersigned and assisted by Rev. W. E. Lewis of Cresson. Although isolated from the services of the Brethren Church in Conemaugh, the deceased was always interested in the Lord's work. May the comforting presence of the Holy Spirit be with those who await the coming of the Lord.

WILLIAM H. SCHAFER

PAGE—Sister Arabelle Page, wife of Frank Page, Conemaugh, left her earthy tabernacle of flesh to be with Christ March 6th in her home at the age of 58. Sister Page was seriously ill for about two weeks prior to her death which was caused by a complication of diseases. Her husband, daughter Wilda, and son Cloyd remain of the immediate family. She was a member of the Conemaugh Church since 1914. Services were

conducted from the home by her pastor and assisted by former pastor, Geo. H. Jones, March 8, 1936.

WILLIAM H. SCHAFER

LONG—Forest Long of Orville, O. for more than 25 years a faithful member of the Smithville Brethren Church and a staunch defender of the Brethren faith, departed to be with the Lord on March 6, 1936 at the age of 44 years. Brother Long lived a consistent Christian life, being deeply interested in every department of church work. At the regular worship service and the Bible School he was ever in his place. At the time of his going he was the president of the Men's Bible class. In the home he was of that kindly disposition and manly character that made him a prince within the home circle. Thus his home, the church, and the firm where he labored have lost one whose labors and life will be difficult to fill. Of

such as he the church and the world have great need. May others be raised up to take his place to carry on the work so dear to his heart. In his untimely departure from us he leaves his companion and two children, his aged mother, Sister Kathrine Long of Rittman, one brother and two sisters. Quietly and peacefully at the beginning of a new day he slipped out of his suffering into that beautiful city with its mansions of light. Every sorrowing heart finds comfort in the great promises of the Word to those who have made their peace with God through faith in the Lord Jesus Christ. The place that Brother Long held in the life of the church and community was witnessed at the last rites held at the church when five hundred persons gathered in his memory. These services were in charge of his pastor, the writer assisted by Rev. Grant McDonald, a former pastor and now of Canton, O., and were conducted on March 8, 1936.



REPORT OF EVANGELISTIC CAMPAIGN, FIRST BRETHREN CHURCH

North Manchester, Ind.

On Sunday, Feb. 9th, it was our pleasure to begin an evangelistic campaign in the First Brethren Church at North Manchester, Ind., which is under the able leadership of our good brother, Rev. H. H. Rowsey. The meeting was first planned for only two weeks, but on account of the extremely unfavorable weather conditions prevailing, with a heavy coating of ice and sub-zero temperature practically every day for the first two weeks, the time was extended another week, closing Sunday evening, March 1st.

In spite of the dangers encountered in both walking and driving over the thick ice, the attendance was good, and interest in the meeting grew daily with increasing numbers present at each service. The conditions for the last week were much better, and the Lord blessed our ministry with a great spiritual awakening among the people and added 9 souls to the Church.

It was a pleasure to work with Brother Rowsey and his fine congregation. He had a splendid workers organization which had been functioning in the interest of the meeting before we arrived, and continued throughout the campaign. Cooperation of both pastor and people was all that could have been desired. This Church should feel fortunate in having Brother Rowsey as its pastor, and we anticipate much to be accomplished through the ministry of Brother Rowsey and his efficient companion in directing the Lord's work here. He has the interest of his people at heart, and is showing that interest in constant pastoral visitation and assistance, which cannot help but bear fruit to the glory of the Master.

A splendid Sunday School under the supervision of Brother George Harshman, numbering about 300, is also be-

ing built up; and a fine Young People's Choir under the able direction of Brother A. T. Ronk, is a credit to any church. The evangelist had the pleasure of speaking every Sunday to a large Brotherhood Bible Class while here.

The regular Church Choir was on hand every evening, ready and willing to do their bit under the direction of Mrs. McCartneysmith, who greatly enjoyed working with its members. The Young People's Choir, sang several splendid numbers, and we also had the pleasure of a duet by Brother and Sister Leo Polman, pastor of the Ft. Wayne church; Brother H. D. Hunter, from the Sydney, Ind., church sang several solos for us; Miss Florence Bowman, from the College Corners Church offered one of her fine whistling solos; and the Manchester College Quartette of young men offered two splendid numbers. Representatives came from Brethren Churches at Roann, Ind., College Corners, Ind., Sidney, Ind., and Ft. Wayne, Ind.

During the campaign we made our home with Rev. and Mrs. I. D. White, and it was "home" in every sense of the word, because they did everything possible to add to our welfare and personal comfort. We much enjoyed the fellowship of visiting in the various homes where we were invited for the noon meal, and also each evening after the services we were invited to some home for a visit and an after-service luncheon. The young people entertained the evangelist and his wife one evening in the church basement dining room, together with the pastor and his wife; Rev. A. T. Ronk, and Rev. and Mrs. I. D. Wright. The greatest surprise of the entire campaign in the way of entertainment was a surprise basket dinner the last day of the campaign, when more than 100 people assembled in the church basement with an abundant supply of fine food, which seemed to be enjoyed by all.

The Spirit of the Lord was greatly manifested throughout the campaign,

and willingness for service was evidenced by a great group of men and women kneeling together in a great reconsecration for service prayer, in which they were requested to lay their all upon God's holy Altar to be used as He directs for His eternal glory. While this campaign does not indicate its results by numbers brought to the Lord through being born again, we feel confident that the results will be seen in the lives of those who have through this meeting been brought into a closer relationship with their Lord and Master, and in whose lives the seed of a greater responsibility to God and His cause has been sowed. We shall remember this meeting as one of the bright spots of our evangelistic ministry.

The evangelist has been requested to address the World's Christian Fundamentals Association, at its Annual Conference which meets at Toronto, Ontario, Canada, May 3rd to 10th, and solicit the prayers of the Brotherhood that he may greatly magnify his blessed Lord in this service.

Most sincerely in Him

THE MCCARTNEYSMITHS,
Evangelists,
Waterloo, Iowa.

NORTH MANCHESTER, IND.

North Manchester had the happy privilege of having Dr. and Mrs. L. O. McCartneysmith for a revival from February ninth to thirtieth. During the first two weeks the whole countryside was covered with a glare of ice. State police warned people not to use the highways unless absolutely necessary, and many in our community suffered broken bones by falling on the ice. But, in spite of these warnings to the people to stay at home, we had a good attendance at all services.

Dr. McCartneysmith is a great preacher. One of our young people said, "His platform manners were perfect." But they were not such that people saw his "manners" and overlooked his message. His messages changed the hearts of many of our people. He preached the old-time faith with convincing and convicting power.

Mrs. McCartneysmith with her pleasing personality did a wonderful work as soloist and song leader. Her solos will never be forgotten. The many choruses she taught will continue to ring in the hearts of our people for years. She used gospel songs, even for solo work, and they were truly "sermons in songs." The duets by both McCartneysmiths were also appreciated.

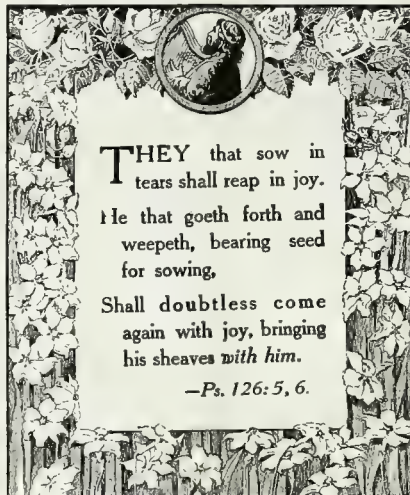
In spite of ice and extremely cold weather the first two weeks, the high water the last week, we carried on. The results were gratifying. As all of our readers realize, the real results of a revival cannot be revealed in writing. In the early part of the meetings we had a reconsecration service and practically all church members came forward. On the third and fourth Sundays

others came forward, resulting in one being received by letter, one by statement, one by reconsecration, four by baptism, and two awaiting baptism, a total of nine received or to be received into the Church.

During the weeks of preparation three others were received by baptism, one month before the special meetings began.

The McCartneysmiths did a great piece of work here. They should be used in full-time evangelistic work in our denomination. Other churches may get in touch with them at Waterloo, Iowa.

H. H. ROWSEY



THE REVIVAL AT UNIONTOWN, PA.

Just three years ago we held a revival in our Uniontown Brethren Church. That meeting has been a happy memory. Therefore it was with real pleasure that we returned for another meeting. We found the Church larger in numbers, and with a great sense of what it means to be a Christian. The spiritual life has been deepened, and the knowledge of the Bible has greatly increased. The real love for the Word of God was most noticeable. This all bears eloquent testimony to the fine work of the pastor, Brother William H. Clough. Personally we receive much satisfaction from it all for Brother Clough came to Christ during our ministry at the First Brethren Church in Philadelphia. He received four years of training in the Philadelphia School of the Bible while I was a member of the faculty there and thus had a part in his training. So perhaps we may rightly assume some pardonable pleasure at the way the Lord is now using this man of God.

The weather was not good. We had below zero temperature for days. We had heavy snows that blocked the roads; we had sudden warm spells that melted the snow and gave us floods; we had rain to freeze on the streets and sidewalks like a sheet of ice; we had mud fully a foot deep in places for days; we had a thunder storm, and we

had some beautiful days thrown in. BUT—we had a house full nearly every night just the same. These Uniontown folks are not to be turned back in their love for the House of God by mere weather. They figure that they go to work no matter what the weather is, and they would feel ashamed to be less loyal to Christ. Such a people inspire any minister to do his best.

We had a wide range of very fine gospel music. Male quartets, ladies quartet, two fine male choruses, one numbering about fifty men, solos, and many duets. Brother Clough is in touch with about every musical organization and singer in that country and uses them to good advantage for the Lord. He has a splendid choir in his own church that is as faithful as the sun. Good musical preparation of the right kind is a tremendous help in preaching the gospel. We had it.

We had a good meeting in Uniontown. My greatest fear was that Brother Clough would bury all the folks before it was over. Of all the funerals one man should have, he beat them all. Every day or so it was a funeral. Some were not so pleasant. One was a tragedy. That makes our ministry the more urgent while men live.

We spent three most happy and congenial weeks in the home of the pastor and he and his good wife made us comfortable indeed. It is the kind of a Christian home that you remember. The family altar there is a benediction to all who have the privilege of a part in it. Brother Clough not only urges his people to pray. He sets them the example with the real thing in his own home. And we had most happy times in many homes of the congregation where we took dinner. These are surely a friendly people.

The Uniontown Brethren Church is going on to greater things. There is a determination in their hearts to have a church that is a credit to the Lord Jesus Christ. They also have the courage to meet the conditions assential thereto. They have grown so swiftly that their Sunday School and congregation must have more room. When the meeting closed there was a plan already started to build a Sunday School annex and to enlarge the auditorium of the church. The work will begin as soon as weather permits. If the Lord tarries there will be one of the largest and best Brethren Churches located in Uniontown.

To go back to the day five years ago when Brother Clough first went to Uniontown and found less than seventy members left in the Church, and to look at their congregation today of three hundred and seventeen members, gives anyone a thrill. The day of great accomplishments for Christ is not over by any means if we can find those who are willing to live the gospel, preach the gospel, and work day and night to win souls for Christ. It is being done in Uniontown.

R. PAUL MILLER

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



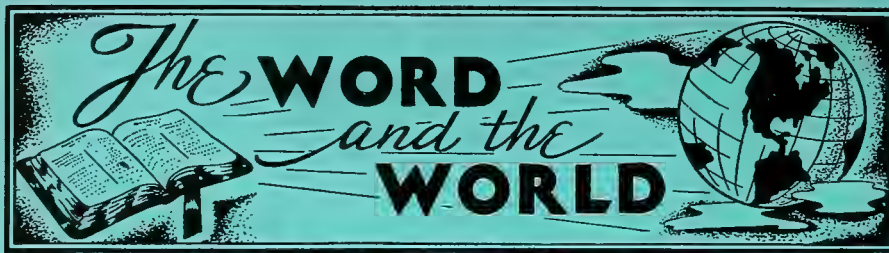
THE CHRISTIAN HOME

*A house—bright lights—
A hearth aglow;
Laughter—banter
Drifting to and fro;
A book—soft music—
No desire to roam;
And life lived on
Like the meter of a poem!
THAT'S HOME.*

*A song, oft sung;
The whisper of a prayer;
A deep bowed heart—
The God of all creation's there.
Sweet fellowship, heart sating;
Comfort from above;
Christ in the life—and peace—
And the wonders of His love!
THAT'S A CHRISTIAN HOME.*

— F. C. V.





By Alva J. McClain

A NEW Spirit Abroad

Premier General Hertzog, veteran of the savage Boer war in South Africa, discusses with gloomy foreboding the present adventure of Mussolini in Ethiopia. "The Italo-Ethiopian dispute is not a thing we can regard as just another incident," he says, "But there is a new spirit abroad in the world today. I believe that the world is entering a long, and if we must judge from what has gone before, one of the bloodiest and cruelest periods it has ever known."

The Bible declares that such "a spirit" will come, and that he will introduce a bloody and cruel period by his ruthless march to world power. But, thank God, the period will not be "long," as Hertzog supposes.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" Matt. 24:21-22).

And we should remember that the "elect" here are not members of the true church of this age, the Body of Christ, but are the elect Israelites. The Church will be in heaven when that cruel period breaks loose in its fulness on earth. What we are seeing now is but the harbinger of the coming storm.

ONE Kind of Polygamy

When in 1890 the Mormon Church bowed to the law of this country and forbade plural marriage, their officials had considerable difficulty stopping at once a practice that is endorsed by the very Book of Mormon itself, the Bible of the cult. For some years a little group in Arizona, expelled from the mother church, has been quietly practicing polygamy. Recently some of the group were brought into the courts for prosecution. Whereupon a counsel from Salt Lake City appeared in Arizona to defend the polygamists.

In their defense the counsel said, "Perhaps they are practicing polygamy, but they are living only with one wife at a time. And when you consider that big business men in the larger cities are doing the same thing, only under the guise of wife and mistress, why should these men be prosecuted for doing something that their religion teaches them is right and proper?"

Polygamy is wrong, of course, but there is sharp point to the above argument. It is hard to see any moral difference between the Arizona polygamists and the polygamists of Hollywood. If there is any difference, it is in favor of those in Arizona, for they at least treat the marriage bond as a matter of sacred consequence, and take care of their wives and children. But the moving picture polygamists handle the matter with less regard than the cattle of the fields.

The next time you lay your money down at the ticket office, stop and remember that you are helping to support an industry which, by its example, both in reel and real life, is doing more to destroy the Christian home than any other single influence in the world today.

ONE Out of Three

A recent writer in the American magazine declares that those who are interested in doing something to make automobile driving safer, should "begin with the knowledge that if you have three children in your family today, you can mark one of them off for eventual death or injury in an automobile smash-up. If conditions grow no worse than they already are, this is precisely the normal expectancy held forth by insurance experts."

As I recall the figures, in two years we kill as many people with the automobile as were killed in the entire American army during the World War.

Genesis 6 declares that in the days of Noah "the earth was filled with violence." But the civilization of that day could take lessons from us in the matter of sheer, useless violence.

THE Fate of The Sun

In a recent book entitled "Worlds Without End," the Astronomer Royal speculates about the possible history of our sun in relation to the human race. There are three possibilities, he thinks.

First, consuming about four million tons of its own matter every second, the sun will have lost in one million years about six per cent of its weight. Then life will become a little less bearable, and after many more millions of years life must gradually cease.

On a second hypothesis, the sun will continue for about fifty thousand million years with much the same radiation as we enjoy now. Then there will be a rapid decline in temperature, with

calamitous and sudden results to human life.

But there is still a third possibility. The sun may pass into what is called the "nova stage," which means that in the course of a few days or even hours the sun will put forth such an outburst of heat that all life will instantly perish.

If you are interested in what the Bible has to say, read Rev. 16:8-9, and after that read Second Peter 3:10.

THERE Is Some Consolation.

After listening to the speeches of some of the men running for political office, and reading what they write, one sometimes is inclined to feel like the long-suffering inhabitant of a certain American city noted for its political corruption.

Asked what he thought of the two candidates who were running for the office of mayor, he answered wearily, "Well, I'm glad that only one can be elected."

The demons knew that Jesus was Christ, the Son of God; but our Lord wants no testimony from us unless our hearts are bowed in obedience.

—Roanoke Bulletin

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The Editor's Box

THIS IS MINE

Early in our lives, about the time we learned to walk and talk, we seemed to have some conception of ownership. Throughout our earthly experience, we have held to the notion that some things are our own personal property and it is the affair of no one else what we do with these possessions. It is the delight of the natural heart to look at some object to which there is attached that mysterious quality which we call **value** and say, "This is mine."

WE OWN NOTHING

In the final analysis, we do not own anything which this world calls valuable. Real estate, bank accounts and personal property may be ours to possess, but we cannot own these things for certain. In one second, by the experience of death, all the accumulated substance of a lifetime will pass to others. The things of this life are ours only as temporary possessions. After we are gone, then whose shall these things be?

WHO OWNS THE EARTH?

The Bible reveals to us that the earth is the Lord's and the fullness thereof. God owns everything. Your bank account, your real estate, your personal property belong to the Creator of this universe. He allows you to possess it and to use it for a time. Some day there will be a check-up.

A PRINCIPLE OF JESUS

It is one thing to talk about following the principles of Jesus; it is quite another thing to live them. On one occasion our Lord said, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven...." (Matt. 6:19-20). Treasures laid up in heaven are the result of energy and money expended in the cause of Christ. This great cause is primarily the presentation of the Gospel of the Son of God to a lost world. There is no better way to lay up treasures in heaven than to use the money which you possess (but do

not own) in the great cause of foreign missions. Money given and used to bring lost souls to a knowledge of the salvation of Christ is certainly laid up in the Bank of Heaven. Thieves will never rob that bank!

AN INVESTMENT WHICH PAYS

Thousands and tens of thousands there are who are looking for investments which will pay. If money can be invested at five, six or seven per cent interest in some concern that is genuinely stable and reliable, the investor feels that he has really done well. That means that if a man possesses one hundred dollars (which he does not really own) after one year of interest at seven per cent, he will possess one hundred and seven dollars (which of course he does not really own).

Now according to actual figures it cost about \$65.00 to run the missionary work of the Brethren Church in Africa last year for every person who was baptized. That means if you gave \$65.00 to foreign missions for Africa last year, you paid all the bills which were required to bring one soul to Christ. Now think of that! If you gave \$65.00 to foreign missions you paid **all** the bills to bring one soul to Christ.

This is not all. That same \$65.00 helped other Christians to enjoy the Bread of Life and gave to them the necessary spiritual food that they might grow in grace and the further knowledge of the Lord. Brethren, do you want to invest some money for eternity? Then put it in Foreign Missions. Sixty-

IN THIS NUMBER

The Word and the World	2
Editorials	3, 4
Church of God, Awake!—A. V. Kimmell	5
If Christ Be Not Risen—Herman W. Koontz	6
A Church Upon Her Knees—John G. Lienhard	7
S. S. Page	8
Palestine—George S. Carpenter	10
News from the Field	11-12
L. O. McCartneysmith	13
For Grannies Only	14
The Christian Home in Africa	16
Joint W. M. S. and S. M. M. Program and Material ..	17-25
Signal Lights Department	25
W. M. S. Information	30-31
Indiana Rallies	27
How to "Eat" the Word in Brethren Homes	32
Successful Bible Study	33
S. M. M. Information	35, 36



five dollars at seven per cent interest would bring you \$4.55. Talk about investments, this world knows nothing about investments. Why not lay up treasures where moth and dust cannot corrupt? Remember the Easter offering for Foreign Missions.

A SHACK (?) IN HEAVEN

The story is told of a man who found himself walking down the street in heaven being shown the mansion which was to be his throughout eternity. He was led down the street further and further to the mansions which became less and less marvelous. At last he was told, "This is your mansion." "Certainly," he answered, "I am to have a better place than this. I always had the best that earth could provide, and now you tell me that I am to have nothing better than this?" "Sorry," said the other, "but we could only build your mansion with the material which you sent on ahead."

The theology of this story may be terribly crude. But there is a principle here brought to our minds which should not be overlooked. Salvation is absolutely a free gift of God. There is no way by which we can buy our way into heaven, but it is also a fact that the position or reward which each saved person will receive will depend upon his works. Those who are indifferent to the work of the Lord and careless with the use of money which God has entrusted to them (possessed but not owned) will miss the reward of treasures laid up in heaven.

Editorial Notes and News

WE HAVE JUST LEARNED from Brother N. V. Leatherman some details regarding the church at Vandergrift, Pa. He tells us that the flood removed the church from its foundation and that all fixtures and hymn books were destroyed. It has been requested that Evangelist readers be told of these things. If any congregation has used or discarded hymn books which are in reasonably good shape, the Vandergrift church is in position to appreciate them. It is a cause for rejoicing that no lives were lost either at Vandergrift nor at Johnstown. A more detailed account of the losses at Johnstown were reported in last week's issue.

CHURCHES should notice the ad elsewhere in this number for the booklet known as the Manual of the Young Men's and Boys' Brotherhood of the Brethren Church.

HERE IS AN IDEA for Foreign Missions. One man states that "here lies a challenge. Our hens will challenge any or all flocks of any or all members of the church to produce a maximum number of eggs on Sunday, provided these eggs will be used entirely for missions." If there is no other way to get a good offering for Foreign Missions, why not use the Sunday eggs?

HAVE YOU HEARD about the Scotchman who stood and snapped his fingers on the Fourth of July? Perhaps he was beginning early to remember the Foreign Mission Offering at Easter.

BROTHER WILLIS E. RONK is now in the second week of an evangelistic campaign in the Park Street Church of which he is pastor at Ashland, Ohio. His messages have been most heart searching and true to the Word. The crowds and interest have been encouraging. Brother Ronk is carrying a heavy load as he is also a professor in Ashland College.

A RECENT NEWS ITEM has been received from Bellflower, California to the effect that the new building is nearing completion. The building is the Tabernacle type. Brother Pine, the pastor, rejoices that one of the great hindrances to the work will now be overcome. It should be remembered that this congregation has met in a tent for more than a year.

A SCHOOL for teachers is being conducted at the Second Church of Long Beach. This is to continue for six weeks. Teachers from nearby churches are taking this opportunity to receive help that the teaching ministry may be more effective.

AT GLENDALE, there were 32 present at an ordinary prayer meeting recently. This church is about two years old. Some churches which have been organized for forty years claim that they cannot have a prayer meeting. A church without a prayer meeting should get ready to conduct a funeral for itself. It is either dead or dying.

A NUMBER of churches have regular organized nurseries in which mothers may care for the small children or some few women may care for a number of these children. This is a splendid idea. Children should be taken to church.

THERE IS MORE chance for a cripple on the right road than for an athlete on the wrong road.—R. D. C.

BECAUSE OF the hundreds of Church Calendars which come to the editor's desk, items which should not be overlooked should be checked. It is our purpose to glean the news and high points in the affairs of the churches. But it is very easy to miss important items.

THE WHITTIER Church recently began a revival with the pastor, Brother Chas. H. Ashman, as the evangelist. Albert Flory was elected some time ago as the pastor's assistant at this church. We are expecting to hear a fine report from this victory revival.

THE RISEN LORD

*Christ hath risen! Hallelujah!
Blessed morn of life and light;
Lo, the grave is rent asunder,
Death is conquered thru His might.*

*Christ hath risen! Hallelujah!
Friends of Jesus, dry your tears;
Thru the veil of gloom and darkness,
Lo, the Son of God appears.*

*Christ hath risen! Hallelujah!
He hath risen as He said;
He is now the King of glory
And our great exalted Head.*

—Fannie Crosby

Church of God, Awake!!

By Elder Arthur V. Kimmell,
Philadelphia, Pa.

President Foreign Missionary Society of The Brethren Church



Each year our Foreign Mission work grows larger. The blessing of the Lord is upon it. We praise the Lord for this visible approval of the Foreign work the Brethren Church has undertaken. With enlarged

borders and additional missionaries the responsibilities of the church at home become so much the greater. To what source can the workers abroad look for help save from the church at home. It is impossible for the missionaries on the fields who have given their all, to supply the money for the larger work which the Lord has given us. Of course they cry to God to supply the need—and He will—but God moves through the gifts of the people in the home land, particularly the members of the Brethren Church.

We suggest two ways in which the larger sum needed for the work this year may come in: first, there are hundreds of members in the Brethren Church who never give a dollar for Foreign Missions. Let us convert them to this great cause by prayer and personal contact. You who read this, think of some one who does not give at Easter time and let the Spirit use you to show that one the joy of giving to save the soul of that man who never had a chance at salvation. In this class also are those who have given only a little change they might have at hand on Easter. Urge such to definitely plan a real Easter offering this year.

Second, the faithful givers can increase their offerings. There are some exceptions for there the those so burdened with the needs of our fields in South America and Africa that they have given beyond their ability, and some who have had means no longer are able, but the most of the Brethren who have been the regular givers to the Easter offering have not reached the point of sacrificial giving. Very few Christians give to missions a sum equal to that which they annually spend for themselves for things they could easily do without. Some churches believe that the Bible teaches that the Foreign work of the church should be put at the top of the list because the great commission begins, "Go ye into all the world and preach the gospel," and send more abroad than they use at home. These churches are being blessed of the Lord in a wonderful way.

Think of the need; 2,000,000,000 souls the estimated population of the world—each soul of more value than the world. 500,000,000 can be saved if they desire, for they are within reach of the Gospel; **BUT ONE BILLION FIVE HUNDRED MILLION** cannot be saved for they have no means of hearing the Gospel plan of salvation. **O, Church of God! Awake!!** Three fourths of the people on the earth are living in utter darkness and the church is not much concerned about giving them the light. O church of God what will we answer when they say, "No man cared for my soul?"

Those new stations in Africa need white missionaries. Native workers have broken the soil. The places are all ready to occupy. The superintendent writes from South America: "We are glad to report that the work in general is moving forward and there is every reason to rejoice. Perhaps the work that is giving us the greatest joy at present is the Bible Coach. The Lord is blessing the efforts in the salvation of souls and the testimonies that come to us reveal that the people in general are getting a true idea of the Gospel of Christ. The attendance at the open air meetings with the coach at Laboulaye varied from 250 to 700 each night. Reports which arrived yesterday show that the meetings have been well attended in other towns." "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest (Matt. 9:36-38).

A SINNER'S CONFESSION

*A good man came to me one day
To win me from my sinful way.
I then was angry, stern and rough.
"Go 'way, my life is good enough."*

*The man came back time after time
Till I said, "Not my will, but Thine."
I yielded all—the Lord did win,
Redeemed my life from hell and sin.*

*For this good friend, the Lord I thank
He snatched the cup of sin I drank,
And now I praise God evermore
For this dear friend who seemed a bore.*



If Christ Be Not Risen

By Herman W. Koontz *

In the first eight verses of the fifteenth chapter of I Corinthians the Apostle Paul, founder of the Christian Church at Corinth, presents infallible proofs

of the resurrection of the Lord Jesus Christ. By the resurrection we believe that he meant the raising of the body of Jesus Christ. The word "resurrection" according to Strong's Concordance means "A standing up again, i. e. (lit) a resurrection from death. . . raised to life again." This is evidently the Biblical usage of the word when applied to the Lord Jesus Christ and the dead; Christ already resurrected and the dead yet to be resurrected.

Paul's Appeal

Paul's first proof is an appeal to the Scriptures. He writes, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day **according to the scriptures**. The Psalmist writing of the coming Christ says, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." Psalm 16:10. "Jesus answered and said unto them, 'Destroy this temple, and in three days I will raise it up.' But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said." John 2:19-22. Then Peter, in his sermon at Pentecost, speaks of David that he is both dead and buried, and his sepulchre is with us unto this day," but of the Lord Jesus Christ, "that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:29-31). The teaching of the Scriptures should be sufficient proof for any honest doubter.

Paul does not stop here, but he presents a second argument for the resurrection of the Lord Jesus Christ. It is the testimony of eye witnesses. "Cephas, then the twelve: after that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present. . . . After that, he was seen of James; then of all the apostles. And last of all he was seen of me also." To all of these followers of our Lord the argument of the Scrip-

tures was not sufficient for they were blind to the teachings of the prophets and the words of Christ himself. To them it had to be a case of "seeing is believing." And when the risen Christ revealed himself to them they did believe, and this belief changed them from cowardly weaklings to fearless, courageous ambassadors of the crucified but now risen Christ.

Paul's Purpose

Now Paul did not write these things to the Corinthians to convince them of the truth of the resurrection of Jesus Christ, for they were fully committed to this great doctrine. But a great inconsistency prevailed in the thinking of some of the members of this church. They accepted the fact of the resurrection of Christ but rejected the teaching that the dead would be raised. "Now if Christ is preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (Vs 12). This is Paul's question to the church and he answers his own question by inseparably connecting the resurrection of Jesus Christ and the resurrection of the dead. One stands or falls upon the truth or falsity of the other. A resurrection of Christ? Yes, they say. Then they must accept a resurrection for all the dead. No resurrection of the dead? Some say, No. Then Christ is not risen. "Therefore your denial of the resurrection of the dead is in reality a denial that God raised up Jesus Christ," Paul writes to the Corinthians.

Then he had them note the awful consequences "if Christ be not risen." First, looking to his own

(Continued on page 9)

UPWARD GRAVITY

The resurrection of the believer will take place when the body is transformed into the likeness of the resurrection body of Christ. With this transformation, it will be as natural for the body of the Christian to rise as for Christ to ascend. When we possess a body fitted for heaven, we will "gravitate upward" as easily as we now go the other way.

* Pastor, First Brethren Church, Roanoke, Va.

A Church Upon Her Knees

By John G. Lienhard *

In Acts 12:5 we read the following words,..... "Prayer was made without ceasing of the Church unto God." There is another forceful expression conveying the same truth in Acts 4:24.... "They lifted up their voice to God with one accord." In Acts 2:42 we find another scripture in this same connection, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

It is interesting and a stimulant to faith, to observe what the results were in each one of these cases. In the twelfth chapter of Acts, we note Peter was miraculously set free from his chains, and prison and from the hands of his enemies. In Acts 4:31 we find, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." We find two important things that resulted, "they were filled with the Holy Ghost," "they spake the word of God with boldness." In Acts 2:43-47 we find that "fear came upon every soul"... great liberality, they "sold their possessions and goods, and parted them to all men as every man had need."... they continued daily with one accord in the temple," "they did eat their meat with gladness and singleness of heart," "they found favor with all the people"... "the Lord added to the Church daily."

In this article we will by His grace, endeavor to select but a few of the outstanding truths these scriptures contain. It is our prayer that God may use them to shed light and arouse us to a greater devotion to our Lord, especially, as we see the end drawing so nigh. Let us note first of all that

They Put God in Their Individual Lives

A church is what its members are. A church composed of members who think of everything but the things of God never will measure up to God's plan and pattern. When Church members think more of their worldly associations than the services of the Church there is **something lacking**. When people think more of their relatives and friends than the services of God there is **something**

lacking. When men and women think more of a good time, visiting, riding, traveling and recreations, than they do of the things of God there is **something lacking**. When men and women think more of their tired bodies than the services there is **something lacking**. When they think more of a job and making money than of the things of God there is **something lacking**. It will be observed these met "daily in the temple" (Acts 2:46), and in Acts 12:5. "Prayer was made without ceasing." To these people, the church and its services, and its prayer meetings, meant something. Today only about twenty per cent of the membership of a church attends prayer meetings. A vast percentage think they should pat themselves on the shoulders if they attend one service a Sunday or during the week. Where is the trouble, and what is the remedy? The trouble is that the Church is lukewarm and a revival of professing Christians is needed. There is no use having a revival to try to win sinners when those inside of the Church fail to put the things of God first and are spiritually dead.

They Depended Upon God to Undertake

What do we have in the Churches today. We find all together too great a reliance upon education, organization, money and men. In Acts twelve, they were wholly dependent upon God. They might have tried to pull strings and bring influence to bear but not so with those people. Their trust was in God and nothing and no one else. In Acts 4:18, we note the apostles were restrained from preaching the word, but we find those people did not try to legislate their trials away. They held no mass meetings.

They laid the matter before the Lord (Acts 4:29).



The great wall of China was impenetrable for centuries. Eventually it gave way after persistent attacks. Persistence is not only a good quality in a man, but it is one of the essential attitudes of the prayer life. Many times the Lord tests His people in prayer by letting those whom He loves wait for answers to their prayers.

Today we are bemoaning the fact that it is hard to induce men and women to hear the Word. We find movies, theaters and other amusements are making strong inroads even on the Lord's Day. We bemoan the return of the saloon, etc. How do we meet existing conditions? Well, the Church is depending upon politics. We are told we need more educated men in the pulpits. We are told we need to educate the people. We are told we need to organize

* Pastor of the new church at Compton, Calif.

(Continued on page 9)

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THE NATURE OF SUCCESS- FUL SUNDAY SCHOOL TEACHING

By Homer A. Kent

In seeking an answer to the question, "What is Sunday School teaching," Theodore Schmauk in his book "How to Teach in Sunday School" has listed ten things which are included in well-rounded, successful Sunday School teaching. The teacher can with profit consider these things and weigh his own teaching to see whether or not he is fulfilling his God-given task. The ten things presented are as follows with a brief comment on each by the writer.

(1) To teach is to help growth in grace and in the knowledge of our Lord Jesus Christ. This is a comprehensive consideration and makes serious demands upon both the teaching and the living of the teacher. If this phase of teaching is to be accomplished, it certainly means that the teacher will have to have an experimental knowledge of Christ Himself.

(2) To teach is to furnish nutriment. That is, the teacher is called upon to present the Word of God in such a way that it will feed the souls of the scholars. It means an interpretation of the Word in such a way that Christ will be realized as the Manna from Heaven. This will mean real study and earnest prayer.

(3) To teach is to develop manhood. God gave us pastors and teachers for the perfecting of the saints "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

(4) To teach is a psychological process. It is "to guide the scholar into the Scriptures so wisely and intelligently at each stage of his development that his growth in saving faith, in accurate knowledge and perfection of character may be steady and uninterrupted, leading to definite service, through the Church, for His Lord and for the world."

(5) To teach is to direct thought. Scholars who sit before teachers Sunday after Sunday are not inanimate objects. They are beings who are capable of thought. They are bound to think about something. The teacher is called to direct thought in the proper channels. There is so much wrong thinking in the world even among church folks that it behooves the teacher to know how to direct thinking so that it

focuses its attention upon the things of God. "What think ye of Christ?" will be the supreme question which each teacher will lead each scholar to consider.

(6) To teach is a spiritual process. It is not simply an impartation of facts to enrich the mind. It is a matter of gripping the heart so that there will ultimately be a yielding to God's will. It is a matter of implanting the proper sort of convictions in the soul. It is something which cannot be done apart from the energizing power of the Holy Spirit.

(7) To teach is a personal act. Some things can be done wholesale but the matter of successful teaching must remain a matter of personal contact. Each scholar is differently constituted, surrounded by a different environment, has peculiar traits and needs individual attention. Our Lord emphasized this phase of teaching by His own example. He dealt with the individual according to his need.

(8) To teach is a simple act. The teacher who loves his Lord, who will take time to study the Bible and to pray, who has a love for the service of Christ, and who is consecrated to the task of teaching need have no fear of other things. They will take care of themselves.

(9) To teach is a vital act. It is the presentation of the message of God. This thought ought to thrill the teacher. When once this thought does grip his heart he will never stand before his scholars with nothing to say. Jesus taught because He had something vital to say, something that men needed more than they needed anything else in the world. Thus He taught with conviction and with authority. Each teacher has the same sort of a message committed to his trust. He is an ambassador for Christ. He has a living message to proclaim.

(10) To teach is to plant a seed. The seed is the Word of God. It is to be planted in the human heart. Moreover, when the seed springs forth it is to be nurtured and the weeds that choke the development of the tender plant are to be plucked out of the way. It is a great privilege the teacher has of being a sower of the Seed, the living Seed which has the power to bring forth eternal fruit in the hearts of those who receive it.

This is Sunday School teaching. May the Lord help us to see what a glorious task it is.

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TWO HILLS

There are two hills—so close they lie,

Etched so alike against the sky

Are Calvary and Sinai!

So close they seem, and yet they are

As distant as the poles, as far

Apart as we from yonder star.

Justice and Law on Sinai—

The solemn edict from on High;

"The soul that sinneth it shall die!"

Mercy and Love on Calvary:

We sinned; He paid the penalty,

And died instead of you and me!

O Blessed, blessed Calvary!

—Martha Snell Nickolson.

IF CHRIST BE NOT RISEN

(Continued from page 6)

reaching and ministry he writes, "Our preaching is vain." It is an empty thing. The heart of his preaching was the incarnation of Jesus Christ, his substitutionary death, burial, resurrection, his ascension to the right hand of God to be our living intercessor, and the promise of his coming again. This was also the message of the apostles and the whole church. To deny that the body of Christ was raised from the dead places a huge question mark over the incarnation and vicarious atonement. There could be no ascension without a resurrection, no living Christ to intercede now and no promise of his return. Nothing is left but one who lived, died and was buried. Where is there any good news in this? No wonder Paul had to say, "If Christ be not risen, then is our preaching vain."

He follows with another startling statement, "We are false witnesses of God." If Paul was a false witness, so were the other disciples of his day, and so have been the great preachers down through the centuries; for they have all preached a resurrection of the body of Christ. This means that Livingstone took a lie to the heathen of Africa, Paton to the cannibals of the South Sea Islands, Cary to the cow and Ganges worshippers of India, and Taylor to the teeming millions in China's darkness. This means that James Gribble and an army like him died in Africa for the sake of a falsehood. Summing up, if Christ be not raised, then every thing good that has come into the world from Christianity has been built upon untruth. If such be the case the Spiritualistic book, "What Ever Is, Is Right," is true when it answers the question, "What is a lie?" "A lie," it says, "is the truth intrinsically; it holds a lawful place in creation; it is a necessity."

Paul's Argument

Let us continue to follow Paul's argument to see the results in the lives of every believer if Christ was not raised from the dead as he predicted that he would be. First, our faith is vain. (Vs. 14-17). If Paul's preaching is vain then it surely follows that our faith is also vain for we have accepted his message as the Word of God. Faith in the efficacy of the death of Jesus Christ to take upon himself the guilt and penalty of sin would be an empty thing, for salvation depends upon our faith in his resurrection. (Romans 10:9). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"If Christ be not risen... ye are yet in your sins." This spells hopelessness! A crushing burden of sin and no sinner; the sure rendezvous with death and no good Shepherd's hand; the awful wrath of a holy God against the sinner and no substitute; eternity ahead

and not a ray of hope shining through its impenetrable darkness. Heathenism in its most depraved condition would not be worse than this!

Secondly, "If Christ be not risen... then they also which are fallen asleep in Christ are perished." We thought that our loved ones who died in Christ were asleep in him, but if Christ be not risen, they are lost. You stand by the open grave of that loved one whose very life radiated the joy of salvation and you hear the final words of the minister as he read from the Word of God. "Jesus said, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. For I know that my Redeemer liveth." It is in the confident hope of these promises that we lay away the body of this loved one. Ah, this is all true to the child of God if Christ be risen from the dead. But if not, then as you stand there weeping all you can hear is "we therefore commit this body to the ground, earth to earth, ashes to ashes, dust to dust," as the end of the body, and "perished," as the destiny of the soul. A repelling picture indeed but a true one if Christ be not risen.

Thirdly, if Christ be not risen... "we are of all men most miserable." Jamieson, Fauset, and Brown's Commentary has this to say about our pitiful condition. "If our hopes in Christ were limited to this life only, we should be, of all men, most to be pitied, viz., because, whilst others live unmolested, we are exposed to every trial and persecution, and, after all, are doomed to bitter disappointment in our most cherished hope; for all our hope of salvation, even of the soul (not merely the body), hangs on the resurrection of Christ, without which this death would be of no avail to us." Then the commentary adds, "The heathen are without hope. We should be even worse, for we should be also without present enjoyment."

Paul's Comfort

We need not dwell further upon such a dark picture for "now is Christ risen from the dead, and become the first-fruits of them that slept." (Vs. 20). Paul and the apostles are not false witnesses of God. Our faith is founded upon a solid rock. Our loved ones who have died in the Lord are safe. We are of all men most blessed!

Christ has been raised, therefore at his coming again the righteous dead will also be raised. "Afterward they that are Christ's at his coming." (Vs. 23). This is the abiding hope of every child of God because at that day the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

A CHURCH UPON HER KNEES

(Continued from page 7)

our forces better. Then we try to compete with the world with programs, musical talent and other entertainments. Some of these modern ways are utterly out of order. One trouble is that the Church is already over-organized. The early Church depended upon God to solve her problems and whenever man endeavors by his own wisdom and ingenuity to manage and control the things of God, failure and chaos are bound to result. God's order is set forth by the example of the early Church.

They Continued Together in Prayer

In Acts 2:44 we read "All that believed were together,"—and in Acts 12:5 we read, "Prayer was made without ceasing of the Church." This is a vital matter. In unity there is strength. Whenever half of a Congregation is indifferent to prayer meetings the entire Church suffers. God's plan is for entire bodies of believers to gather together in prayer. Often we find Church officials in high responsible places and offices in the Church while we never hear them utter a prayer in public. Their absence from the prayer gatherings is regularly conspicuous. Those in official positions in Churches ought to be spiritual monuments in prayer and spirituality, but how often we see the prayer fires are kept burning by a few.

A prayer meeting is a prayer meeting. When a prayer service is consumed in reading biographies, telling stories, discussing scripture, singing a few hymns, etc., things are not as they ought to be. If people tire and can sleep soundly through a prayer meeting, lasting till nine, there is something lacking. It is too bad when pastors begin to listen and heed murmurings of men and women who complain because prayer meetings do not dismiss sharply at nine o'clock. These same people, frequently, sit up into the wee hours of the morning listening to the radio or reading some fiction or playing games. The church people need to have the cause upon their hearts that they are willing to hold on to God until victories are won and His hand is clearly revealed.

They Had The Spirit of Prayer in Them

Prayer cannot be worked up. We are convinced through study of the Scripture that much prayer that is offered in our prayer meetings rises perhaps no higher than our heads. Why? Because much of our praying is done in a half-hearted manner. True prayer is not a mere utterance of words but is a sincere, heart-felt, earnest cry from the heart. Prayer is the expression of a real desire. It is the cry of hunger from the heart. It is unction of the Holy Ghost as a result of a burdened heart. It is the mighty cry resulting from beholding the things of

PALESTINE

(Last of a series)

Jerusalem and the Budding Fig Tree

By Dr. G. C. Carpenter

For centuries Jerusalem has been a city of desolation and sadness. Besieged 46 times and completely razed to the ground 17 times! It is the most famous city in the world because the greatest events in the history of mankind center there. During our Lord's earthly ministry Jerusalem flourished. Herod's temple was one of the wonders of the world, but was destroyed in A. D. 70 as foretold by our Lord; and what a story of conflicts and desolations since.

But now the tide has turned and once more the glory of Jerusalem is being restored. The city was captured in 1917 by General Allenby without the firing of a single shot, and under the British mandate Palestine has become "a national home for the Jews" and Jerusalem is once more becoming "a city of glory and beauty." This is in keeping with the song of the Psalmist: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the

sides of the north, the city of the great King."

More than 2500 years ago Jeremiah prophesied: "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever" (Jer. 31:38-40). And the surprising fact is before us that the restoration and development of the city have followed with wonderful precision the course of the measuring line as marked out by Jeremiah thousands of years before, "a striking proof of the supernatural inspiration of the Bible."

Three years ago a man purchased an acre of land near the hill Gareb for 45,000. Recently he refused an offer of \$145,000 for it. Another tract outside the city walls brought \$80,000 ten years ago and the same land is now valued at \$800,000. Why did not some wise real estate dealers make extensive investments in Jerusalem and roundabout in recent years? "Almost over night Jerusalem is becoming a really modern city." Stately stone buildings, modern architecture, fine post office building, office buildings, beautiful houses and apartments, a real building boom! Forty-three miles of electric mains supplying electricity to 6,000 consumers. Taxicabs and city buses are ready to serve.

The city is being made ready for the return of the King! The chosen people are returning in unbelief, but soon Jerusalem will again become "the city of the great King."

Surely the fig tree is budding. Our Lord said that when the fig tree begins to shoot forth the Kingdom of God would be near at hand, and doubtless the fig tree stands for Israel. Israel is being revived in a miraculous manner in the land God gave to Abra-

ham and to his seed by an everlasting covenant. Scattered to the ends of the earth, they are now returning to their own land by scores of thousands annually, and there is room enough and to spare to provide a home for all the Jews in the world in the land God covenanted to Israel. The present land of Palestine is only a small part of the territory God promised. Here are the boundaries in Gen. 15:18, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This territory when irrigated and cultivated could "accommodate several times the 15,000,000 Jews that are in the world today." Palestine has its own money for the first time since our Lord's earthly ministry. On the coins are Hebrew letters that mean the "land of Israel," stamped there by the authority of the British government.

Another striking fact showing the budding of the fig tree is that Hebrew is again the national language of the Jews throughout Palestine. The Hebrew University just outside Jerusalem has a splendid faculty. The Sabbath of the Old Testament is being observed. The Ram's Horn is blown at sunset on Friday and business stops until sunset on Saturday. Bus lines stop and not even milk is delivered. The synagogues are thronged with worshippers. Zechariah pictures the grief that will come upon the Jews when they realize that Jesus of Nazareth was their long promised Messiah. George T. B. Davis says: "It all has but one meaning—THE KING IS COMING AND COMING SOON TO RULE AND REIGN AS KING OF KINGS AND LORD OF LORDS OVER ALL THE NATIONS OF THE EARTH!"

Shall we fold our hands? No, rather let us surrender anew to win souls, to do all we can to help prepare the Bride, the Church, for the coming of the Bridegroom. "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Hallandale, Florida.

God, a vision, as had Nehemiah of old, (Nehemiah, first chapter). We shall not deal with the matter of how men and women attain the spirit of prayer in this article but we endeavor, herewith, simply to show the need.

God Was Mightily Glorified Through Their Prayers

Careful study of these portions of scripture reveals that souls were added unto the Church. They were bold in giving forth the truth in the power of the Spirit. The token of God's blessing upon them was evident to those who were without for we read "fear came upon them." As a congregation they honored and glorified God through sweet and blessed fellowship in the Gospel of Jesus Christ, and one with another.

Doubtless, as we examine our churches and compare them with the early Church we are compelled to admit there is a sore lack along the line of prayer. This is a serious matter. If we continue to treat it lightly who can tell what the result will be if the Lord tarries. Again, we repeat that the thing the Church today needs is that holy spirit of prayer. With the spirit of prayer in our midst mountains can be removed, problems will be solved without difficulty. We need not fear over finances. We need not fear about men for the pulpit. We need not be concerned about putting on drives to increase our memberships. God will do that for us! May God help the Brethren Church to remain an old fashioned Church in the matter of belief and practice but also in the matter of prayer.

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Secretary of Publications

INTERESTING INFORMATION FROM HISTORY CONCERNING BAPTISM

John Wesley (Founder of the Methodist Church) was strictly opposed to sprinkling in all ordinary cases. Even for the baptism of a child, he desired immersion. In the form of baptism described in his Ritual, he say: "The minister coming to the font which is filled with pure water, shall take the child into his hands, saying, 'Name this child,' and then, naming it after them, shall dip the child into the water." More, who was better fitted to write a biography of Mr. Wesley than any other man, in his *Life of Wesley*, Vol. I, p. 425, says: "When Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion if

the person would submit to it, judging this to be the apostolic method."

Martin Luther (Founder of the Lutheran Church), in A. D. 1530, in giving direction for the baptism of a converted Jewess said: "Let her be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water with the usual formula, 'I baptize thee,' etc. (Malch's Ed. of Luther's Works, Part. 10, p. 2637). Luther said: "Baptism is called in the Greek, 'Baptisma,' and in the Latin, 'Immersionia,' that is, the dipping of an object entirely under the water so that the same shall close over it * * * Without doubt, the word 'Taufe' is derived from the word 'Tief,' which implies that the candidate should be sunk deeply into the water." (Luther's Works, Wiemar Ed., Vol. II, p. 727).

—The Faith.



NEWS FROM THE FIELD



HARRAH, WASH.

No sir, we are not dead, nor even asleep as some might think, not hearing from us for some time. We are situated in the far North West. Perhaps you think we are out here among the Indians. Well, so we are right in the middle of the farming district of the Yakima Indian Reservation. The land belongs mainly to the red race and the whites rent the land. The farming district is about twenty-five miles each way with a very few churches. Harrah is situated near the center of this district with only a union hall near. A church is needed very badly but as the population shifts around so, it makes it hard to build up a strong congregation. So what we lack in numbers we'll have to make up in quality. Now as the writer is the oldest in this congregation, he will take it for granted he has the privilege to tell things as he sees it without any one taking offense.

This church has had a varied career. It has had its sunshine and showers, its harvests of golden grain, its storms, blizzards and a cyclone but now we believe we are right at the threshold of another harvest as the warm winds are again beginning to blow. The group of members who have weathered the storm seem to be closer drawn together than ever. One of our members is in Ashland College and another in the Bible Institute of Los Angeles. We are proud of our W. M. S. as it seems to be the main-stay of the church. They are striving for and about to achieve all the goals set for them. Our Sisterhood girls also are coming right to the front. They have been reorganized and

expect to be doing something. Our Sunday School also is doing exceptionally good work. Romance is not all something of long ago.

For a while we were without a pastor, and how to get one when we had no money, we did not know.

We took it to the Lord and let it be known in the Evangelist our needs. A young man in Kansas saw it and wrote two letters, one to us and one to his fiancée back in Indiana.

Apparently the young lady said she would go with him for soon a preacher pronounced them one and with a Chevy and a two-wheel trailer carrying their earthly possessions they were hidden from their friends by a cloud of dust. They were on their way over a two thousand mile journey where a small parsonage church and a small congregation awaited them. Their experience was like the one horse shay in the story book. Their road and pocketbook both came to an end at the same time in front of the parsonage. They came to us without experience but have made good and not only that but very good. We love them and are trying to show it by being good children. They are Robert and Lenora Williams, but we just call them Bob and Lenora. Last summer we entertained the North West Conference and had with us a boy who grew up by us, Alva J. McClain and also another old time friend R. Paul Miller. We sure enjoyed having them as well as many dear friends from Sunnyside and Spokane. We also had with us Miss Neilsen. We hope more people from other parts will call on us.

DAN EARLY, Church Cor.

FROM KITTANNING TO NEW KENSINGTON, PA.

Moving day has come and gone. New friends have been made and a new church begun, but the memory of our former pastorates will never be forgotten. When in June of 1931, we assumed the pastorate of the "Armstrong County Circuit," comprising the West Kittanning and Brush Valley Churches in western Pennsylvania, little did we realize the mutual blessings we were to be privileged to enjoy as pastor and people.

In our four and a half year pastorate there, the members of both churches manifested a great loyalty to the Lord and to their Church, in the midst of trying business conditions. Many spiritual victories were won in the midst of financial depression. The usual repairs and needed additions were made to the church properties. New auxiliary organizations were started and old ones rejuvenated. The years showed a small but steady increase in offerings, both to the local work, and to the Home and Foreign Mission interests.

It was our privilege to baptize and receive one hundred and thirty-three members into the fellowship of the West Kittanning Church, and seventy-one into the Brush Valley Church, making a total of two hundred and four members received during our ministry there. The Lord blessed our labors and to Him we give the glory.

We understand that Brother D. A. C. Teeter has been extended a call by these churches and will soon move to the field. Our prayers and best wishes go to both pastor and people. May God bless them, and may they "grow in grace and in the knowledge of their Lord and Savior, Jesus Christ."

Feeling it was the call of God, on January 1 of this year, we left Kittanning to organize and be the first pastor of a new Brethren Church in New Kensington, thirty miles south. We had been instrumental in starting this work, and had watched it grow from a Bible Class to a group with regular services. After more than two months on the field, we are now confident the Lord can do a great work here through the Brethren Church. A temporary building has been rented for worship services. The church has been organized and officers elected. Afternoon services will be dropped April 5th in favor of regular morning and evening meetings. We are planning to hold an evangelistic meeting here, commencing Easter and continuing for three weeks, with the pastor as evangelist. A Summer Bible School will be held in June. A detailed report of the progress of this mission church will appear in the April Home Mission Number of the "Brethren Evangelist." This church is sponsored jointly by the Home Mission Board of the Brethren Church and the Pennsylvania District Home Mission Board. Will you not add your prayers to your gifts, that God may bless us?

R. D. CREES, Pastor

WARSAW, IND.

It was my happy privilege to fellowship with our people here in a special series of revival and evangelistic meetings. At times the Lord removes obstacles and gives His people special blessing in their effort to serve Him. Such was the case here. True, there are minor hindrances but the larger things which so often stand in the way, were lacking. The weather was all but ideal. This is saying much when we think of what had just preceded and what has come since. Things were right within the church and the community. The Lord rendered saints and sinners without excuse.

It was an inspiration to see this church at work. Dr. L. E. Lindower is the faithful and efficient pastor. He and his good wife, both well trained for the Lord's work, are being greatly used in their ministry here. This leadership has a faithful following. Many, young and old, gave themselves over to prayer and personal work. The music was in charge of the pastor, being ably assisted by a faithful choir. Naturally, there were results. These will be reported by the pastor. Perhaps the greatest result is that which is not seen. Many were the expressions, from believers, of personal blessing.

The evangelist was well cared for. Entertainment was in the home of the pastor. Most pleasant indeed were the seasons of fellowship and worship together. Two bright children bless this home. Each of these had a birthday during this time. Many homes were open to us, much calling was done. The best of meals were enjoyed, the pastor winning in the race for "much eating." We wish to thank Dr. and Mrs. Lindower and the people of this church for the kind hospitality, and for the generous offering.

A special feature of this meeting was the number of ministers, and their people, from our own churches and other denominations. There were folks locally, but that which was the most helpful and inspiring was the presence from time to time of our own Brethren ministers and their people. Some came from quite a distance. All in all, the three weeks spent with the Warsaw Brethren was a time of great enjoyment in the things of the Spirit and will not be forgotten.

Nearly a week was consumed in reaching home. At times it was the battling of snow drifts, but chiefly on account of floods. Our people here at Waynesboro manifested a real pleasure in having their pastor again in their midst. Our spring communion will be held Sunday evening April 12. This will be preceded by a week of special services. Brethren pray for us.

W. C. Benshoff

REVIVAL AT WARSAW

From February 25 to March 25 the Warsaw Church was privileged to have the evangelistic services of Brother W. C. Benshoff, who came all the way

from Waynesboro, Pa. (about 650 miles) to be with us. This was our first meeting with him, but we hope it will not be the last. As a younger pastor we had great pleasure in association and work with him, because of his greater successful experience in the Lord's work, together with such humility as would not even take its rightful place in respect to stumbling youth. I mean that Brother Benshoff was one of the finest working companions, without ever making his superiority felt by the one working with him. The pastor and his family will treasure this association with him for the rest of their lives.

The Lord's blessing was upon the meetings from the start. Cold weather with ice and snow had continued right up to the day of the Revival, when a miraculously quick thaw sent it all away for the first night and favorable weather continued from then on to the end. In fact the weather was *too nice* for the crowds a couple nights. From the beginning of the meeting the unsaved were present, and began to show strong conviction from the very first night. Conviction of sin seemed to become so heavy with them that many stayed away from the meetings toward the end. Visiting pastors and personal workers remarked that the opposition of Satan was more pronounced in this meetings than they had ever experienced before. Many unsaved were visited and personally dealt with, but some opposing force stronger than their own seemed to hold them back from decision. But in spite of this there were encouraging results from the first. For instance, a new family came into the Church, which had lived in Warsaw for five years and the husband had been in a service only once in that time. They began attending the meetings the second week and did not miss a night after that. The whole family has now been baptized. The visible results of the meeting so far have been, thirteen baptized, and two received by letter. However, there are many other things which these figures do not show. Several other Brethren and Church of the Brethren people have written for transfer of letters. Several others of the unsaved seem on the verge of making a decision. Four others await baptism.

Through preparation for, work in and since this Revival, the pastor has found

pastoral and personal work easier than it has ever been before. Although there are not spectacular results here, the Lord is certainly giving blessings to the workers. In this connection it may be stated that during the Revival the Church held her Quarterly Business Meeting for the annual call of the pastor, giving the fifth unanimous call to the present incumbent. This call is for the year beginning in September, 1936. Because of this, and the fact that new impetus and opening in the work seems to have arisen here, the pastor has felt led of the Lord to accept the call, for another year.

We wish to acknowledge the fine help in the Revival given by the Church members who gave their time in prayer and personal work. There was a greater spirit of cooperation in this respect this year than before. This explains the great spirit of conviction and Satan's opposition which swept the meeting. In proportion to its size, we believe the Warsaw Church can challenge any other on its fine, large group of faithful members who are ready to help at any call for service. The lay leadership of the Church is everything that can be expected from the pastor. We are especially thankful for the large group of faithful young people who are always willing to participate in spiritual activity. This Church has a real future in its young people.

We desire the prayers of the Brotherhood, that the Spirit of God, may give us continued victory. Pray for the conversion of the unsaved in great numbers in our community. We hope we may continue to have a place in the friendship and prayers of our evangelist, Brother Benshoff.

L. E. LINDOWER, Pastor

There will be good men in hell—men good in the eyes of other men. The sin which sends men to hell is universal. All have sinned and come short of the glory of God. There are no good men in the sight of God until after they have been born again.

The bough which bears the most fruit bends the lowest.

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W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

The Christian Home--Its Ministry To The Church

L. O. McCartneysmith

VERY FEW PEOPLE fully appreciate the seriousness and honor of being called by the name Christian. In the Armenian language the suffix "ian" always denotes "son of," and it should bring comfort and joy to our hearts to think of its use in connection with the name of our blessed Master.

Some months ago I was entertained in a home where I saw a motto which read: "Jesus Christ Is The Head Of This House, The Unseen Guest At Every Meal," and the daily lives of family members in this home conveyed the truthfulness of this statement; but this cannot be said of every home where this motto may be seen. Our actions speak louder than any motto we may place in our home, and our Lord said that by our fruits we should be known. In many homes Christ is professed, but there is no evidence that he is possessed; his name is seldom mentioned, family worship is not observed, thanks are not expressed for food eaten, and nothing is ever said to the children about Christ as the Savior of the world. Religious literature is conspicuously absent, and secular reading matter noticeably present. The presence of members of this family at Sunday school and Church services depends upon personal inclination rather than the realization of an existing obligation to God and his Church, and they are to be seen at places of worldly amusement more often than at the House of their God.

Parents in such homes usually contend that they cannot control their children, and attribute this lack of control to changing world conditions, rather than place the responsibility at their own feet where it belongs. Unless something is said that will cause these neglectful ones to return to God, both they and their offspring are most certainly on the road to eternal destruction. Remember, the Master said: "Wide is the gate, and broad is the way, that leads to destruction, and many there be that go in thereat."

When is a home Christian? A home is Christian where Jesus Christ is recognized as its Head, and his divine Presence is continually acknowledged, with

every member completely submissive to his holy will. Willingness and complete submission to His divine will is the key to Divine Sonship, and God cannot use anyone in his great plan who is neither willing nor submissive any more than he could have used his Only Begotten Son had he been arbitrary to the Father's desires. Through Jesus' complete submission to the Father came the miracles and exhibition of God's great Power which caused men to cry out: "What manner of man is this?"

The Church of the Living God is a body of baptised believers called to bring to pass God's will on earth. Outside of the Holy Spirit, he has no other avenue of approach to unsaved men. Christ so loved the Church that he gave himself for it, that he might sanctify and cleanse it and present it to himself a glorious Church, without spot, wrinkle or blemish (Eph. 5:25-28). How men and women whose names are on Church records need that cleansing and sanctification today! This sanctifying and cleansing is to be had through the washing of water by the word (Eph. 5:26), and must begin within the heart of the individual—in the home. Home life must be reached first, and the individual life cleansed. Then the home may truly bear the name Christian, but not until our hearts and actions are clean in the sight of God and men. "By their fruits shall ye know them."

The greatest mission of the Christian home is to "Train up a child in the way he should go: and when he is old, he will not depart from it." In how many homes called Christian is this done today? The lack of attendance at Sunday school and Church is not to be laid at the feet of the children, the Sunday school superintendent, or the pastor, but where it belongs, at the feet of the negligent fathers and mothers. The sins of this nation also rest upon the shoulders of fathers and mothers who have failed in this heaven-sent instruction, and who have permitted their children to secure whatever training the world has to offer.

As an evangelist I have often asked fathers and mothers who call themselves Christian, about talking to their sons and daughters about Christ, and invariably they disclaim the responsibility and ask for some one else to do this. Fathers and mothers who have a planned system of home devotion and worship do not fear to talk to their sons and daughters about the Christ, but those who know that their lives in the presence of their children have not been in keeping with their profession fear to speak to their little ones about believing and accepting the Savior. Every home bearing the name of Christ should devote a part of its time to home worship. At the morning breakfast table is an excellent place. The entire family is present. The word of God should be read, prayers offered by the various members of the family, and thanks given for the food God has provided. Vividly do I recall worshiping with a family last Summer in this manner. One little girl read from the Word, prayed, was followed by her two little sisters, her father and mother, and then their guest. My soul was made to rejoice, and

I went away from their home with the determination in my heart that nothing bad could befall these little children nor their God-fearing parents.

It is easy to visualize the mission of every home in a community where parents and children are fully devoted to God as this family. Were all homes like this, Church and Sunday school problems would be solved, financial difficulties adjusted, souls would be born into the family of God, and his will brought to pass in the lives of his children; but as it is I have great fear that when He looks down upon men and women, fathers and mothers, who call themselves by His name, that great tears of sorrow and anguish of soul course down His holy face as when He wept over Jerusalem saying: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not," (Luke 13:34). May God help fathers and mothers to see and do their full duty toward their children, so that we may have in word and in deed more Christian homes!

Waterloo, Iowa.

For Grannies Only

Selected from the "Light Bearer"

SOME TIME AGO I felt led to begin a work among some of the old grannies in Numan. So many of them have Christian children and grandchildren, and whereas in former days the grandparents were strongly opposed to their descendants becoming Christians, and did everything in their power to prevent the young people from attending church or school, now the older folks have given up their hostility, realising that their opposition has been futile and that no evil has resulted from the fact that their children have turned aside from spirit worship; nor are the old folk so certain as they used to be that the heathen way is really the right way. In spite of this change of attitude, however, there is yet a tendency on the part of the grandparents to think that the new way is only for the younger generation, that they themselves are past changing their beliefs, and that they cannot do otherwise than cling to the old way of their fathers. If I spoke to the old women about coming to church, they would usually excuse themselves by saying that they did not feel at home there, that only the young people went to church, or that they had no nice clothes to wear, only their old rags. They were also afraid that the young people would laugh at them because they could not read or sing the hymns, and were too old to learn.

All these excuses led me to think that if I started

a Bible class for grannies only, they might be tempted to come and hear the Good News. First of all I talked the matter over with the matron of the Girls' Boarding School. Perhaps some of the readers of THE LIGHTBEARER will remember her story. Iguda was the first polygamist in Numan to become a Christian, and he had two wives, Omtopilum and Mure-a-mo. He did not wish to drive either of his wives away from home and out into sin, and years went by in which he patiently waited on God for the solving of this problem. At last Omtopilum, wanting to be baptised herself, realized his difficult position and left him of her own free will. Soon afterwards she became the matron of the Girls' Boarding School, where she is still doing good and faithful work, and it was to her, whom we now call Tabitha, that I went to discuss my plan for the grannies.

Tabitha was interested and promised to help us. We decided to use the village school, as we felt that the compounds would be too noisy and it would be difficult to draw the old women apart. Mure-a-mo also promised to come and give all the help she could. She is now a widow and has been baptised, but she has never been able to learn to read. I was rather glad to think that she could not read, for I felt that her presence would be an encouragement to those who were too old to be able to learn, and

would show them that their inability to read was no bar to their entering the Way of Life.

The next step was to go out and invite as many of the old women as I thought would be likely to come, especially those with Christian children and grand-children. I asked them to do their best to bring others with them, and stressed the fact that it was to be a class for grannies only. They all seemed very pleased on hearing this, and promised to come. It was arranged that the class should be held once a week, after the evening meal. I was a little anxious as to whether the class would be a success, for we were beginning it in the middle of the rainy season, the busy farming time, when the women, old and young, often come home late from the farms, and then, tired as they are, have to grind the corn and prepare the evening meal. Usually, when the meal is over, they lie down to sleep, dead tired, and they have to rise again before dawn. It would be little wonder if most of the grannies excused themselves from coming because they felt too fatigued, but I dare not postpone the time for starting the class, as I felt sure that the idea of beginning such a work had come from God.

And those grannies did come. We had as many as eleven to eighteen at the meetings, eight of whom I could always count on to attend unless they were prevented by illness. The procedure was quite simple; usually I would recount a Bible story, illustrated by a picture if I had a suitable one. Then Tabitha would speak, pointing out to the women the futility of their spirit-worship and doing her best to show them the way to Christ. After that, Mureamo, or another old lady who for a long time had been attending the inquirers' class, would lead in prayer, and thus our meeting ended. I did not at first try to teach the grannies any of our Bachama hymns, for they are apt to connect some kind of mystery with the singing, and I wanted all their thoughts to be turned toward Christ. I remember how in the earlier years of the work I tried to teach the verse of a hymn to some men and women who had gathered in a compound, and how I overheard one of them explain to the others that I wanted them to learn this song, as it would cheer them on their way after they had died! I corrected him, of course, but I had learned my lesson.

When we gathered for the second meeting of the "Grannies' Class," I tried to make them re-tell the story that they had heard the first time. They were shy at first, but some of them soon took courage and told the story very nicely. At another meeting one of them said, "We can easily remember what you tell us, because when we get home we tell the others in the compound all that you have taught us." One of our young Christian women told us with great joy that her mother and another old woman from

the class now gather the people around them for evening prayer, asking one of the younger Christians to conduct the meeting, and taking an audible part in the prayer meeting themselves. The mother has now definitely come out for Christ and wants to be baptised.

The story of another of my grannies is interesting. She was formerly very deeply connected with spirit-worship, even being herself "ridden" (as the Bachama express it) by an evil spirit from time to time. She has two daughters, and in the past she did all that she could to hinder her elder girl from becoming a Christian, and succeeded in getting her married to an old drunkard who already had several wives. The younger daughter showed a more independent spirit, and is now baptised and married to a Christian. Through the influence of the younger daughter, the mother's heart gradually became softened, and when the elder daughter was taken very seriously ill, the mother made no objection to her being taken to the Mission Hospital. An aunt tried to persuade the mother to have the girl removed from the hospital to the spirit-hut, but the mother replied, "I have no use for the spirits; my 'spirit-hut' is the Mission station." The daughter's health was fully restored, and I think that the mother is now "not far from the Kingdom."

It has been a great joy to have this class. Often at the meetings one can see an old granny with her baptised grandchild on her lap, listening to the "old, old story." I am on my way home on furlough now, and Mrs. Pedersen has taken over the class. What a grand thing it would be to see all these old women turning to Christ and becoming a help to the young folk instead of a hindrance. An old Bachama woman with children and grandchildren has an honoured position of great influence in the family circle, and such a one, if her life were wholly surrendered, could be greatly used in bringing others to Christ. Will you help these grannies by your prayers?

A. VILLESSEN

"But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God." I Tim. 5:4.

FOR THE LARGER, BROADER LIFE

Keep me from pettiness, O Lord, I pray.
Let me be large in thought; take Thou away
Self-seeking, defending; I humbly ask
Grace to grow calm, so to meet every task;
Self-pity, pretext, all these let me spurn;
Done with all fault-finding, yet may I learn
Always the best in all others to find,
And, in my judgments, O Lord, make me kind.

WILLA HOEY.

"The Christian Home In Africa"

THE AFRICAN is of a deeply religious nature and desires to know much of Christ and the Bible. Still it is not to be wondered at that some of the converts backslide and yield to the ways of the Tribe and fall at some point in their Christian walk, when we think of all that the African has come out of, the heredity and depths of degradation, and of their many forms of spirit worship from which they have emerged. But when we think of the few short years that they have lived a Christian life and have tried to have a "Christian Home," we marvel at their openness of mind and their simplicity of faith which have led them to a knowledge of Christ as their personal Savior. Today many of them have a closer walk with the Lord and a better organized Christian

Home than some of the believers in western lands. In speaking of the "Christian Home" in Africa, I should like to depict for you a Christian home among the mountains in the Karre Tribe. This home in which they live is merely a thatched roof with a large grass mat and a mud floor, furnished perhaps with a table, one chair, and a box in which they keep their few pieces of clothing. In this humble home there lives the husband, wife and little son. The father has been a Christian for about eight years and the mother for about five. They are both able to read the Word of God that has been translated by some of the Missionaries into the native language. Many times when we pass by this humble little home, we see the father sitting outside his hut on a chair reading portions of Scripture while his wife and son sit near him on a mat listening to the Word of God. With smiling faces and happy hearts they praise the Lord that the Missionaries came to tell them of Jesus and that now they are privileged to read the Bible and tell their many friends about Jesus. This young man and woman are teachers in the Sunday school and have brought their little son to the house of God to be dedicated to the Lord. This father and mother know that the Lord answered prayer in giving them this little child, and they in return wanted to give him back to the Lord.

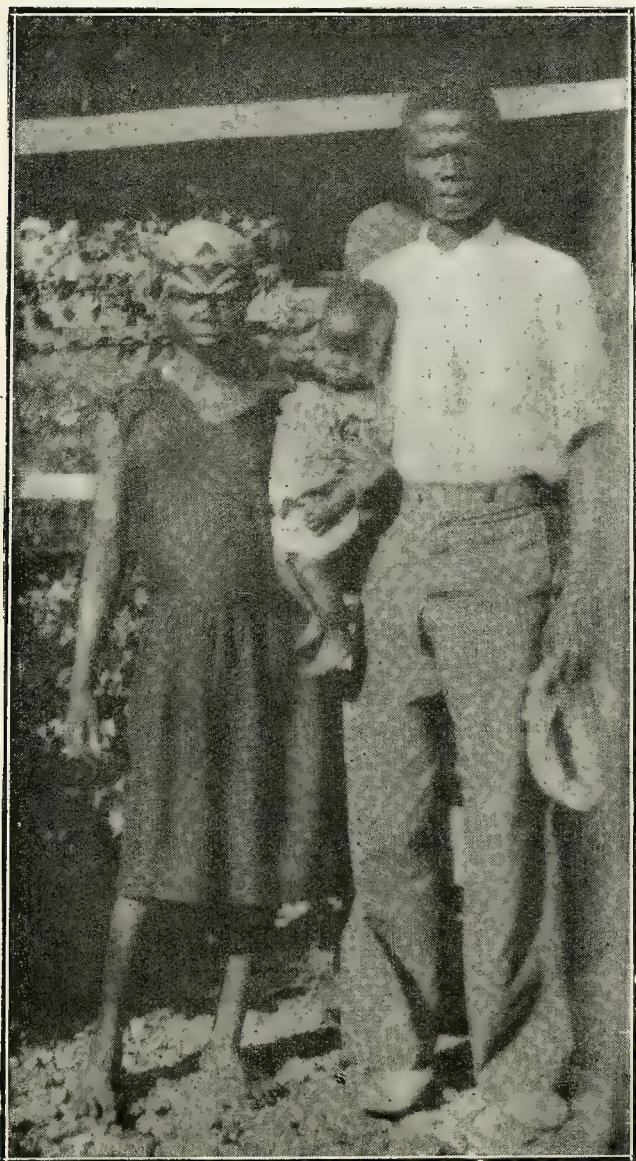
This Christian home has had the privilege of entertaining many friends, some of whom were believers, and some perhaps had never heard this old, old story which was all so new to them. As the way of life was told to them in all simplicity and in the power of the Holy Spirit many have learned of Jesus and given their hearts to him. The good, old hymn is so often sung by many of the native Christians,

"I'm pressing on the upward way,
New heights I am gaining every day,
Still praying as I onward bound,
Lord plant my feet on higher ground."

This song, I know, is the prayer of this "Christian Home" as well as many other Christian homes in the Karre Tribe.

It has been said that "homes" only exist in "Christian lands," but we are thankful for this Christian home in west Africa. Our prayer is that we may have more such homes.

MRS. ORVILLE D. JOBSON



*Members of a Christian Home in Africa
Esther, Little John, Noel*

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." II Tim. 1:5.

WORSHIP PROGRAM

MAY

Topic: "The Christian Home"

Joint W. M. S. and S. M. M. Program

SONG: "Blessed Quietness."

Joys are flowing like a river,
Since the Comforter has come;
He abides with us forever,
Makes the trusting heart His home.

CHORUS—

Blessed quietness, holy quietness,
What assurance in my soul!
On the stormy sea, he speaks peace to me,
How the billows cease to roll

Bringing life, and health and gladness,
All around this heavenly guest,
Banished unbelief and sadness,
Changed our weariness to rest.

What a wonderful salvation,
Where we always see His face!
What a perfect habitation,
What a quiet resting place!

PRAYER CIRCLE.

SCRIPTURE: Titus 2:1-8.

BUSINESS.

SONG: "What a Friend We Have in Jesus."

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

Are we weak and heavy-laden,
Cumbered with a load of care?
Precious Savior, still our refuge,
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms he'll take and shield thee,
Thou wilt find a solace there.

BIBLE STUDY: "Character Study of Mary Magdalene."

Leader: Our topic is especially about the Christian home but likewise this is our Mother and Daughter meeting and there is a vital connection between home and mother. Fathers too are important but it seems that in times of stress mother is the one to whom we turn. The following little

poem may help us to decide which one is the most important in the home.

She cooked the breakfast first of all,
Washed the cups and plates,
Dressed the children and made sure
Stockings all were mated.
Combed their heads and made their beds,
Sent them out to play.
Gathered up their motley toys,
Put some books away.
Dusted chairs and mopped the stairs,
Ironed an hour or two,
Baked a jar of cookies and a pie,
Then made a stew.

The telephone rang constantly,
The doorbell did the same,
A youngster fell and stubbed his toe,
And then the laundry came.
She picked up blocks and mended socks,
And then she blackened up the stove....
(Gipsy folks were fortunate,
With carefree ways to rove!)
And when her husband came at six
He said: "I envy you!
It must be nice to sit at home
Without a thing to do!"

TOPIC: "The Christian Home."

(A Training School for Worship).

Leader: There is a story told of a mother whose husband and daughter were out at sea at night in a dangerous storm. The mother started up the worn stairway with a lamp and a wayward son who was at home with her insisted that the light could not be seen from their window by their loved ones. However she put the light in the window. As the father and daughter fought their way in the storm they saw the faint yellow glimmer and steered for it and so reached shore safely. When asked how they were able to reach the shore the daughter said, "By mother's light, although we did not know what it was, out there." This caused the boy to think and before he retired he too found God and was ready to follow "Mother's Light." So Christian home training is a school for worship.

TOPIC: "The Christian Home."

(The Child's Rightful Heritage).

SOLO: "Make Me a Blessing."

TOPIC: "The Christian Home."

(Its Neighborhood Influence).

SONG: "Jesus is all the World to Me."

Jesus is all the world to me,
My life, my joy, my all;
He is my strength from day to day,
Without Him I would fall.
When I am sad, to Him I go,
No other one can cheer me so;
When I am sad he makes me glad,
He's my friend.

TOPIC: "The Christian Home."

(Its Ministry to the Church).

Leader: The home came from heaven. Modeled on the Father's house and many mansions and He meant the one to be a training place for the other. The home is one of the gifts of the Lord Jesus—

a special creation of Christianity and upon Christian Homes is the Church built.

SONG: "Blest Be the Tie."

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;

Our fears, our hopes, our aims are one,
Our comforts and our cares.

BENEDICTION: The Lord bless thee and keep thee,
The Lord make His face to shine upon thee and be
gracious unto thee,
The Lord lift up His countenance upon thee, and
give thee peace.—Amen.

A Character Study of Mary Magdalene

Mrs. J. R. Klingensmith

LIKE MOST of the great heroes and heroines of faith, Mary Magdalene's character has been shaded and warped by irrelevant traditions. Inasmuch as this is a study of her character we shall only touch upon the certainties which the New Testament provides to indicate her merit as a handmaiden of the Lord.

1. Mary Magdalene experienced a special work of healing grace from her Lord.

Luke 8:2 records it as follows: "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils" were with him and the twelve as they went about through every city and village preaching the tidings of the Kingdom of God.

While there are no less than six Marys, Mary Magdalene is always identified by the statement, "out of whom went seven devils," or plainly, Mary Magdalene.

Much has been written, speculative and imaginative, in explanation of the nature of her maladiation. Some have implied that her character was wholly fallen and ruined, because of the number seven, which indicates completeness. However, it should not be brought against Mary that because she was demon-possessed she was fallen in character. To imply this of every demon-possessed character in the New Testament would be to add more concerning them than does the Word of God itself. The Scripture definitely states that seven demons were cast out. She knew the meaning of it in her own life and Jesus Christ only could help her and because of his healing which he effected in her own life she became the devoted follower whose faithfulness probably outshone some of his disciples.

At this juncture of the study, let us emphasize the importance of a special and personal work of God's grace in every heart which gives itself to Him? No reasoning of the frenzied public, no unkind epitaphs, no decisions of the court, no popular opinion could wrest this fact from Mary's life. He had touched her body; he had healed her; he had changed her life, and because of her knowledge of what Jesus

Christ had done for her she was his life-time follower.

II. Mary Magdalene was Faithfully Clinging to Christ at the Cross.

Matthew 27:55 records it as follows: "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him among which was Mary Magdalene." In spite of the fact that some of the disciples had fled, this faithful woman stood by in the hour of Christ's sorrow. In the time of the Master's need Mary who had felt His divine power in her own life, was there. She could not turn back. She could not forget his ministry in her own life. Here is a spark of truth which should inspire every true child of God. It is almost impossible to believe that any who have experientially felt Jesus Christ can turn away even at the sight of a Cross. Perhaps our weakness and readiness to turn away when He needs us is partially explained by a lack of grace in our own lives. Could we for the moment remember what He did for us, and the healing of soul and heart that he brought to us, we too could stand with Mary when he most needed us.

Jesus Christ did something definite in Mary's life. He did something which no one else could do. He did it completely and fully. Paul in II Corinthians 5:17 tells us that if this same Christ Jesus includes us "in Him" we too are *New Creatures*. To study the glorious inheritance, reserved in heaven for us, and the blessed privilege of being His children should make every one of us just as appreciative of his blessing to us. Since Mary Magdalene was definitely healed, and because she stood at the Cross, the third great revelation concerning her is made.

III. Mary Magdalene was present at the tomb the morning of His Resurrection.

Mark records it as follows: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him." The story goes on to reveal that she, among the devoted women

who ministered unto him, was one of the first to catch a gleam of the victory over the grave which gave birth to the Christian religion, and forever put hope of life after death in the human heart. What a privilege was hers! We are not concerned with what her "seven devils" were, or whether her character had been fallen, although that need not be implied. She was faithful to the last; and God was

faithful to her to make her one of the first to see and hear the triumph of life over death. Her faith and faithfulness were not in vain. There is no great tribute paid to her other than her simple ministering to Jesus and her faithfulness. Such sublime truths ought to cause us all to follow Him in loyal devotion and willingness, whatever our station in life or our capacity.

The Christian Home-A Training School for Worship

Mrs. Ray Runyon

THE HOME is one of the greatest earthly institutions of the past, present or future.

Songs have been sung, poems have been written in honor of the home and men have fought and died for it.

What is it that draws us at the close of the day and makes us slow to leave in the morning? Is it just a house or shelter? No, it is the love and fellowship found in the real home.

Edgar Guest said, "It takes a heap of livin' in a house to make it home."

The home was ordained of God. He knew it was the right and happy way to hold a family together and He longs to be the center of every home. God loves his own and wants their fellowship and love.

In speaking this way of the home, we must remember that this is the ideal home—the Christian home.

It is also God's plan that His created beings should worship him. Man, God's creation, can worship with a free will.

Unbelievers do not choose to worship God, but if we are Christians we worship God and obey the first commandment, "Thou shalt have no other gods before me."

Children do not naturally love God. Love of God must be taught to them. Hatred or fear are just as easily taught as love. These are also in the nature of all children, therefore it is important to teach them the love of God.

The ideal Christian home is a training school for the worship of God.

To bring a child to the knowledge of the worship of God is to save a life of service and an eternal soul.

The capacity for worship is in us all, so it should be easy to teach a child to worship the living God. First, teach them the simple things and later lead them into the deeper things of God's love.

Children love those who love them and, if taught to do so, will love God early in life.

The Bible says in Prov. 22:6 "Train up a child

in the way he should go, and when he is old he will not depart from it." This should encourage all parents to train their children in the Christian way.

The church can do much toward teaching the worship of God, but the home was established on earth centuries before the church, which leads us to believe that love for God should first be taught in the home.

The responsibility of this training for worship is largely in the hands of the mother of the home. She is with the children during their early years when training is of most importance.

God should be recognized in the home as a person and not a force or influence. Prayers should be said before the children and later the children will want to take part.

The Bible should be read and held in high esteem. It should be taught that it is the "Word of God."

It is easy to teach children to worship but so often worship is forgotten by adults.

Grown-ups should not forget the prayers of their childhood, for they have kept them through years of doubt.

We never get too big to pray. Jesus was the Son of God, yet prayer was his food and drink. It was His rest and His only hope before the cross. He never attempted anything without first seeking His Father's guidance. Can we, so frail and who fail so easily do less than our Saviour?

Men of the world today are saying that the home is a failure and other places are of more interest: that they are drawing Americans to these other places, but they also say that if America is to be saved from social ruin it will be because the home is re-established as the center of our lives.

As Christians we must hold our homes sacred, enjoy Christian fellowship. We may need be in the world, but we have not need for the world in our homes. We should live in our homes so that all who cross our threshold will know they are in a Christian home, a Christian home where the worship of God is taught and is a benediction from the Lord.

Los Angeles, Calif.

The Christian Home--The Child's Rightful Heritage

Mrs. J. R. Laughlin

IN CHOOSING a husband or wife, one should have in mind the kind of a man or woman who would make the best father or mother of his or her children. Good parentage includes much—physical, mental, spiritual; these are the foundation stones for a happy, Christian home.

Physical health is within the reach of most people and requires an intelligent understanding of the body's needs; good food, properly balanced, exercise, and regular hours of sleep and rest. Only a strong person can quiet and control turmoil. Is recreation necessary? Yes, but make sure it will build up bodily vigor and make for endurance and fitness for work. Mark you, fathers and mothers: your children's ideas of fun will be about the same as yours; and don't think you can frown on things at home before son or daughter and indulge in them elsewhere. Truth will out. Recreation can be made very profitable and worthwhile and also provide the necessary change and relaxation. If one's work is physical, reading or studying would be profitable. Language, literature or science have been mastered in this way. Perhaps an hour each day, for study or play.

Then there is music, vocal or instrumental. Perseverance on the part of the boy or girl and encouragement from the parents would train a pianist or director so often needed in Church work. All outdoor activities such as rowing, tennis, and hiking are fine when the company is the *best*. The right crowd will select the best activities.

It should not always be necessary to buy entertainment. Many parents find it hard to provide the essentials. Economy should be taught and practiced.

What shall be our children's rightful mental heritage? "Knowledge is power" and oh how everyone needs it; individuals without power are crippled similar to an automobile that lacks power. The chances for success all along the line are tremendously increased by mental ability. It is too much to expect that boys and girls see the importance of hard study and close application in school life. Parents must help. They can show interest in so many ways. Try to know the teacher and instead of criticizing, thank her if she is trying to make your child study harder. "We are not here to play, to dream, to drift; we have hard work to do and loads to lift."

Certainly, wise, intelligent parents wish for their children better mental equipment and preparation for life than they had. Our children need to possess the old style virtues of honesty, industry, and economy plus today's needs—quick decisions, clear, alert thinking and more than ever faith, hope, and steadfastness. Can we as parents feel that we have done our *best* to help our children find and fill their place in such a way that their contribution to the welfare of society will be glory and honor to their Creator—to God.

And now, "Choose you this day whom ye will serve." As our children grow will they dare make high choices? Spiritual or character strength is the

"One of These Little Ones"

"What of the garden I gave?"

God said to me.

"Hast thou been diligent to foster and save

The life of flower and tree?

How have the roses thriven,

The lilies I have given,

The pretty, scented miracles that spring

And the summer came to bring?"

"My garden is fair and dear,"

I said to God.

"From thorns and nettles I have kept it clear,

Close-trimmed its sod.

The rose is red and bright,

The lily a live delight;

I have not lost a flower of all the flowers

That blessed my hours."

"What of the child I gave?"

God said to me.

"The little, little thing I died to save,

And gave in trust to thee?

How have the flowers grown

That in its soul were sown,

The lovely, living miracles of youth

And hope and joy and truth?"

"The child's face is all white,"

I said to God.

"It cries for cold and hunger in the night;

Its feet have trod

The pavements muddy and cold;

It has no flowers to hold,

And in its soul the flowers You set are dead."

"Thou fool!" God said.

E. NESBIT

growing power of any life. It does not come by wishing. Quote: "Somehow we must produce a harder variety of spiritual stock. We are bound to live in the world. But if we are to survive, we must gain a vitality of sap, a quality of spirit which cannot only stand the outward conditions but can transmute them and produce the fruit of the Spirit in the minds of the world where men toil and struggle."

Too often children advance in knowledge and wisdom, right or wrong kind, ahead of their parents. Wake up, parents, it is your duty to know about son's or daughter's company, conversation, places of entertainment, hours observed. Never be known to say, I don't know what to do with Susan or Tom. That reveals your inadequacy. A fine young man said, "I can't get away with that. My mother is not so dumb."

If parents who are particular and painstaking in training their children are not appreciated for a time, rest assured they will be later. They will say mother and dad knew best. They captured my soul and started me right.

Do children appreciate their parents having varied interests? Does this help to keep informed?

Forewarned is forearmed. An exchange of ideas with folks who are fighting the good fight with all their might, who are against wrong, who faint not but trust, is often enlightening and encouraging.

There are superior men and women in all classes. Men and women who though not rich in dollars and cents, are hard-working and honest in all their dealings. They are the salt of the earth. They are formers if not reformers because they teach by precept and example the fundamentals: obedience, truth, loyalty, justice, kindness and to work for what you get.

Christianity is an individual matter. Those who live it successfully must endure hardness and remain faithful to the end. It involves salvation from our selfishness.

God is as near now as when He spoke in old times. We see Him in all that is good and true and beautiful.

May all parents build up resources within themselves and thus pass on to their children the capacity to enjoy all the best. May we grow in awe, in understanding, in love and in purity.

Hagerstown, Md.

The Christian Home -- Its Neighborhood Influence

Mrs. Herman Hoyt

A HOME IS MORE than four walls with a stove, table, chair and bed. A home consists of a father, a mother and children bound together by the ties of love. But a Christian home is even more than this. A Christian home consists of a father, a mother and children bound together by the ties of human love, but more than that—they are bound together by the ties of divine love because they have been born again. There is still another member in this home. This member is the Lord Jesus Christ. He is the head of the home, the guest at every meal, and the silent listener to every conversation. It is the influence of this home which we will discuss. Such influence is great, but we shall confine our discussion to three relationships existing in the home and their influence.

1. The relationship between husband and wife in the Christian home has its influence on the neighborhood. In Eph. 5:22, 25 we read the following—"Wives, submit yourselves unto your own husbands, as unto the Lord. Husbands, love your wives even as Christ also loved the Church, and gave himself for it." This is an admonition of the Scriptures for a wife to submit herself to her husband as she would submit herself to the Lord, and for a husband to love his wife as Christ loved and gave Himself for the church. If this admonition is obeyed, the neighbors can't help but see this blessed relationship be-

tween the two and know that there is something in that home that doesn't exist in the home without Christ. Furthermore, the neighbors will not be left in doubt as to the source of this happy relationship. They will know that it is of the Lord.

2. Again, the relationship between children and parents in the Christian home has its influence on the neighborhood. In Eph. 6:1, 4, Paul says this—"Children, obey your parents in the Lord: for this is right. And, ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." A Christian family where the children are submissive to their parents, and where the parents provoke a life of joy and contentment in their children is truly an ideal and a happy home. Out from such a home this influence radiates. Children look on and wish they had parents like these. Parents look on and wish they had obedient children like these. Neighbors can't help but see that Christ is magnified in this home.

3. Finally, the general atmosphere of the Christian home bears its testimony to the neighborhood. This relationship between the home and God is perhaps the most influential of all these relationships. The family altar, where all members of the family gather together sometime during the day to read God's Word and commune with Him in prayer is an evidence of consecrated living. Saying grace at

meals is an evidence of thankfulness to the One Who is the giver of every good and perfect gift. The practice of tithing is an evidence that members in that family recognize the fact that they are stewards of the substance they possess. Regular attendance at God's house is an evidence of feeling the need of honoring and worshipping Him. Such a home stands like a beacon for the good of others. Its witness doesn't fail to sanctify the neighborhood and lighten the darkness of homes which know not the Lord.

We have tried to present some neighborhood in-

fluences of a Christian home by discussing three relationships within the home,—namely, the relationship between husband and wife and its vital influence upon the neighborhood, the relationship between parents and children and its necessary influence upon the neighborhood, and the relationship between the home and God and its pre-eminent influence upon the neighborhood. "If ye know these things, happy are ye if ye do them."

Ashland, Ohio.

A Little Parable for Mothers

Temple Bailey

THE YOUNG MOTHER set her foot on the path of life.

"Is the way long?" she asked.

And her Guide said: "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good, and the young mother cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the mother drew them close and covered them with her mantle, and the children said, "Oh, mother, we are not afraid, for you are near, and no harm can come," and the mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the Mother was weary, but at all times she said to the children, "A little patience, and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you, mother." And the mother, when she lay down that night, looked up at the stars, and said: "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the mother said: "Look up. Lift your eyes to the light." And the children looked and saw above the clouds an Everlasting Glory, and it guided them and brought them beyond the darkness. And that night

the mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks and the months and the years, and the mother grew old and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their mother; and when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the mother said: "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone and their children after them."

And the children said, "You will always walk with us, mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said, "We can not see her, but she is with us still. A mother like ours is more than a memory. She is a living Presence."

USED BY PERMISSION GOOD HOUSEKEEPING, May, 1935

Perhaps the finest contribution that the Puritans made to our American life is to be found in the type of home he set up in those rugged colonial days. The future of our country depends on the loyalty of our people to that type of home.—SELECTED.

THE FIRST CHRISTIAN HOME IN EUROPE

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, 'If ye have judged me to be faithful to the Lord, come into my house, and abide there, And she constrained us.'" Acts 16:14, 15.

Great Mothers of the Early Church Period

BECAUSE THE PLACES of public leadership were taken by men in the history of the early church, it would be easy to think that the women had little influence. Such is not the case, for in the mothers and sisters of the church fathers a strong power was shown. The experiences of these women give courage to women in the Christian church today.

There is not a great deal known about many of these women. Helena, the mother of Constantine, was a woman of high devotion and careful discretion. St. Emmelia is known today principally through her children, all of whom led religious lives. Basil the Great, Gregory, bishop of Nyssa, Peter, bishop of Sebaste, and Macrina the Younger are all saints of the Eastern Church. St. Macrina started a religious community in her paternal home at Annesa. When her brother Gregory came to her in her last illness, she thanked God that she "had always labored with her own hand and had never been compelled either to be dependent on others or to refuse their appeals for aid." Her life was one of self-forgetfulness.

Nonna, "one of the noblest Christian women of antiquity," was the mother of Gregory Nazianzen and had a great influence on his religious life. Her husband was converted through her prayers and Christian example. As Hannah of old, she consecrated her son, even before his birth, to the service of God. Gregory paid high tribute to her when he wrote:

She was a wife according to the mind of Solomon; . . . Experience had instilled into her unbounded confidence in the effects of believing prayer; therefore, she was most diligent in supplications, and by prayer overcame even the deepest feelings of grief over her own and others' sufferings. She had by this means attained such control over her spirit, that in every sorrow she encountered, she never uttered a plaintive tone before she had thanked God.

Strangely combined with these traits was intolerance toward heathen people or anything which pertained to pagan worship, not so much as looking at their temples. With her high reverence for sacred things it seems that her piety savoured largely of ascetic legalism. The influence of this Christian mother can be seen in her daughter, Georgiana, whose counsel was trusted by many.

Another Christian woman of antiquity through whose influence we have a great church father was Anthusa, the mother of Chrysostom. She was left a widow when twenty years old, and from that time devoted her whole life to her son. When Chrysostom was studying with Libanius, a non-Christian teacher, he was asked about his parents. When he

told about his mother, his teacher replied, "Heavens, what women these Christians have!" Her early teachings and Christian influence prepared him to meet the tests which came and were the early impetus to those things which made his life rich for the church.

A noble woman in the history of Christianity—"of highly intellectual and spiritual cast, of fervent piety, most tender affection, and all-conquering love" was Monica, the mother of Augustine. The witness of her home life indicates Christian virtue, for she was able to keep peace in the home with a hot-tempered husband and to win him for the church. She showed Christian consideration toward others, for she never told from one person to another anything but "what might avail to their reconciliation."

Augustine led an immoral life which caused his mother much anxiety. She was much in tears and prayers for him. When she went to a man of God for help, he replied, "Go thy way and God bless thee, for it is not possible that the son of these tears should perish." His mother was distressed when Augustine determined to go to Rome. Of this experience he writes, "I lied to my mother—such a mother! and got away."

When Augustine was later called to Milan, his mother made the voyage across the sea to be with him. Her courage called forth admiration, for "Amid the dangers of the sea she encouraged even the sailors by whom travelers unaccustomed to the ocean are wont to be encouraged when they are afraid, holding out the promise of the safe arrival because Thou hast promised this."

When the light of the truth broke through to conviction in his mind and heart, Augustine went to his mother with the good news.

We recounted how it had come about, and she exulted and triumphed and began to praise Thee, who are able to do exceeding abundantly above all that we ask or think, for she saw that in answer to her prayers for me Thou hadst granted her so much more than she had been accustomed to ask, with all her supplications and weeping and groanings.

Her implicit trust is shown from a conversation on death:

Nothing is far to God, nor need I fear lest He should be ignorant at the end of the world of the place where He is to raise me up.

Her tenderness and appreciation are shown to the end, for Augustine writes:

I was full of joy indeed in her testimony when in that last illness flattering my dutifulness, she

called me kind and recalled with great affection of love that she had never heard any harsh word come out of my mouth against her. But yet, O my God who made us, how can the honor which I paid to her be compared with her slavery to me?

Thus, in the strength of Augustine we see the shadows of a truly Christian mother, Monica. A noble monument has been erected to her in the "Confessions" of Augustine.

Before these noble Christian women of the early church, we stand in reverence. Many others lived

quiet lives, or gave themselves as martyrs in testimony of their faith. "The greatest thing which they did was to be the women that they were. Though they lived in such hard and troublous time through their story run the notes of undaunted courage, triumphant faith, and overflowing joy. The Christian Church owes a great debt of gratitude to these church women of so long ago for by their work and by their prayers, by their conflicts and by their victories they have helped to win for us truth and freedom. They have made it easier for us to follow Christ today. They were worthy successors of Mary and Martha, of Phoebe and Priscilla."

What A Girl Wants To Find In Her Home

Let us for a few moment think of some characteristics every girl would like to have in her home. Love and kindness are two splendid ones while patience, willingness, happiness, and helpfulness are also good. But above all we could name would be Christianity. If every girl knew what this meant, I'm sure she would be eager and glad if it were lived in her home.

For instance, we will follow two girls on their way from school in the evening. The first girl stops at a bungalow badly in need of paint. As she enters through the front door, she throws her books and wraps down on a rather worn chair. She goes to the kitchen for a drink of water, but in the sink are the breakfast and dinner dishes. On the table is a note on which were hastily scrawled these words: "Your father is eating down town tonight, Dick is at a basket ball game, and I will not be home till late for I'm at a bridge party. Do the dishes. You will find some things in the refrigerator for your luncheon. Mother."

How many of you would like to go into your home four or five night out of every week and find this situation?

The other girl turns in the walk, and ahead of her is a quaint, little, modern bungalow. As she enters, there comes a cherry greeting from her mother, who is in the living room. She answers and takes her wraps into her well-ordered bedroom. In her home reign all the characteristics we have named above. She is happy when she can be at home, for there is always a pleasant atmosphere there. The other girl would just as soon not go home for she knows the kind of welcome she will receive.

I am glad that I have in my home these characteristics. In the evening when I return from school, I have many liberties lots of girls do not have. I read the paper, do my studies, practice my music, and help with the evening meal. After that

I have the evening to myself for my own recreation.

Many of us do not appreciate all that is done for our benefit. There are many homes in our country that are like the first one. Let us each strive to do our part in bettering our homes.

A JUNIOR SISTERHOOD GIRL.

H-O-M-E:—What a feeling of peace and contentment spreads through our being even as we repeat the word to ourselves.

Home plays a very vital part in the lives of the young business girls of today, and because of its importance in our lives, we look for, and expect to find a great many things in our home. We look for peace and quietness, for companionship and understanding. We want our home to be the place where we can bring our friends and enjoy the fellowship of friends and family.

We want to find above all,—love. We want to be able to have a sense of security, to be able to open the doors of our minds and hearts, to express our innermost thoughts and feelings. We want to bring to our home all of our problems and worries regardless of their nature, knowing that because of the spirit of love and understanding which exists we will benefit by fair judgment and good, sound advice.

We look for interest to be shown in the plans we make; we want to know that those we love have faith in us and will be a source of encouragement to us as we undertake to make a success of our lives. We need sympathy when we are disappointed and disillusioned. We need prayer that we might be able to overcome temptations which come our way as we mingle with people of the world.

Are we asking too much? From whom shall we receive this love, understanding, companionship, in

terest, sympathy, advice and prayer, if our home withholds it from us.

We ask too that we be given our share of the responsibility of making our home a real one; when times of stress and need arise, we want that we shall be called on to do our part; when sorrow enters, we want to bear our share of it; when joy pervades, we too want our part in that. We girls do not expect to receive all that home has to offer us without in turn filling our place, for we realize that home is what we make it. So, if we ask for loyalty, we will be loyal. If we ask for anything, we will give the same in return.

We want our home to be the center of our life that we may reach out from it into a business life and a social life; but because of the power of home, nothing shall be able to take us away from it. It must be a magnetic force which will continually hold us and draw from each of us the best we can offer to God, to home and to mankind.

Our home now must fit us for the time when we shall share with another the responsibility of making a home entirely our own. So today it must teach us the fundamental rules that make home such a success and bring from the depth of our hearts a song of rejoicing which says,—Blessed is home.

It takes a heap o' livin' in a house t' make it home,
A heap o' sun an' shadder, an' ye sometimes have t' roam
Afore ye really 'preciate the things ye lef' behind,
An' hunger fer 'em somehow, with 'em allus on yer mind.
It don't make any differunce how rich ye get t' be,
How much yer chairs an' tables cost, how great yer luxury;
It ain't home t' ye, though it be the palace of a king.
Until somehow yer soul is sort o' wrapped 'round everything.

Edgar A. Guest

A SENIOR SISTERHOOD GIRL

IN PRAISE OF THE MOTHER OF A HOME

A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain
She doeth him good and not evil
All the days of her life.

* *

Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done worthily,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she shall be
praised.

Give her of the fruit of her hands;
And let her works praise her in the gates.

FROM PROVERBS 31

SIGNAL LIGHTS DEPARTMENT

Program for May 1936

Mrs. H. L. Briscoe

SONG: "True Hearted, Whole Hearted."

PRAYER: That the love of Jesus will lead our boys and girls, into definite Christian Service.

SCRIPTURE READING: Psalm 46.

MEMORY VERSE: Psalm 46:10.

MESSAGES FROM OUR MISSIONARIES:

Last month our journey to Africa with Miss Em-mert lead us to the "rest house" where we were to spend the night. Today we have an account of the time spent there.

"We first look at the rest houses, as the empty shelter huts are called. The French Government has built them for just such travelers as we. There are several different buildings, room enough for all of us. We stare curiously at the walls, for although they are whitewashed it is easy to see that they are made of sticks covered with mud which has been allowed to dry and become hard like any wall, except in places where it has crumbled off. There is nothing but a dirt floor either. The roof which serves as a ceiling too, is made of tiny bundles of heavy straw laid upon the woven network of small vines supported by bamboo rafters. The whole thing is tied together securely by strips of pliable stringwood.

But, say, look out for the wasp nests that are hanging around! Just like a great many other forms of evil, it is best to let them strictly alone.

The first night in camp! What a great piece of work it is to get everything set up. You call one of our black boys to help open up the camp beds. He must climb up those mud walls someway to attach the top of the mosquito net to the rafters or wherever he can. It must hang evenly above the bed like a ceiling, and the sides must fall around the bed like the four walls of a room.

"No, no, boy, you have it all crooked. Can't you see that the mosquitoes will get in over there? The bottom of the net must be tucked in under the mattress." But the boy doesn't understand your words. You must motion to him—a little lower on that corner; now a bit more this way. He does the climbing; you must do most of the other work, and at last it is finished. Whew! it is hard work to get it all done before darkness sets in.

Fortunately some one else has set the other boys to work to get supper. The native guard for the place has the wood and water on hand, so there is

soon a bonfire in the cook house, which is a little separate hut at a distance. A few cans of tin goods are opened; there isn't much time to cook anything else this evening. Already the lanterns are lighted. They are much in demand and go bobbing off here and there just when we need one worst. The cook needs one, the boy setting the table another, and how are we going to get washed for supper without a light? Where are the soap and towels anyway?

Yes, the first night is the worst. The meal tastes very good, however, and eventually we crawl into bed, too tired for many words. How glad we are for that mosquito net tent all around the bed. There might be lizards or worms, or even snakes in that roof. And then, say, there wasn't much of a door to this house. Might there be leopards or lions prowling around or who knows what? But then we look up and thank the Lord for He is there with His guardian angels to protect us. Yes, the first night is the uncanniest.

"Ting-a-ling" goes the alarm clock. Surely it can't be morning yet. It is still dark. Where did you put that lantern and matches? We must get an early start if possible in order to get to the next stop in good time, for today we cross the border line between the Cameroun and Oubangui Chari and must pay duty on our belongings. Call to the boys so they build up the fire and get some hot water. Now comes the struggle with the beds and bedding again. They must all go back into the duffle bags as the huge bedding sacks are called.

The journey will be continued in our June program.

SONG: "Give of Your Best to the Master."

Let us leave Africa and turn again to our other Mission Field and listen to what Miss Nielsen tells of school life in Argentina. You will find it quite different from your own school days.

"Argentine schools begin in March and close in November, for you know, the seasons are reversed, and Christmas and New Years Day are apt to be some of the hottest days of the year; while, the Fourth of July may be the coldest.

As there are no public kindergartens—and not very many private ones either—it is apt to be an event long looked forward to, when the Argentine boy or girl starts to school. Then the national school uniform is donned. This is a white smock for boys and girls, though the boys' is called a 'guardapolvo,' and the girls' a 'delantal.' This is one of Argentina's symbols of democracy, for it may be worn over nice, warm, comfortable clothing, or it may be worn over the most meager of cheap clothes,—the general appearance being the same. Even in the coldest weather the children are required to wear them, though they do not have nice warm rooms; for schools like most homes are unheated.

Usually the children attend school only half a

day: boys in the morning; girls in the afternoon; or vice versa. However, almost from the first, they have a good many 'deberes' (home work). Much attention is given to writing and drawing, and many hours of home work are spent on elaborate drawings. There is much memory work, and the little Argentines develop good memories.

Untruthfulness is one of the very common faults, and one often hears 'mentiroso' (liar) called out from one child to another; but it carries with it little of the shame we connect with the word. If caught in some mischief, the little Argentine is usually quick to give a pretty strong alibi, or else a very plausible excuse.

There are many school holidays, and of course the children like that. The majority of them are Catholic 'fiestas,' for since the State religion of Argentina is the Roman Catholic, the schools close for the most important saints' days. Some of their important ones are: 'Semana Santa,' Holy Week, the week preceding Easter; 'Dia de San Juan,' June 24; 'Dia de San Pedro San Pablo,' June 29; Santa Rosa, Sept. 30. Then there are the Ascension days of Christ and also of Mary: and patriotic holidays on May 25, July 9 and Oct. 12, and Labor Day on May 1.

Christmas and New Years come, of course, during the summer vacation. They have no Thanksgiving Day.

The Catholic Religion is taught in the schools, by a priest or some teacher who is sufficiently interested, but religious freedom is supposed to prevail, so that it is not obligatory for our boys and girls to attend. Sometimes they suffer petty persecution because they do not attend, especially if the teacher happens to be rather fanatical. Some of the children learn early how 'to give a reason for the hope' that in them is."

Next month Miss Nielsen will tell you about the children of the National Pastors. We will be interested, I know, since we are anxious to help these, our little brothers and sisters in Argentine. Here are two Mottoes which our Signal Lights might use: (1) "The African School will glow and grow and go and I will help to make it so." (2) "Let us love and live for others;—As we help our Argentine sisters and brothers."

SONG: "I Would Be True."

ROLL CALL.

OFFERING.

REPORT of "Doing Without Boxes."

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHTS BENEDICTION: "Dear Saviour, help us to be Signal Lights shining for Thee in the dark places of the world. — Amen."

Rt. 2, Claypool, Ind.

Indiana Rallies

ANOTHER YEAR has passed and brought with it the annual W. M. S. Rally Day. This has become a fixed plan that has proven to be very helpful in stimulating the work of the women in the district. Wherever possible all Rallies are held on the same day and in a location that will make it most convenient for all to attend.

For the past three years we have held these rallies near the middle of the month of March, and despite all the proverbial fickleness of this month the weather has been ideal—sunshine, warm and with good roads. As a result the attendance has always been commendable. But this year our faith has been tested in many ways. Perhaps no year in recent times has so tested the earnestness of the Christian as the months just past, with their ice, snow, cold, floods and constant drastic changes of weather. Our Rally Day was no exception. The day preceding was a bright, mild spring day, but when we arose on the morning of March 12th we found a veritable blizzard wind, snow and much colder. But the spirit of the W. M. S. is warm and as a consequence the rallies were well attended and resplendent in enthusiasm.

With the hope that this enthusiasm may spread to other districts we are bringing you reports of most of these rallies.—EDITOR.

COLLEGE CORNERS

On Thursday morning, March 12th, a Group Rally convened at the College Corner Church for a day of fellowship, meditation and planning. This church is a beautiful country church, commodious and hospitable. The fact that it was located entirely to one side of our group in no way dampened the ardor of the group which attend this rally.

At an early hour a large number were present for the opening of the program. Mrs. Hollinger, Vice President of the entertaining society, opened the session and Mrs. Harry Knee extended a welcome from the church to the visiting ladies. The devotional period was led by the members of the Junior W. M. S. of Peru as follows: Song by the congregation; Scripture Lesson by Mrs. Herman Williams; Duet by Mrs. Carl Mohler and Mrs. Clifford Morris; Prayer by Marie Moore.

A report from societies was most encouraging for all are putting forth a real effort to complete the plans given in the "Program of Progress" before conference time.

Rev. and Mrs. C. Y. Gilmer represented the Burlington society with a vocal duet which was appreciated by all.

Rev. L. V. King of Mexico led in a Bible Study from the book of Romans. This was an inspiration to those seeking to live nearer the Christ.

After a song by the group we repaired to the dining room of the church where a covered dish dinner had been augmented with plenty of chicken, noodles, etc., by the ladies of College Corners and a real feast of good things was served on tables attractively decorated in green and white.

After a brief rest period Mrs. Hollinger again called the meeting to order and the Loree Society led the devotional period. Mrs. Grace Exmeyer read the lesson and Mrs. Walter Gable led in prayer. Mrs.

Gilmer turned our minds to higher plains in her meditation.

A brief business session resulted as follows:—
1. An invitation to hold our next rally at Corinth church was accepted. 2. Mrs. Carl Fisher of Mexico was chosen as president of the group and will have charge of the program next year. 3. The group voted to cooperate in the plan to divide our efforts for the Brethren Home next year by giving either fruit or cash as directed by our district officers. 4. The offering to be received later in the afternoon was voted to the refrigerator fund of the Brethren Home at Flora.

We were then favored with a reading by Mrs. Grace Exemyer of Loree on the "Economy of the Home."

Mrs. F. C. Vanator of Peru called the roll and the result was as follows:—Burlington 1; Flora not represented; Clay City 1; Peru Sr. 11; Peru Jr 6; Mexico 13; Corinth 6; Loree 11; College Corners 15. In this group were 3 presidents; 3 vice presidents; 5 secretaries; 2 assistant secretaries; 3 treasurers. Eight societies out of nine were represented with a total of 82 members and visitors. Four pastors were there representing six churches. Rev. and Mrs. Paul Davis were present from Clay City a distance of 140 miles.

Rev. F. C. Vanator of Peru then gave an address on the subject "The Missionary Urge."

After the offering had been taken for the refrigerator fund, a song was sung by the group and Mrs. F. C. Vanator conducted a brief question discussion.

A play entitled "The Lost Coin" was given by the College Corners group and this brought a fitting close to the Rally by showing us what was of true worth in our lives.

After the benediction there were many expressions of appreciation of the efforts of the local ladies

for their splendid entertainment and a feeling of refreshing from the day of fellowship together. After a period of visiting and getting up courage the ladies went out again to face a blizzard of wind and snow to their homes.

While this was not our largest rally we are sure it ranks among the best. The thing that takes the most effort is usually appreciated most.

FORT WAYNE

On March 12th a fine representation from five societies, North Manchester, Roanoke, Sidney, Huntington and Roann started for Ft. Wayne to attend the fourth rally that has been observed in Indiana.

What a fine reception we had! Under the direction of the president Mrs. Thieme, and her helpers everything was ready for us.

The song service was led by Mrs. Polman. Mrs. Pontius of Roann conducted the devotional service. Mrs. Thieme of Ft. Wayne gave a short address of welcome followed by response from the different visiting societies.

We did not forget those of our number who because of illness could not enjoy the day with us and a special prayer was offered in their behalf by Mrs. R. Paul Miller.

Mrs. Etta Dickerhoof, secretary for the district, gave her report. The secretaries of the different societies then read their reports.

We were very fortunate in having with us, Mrs. U. J. Shively. Her presence is always welcome. She conducted the round-table discussion and in the afternoon gave a fine address which made us all feel more keenly our responsibility to the cause.

At noon we were invited to the basement where a splendid dinner was waiting for us. Mrs. Polman reported 103 seated at the tables.

About 1:30 we returned to the auditorium where special music was furnished by North Manchester, Huntington and Roann while a reading was furnished by the Roanoke society.

Rev. Polman brought an interesting address using as his subject, "What Hast Thou in Thy Hand? A Rod?"

Mrs. Elder of Ft. Wayne was chosen as secretary for the coming year and Roann was selected as the place of meeting for next year's rally.

We left for our homes about 3:45 feeling that we had had a pleasant and profitable day together. If the Lord tarries we hope to meet again next year.

NEW PARIS, IND.

The W. M. S. of Northern Indiana held their annual Rally in New Paris, March 12th. A fine representation of each society was present and gave a number on the program.

At 10:30 the President, Mrs. Whetstone of Goshen, presided. The meeting opened by prayer and congregational singing followed by—Vocal Solo, Mrs. Francis Neff, Milford; Bible Study, Mrs. C. H. Bennett, Warsaw; Quartette, Mrs. Blanch Troxell, Mrs. Mabel Miller, Mrs. Mabel Long, Mrs. Carrie Anderson with Mrs. Bessie Grove, Pianist, Brighton.

During the business session Mrs. W. I. Duker of Goshen was chosen President for the coming year. After a round table discussion of the Program of Progress, meeting was adjourned for an excellent dinner served by the ladies of the New Paris Society. During the dinner hour music was furnished by Mrs. Miller and daughter which was enjoyed very much.

P. M. PROGRAM

Song, Congregation; Quartette by Mrs. Albert Hartman, Mrs. Allen Shaffer, Mrs. L. E. Lindower, and Mrs. Fred Mathews, Warsaw; Musical Reading, Mrs. Hess, Goshen; "Things Worth Knowing," by Mrs. Millard Ridenour and Mrs. Blanch Goldsmith, Goshen; Play, Mrs. Maus, Mrs. H. Stuckman and Mrs. M. Stuckman, Nappanee.

Benediction.

MUNCIE

The Oakville and Muncie W. M. S. met for their District Rally on March 19th at Muncie.

The morning session was called to order by Mrs. Rosalie Garrett, president of the Muncie W. M. S. A number of women lifted their hearts in prayer during the devotional period. Mrs. Delbert Flora of

I Would Not Always Take

*I would not always take
Of Thy rich gifts so free
That fill my days with comfort,
And give no thanks to Thee.*

*I would not always take
Of love's most precious store
In family, friends, and dear ones
Yet fail to love Thee more.*

*I would not always drink
From cups by others filled,*

*Nor ever from my own full cup
Help thirsty souls be stilled.*

*I would not stand and wait
To see Thy grace made known
In friends, when they expect in me
To find Thy beauty shown.*

*Dear Lord, teach me to give
From a soul alert, awake,
And filled by Thine own presence:
I would not always take.*

HELEN GARBER

Muncie presented the Program of Progress. The report of the societies was made showing all goals gained or planned to date. We were then favored with a round table discussion conducted by our national president, Mrs. U. J. Shively. This proved to be a profitable and interesting period.

At this time all adjourned to the dining room where a bounteous dinner was served.

The afternoon session was opened and the business meeting conducted by the president of the Oakville society. A duet was given by the Muncie ladies. A play was given by the Oakville society. Mrs. Shively then gave us a splendid talk as only she can do. She made us feel what a wonderful revival there would be in our W. M. S. if we really took the W. M. S. work seriously.

We voted to have another rally next year at Oakville.

NORTH LIBERTY

We have been asked to report our W. M. S. Group Rally from this northern section. It was held at North Liberty on March 12th.

In spite of a snowy stormy morning the faithful women from the allotted societies began coming in until ninety or more members and friends had registered.

We were so happy to have Mrs. Meyers, the Matron of our Brethren Home along with two sisters from the home to be with us for the day. Also there were six or seven women from the County Line Church present. The societies of Elkhart, Osceola, Ardmore, South Bend, Tiosa and North Liberty were represented. The presence of the women from the County Line manifested their interest in the W. M. S., although they have no affiliation with the National Society. They are using, however, the regular devotional programs of the W. M. S. in their meetings. There were five ministers present at the noon hour, who had taken it upon themselves to see that the women arrived at the meeting safely. They were Rev. R. F. Porte of South Bend, Rev. Frank Gehman of Ardmore, Rev. H. F. Stuckman of Elkhart, Rev. B. H. Flora of County Line and Rev. A. M. Witter, our own pastor.

The ladies of the North Liberty Church who are not affiliated with the local W. M. S. were so very kind as to take charge in the kitchen and dining room, allowing all our members to enjoy the program.

Mrs. Herel of our society heartily welcomed all delegates and friends and asked the different delegations to stand. The devotions of the morning was led by Mrs. Gehman of Ardmore and the afternoon devotions were led by Mrs. Whitmer of South Bend.

The reports came in the afternoon. Each society was prepared to report of the work done so far this year. This should be one of the outstanding features of our Rally program. They should be planned

and presented with much ado and enthusiasm. They should manifest the interest of the society in the things we are attempting to do. Let us improve next year even above what we have done. Who will bring the best report next year?

The Ladies' quartet from Elkhart brought messages in song at both sessions. Mrs. Mamerow and Mrs. Witter favored us with a duet. There were two readings on the program, one by Mrs. Gibson of Elkhart and the other by Mrs. Holdeman of our own society, who read, "The Hem of His Garment." Both readings were beautiful and inspiring.

Mrs. Stuckman of Elkhart gave us "The Importance of a Mid-year Rally." This was followed by a general discussion. During our business session the group voted unanimously to continue these rallies, feeling that they are an impetus toward greater achievement; the reminder of work yet to be done, and a fellowship which is unsurpassed.

In the afternoon Mrs. Glenn Carpenter read a fine paper on the subject, "Labor On." That is what all the Women's Missionary Societies should do, just labor on and on, even in the face of seeming failures, difficulties and discouragements.

Mrs. Bollinbaugh of South Bend had the last address on the program and gave such a stirring talk on, "Soul Winning—the Need of the Hour." If any of our W. M. S. women should think soul winning isn't stressed as much as it should be, let us remember that the ultimate end of all our work, giving, Bible reading and prayer, is the winning of souls for the kingdom.

After accepting Elkhart's hearty invitation to meet with them next year, we sang, "Traveling Home" and repeated our W. M. S. benediction.

Thus the fourth rally of our group came to a close.

WORLD MISSIONS INSTITUTE

"The dates for the World Missions Institute connected with Chautauqua Assembly at Chautauqua, New York, are August 16-23, 1936. A splendid missions program is being built up for this Institute. Dr. E. McNeil Poteat, Jr. of the Poland Baptist Church, Raleigh, North Carolina, has been secured as Chaplain of the Assembly for that week. Mr. Emory Ross, who has travelled in Africa widely as a missionary and as secretary of the Protestant Mission Council of the Belgian Congo and who is the author of next year's study book, 'Out of Africa', will have the morning series of lectures on Africa. Other outstanding missionary speakers will be a part of the program."

PRAISE AND PRAYER

MAY

LET US THANK GOD:

1. For the missionary spirit of the Brethren Church, as manifested by the Easter offering.

2. For the work of the Bassai Station which is made possible by our District missionary support.

3. For the privilege of hearing Brother and Sister Jobson as they bring us first-hand information from our Bassai work.

LET US ASK GOD:

1. To bless the conferences which convene during the next few weeks.

2. That the deliberations may all be "in His will."

3. To bless each Woman's Society session to be held in connection with these conferences.

4. To inspire your society that you may attain every goal before the annual conference.

5. To bless every woman in the W. M. S. who holds an office, that she may feel the responsibility of her office, and perform her duties under Divine guidance.

ADMINISTRATION NEWS

REPORT OF FINANCIAL SECRETARY FOR JANUARY 1936

Apportionment Fund

Gratis, Ohio	24.75
Dallas Center, Ia.	30.75
Burlington, Ind.	12.75
Sidney, Ind.	12.75
Lanark, Ill.	27.75
Ft. Wayne, Ind.	8.50
Bryan, Ohio	23.25
Corinth, Ind.	15.00
Carleton, Nebr.	7.50
Meyersdale, Pa.	25.00
Milford, Ind.	19.50
North Manchester, Ind.	42.00
Clay City, Ind.	20.25
Milledgeville, Ill.	42.00
Washington, D. C.	39.75
Calvary, N. J.	7.00
Berlin, Pa.	25.50
Flora, Ind.	22.50
Pleasant Hill, Ohio	10.50
Mastontown, Pa.	24.00
New Paris, Ind.	6.00
Dayton, Ohio	42.75
Waynesboro, Pa.	27.75
Muncie, Ind.	21.75
Pleasant Grove, Ia.	5.25
Terra Alta, W. Va.	3.50
Los Angeles 2nd B., Calif.	24.00
Philadelphia, 1st B., Pa.	32.25
Uniontown, Pa.	21.00
Philadelphia 3rd B., Pa.	24.75
Roanoke, Va.	10.00
Woodstock, Va.	7.50

Conemaugh Sr. & Jr., 1 and 2, Pa.	44.25
Johnstown 3rd B., Pa.	12.75
Lost Creek, Ky.	7.00
College Corner, Ind.	8.00
Hagerstown, Md.	16.50
Beaver City, Nebr.	9.00
Listie, Pa.	2.50
North Liberty, Ind.	13.50
Bethlehem, Va.	12.00
Morrill, Kans.	12.00
Mt. Pleasant, Pa.	4.00
Ellet, Ohio	12.50
W. Kittanning, Pa.	15.00
Goshen, Ind.	58.50
Allentown, Pa.	8.25
Linwood, Md.	3.75
Roann, Ind.	27.00
La Verne, Calif.	30.50
Bellflower, Calif.	10.50
Liberty, Va.	6.75
Altoona, Pa.	14.00
South Bend, Ind.	37.50
Falls City, Nebr.	19.50
Mt. View, Va.	7.50
Columbus, Ohio	3.75
Peru Jr. W. M. S., Ind.	6.00
Peru Sr. W. M. S., Ind.	12.00
New Lebanon, Ohio	18.75
Ashland, Ohio	39.75
Ft. Scott, Kans.	2.00
Rittman, Ohio	14.50
Louisville, Ohio	21.75
Loree, Ind.	15.00
Warsaw, Ind.	22.50
Glendale, Calif.	15.00
Martinsburg, Pa.	14.25
Fair Haven, Ohio	12.75
Oakville, Ind.	18.75
Brighton, Ind.	27.00
Johnstown 1st B., Pa.	61.50
Yellow Creek, Pa.	6.75
Harrah, Wash.	7.25
South Gate, Calif.	10.50
Pittsburgh, Pa.	18.00
Dutchtown, Ind.	15.00
Sunnyside, Wash.	12.00
Mexico, Ind.	17.25
Ardmore, Ind.	9.00
Smithville, Ohio	16.50
Nappanee, Ind.	48.00
Elkhart, Ind.	26.25
Los Angeles 1st B., Calif.	22.50
Los Angeles Mission, Calif.	12.00
Fremont, Ohio	8.25
Whittier, Calif.	26.25

\$1,623.25

Seminary Fund

Ft. Wayne, Ind.	6.25
Washington, D. C.	7.00
Flora, Ind.	5.00
Pleasant Hill, Ohio	4.17
Pleasant Grove, Ia.	4.15
Uniontown, Pa.	10.75
Conemaugh Sr. & Jr. 1 & 2, Pa.	8.32
North Liberty, Ind.	10.38
Rittman, Ohio	8.62
Louisville, Ohio	6.50

71.14

Home Mission Fund

Dayton, Ohio	12.50
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Refrigerator Fund

Masontown, Pa.	5.00
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Total for all funds \$1,711.89

FEBRUARY

Apportionment Fund

Canton, Ohio	16.50
Winchester, Va.	6.50
Spokane, Wash.	7.50
Huntington, Ind.	6.50
Cerro Gordo, Ill.	15.00
Leon, Ia.	7.50
Clayton, Ohio	10.50
Waterloo, Ia.	30.00
Summitt Mills, Pa.	26.25
Osceola, Ind.	3.50
Brush Valley, Pa.	8.00
Portis, Kans.	6.00
Washington, D. C.	.75
Whittier, Calif.	6.75
Hampton, N. J.	6.00
West Alexandria, Ohio	15.00

172.25

Seminary Fund

Canton, Ohio	9.11
Spokane, Wash.	1.87
Clayton, Ohio	5.00
Summitt Mills, Pa.	8.43
Falls City, Nebr.	3.00
Oakville, Ind.	6.00
Los Angeles 1st B., Calif.	10.00
Waterloo, Ia.	20.17
La Verne, Calif.	9.16
Whittier, Calif.	15.20
Glendale, Calif.	4.65
Johnstown 3rd B., Pa.	5.00

97.59

African Hospital Fund

Hampton, N. J.	1.50
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Refrigerator Fund

Winchester, Va.	2.80
Carleton, Nebr.	1.00

3.80

Total of all funds 275.14

Respectfully submitted,
MRS. N. G. KIMMEL

W. M. S.

FAMILY CIRCLE

LAVERNE, CALIFORNIA

In January, 1936 the W. M. S. of LaVerne had been a member of the National Society just one year. During this time we have made a gain of ten in membership, a gain of five in our prayer band and a gain of three on the tithing list. We are working hard to attain each item in the Program of Progress on its appointed month.

We sent three bags of clothing to Lost Creek, Ky., a comforter to the Brethren Home at Flora, Ind. and a handkerchief to each one in the Home. A special gift of money was sent to the Sickels and was applied on a dish fund for them. We likewise sent a guest towel to every missionary on the field in Africa and an alarm clock to Dr. Gribble.

Our public service was held in February. Our pastor, Rev. Floyd Shiery gave a very interesting talk on the seminary and our seminary offering amounted to \$9.16.

We are planning to do our part in the World's Day of Prayer which is sponsored by the Missionary Societies of LaVerne.

We have just completed the first half of our mission study and our home mission work was discussed in a very interesting way. We will finish our book at the next meeting.

We are glad to welcome Sister Shiery into our Missionary work and know she is going to be a great help to us. Our spiritual growth has been greatly strengthened in the past year and we pray that God will continue to bless us in the future as he has in the past.

MRS. H. H. SHISLER, Cor. Sec'y

LOST CREEK, KENTUCKY

Perhaps it would be of interest to the readers of the Outlook to know about the Lost Creek W. M. S. Our society is small in number, but each member is faithful and true to the work.

We have our National dues paid for the year 1936. The money was raised in two ways. First, each member of our society pieced three blocks in a quilt. When the quilt was finished it was sold. Second, at the November election a stand was erected and we sold pies, cakes, candy, sandwiches and coffee. After our dues were paid we had money left in the treasury, part of which was used to help a poor family buy groceries.

At the present time we are working on another quilt which will be sold and the proceeds will be placed in the Riverside truck fund.

Each member is very much interested and tries hard to meet all requirements. One young mother reads and prays each morning while waiting for her wood and coal fire to catch up. Each day she gives her glass of milk to a poor man whom she has found sick and alone and who had been without food for two days. She was converted during the evangelistic meeting which Rev. R. Paul Miller held here a year ago last September.

We count on your prayers.

MRS. MIZE LANDRUM, Vice Pres.

OAKVILLE, INDIANA

It has been several months since the work of the Oakville W. M. S. has been reported and we desire at this time to tell you something of what we have been doing. Despite all handicaps of weather etc. we have had all our regular devotional meetings. We have reached all our goals so far. Twenty-four out of our thirty members are keeping up their Bible reading. Our pastor has assisted us with our October and November goals. Mrs. Klingsmith has charge of our children's work. In December we sent a bag of clothing and presents to Lyda Carter at Krypton, Kentucky. A supply of canned goods was sent to the Brethren's Home at Flora, Ind. Our apportionment has been paid and our public service conducted. Our Mission Study

was conducted at an all day meeting at the home of Mrs. Ludie Bowman. There were 13 members and 2 visitors present. The study was presented by three ladies and enjoyed by all.

On March 26th we will hold a missionary tea at the home of Mrs. India Watson who has been a member of our

W. M. S. for years. We are all glad of the opportunity to meet with her. Our district dues will be paid next month according to schedule. So far we have not made our net increase in membership but we hope to in the near future.

MRS. EVA P. METZKER

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.

Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.

General Secretary—Mrs. Gertrude Leedy Briscoe, Rt. 2, Claypool, Ind. Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

Literature Secretary—Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

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President—Mrs. D. C. White, Mt. Pleasant.

Vice President—Mrs. F. J. Seibert, Masontown.

Secretary-Treasurer—Mrs. W. C. Benishoff, 122 West Second St., Waynesboro.

Ohio

President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.

Vice President—Mrs. Laura Prevo, Rt. 6, Box 125, Dayton.

Secretary-Treasurer—Mrs. T. R. Henning, Middlebranch.

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Vice-President—Mrs. George E. Cone, Portis, Kansas.

Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

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Vice President—Mrs. C. H. Bennett, 2016 East Market St., Warsaw.

Secretary-Treasurer—Mrs. F. Emerson Reed, 705 Wayne St., North Manchester.

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Secretary-Treasurer—Mrs. George Miller, Sunnyside, Washington.

Illikokota

President—Mrs. George Garber, Lanark, Illinois.

Vice President—Mrs. J. B. Paul, 2112 Walnut St., Cedar Falls, Iowa.

Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

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President—Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.

Vice President—Mrs. Harry Good, 325 San Bernardino Avenue, Pomona.

Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.

Treasurer—Mrs. Beatrice B. Sternquist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.



THE SISTERHOOD

Do God's Will

of MARY



and MARTHA

How To "Eat" The Word In Brethren Homes [✱]

Rev. James M. Gray, D. D. LL. D.

Former President of The Moody Bible Institute of Chicago

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" Jeremiah 15:16

THERE IS A GREAT DIFFERENCE between "finding" the Word of God and "eating" it, and it is the man who eats it who gets the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength and all the usefulness and joy of living.

But eating comes first, and the eating that counts is that which has taken plenty of time for mastication. You must retain the food in your mouth and get the full taste of it, and let it mingle well with the saliva, and chew and chew until the least possible amount is left to swallow. The man who does this has learned one of the greatest secrets of his physical being. He has learned how to keep well and how to eat almost anything he likes without ill results. Keeping the food in the mouth is the key to it all.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the Word of God. "Desire the sincere milk of the word that ye may grow thereby," is the inspired exhortation (I Peter 2:3), and the more you get of it the better, always provided that you can digest and assimilate it.

HOLDING THE WORD IN YOUR MIND

Here comes the thought of eating again. It is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, taking it to your parents, your Sunday School teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the word in your mind

* The addition—"in Brethren Homes"—was made by the editor.

is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

DON'T "BOLT" YOUR FOOD

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it—that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

The other morning at family prayers I read this verse in Proverbs 18:10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

WHAT I FOUND IN THE WORD

"The name of the Lord," said I, why that means the Lord Himself! He is a "strong tower." And the "strong tower?" In olden time, that was a place of defense and protection, like our forts today. "The righteous runneth into it." Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness? "Runneth." There is a thought of haste because of the pursuit by the enemy, and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." "Runneth into it, and is safe." Oh, the security and peace of the believer who puts his trust in God! And so I kept

on "masticating" the word and finding something new in it at every bite.

But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to run, and to know the place to run to and be safe!

WHAT THE PROPHET MEANT

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength and joy and power and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer meeting, and being suddenly called upon to give a

word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They are all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass it on in a lifetime, and who in turn may pass it on and on and on while the age lasts! And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well! Memorize the Bible if you want to be blessed and become a blessing.

"If you want a good loaf of bread, get into John, the sixth chapter.

Key Verse: Christ the bread of life, 'I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.' Key word, Eating."

D. L. MOODY

Successful Bible Study

"Our Bible study is never very successful." Is that the way you feel about it? Does the Bible study, and your general reading too, mean anything much to you personally? Is Bible reading just so much form or pious gymnastics to you? If any of these are true in your experience, you are probably bored with suggestions for Bible study and drop them like a hot dish. Let us be patient a little and see what may be the matter.

Suppose the government should send out a decree that every Bible in our land was to be destroyed. Would you let your Bible be taken? Or would you try to conceal it where it would not be found? No doubt you would make a desperate effort to keep your Bible, but why should you? Why is it you want a Bible? There is no magic power in the mere presence of the Bible in your home. If you do not use it, what value is it to you?

Some of you may say quite frankly that you never did figure out just how reading a chapter in the Bible made a difference in a day's work. Others may say that they can go to church or Sunday School when they want to know something about the Bible. Still others will say that they read their Bible, but don't get much out of it.

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." This is the Psalmist's experience, and many others have felt this same thirst in their souls and have found refreshing from the "living water" of the Scriptures.

"Blessed are they that hunger and thirst after righteousness," said Jesus, "For they shall be filled."

No doubt some people have begun already to plan for their summer vacation trip. They have maps and information of all kinds about the points of interest. Even though their trip requires them to pass through a dry, hot desert, or for many miles through uninteresting scenery, they do not give up the plan because of the joy they will have at the end of their journey. Some parts of our adventure through the Bible are not so fruitful as others, but they are a part of the way and lend interest and contrast to the journey. We have friends in the Bible to meet. Thrilling experiences are told there. The most sublime and wonderful words spoken to man are to be found there. Bible study is the most interesting adventure one can take.

If meeting a goal is your principal reason for reading the Bible, it will not be very successful. In fact, we find it hard to do anything when we do it just because we have to. We need a higher motivation. The love in our hearts for God, our desire to know Him and to understand His will take us to our Bibles with a real purpose.

Too often in reading the Bible we read only words, words, words. We skip strange names and uninteresting paragraphs. Or we may be tempted to pride ourselves in chapters or books we have read without any regard for the message of those chapters or books. It has been said that the Bible is like a window through which we may look and observe many

wonderful things. Too often we become interested in the frame of the window that we miss the view which it opens up before us. In looking through these Bible windows, we see many interesting people. They are in families, in multitudes, in armies, in mobs, and alone. They are kings, slaves, prophets, prisoners, rich men, beggars, fishermen, tax-collectors, women in the home and in professions. What a wealth of acquaintances to make! As we look through these windows, we see far off into many lands and a great variety of places—mountains and valleys, deserts and fertile plains, still water and tempestuous seas, cities and wilderness. We hear sounds from all experiences in life: singing, mourning, murmuring, praise, the rushing of waters, tempests and storm, peace, the noise of battle, the cries of the mob, the singing of angels about the throne of God. There is richness in seeing and hearing.

Words may be brought to life for us in many other ways. Sometimes when they are repeated frequently in a passage they will open to us a new truth. Watching the question marks may give a new understanding to an incident. Noting words of contrast will make a chapter take on new life. Very often the little connecting words, like "for," "because" and others will open the way to a new truth. We may use these interesting keys to unlock rich treasures.

The Bible was lived before it was written. In it we see real life, real people, in real situations. More than that, we can see ourselves in many of the experiences. Greatest of all, God is seen there. His glory speaks from its pages. But the Bible is not the end, but the means to the end. Jesus said, to certain Jews who were devoted to their Scriptures, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5:39, 40). In our study of the Bible we should be led to God through Jesus Christ. We want to learn to know God our Father, Jesus Christ, the Lord and Savior, and, through the understanding it gives us, grow in the life of the Spirit.

The imagination is a fine helper in Bible reading. Let the experiences live again to you. Hear Joseph brothers plot against him; see the marvels of God's revelation at Sinai; feel the hunger and discontent of the people and the anxiety of Moses during the dusty journey to the promised land; sense the struggles of the prophets with the wicked people; feel God's concern for a rebellious world; watch the compassion of Jesus; sense Jesus' severity with the hypocrisy of religious leaders; fellowship with Paul's sufferings; get a vision of the New Jerusalem. What a drama there is before us! Why do our souls starve when we have the Bible at our hand?

If we want our Bible study to be successful, we must read expecting something to happen. We expect to learn something when we go to school. Have we no right to expect something when the Holy Spirit is our teacher? If we receive no message, it is not the fault of the Book. There were some in Jerusalem who had eyes, but did not see, and ears, but did not hear. We need to heed lest the same thing be true of us. If we are to expect that something shall come to us in our reading, that does not mean that we should take a verse out of its setting and make it mean something which is not intended by the writer. It will often be richer in meaning in its own relation if we are willing to find it. We need not force the Scriptures to have them speak to us. Jesus indicated that we may be taught of God. All Bible reading should be with the prayer that God will teach us as we read.

But successful Bible study does not stop with understanding of what is read. A Christian of another land said he was reading the Bible and "behaving" it. We do not understand it until it becomes a part of our life every day. Bible reading is a success when its truth takes root in our lives and helps us to grow into the stature of completeness in Christ Jesus. Here is real joy in Bible study!

"Open Thou mine eyes, that I may behold
Wondrous things out of Thy law."
"Teach me Thy way, O Lord;
I will walk in Thy truth:
Unite my heart to fear Thy name."

More About the Kentucky Mountains

AMONG THE KENTUCKY MOUNTAINS we find many interesting surprises and big challenges. In our January "Outlook Number," Miss Bertha Banks told us of the challenge for Christian service which she finds in a certain mountain section along Cow Creek. But Creeks are long and wind about the hills, so that entirely different communities may be on the same creek. To help you to see what can be done and is being done—yes, even in a community along

this same Cow Creek, we want to share with you some information which we have received recently.

If you were to visit in another section of Cow Creek than that suggested in the article by Miss Banks, you would find a little community of about 500 people. For about thirty years, the Presbyterian Church has made it possible for these people to have elementary and High School work. When the county took over the school responsibility, the church

workers here concentrated their efforts in religious work. The Cow Creek Presbyterian Church and Community Center carry on many phases of service among the people, among which are a loan library and radio broadcasts of the "School of the Air." They carry on six Sunday Schools reaching out into the neighboring community. The people are showing a growing interest in education, so that they go not only to High School, but to College as well.

There is no limit to the possibilities in serving Christ among the people of Kentucky. Any talent which you may have you can use there. If you want to help press on "Toward a Christian America," keep before you that the Lord of the harvest may wish to thrust forth laborers into this harvest field. The soil of human hearts is rich, and the promise of abundant fruit is sure.

ON BENDED KNEE

Give thanks to God for your mother and your home and ask His daily strength to fulfill your part in making it Christian.

Pray for Dr. Florence N. Gribble, our only doctor on our African field, and Miss Estella Myers that their every need may be cared for and that their ministry may be richly blessed.

Remember Rev. Clarence I. Sickel and his family in South America that they may have the guidance of God in all problems and may know the presence of Christ in all their labors for Him.

Pray the "Lord of the harvest that He thrust forth laborers into the harvest" and that we at home may be faithful in our stewardship for them.

Pray for some particular problem in your local Sisterhood.

Ask God to guide and bless our Sisterhoods as they plan for and make their gifts toward the Mission Home Fund.

Remember the missionaries in all lands, especially those in lonely and difficult places, and the native Christians who face persecution and testing.

FROM THE MAIL BAG

FROM A SISTERHOOD GIRL OF
THE BETHLEHEM CHURCH,
VIRGINIA

My dear Sisterhood girls:

I thought perhaps you would be interested in hearing from one of the Virginia Sisterhood girls. We have a very interesting Sisterhood with Brownie Lee Spitzer as our efficient president and her mother, Mrs. Fred Spitzer as patroness. I do enjoy our meetings, but as I am a cripple and have to try and walk a little bit with crutches, I am a real shut-in this cold and snowy winter.

Ten years ago I went with my aunt to her home in Jefferson, Georgia, to attend Martin Institute, the finest

school I have ever attended outside of our Teacher's College in our city. Perhaps our Virginia Sisterhood girls would be interested if I give them a little history of this institution.

Some years ago, a Mr. Martin from old Virginia rode on a horse all the way to Jefferson, Georgia, seeking fortune for himself and intended bride whom he left back in Virginia. One day he received a letter telling him that his intended bride had gone home to be with Jesus. He was so distressed that he never returned to his native state. He accumulated a fortune and built this Institution called "Martin Institute" and gave the rest of his money to help build churches. When he passed from this world, he was laid to rest near Martin Institute where a fine monument marks his grave. "He rests from his labors and his good works will follow him."

I was graduated here at Martin Institute, but a great misfortune befell me. We were taking gymnastics when I fell and injured my spine.

My folks stay home with me this cold, snowy, icy weather. We have a very interesting Sunday School each Sunday morning in our home. We have a program before we begin our Bible study. Our little girl, Joan, sings a solo and offers prayer, and she is only five years old. She belongs to the Signal Lights and enjoys it very much. Mrs. Alexander of Harrisonburg is the efficient superintendent of this work.

I love to read the letters from our Sisterhood girls and the good work they are doing. I ask the prayers of our secretary and Sisterhood girls, that I may be able to attend the meetings and give more to our blessed cause this 1936 than in previous years.

In the name of Jesus,
MARIE DOWELL

OUR GRATITUDE

Have you ever wondered just how your bandages got from your society to the mission stations in Africa? Of course you send them to your district secretary, and she packs all together very carefully and sends them to Philadelphia to our bandage secretary. But there is much yet to be done before they can go on that long journey on the great steamer then over land to the stations.

All the bandages must be repacked

in suitable boxes for steamer carriage, the boxes wired, communications made to know when and how the missionaries are leaving, and finally, but not least, shipping so that the bandages will be at the proper place when the boat leaves. All this labor of love in sharing with us this work for the missionaries is done by Miss Elizabeth Grace and her father, Mr. W. Grace, of our First Church in Philadelphia. Like Dorcas in the early church, these kind helpers perform these good deeds in quietness.

All the Sisterhood girls rise to give a vote of thanks to you, Mr. Grace and Elizabeth. We are truly grateful.

MISSION HOME FUND

This month when we are thinking especially about our mothers and our homes, how fine it would be for gifts of gratitude to be added to our Mission Home Fund. Because our missionaries have been willing to leave their homes here for service in other lands does not mean that they appreciate a home any the less. Really, they appreciate it more, and it is your privilege to help give them the joy of a home they may call their own.

In the time of Elisha, there was a woman of Shunem, called "great," who befriended the prophet when he journeyed through her town. She planned with her husband to build a guest room to their little home that Elisha might have a place to rest on his journeys. What joy they must have had as they labored in making this place of shelter for the prophet, and how glad Elisha must have been to come to Shunem!

We have counselled wisely in planning this "guest room" for our missionary prophets for their rest in our homeland. We want each one of you to share in the joy of helping to build this Mission Home.

* * *

In meeting your Mission Home pledge, societies are using many different methods. Let us not make it a burden. Let us not worry people with schemes for raising money. Let us not think of it as merely keeping a goal. Rather, let us help our girls to under-

stand and appreciate what a fine thing they are doing. Let us give for joy. Let us give as cheerfully as we get things for ourselves.

"Except the Lord build the house, they labor in vain that build it." We want the Lord to build this Mission Home through us. We would not labor in vain, nor build in the wrong way. Let us pray for ourselves and for others as we give.

Will you let the Lord build this Mission Home through you?

BY THE WAY

You are receiving your THANK OFFERING this month. You remember that the money needed to ship the bandages to Africa is taken from this fund. Remember that the goal is not complete until the offering has been sent by May 15 to Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

In two more months the reports for the years work must be filled out. How does your society stand with the goals? The summer time is a rather hard time to get things done, so don't wait. *Plan to meet your goals now.*

In paying your national dues in July, remember that money should be sent in for the same number of members as in January. This must be done if you wish to be counted as meeting the goal. If you have gotten any new members during the year, their dues will hold over until next year. Do not pay for them this July. In the same way, if any members have dropped out since January, you *must* pay dues for them even though they are not continuing. Membership is considered by the year and not by the month. It will *save* a great deal of trouble in July about honor recognition if you be sure you understand this requirement now.

The same is true about DISTRICT DUES. You should send district dues for the same number of members for whom national dues is paid. This applies to the senior members, of course.

If any NEW SOCIETIES have been started, or any reorganized which have not been active for a period of time, the secretary should like to hear from the officers. Help keep the mailing list up-to-date.

Do not forget our scholarship at Ashland College. See the "Outlook Number" for March 14 for special information. Write Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio if you wish to make application.

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. $\frac{1}{2}$ members cover the assigned Bible Reading for the year—Genesis through Deuteronomy for Seniors; the book of Mark for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent by financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by $\frac{1}{2}$ of members.
3. Outlook in the homes of $\frac{1}{2}$ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.

General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.

Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literary Secretary—Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer — Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Cridder, Waynesboro.

Patroness—Mrs. Chas. Provance, Manton.

Ohio

Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.

Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Napanee.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikota

Secretary-Treasurer — Dorothea Rahm, Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 111 Randolph St. Waterloo, Iowa.

Mid-West

Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.

Patroness—Mrs. Nona Wagner, Chas. St., Falls City, Nebraska.

Southern California

Secretary-Treasurer — Miss Bernice Brown, 270 E. 42nd St., Los Angeles.

Patroness—Mrs. W. E. McNeil, 586 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Miss Julia Culver, Rt. 1, Wapato, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering
Mission Home Fund gift
to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.



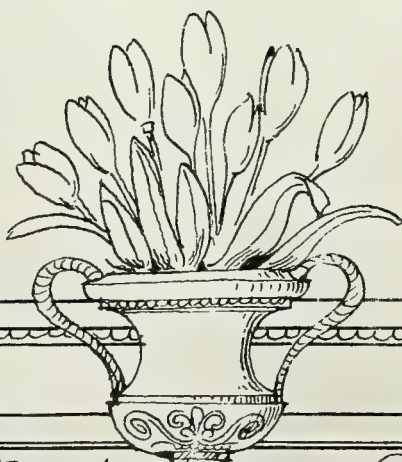
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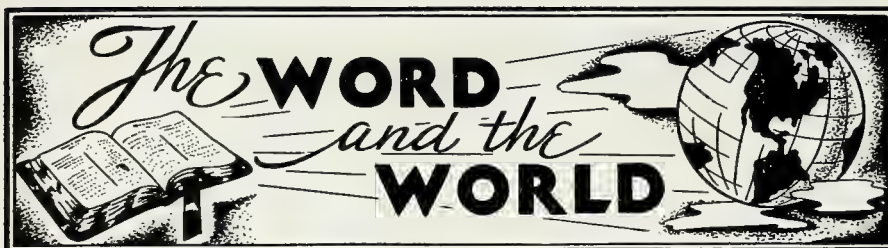
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"Christ was once offered to
bear the sins of many; and
unto them that look for Him
shall He appear the second
time, without sin unto Salva-
tion."

Heb. 9:28

HOME MISSIONARY NUMBER





OUR Rulers Favorite Texts.

President Grant, it is said, began the custom of choosing a special text in the Bible for use when taking the inaugural oath of office. Through the courtesy of Brother Wm Schaffer I was supplied with the following list. Its information was compiled by Mr. Shelley Garber. Bible students will find it interesting.

Grant (first term)	Isaiah 2:2.
Grant (second term)	Isaiah 2:2-3.
Hayes	Psalms 118:11-13
Garfield	Proverbs 21:1.
Arthur	Psalms 31:1-3.
Cleveland (first term)	Psalms 112:4-10.
Harrison	Psalms 121:1-6.
Cleveland (2nd term)	Psalms 91:12-16.
McKinley	II Chron. 1:10.
T. Roosevelt	James 1:22-23.
Taft	I Kings 3:9-11.
Wilson (first term)	Psalms 119:43-48.
Wilson (second term)	Psalms 46.
Harding	Micah 6:8.
Coolidge	I John 1.
Hoover	Proverbs 29:18.
F. D. Roosevelt	II Cor. 13.

READ These Passages.

Those who know something about the history and careers of these various men will find a study of the passages they chose an interesting commentary. It is possible, of course, that some may have been chosen at random. I am wondering about the last one, whether it was not First Corinthians 13. Does anyone recall?

If it was Second Corinthians, then it was probably selected without much thought, for as a unit the 13th chapter is not distinctive, it being only a series of exhortations and salutations in closing the book.

It will be noted that out of the fourteen presidents, just one half of the number made choices in the book of Psalms. That book, as is well known, runs the gamut of human experience, and therefore its favoritism is not surprising.

In eleven of the Old Testament passages chosen, we may find Messianic prophecy, references to the coming of our Lord. The passages chosen by General Grant are notable examples. The great military president chooses a prophecy of the second coming of Christ when nations "shall beat their swords into plowshares...neither shall they learn war any more." He, probably more than any other president, had a first hand knowledge of the real nature of war, and looked forward with hope

to the day when there would be no more of it.

OTHER Interesting Points.

Only three presidents, Coolidge and the two Roosevelts, came to the New Testament for their texts. All the others chose from the Old Testament.

The 118th Psalm, from which Hayes chose his text, contains the following significant sentence, "It is better to trust in the Lord than to put confidence in princes."

Garfield evidently believed in the absolute sovereignty of God, for his text reads, "The king's heart is in the hand of the Lord, as the rivers of waters; He turneth it whithersoever He will."

Harrison chose the first six verses of the 121st Psalm, probably the greatest passage in the Word on the subject of the keeping power of God. One wonders why he did not include the last two verses which end with "from this forth, and even for evermore." They form the climax of the Psalm.

The contrast between Cleveland's selections for his two inaugurations is deeply interesting. For the first term he chose a text which speaks chiefly of what the "good man" will do. But when he came to the second term, older and more experienced, he turns to the great 91st Psalm for the comforting assurance of what God will do.

Both McKinley and Taft chose the request of young king Solomon when God came to him and said, "Ask what I shall give thee?" The answer as recorded in II Chron. 1:10 reads as follows, "Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this Thy people, that is so great?" And Solomon's humble request, we are told, was pleasing to God.

Theodore Roosevelt, as those who knew him might expect in accordance with his nature, chose a practical text, "Be ye doers of the Word, and not hearers only." He had little patience with men who were more contemplative and thoughtful. Get something done, and do it quickly, was his motto.

Of all the texts chosen, none is more filled with meaning than that chosen by Wilson for his second inauguration. At the first he had gone to the 119th Psalm, verses 43-48. The central idea is found in verse 44, "So shall I keep Thy law continually forever and ever." It represents the whole political philosophy of the great scholar who believed with all his heart in government by law,

not only for individuals, but also for nations, the settlement of all problems by legal and orderly process. But when he came to the second, civilization had almost collapsed in the conflict of a World War. In the light of the situation, read Psalm 46 which he chose. It begins, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed...though the waters thereof roar and be troubled." And it ends with words full of meaning to the generation of that terrible hour, "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh war to cease unto the end of the earth; He breaketh bow and cutteth the spear in sunder." Did he think that the League of Nations was God's appointed means of bringing peace to a war torn world? If so, he knows better now. But however he may have been mistaken in his methods, in the day of trouble he did turn to a great Psalm of hope, not in man, but in God.

Of all the passages chosen by all these great men, the one which most completely sets forth the Person of our Lord and His work, the one which presents the very heart of the Christian

(Continued on page 17)

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

The Editor's Box

**LET HIM THAT THINKETH HE STANDETH,
TAKE HEED LEST HE FALL.**

In the country which was the birthplace of the Reformation, and the home of some of the great defenders of the faith of a few generations ago, now comes the news that Nazi pastors are busy re-writing the Bible. The object of the work is said to be an attempt to harmonize the Bible with the anti-Jewish feelings and the new theory that Christ was not Jewish. Of all the ridiculous attempts to change truth that have been tried in recent years, this seems to be about the most foolish. Even in Russia with all of its atheism and opposition to Christianity and religion, nothing like this has been attempted. Certainly such actions upon the part of Hitler and his co-laborers must be testing the grace of God almost to the breaking point. When men deliberately rewrite the Bible to make it fit the tales and folk-lore of a self-exalted ruler, we have a new commentary on the passage of Scripture, "who changed the truth of God into a lie." When at last the judgments of God break upon the northern nations which probably will include Germany, who will then be under the king of the north, God will have his final word. Those who wish to read of the doom of those under the king of the north may take time out to turn to the thirty-eighth and thirty-ninth chapters of the book of the prophet Ezekiel.

A COLLEGE REVIVAL.

At a mid-western college a remarkable thing happened at the chapel service one morning recently. The usual brief Gospel message was delivered. The Spirit of God moved in an unusual manner. Praise, prayer, and testimony, unplanned and spontaneous, held the whole student body. Classes were dismissed and the revival continued. A number of students accepted Christ for the first time. Others dedicated their lives to the Lord. If it is true that one soul is worth more than the whole world, it was a profitable day even if a few classes had to be suspended.



THE ANVIL OF GOD'S WORD

*Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor*

Old hammers worn with beating years of time.

*"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,*

"The anvil wears the hammers out, you know."

*And so, thought I, the Anvil of God's Word,
For ages skeptic blows have beat upon;
Yet through the noise of falling blows was heard*

*The Anvil is unharmed—the hammers gone!
—Author Unknown*

THE PERIL OF PACIFISM

This is the subject of a brief article which recently appeared in the Evangelical Christian. It is well for our readers to consider it carefully. Occasionally the stand of the Brethren Church against war is confused with the viewpoint of the pacifist.

A friend of our magazine has sent to us a clipping from the New York Times containing a statement by the Albany District Lutheran Pastoral Conference made on the occasion of the National Defence Week held in the United States. It is a clear, unequivocal statement setting forth some truths regarding war and peace that are too often overlooked by the rabid advocates of a warless world. It very pertinently points out for one thing that "the movement fosters an idealism and utopian hopes that will never be realized."

"Not until the Lord Jesus Christ comes again to judge the world in righteousness," the statement continued, "will there be peace."

"The Scriptures do not promise us a warless world; they warn us against the unfortunate evil which we call war."

Pointing out that "as long as there is sin in the world there will be war," the conference said:

"The well-intended but misguided ideal of modern pacifism contradicts the experience and common sense of man."

With every word in the statement we find ourselves in agreement. It is no mark of either piety or scholarship to refuse to look facts in the face, and to shut one's eyes to the teachings of Scripture. The people who are so fond of mapping out the future of civilization and humanity for themselves and ignoring the fundamental fact of life—which is sin in the human heart—are going to be grievously disappointed when their schemes and conferences for a warless world disintegrate and fail, as fail they will. Universal peace will be established by the Lord Jesus Christ at His coming again. Meantime the greatest panacea for the ills of the world is the Gospel of the Grace of God. It will do more for peace than all the best laid plans of man can do without it.

GOD'S REVELATION

In the Word of God we are told that wars will continue to the end of this age. We are also told that the work of the church is not to establish a reign of peace in the unregenerate nations of the earth, but rather that the church is to deliver the Gospel message of salvation to the ends of the earth. Although Christians cannot stop war, we are expected to live above and apart from the carnal

warfare of the unregenerate nations. In time of war, Christians are not to take up arms in destruction of humanity. Christians are to bind up the wounds of friend and foe alike, relieve human suffering, and do nothing of violence which will cause injury even to an enemy. Instead, "if thine enemy hunger, feed him." If all Christians would busy themselves in the primary work of giving out the true Gospel of salvation, wars would be reduced. But when churches turn their attention to world peace and forget to preach the Gospel of the Grace of God, sin increases and multiplies.

THE WEEPING ANGELS

A little girl passing through a cemetery said to her mother, "Some one is buried here who did not go to heaven; just look."

"What makes you say that, darling?" inquired the mother.

"Because the angels on the stone are weeping," was the quick reply.

It is a common idea that children do not understand much about spiritual truth. Some think that the Gospel and the study of the Bible are only for the older folks. But careful observation in many churches will reveal that the boys and girls have a surprising grasp on some of the greatest of Spiritual truth. Where pastors preach the Word of God, illustrated by the stories and occurrences found in the Bible itself, it is not at all uncommon to find large numbers of boys and girls in attendance. Such churches usually have a group of Bible-believing and Bible-teaching Sunday School teachers who are able to get the Bible truths clearly fixed in the minds of the boys and girls. It is a distinct advantage to have children in attendance at such a church.

IN THIS NUMBER

The Word and the World—A. J. McClain	2
Editorials	3, 4
Will America Listen to the Bible?—Chas W. Mayes	5
Among our Churches	7
Looking Over the Facts—R. Paul Miller	9
Following Our Secretary	11
Ten Leading Churches	13
So Send I You	13
The New Tract Rack	14
Indianapolis	15
Financial Report	15, 16
Sunday School Page	17
Foundation Builders' Page	18
News from the Field	19

DEAD LEAVES.

Each year in the springtime we see some trees which have not shed their leaves from the previous year. With all the storms, the winds and the rains, the leaves still remain. When the new leaves burst forth, the old ones will finally drop and new life will show itself in the normal way. The human race cannot quit sin. No matter how hard men try to be good, it is literally impossible. God's way is the receiving of new life and salvation. When the new life of the Spirit of God comes into a man's heart, the old things of this life drop off as surely as do the leaves of the past season drop from the tree. What men need is new life. This life is in the Son of God and received by faith in the precious promises of God's Word.

Editorial Notes and News

ONE OF THE DEPARTMENTS in the Brethren Evangelist which is attracting the greatest attention is the Prophetic Department which appears each month in the fourth issue. There are many people who receive other issues of the magazine who do not receive the fourth issue. If you already receive the special Mission numbers and the W. M. S. number, you may receive this additional monthly issue for only 50c a year. Subscribe now. You should not miss this important fourth number of the month.

IN THE EARLY DAYS of Christianity, great things were done by the Lord when 'Prayer was made without ceasing of the church unto God....' God's plans and methods have not changed. The law of united prayer still operates.

BROTHER D. A. C. TEETER has recently accepted the pastorate of the church at Kittanning, Pa. He would doubtless appreciate the prayers of his friends. His address is 423 North Ave.

PLEASE HEED the call of the Secretary of the Home Missions Board in his call for names of Brethren people living in Indianapolis, Indiana. If a church is to be started in that city some time in the future, the Board should have the names of all those who might be interested.

A RECENT NOTE from Brother W. A. Ogden states that the Sunday School at the Church at 42nd and San Pedro in Los Angeles is enjoying a gradual but constant increase in attendance. On March 29th, there were 207 present.

MORE TRUTH than one might suspect was packed into the prayer of the colored brother who prayed after a prominent white brother had preached in the church, "Lawd, bless our brudder who has made a few feeble, skitterin' remawks this mahnin."

A GOSPEL TEAM from Ashland College will be in charge of special services at the Fair Haven Church of which Brother Hill Maconaghy is pastor. Other Gospel teams are out among the churches during the Easter vacation.

ANNOUNCEMENT—The Ardmore Brethren Church will observe the service of Holy Communion Sunday evening, April 19 at 7 P. M. All of like faith are invited to join in this service with us.

Frank Gehman, Pastor.

Will America Listen to The Bible Today?

By Charles W. Mayes

There is, unquestionably, no one better fitted than Charles W. Mayes, to write on this subject. Under his leadership the Brethren Church at Whittier, California, trebled its attendance in both the Sunday School and the Church services, enlarged the original church building twice, and erected a Sunday School annex to care for the increase. The Whittier Evening Bible School was established and meets in this building. The School has grown in a fine way. This was not done by fan fare and "programs," but by the continuous and effective teaching of the Word of God. When he went to Whittier the town was considered as overchurched. In view of these facts, this article has a real background.—(R. P. M.)

The Secretary of Home Missions and Editor of the Home Mission section of the Brethren Evangelist has asked me to write a message on the above subject, which is indeed a timely one.

In answering this question, it should be remembered that it is not a matter of the nation as a whole hearing the Gospel. No nation has ever done that. It is rather a matter as to whether or not those who present a Biblical message and a true Biblical viewpoint of Christianity will get a hearing in America. Will people still listen to the Bible? This is the question.

It is the overwhelming conviction of the writer that we are living in a day when men and women from all positions in society and under the most diverse of circumstances are ready to hear the message from Almighty God. Not only are they ready but there are tens of thousands with hearts as hungry as the Ethiopian eunuch, who, when asked if he understood the Bible, said, "How can I except someone should guide me?"

We will consider the answer to this question from the Scriptural side and the side of experience.

1. The Scriptural Side.

1. We have the same God today Who has always been victorious in the ages past. He has never lost a battle. We work with the **Living God**. Whenever we place ourselves in the proper relationship to Him, our success is guaranteed.

2. We have the same Gospel which the greatest of all apostles preached. Our Bible is the same truth about the same Christ. No man can blame his failure upon the Bible. Others may be able to preach better than he can, but no man can ever preach a better Gospel. We have the Gospel which is the Dynamite of God, the Sword of the Spirit, and the Light that shineth in a dark place. None of these need to be defended any more than a lion. Turn the Gospel loose! It will blast at sin and unbelief, cut to the depth of the human heart, and light up every dark place. We have the same Gospel which has always worked.

3. Humanity is the same as it has always been. We talk about our troubles being social, economic, governmental, moral and educational. These are all minor. The real trouble with man is the same old disease he has had since the day of Adam. Sin is **the great sickness** of the human race. The true Gospel is still the remedy.

4. We have the same promises of success which the early church had. Our Lord is still building His church. We may be laborers together with Him **if we are willing to build His way**. Prayer is just as effective; the presence of Christ just as real; the power of the Holy Spirit just as strong as when Peter preached those dynamic sermons recorded in the book of The Acts.

II. The Side of Experience.

1. America will listen to the Bible today if the preacher pleases God in the presentation of the Word. This means that he must preach the Bible and

ONE OLD BOOK

*All man's higher education
Has not lifted him to Heaven,
All the 'ologies and 'isms
In his newest text books given;
All his wonderful inventions
Cannot serve to show the way,
Nor his splendid lamps of knowledge
Turn its darkness into day.*

*One old Book alone contains it:
All the knowledge that he needs;
All the wisdom of the ages,
Voiced in hymns and prayers and creeds,
All the truth the scholars boast of,
All the lore the teachers taught,
All the learning students seek for,
Or philosophers have thought;
All the beauty poets dream of,
All the love our hearts have craved;
All the story of salvation
And the sinless Man who saved.*

S. S. Times

not fables. He must open up the truth so that people who listen may understand what is in the Bible. People care little for the opinions of the wise preacher. He must tell what God says about Himself, the condition of the race, the way of salvation, the plan of redemption, and the facts about the future.

2. America will listen to the Bible today if the preacher has genuine faith in the Bible which he preaches. No church can attract people if the preacher is groping in the darkness himself, and if he, uncertain of what he believes, labors to find some thread of a text somewhere upon which to hang his pet notions, or the theories of his man-made denominational program. People are very capable and quick to discern as to whether the preacher actually believes the Bible himself.

3. America will listen to the Bible today if the preacher so opens the book as to satisfy the longing of the human heart. People are weary of being told what they should do. They have been kept so busy trying to "make the world Christian" that they are tired themselves and need some rest for their weary souls. This rest is made real, through the presence of the Holy Spirit, by knowledge of the Bible. People want to know where they stand before God. They want to know how to be saved and how to **know it**. They want to know why, after all the talk they have been given about the world getting better, they do not see some evidence. The prophetic word, and the truth about the Second Coming of Christ, will find a ready response in the hearts of people.

4. America will listen to the Bible today if the preacher is backed up by a praying, witnessing people. All progress in God's work is, after all the result of effective praying. All other things, although done with definite precision, can fail, if the people do not know how to intercede with God. A praying, witnessing people will answer every Satan-born objection and theory by the Word of the Living God. God will take care of His own Word. He will bring His own victory.

The writer can name churches by the score where nothing is preached but the Word of God—no entertainments, no tricks, no drives for attendance—and yet the crowds come. These churches where the Word of God is consistently preached, and systematically taught, are rejoicing in large crowds of young people. The boys and the girls stay for the church services. Young people grow up to enter the ministry or go to the mission fields. There is an intense interest in foreign missions and people practice the prayer life. These things do not come from elaborate organizations nor from eloquence in the pulpit. These things come from planting the Word of God in the hearts of people and then standing back to watch it produce fruit.

"But," someone says, "If the Gospel will do these things, why do we not see more of it?" The answer is, these combinations are too rare. If a preacher preaches the Gospel, he often has an insincere group of people with whom to work. He may have a worldly minded official board which can stop the effectiveness of his message.

Again, there may be a sincere group of praying people who are cursed with a preacher who preaches everything else but the Bible. The man may not even believe the Bible at all, as is the case in many organizations which are called churches today. What can then be expected? **The churches of America are reaping exactly what they have sown.** Sow unbelief, prayerlessness and laxness of life, and the harvest will be exactly what we have in America today. The Gospel is only the "dynamite" of God to those who believe.

Let the Brethren Churches stand out from the trend of the church life in America today! Let us preach the very Word of God, in faith, believing that God is ready to bless as soon as He finds congregations who are ready. **America will hear the Bible today, if it is presented in a way pleasing to the Lord.**

RIGHT NOW

*There is nothing of greater importance before the Brethren Church at this present moment than providing the Foreign Mission Board with sufficient means to properly support the men and women who went to the foreign field believing the Brethren Church would stand by them. The hectic state of the missionaries' finances due to the United States going off the gold standard while other nations retained it, is a thing that should not be allowed to exist for a moment. **THE MISSIONARIES CANNOT HELP THE SITUATION, BUT WE CAN!** That we must do. It is a point of honor with us, to say nothing of the constraint of the love of Christ. We cannot say, "We will do so much and no more." Not when we are dealing with folks who give everything! **LET THE WORD GO BACK TO THEM THAT THEY ARE NOT TO BE LEFT TO SACRIFICE ALONE, BUT THAT WE ARE GOING TO MAKE UP THE DIFFERENCE.** We must meet sacrifice with sacrifice. Or FAIL!*



AMONG OUR NEW CHURCHES



PLANTING A BRETHREN CHURCH IN NEW KENSINGTON

By R. D. Crees

After some years experience in "watering" an old church, it is our privilege to help "plant" a new one. With the Lord's help we have been doing our best to lay the right foundation. We started a Bible Class in the city of New Kensington, December 12, 1934. The work grew, and we opened regular Sunday afternoon services in a store-room on June 30, 1935, and continued for six months with Rev. Claud Studebaker of Pittsburgh and the writer alternating in preaching there.

Answering the call of God and the request of the National and District Home Mission Boards, we moved to this field January 1st of this year to organize the group into a church, and be their first pastor. Three months of actual work on the field have now passed. On February 2nd the First Brethren Church of "New Kensington" was officially organized with twenty-seven original members. They were transferred by letter from four Brethren Churches, 6 from Kittanning, 9 from Pittsburgh, 1 from Brush Valley and 1 from Vandergrift. A constitution was soon adopted and officers elected for the year. For the three month period only one service was held per Sunday, and that a unified service. In spite of much sub-zero weather and flood menaces, the Bible School attendance averaged 45, Church attendance averaged 44, and a total of over \$200.00 was received for the various church interests. The Prayer Meeting attendance averaged 10.

There is no Church of the Brethren in this city and many of their isolated members are worshipping with us. Some of them will eventually unite with the church. The first Sunday in April a regular

schedule of morning and evening services will be adopted. Two new Bible School teachers have been added, making a total of six. For the next three months an "Auto Race" will be held in the Bible School to stimulate attendance and loyalty.

One big feature in the opening up of new homes to the work has been our "Tract A Week Club." Friday of every week there is mailed or delivered to the homes of all members and prospects a copy of the current bulletin, called the "Brethren Bible

Broadcaster," together with a good gospel tract. Those who want a tract a week are thus sent one free with the bulletin. Voluntary contributions are received to defray the expense. By this method the gospel reaches the unsaved, outsiders know our message and the members themselves are better indoctrinated through the tracts. The bulletin served to advertise the weekly program of the church and stimulate attendance and interest. Our growing mailing list numbers over 10 families at present.

On Easter Sunday we plan to open a three weeks evangelistic campaign with the pastor as the evangelist. Cottage prayer meetings are now being held in preparation for the

same. Present plans include the holding of a summer Bible School in June.

Our temporary building is located on a hill near the edge of town in a growing section away from other churches. Vacant lots are available near there and will be purchased as soon as the building fund, just started, reaches the proper proportions.

New Kensington is the center of the aluminum industry in the United States. The "Wear Ever" cooking utensils and many other products are manufactured by the plants which employ over 6,000 men. They just celebrated the fiftieth anniversary of the



discovery that made aluminum available for general use. Since the industry is expanding in the electrical, bridge and building construction, and aviation fields, their future is bright. The town will grow with the company and the church should prosper proportionately. There is an acute housing shortage right now, forcing a building program which will bring us new prospects. Pray for this field, Brethren, and visit us when you can. The Church address is Kimball and McCandless Streets, and the writer's address after April 2 will be 1913 Ridge Ave., New Kensington, Pa.

"PRESSING ON IN FORT WAYNE!"

By Leo Polman

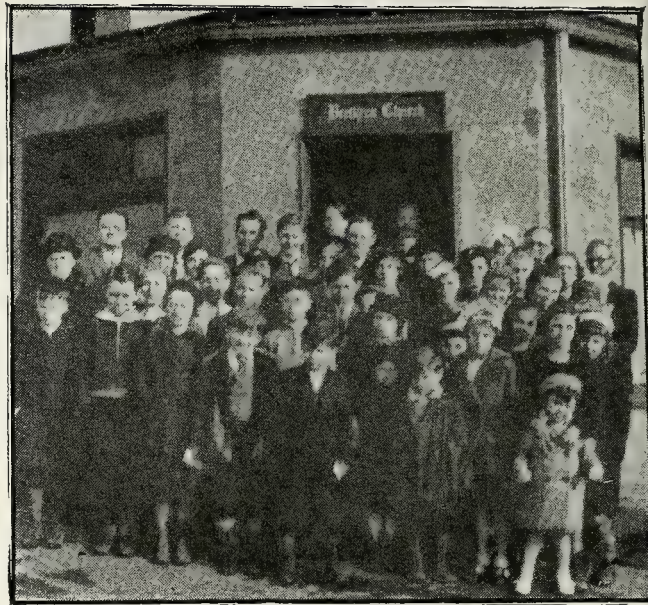


It has been some three months since the readers of these columns have had some word from the Brethren in Fort Wayne. At the very beginning may it be said that your servant at this place feels like saying with the words of Paul, (Phil. 1:6) that he is "confident of this very thing, that He, (Christ) which hath begun a good work in you (In Fort Wayne) will perform it until the day of Jesus Christ."

Though some had very little hope for this church in days gone by, it may be said that the Fort Wayne Church is anything but ready for the undertaker; though we are looking for the "Upper-taker."

Since our last report many things have transpired which are of interest to many interested in this work. Being a Home Mission Church, of course, we believe in Home Missions! We were encouraged when all offerings were in and our treasurer was able to send in a check to our National Home Mission Board for \$228.04, which is an increase of 200% over last year's offering, the largest in the history of this church. Above this, we were able to send to our Indiana District Mission Board our apportionment of around \$20.

Among the many other things that have been helping us get started here as a full fledged working church, are the new Christian Endeavor Societies, Bible Classes and orchestra. Two new Christian Endeavor societies are now really doing things.



The group which has helped to start the work at New Kensington, Pa.

A Junior society with an average of around 16 per Sunday is doing some wonderful memory work as well as each member learning how to lead a meeting. The young people's society has taken on a missionary atmosphere which is bound to bring forth fruit in due time. An orchestra of ten pieces has been organized which adds much to a growing work in the Bible School as well as in the services of the Church.

Under the leadership of Frank Crawford, our Bible School is forging ahead since winter weather has been routed and spring with its budding and promising life has been ushered in by the singing of the robins and other birds familiar to these parts. Twice in the past six months we have seen the attendance soar over the one hundred mark. Once at Rally Day we reached a record of 138, the largest since the organization of this church. Then again a few weeks ago without any special service or effort we reached a mark of 104. This has given much enthusiasm and now we are setting our goal for an average of 125 by summer.

All services of the church—Sunday morning, evening as well as the Prayer Meetings have shown a decided increase in attendance and interest, for which we praise the Lord.

Two other ministries are going forth from this center. A PROPHETIC INSTITUTE under the leadership of the pastor is bringing to Fort Wayne and our Church, Bible teachers from all over our country. A testimony of the Pre-Millennial type is enjoyed not only by members of our church, but many from other churches; and some not connected with any church avail themselves of such opportunities. In the past few weeks it was our privilege to have such men as our own Dr. L. S. Bauman, Dr. W. E.

(Continued on page 10)

Looking Over the Facts

By R. Paul Miller, Home Mission Editor

Perhaps most of the readers of the Brethren Evangelist were readers of the Brethren Witness during its life in our denomination. During the years of 1931, 1932, 1933, in the pages of the Brethren Witness we told quite frankly of the situation we were in respecting Home Missions, and where we were headed for as a denomination as a result if things did not change quickly. We were criticized quite severely at the time for giving such a plain picture of things instead of singing a lovely song of optimism so as not to alarm anyone. But we knew that if the Brethren Church could not be alarmed when such danger threatened her, that as a people we would soon vanish from the earth. THE BRETHREN CHURCH BELIEVED THE WARNING, AND HEHEDED IT, AND AS A RESULT, TODAY WE'RE EXPERIENCING THE GREATEST ADVANCE IN CHURCH EXTENSION IN ALL OUR HISTORY.

In a report that has just come to our desk from the Home Mission Board of another denomination we read the following:

"Through the depression years the ability to help has been greatly lessened. The assistance given to congregations has been cut almost in half. Very little new work has been made possible."

From this short word it can easily be seen that our experience was not peculiar, but one experienced by others as well. And this report further shows that 1935 was the lowest point of income for their Home Mission work to date. "Cut almost in half." That is demoralizing to almost any work. This organization is still in the throes of this condition. The Brethren Church may thank God that we awoke to our situation three years ago and started rebuilding our work till now we are doing our greatest work ever. This report goes on,

"The situation in other denominations has been identical with ours. The result is Home Mission Work in America has been halted. The shortage of funds has prevented the opening of new fields and new work."

When the Brethren people view the string of new points opened up from the Atlantic to the Pacific during the last two years while other Boards of Home Missions are still in the grip of an increasing curtailment of their work, it should be cause for great Thanksgiving with humble hearts before our God.

The importance of the cause of Home Missions to all the work of a Christian denomination has been drummed into Brethren ears year after year. If Home Missions fail, the church as a whole must die. Home Missions is the mother of young churches, and

without a mother there is no chance for the children. Slay the mother and the family goes to pieces. Here is another cryptic phrase:

"Hence the church must face a major crisis in her existence. She must advance or die."

No truer word was ever spoken, "The church must advance or die." To stand still and survive is impossible. The forces arrayed against the Christian church are too strong and too many to allow such a policy to exist. "Advance or die." The words should be made to ring in Brethren ears from east to west, and north to south. Like the tides of the sea eating away the shoreline year after

year, day and night, so are the forces set against the church of Christ eating and sapping away at its very life continually. If there be no repairing of the line and taking new ground soon all shall fall. Our Foreign Missions, our Seminary, and much of our College work can never be self supporting, and these constitute nearly all our most passionate denominational work. Let Home Missions fade and where would these be in a few short years?

But there is a more sinister reason for greater devotion to Home Missions. It is because of the many enemies now attacking Home Missions, and these within the Christian Church itself. Article of recent date appearing in leading religious journals on, "The passing of church expansion," and "Home Missions no longer needed in America," are a type

"PERHAPS TODAY!"

"Take ye heed, watch and pray: for ye know not when the time is."—Mark 13:33.

*"The nations' sun is sinking in the west;
God's bounteous day of grace will soon be o'er;
The fleeting hours of this sad world's unrest
Are filled with deepest sin and sorrow sore.*

*With world-wide armies training for the fray,
False prophets still speak forth the word of peace.
And Brown-shirts, Black-shirts, Red-shirts hail the day
Of their great glory with its swift increase.*

*'O fools, and slow of heart,' why will ye spurn
All that the prophets and their Lord proclaim?
Man's day is dying! Turn ye people, turn,
Before the night shall end man's boasted fame.*

*Though men His Word of prophecy despise,
Yet God hath spoken—and His Word is true:
Our Christ is coming! Christian, lift your eyes,
And pledge your life and love to Him anew."*

Rev. Albert Simpson Reitz

of the enemies boring from within the Christian Church in America. Another excerpt from the report:

"The effect of the subtle attack on Foreign Missions in the report entitled, 'Rethinking Missions,' was not confined to the foreign field but had its reactions and repercussions against Home Missions. Editorials in some religious journals under such titles as "The Passing of Home Missions," "A Spent Enthusiasm," etc.; indicate the boldness of this attack."

This attack has all but paralyzed the Home Mission Boards of our largest denominations today simply because it has come from within the church.

But there are the enemies attacking the work from without. These not only endanger the Home Missions enterprise, but the entire work of every congregation in the land. "The Crime Menace," "The Red Menace," "Radical and Destructive Forces" of atheistic origin, can only be met and overcome by the power of the Word of God as spread through the ministry of Spirit filled Home Missions advancing into the enemy's own territory. In the words of the report:

"These things have called forth a vigorous defense of Home Missions, together with compelling presentation of what Home Missions has meant to America—her savior in every great crisis, and the hope of her future."

Pressing on at Ft. Wayne

(Continued from page 8)

Pietsch and Dr. Geo. W. Hunter. Much interest in God's Word can be aroused through such meetings.

The pastor's "II Timothy Bible Class" is the other ministry that has been going forth from this place. Our Lord only can tell of its far reaching worth. Suffice to say, that this Bible Class which is conducted by mail, has reached out in only four months to over nineteen denominations with members in thirty states, four provinces of Canada, and six foreign countries. Its membership is now well toward the 800 mark. The class consists of young people, laymen in the church, shut-ins, the aged, Bible School teachers, young people's workers, pastors and missionaries. The class at present is studying The Life and Teachings of Our Lord, and Prophecy. The letters received certainly show the need of Old Time Bible Teachings. Lessons and material are sent FREE to anyone, anywhere. Supported wholly by free-will offerings which to date have been just enough to pay for all expenses. (Any one interested in such a class can receive lessons by mail, by writing to "II Timothy 2:15 Bible Class" Box 27, Fort Wayne, Ind. or Rev. Leo Polman, Fort Wayne, Ind.).

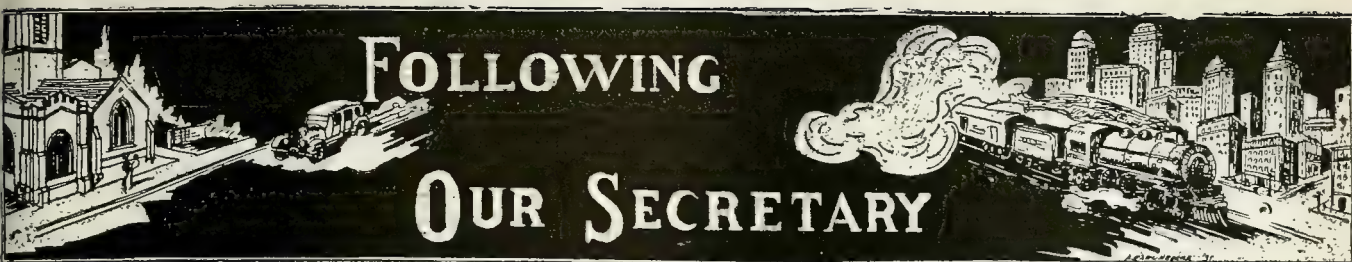
Just now we are having a three weeks effort in special services. The first week, strictly missionary. The second, the Brethren Church and its ministry,

How true this is. From the very first day of the pioneers going forth into the "rough hewn dawn of the frontiers," the Home Mission preacher with his Bible in his saddle bag, and his sermons in his heart, and with the spirit of a lion to preach the gospel where most needed, went forth and moulded in great measure the glory of our America, and the sterling worth of her ideals. But today, with a thousand fiery serpents singing their fangs into the heart flow of America, Home Missions was never more needed. As in days past, so now. If anything can stay the advance of these deadly enemies that are like serpents, creeping stealthily into every school room, every home, every church, every legislative hall it is only the effective advance of Holy Ghost filled and directed Home Missions. Parents and grandparents should give their estates to this great work of spreading the gospel here in America in order to save the faith to their children as they value their souls. This is the mighty work of the hour in America. If it does not succeed all else will soon go along with it. LET THE BRETHREN CHURCH RISE TO THE OCCASION AND BE USED OF GOD IN THIS GREAT HOUR OF TESTING AS HE USED ELIJAH IN A DAY THAT IS PAST TO TURN A NATION TO GOD!

church ordinances, etc. The third week will be given to a special series of Pre-Easter messages centered in the miracles of the cross, which will lead us up to a glorious Easter, we pray.

As we have already been reminded in no uncertain terms through the columns of the Evangelist—one of our big problems here, as it is true in all other cities where we have Brethren Churches or desire to begin one, that Brethren people from other places have not taken seriously their responsibility to their respective local Brethren Church. If all members of Brethren Churches who now reside in our city of Fort Wayne would transfer their membership here, our little Mission Church could double its membership, its service, as well as its influence. The longer mission Churches, wherever they are, are made to struggle under such conditions, the longer our Brotherhood will have to support them, or else close them up. I do not want to leave the impression that we are discouraged, for we are NOT. But we do see an opportunity of strengthening our Brethren work if we would all cooperate and help mission churches to get started right with workers as well as moral support.

Fort Wayne Church is going forward in spite of obstacles and hindrances as we see them. God is with us; who can be against us? Brethren, remember us before the Throne of Grace. We do want His Word, His Salvation to be sent and given out in all its power and glory.



FIELD NOTES

After the North Liberty, Indiana, meeting, we met with the Publication Board at Ashland, Ohio. From there we drove to Uniontown, Pa., to open another campaign in the church that several years ago was looked upon by many ministers as a preacher's graveyard. When the present pastor took the work over, there were many who expressed their sympathy for him. The community was looked upon as a fading field. The church had dwindled to about sixty members. Discouragement was in the hearts of most of the members. But the present pastor came in and apparently saw opportunities where many never looked for them, and was soon preaching in small and deserted churches in surrounding sections nearly every night of the week. Revivals began to break out here and there. Soon he was baptizing scores of folks into the Uniontown church as the result of these meetings. The "Hopeless" church that had seen its church building falling to pieces because of being undermined by coal mines, that had lost its parsonage in the depression, and that had been torn by dissension so often, was taking on new life and courage. Each year saw scores more brought to Christ. The congregation rose to over three hundred, and the Sunday School to two hundred fifty. The debt that had seemed an immovable mountain was paid off and the Mission Board was told that their financial help was no longer needed. A new spirit gripped the whole church body and confidence grew to the point where they believed they had a real future. Today this church is the outstanding fundamentalist church in Uniontown. They have now the courage to deal with sin in their midst. They do not hesitate to build an addition to their church structure as a Sunday School annex. In other words the Uniontown Brethren Church is on its way to become one of the strongest churches in the state of Pennsylvania. This new era all dates back to the time when this church chose William Clough as their pastor, and became a soul winning church. That kind of a church can never die so long as men are on the earth. Six years of this church's history should encourage the most disheartened preacher and congregation. The same course will bring the same ends anywhere.

THAT HOPELESS UNIONTOWN CHURCH

Such swift advances have been made during the last six months in the Covington, Virginia, work, that last Sunday, March twenty second, the congregation and Sunday School moved into their new building for the first service. Brother Schneider, the splendid young pastor, just sent word that their attendance almost doubled at once without any effort whatever to reach out for new people. They had felt that they would not try to get new folks in a real campaign for increase until they had more seats and general accommodations for people. But they are coming just the same. They were so cramped for room where they had been meeting in a store building that they felt it necessary to move into the new church building just as soon as they could do so even if it were not finished. They have the plastering done, and their hardwood floor laid, and the windows in, so at this stage they moved in. The building will be completed in time for dedication about the middle of May. There is practically no debt on the structure, and what there is, will likely be cleared off on dedication day. This is a very fine situation for any church that is just starting out. We expect to hold an evangelistic campaign in Covington the latter part of May and the forepart of June. May God place His seal upon the work.

COVINGTON'S NEW BUILDING

There has also just come to our desk word from Brother John Lienhard, pastor of the Compton, California, church. This new work was organized during our tent meeting there last October, as most readers will recall. Since then this work has had phenomenal growth. The membership is now quite a bit over the hundred mark, and in spite of an epidemic of sickness this winter, the Sunday School has kept above one hundred and thirty. Now we learn that one of their own men, who is an architect and civil engineer, has completed a beautiful set of practical plans for their new church building. The plans have just been passed and accepted by the authorities, and now they are ready also to start their building. It seems that by a fortuitous circum-

COMPTON'S BUILDING PLANS NOW APPROVED

stance they are to receive a most lenient loan to cover the entire cost of the building from an interested party. This loan has been held up by some legal technicalities and thus delayed the start a little. When the pastor wrote, they were expecting to have the loan ratified any day. They will likely be in their new building by summer. For a five months old work, this is certainly a most outstanding achievement. Pray for these folks daily.



The above picture was taken on September 29, 1935, at one of the first meetings after the tent had been erected at Bellflower. There were 105 present. Groups like this being started in the cities of America are a most encouraging sign regarding the future of the Brethren Church.

Brother L. G. Wood, pastor of the Fort Scott, Kan. church, suffered a severe heart affliction last summer. He has not yet been able to return to his pulpit, but is reported to be improving right along now and will be back in his work again in a few weeks.

But the unusual thing about it all is the way in which the services of the church are being carried on in the meantime without break. The ministers of the city have arranged among themselves to see that one of them cares for each service that Brother Wood is out of the pulpit. The young folks are rising to the occasion and caring for some of the work themselves. The rest of the congregation also feels deeply their responsibility under the circumstances and are doing things they never did before to keep the work going. Then the pastor's wife is said to be developing such a fine preaching and homiletical ability that it is questionable whether her husband will have anything to do when he does get up again! This sickness of the pastor, which at first seemed to be a calamity may after all prove to be the best thing that could have happened to the whole work to draw out from the entire congregation that latent ability for service that has never been brought to the service of Christ before. When we were there in meetings a year or so ago we found several fine

young folks to whom we spoke about their life work and Christian training. We were mightily pleased just two days ago to learn from the pastor that three young men and one young woman are now definitely planning to enter Ashland College. Quite a number of folks have known of the sickness of Brother Wood, and will be glad to hear of these things about him and his work. Let those who pray remember Brother Wood and his work in Fort Scott.

Word has just come from California stating that the new church organized at Bellflower,

GREAT PROGRESS AT BELLFLOWER

California, last summer, is going ahead in a fine way. When we held the meeting for them in September they were meeting in a tent. It was warm weather then and things were pretty good. But the pastor, Brother Ernest Pine, was already concerned about what they would do for the time when cold and wet weather set in. Rain is a serious detriment to church attendance in California, to say nothing of trying to meet in a tent. Now word comes that their new church building is already well under way to completion and that they will be worshipping in it in a few weeks. Brother Pine has an enviable support in his work through the splendid group of capable laymen God has given him. The blessing of the Lord is upon these folks and there are fine things ahead of them.

Since last writing up this department, we have finished an evangelistic campaign at Gratis, Ohio. It was a hard meeting in many ways, but we believe the Lord wrought many things in the hearts of men and women that do not show up in the number of public decisions. Report of this meeting will be found elsewhere in this issue. We are now preparing to open a campaign in the Oak Hill, West Virginia, church, where Brother Everett Niswonger is pastor. We covet the prayers of all intercessors for this meeting.

R. PAUL MILLER

SPECIAL ANNOUNCEMENT

The Executive Secretary of National Conference Program is asking that all officers of the many auxiliaries and boards of the church, please have tentative outline of program in the hands of the Secretary by May 15th. One organization already has presented its full program. Do not delay this important work. The cooperation of every organization is needed to complete this program. The date for the General Conference is Aug. 24th to Aug. 30th.

REV. E. M. RIDDLE, Executive Sec'y

Ten Leading Churches in The Thanksgiving Offering

This annual comparative report of the ten leading churches making gifts to our Thanksgiving Offering is most informative. First it is noted that to maintain its leading place this year the Dayton Church more than doubled its offering over that of one year ago, raising it from \$542.64 to \$1,129.81. Whittier almost doubled her offering to rise from fourth place in 1935 to second place in 1936. The same trend is noted in all the churches shown in the list. All this goes to show that the cause of Home Missions is coming to where our preachers and laymen in general realize that the only hope of really doing greater things for Christ before He returns lies in increasing our ability through increases due to our Home Mission growth. A wide and practical sense of the fact that we cannot make bricks without straw is becoming a real part of our denominational consciousness. It is the surest sign that if Our Lord tarries that we as a church will do our greatest work for Christ in coming years.

1935 - 1936	1934 - 1935
Dayton, Ohio .....1,129.81	Dayton, Ohio 542.64
Whittier, Calif 829.50	Washington, D. C. 527.21
Conemaugh, Pa. 570.43	Long Beach, Calif. 514.84
Philadelphia, Pa. 3rd. 541.16	Whittier, Calif. 457.00
Washington, D. C. 528.50	Conemaugh, Pa. 434.51
Long Beach, Calif. 1st 504.16	Johnstown, Pa., 1st. 423.42
South Gate, Calif. 420.51	Roanoke, Va. 407.56
Roanoke, Va. 408.00	Los Angeles, Calif., 1st. 402.21
Philadelphia, Pa., 1st. 385.00	Philadelphia, Pa., 1st. 400.02
Los Angeles, Calif., 1st. 375.28	Philadelphia, Pa., 3rd. 389.36

SO SEND I YOU

"Then came Jesus and stood in the midst....He showed unto them his hands and his side, Then were the disciples glad when they saw the Lord.... Jesus said unto them again, Peace be unto you, as my Father hath sent me, even SO SEND I YOU"—John 20:19-21.

"So send I you," are the words of the Resurrected Christ. Do I hear them? Only those quickened and made alive with the Divine Nature will respond,—yea, can respond. The children of the New Birth ought to live close enough to Him to hear His, "So send I you"....But we don't hear God calling because we do not have His mind. If we have the mind of sin, or self, we can only hear that which concerns sin and self. Let us not be dull of hearing, made so by self-interests,—our foods, our clothes, our aims, our friends. All these and many more are all right in their correct places, but all wrong if they plug the ears that should be free and open to hear the Voice that says,

GO

Our Risen Christ went before and after His Resurrection. His message has been life to millions, because the "other man's salvation" was the center of His Command, "GO."

He said, "Go to the ends of the world."—NO LIMITS
He said, "Go to every creature."—NO DISTINCTIONS.
He said, "Go in My Name and Power."—NO EXCUSES.
He said, "Go in My strength and zeal."—NO WAVERINGS.

There is NO DEFEAT for "remember My Cross, My Resurrection. I 'charted the way' before you and,

LO

I am with you." How blessed His fellowship and His identification with us. But remember there is no "Lo," unless there is a "Go." Close companionship with the Risen Christ is dependent upon obedience.

So send I you. — Do I hear?
Go into all the world — Do I obey?
Lo I am with you — Is He?

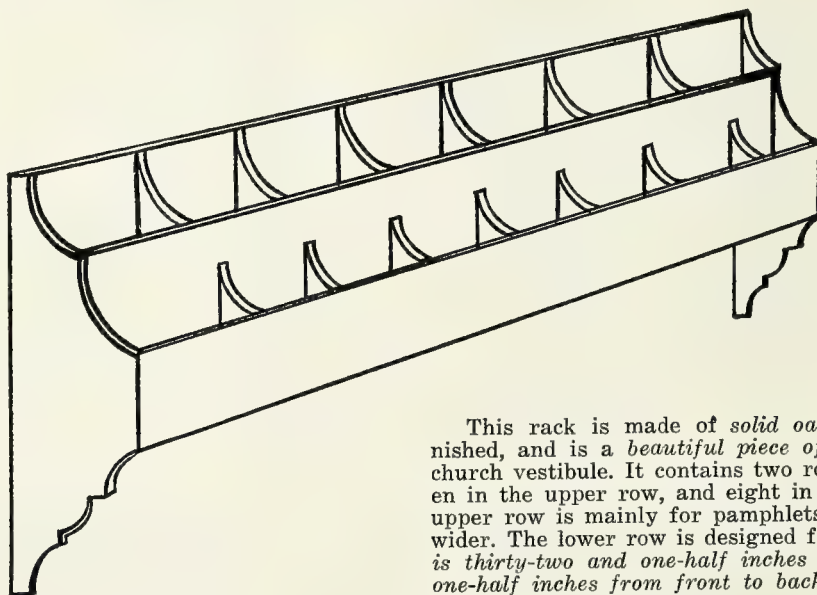
Don't be disturbed by His calls for consecration, for service, for cooperation,—for with His many calls, He gives direction, power, means, vision and strength to do. He does it all. Just one last thing:—take your willingness to the place of prayer for the Risen Lord to see your heart. He has an especial interest in the "willing children."

—Christian Witness to Israel.

HAVE YOU SEEN OUR NEW TRACT RACK?

There is a new one in Pleasant Hill, Ohio, another in the First Brethren Church of Johnstown, another in our Dayton, Ohio Church, one in Fort Wayne, etc.

These are beautiful racks and are a credit to any church vestibule. Get ready for a bigger year of spreading the gospel by installing one of these fine tract racks in your church.



This rack is made of solid oak stained and varnished, and is a beautiful piece of furniture for any church vestibule. It contains two rows of sections, seven in the upper row, and eight in the lower row. The upper row is mainly for pamphlets, the sections being wider. The lower row is designed for tracts. The rack is thirty-two and one-half inches long, and four and one-half inches from front to back. It is ready to be hung. Screws supplied.

Price, \$3.50, cash with order, shipping extra.

Another row of sections can be added if a larger rack is desired at an additional cost of \$2.00

These racks are designed and made in the wood working plant operated by one of the members of the First Brethren Church of Philadelphia. Not a cent of profit is made on the racks. The price is barely enough for making.

This would be an ideal gift for some wide awake Brotherhood, Sunday school class, Sisterhood, or C. E. Society to present to the church, and see that it is kept full of REAL BROTHERS TRACTS.

Pastor, put the proposition up to your live wires, whoever they are. Start things moving for God in 1936!

SEND ALL ORDERS TO
Missionary Board of the Brethren Church,
Peoples State Bank Building, Berne, Indiana

Indianapolis

We believe that there are sufficient people who have been members of the Brethren Church elsewhere, but who are now living in Indianapolis, to start a new Brethren Church in that city. The secretary of the Home Mission Board plans to make a thorough investigation of the possibilities of this field in about sixty days. **The first great need is for names of Brethren people now living in that city. Some sent in names of those they know are there.**

WE MUST HAVE MORE NAMES!
LOYAL PASTORS MUST HELP US! Pastors with vision, who know the cause is one. Pastors who rejoice to see a new Brethren Church start anywhere. Such men will ask their congregations repeatedly for names of former members of the congregation now living in Indianapolis. They will look up the records to find where former members have moved. They will send names and addresses of those living in or near that city to our office at once. **A LITTLE INQUIRY BY THE PASTOR IN THE HOME CHURCH WILL USUALLY FIND SOMEONE WHO KNOWS WHERE PEOPLE LIVE WHEN THEY HAVE MOVED AWAY.** This is hard for an-

other who is far removed from the situation to discover.

TRUE CHRISTIAN FRIENDS AND LOVED ONES MUST HELP US! Children of Christian parents, who have moved to Indianapolis, should have all the help possible to retain their faith. **FATHERS, MOTHERS, SEND US THE NAMES OF YOUR CHILDREN AT ONCE, GIVING THEIR CORRECT ADDRESS.** Friends in the congregation, if you recall of members who have moved from the home town to this city, be careful to send in their names and addresses at once. You can not do a finer thing for them, or for us.

BUT WE MUST HAVE MORE NAMES!
THERE ARE UNDOUBTEDLY MANY BRETHREN PEOPLE NOW IN THAT CITY IF WE BUT KNEW WHO AND WHERE THEY ARE. IF EVERYONE WILL CONSCIENTIOUSLY HELP US, OUR PROGRESS WILL BE MUCH SWIFTER.

Will you help us start a new Brethren Church in Indianapolis?

RECEIPTS FOR MONTHS OF FEBRUARY & MARCH

(Note: All amounts are for General Fund, except those designated as follows: (L) Literature Fund; (E) Evangelism; (K) Kentucky; (Ch. Er.) Church Erection; or Designated Mission point).

1st Brethren Church, Buena Vista, Pa. Congregation	2.80
Vernon Brethren Church, Limestone, Tenn.	
Miss Mary Pence	15.00
M. D. Arnold	5.00
Church	17.29
F. B.	8.71
Total	46.00
A Friend (Cleveland)	5.00
1st Brethren Church, Lathrop, Calif.	
Wm. A. Ryhiner	16.00
Harold M. Wolfe	16.00
Wilbur Wolfe	16.00
Mrs. J. Milo Wolfe	16.00
Mrs. Agnes Elliott	10.00

Fred L. Kleist	10.00
Dave Frey	6.00
Tessie Miniaci	5.00
Church	10.00
Total	105.00
2nd Brethren Church, Los Angeles, Calif.	
Rev. and Mrs. Paul R. Bauman ..	25.00
Mr. and Mrs. Chester McCall ..	25.00
Mrs. Lulu Reedy	15.00
Mr. and Mrs. W. E. McNeil (K) (L)	10.00
Ruth A. McClain	10.00
Mr. and Mrs. J. A. Leffingwell ..	10.00
Mr. and Mrs. J. U. Schlegel ...	10.00
Ida Morrison	5.00
Mr. and Mrs. C. B. Shively	5.00
Margaret Beard	5.00
M. C. Wrightsman	5.00
Mrs. K. M. Monroe	5.00
Miscellaneous	109.00
Total	239.00
1st Brethren Church, Whittier, Calif.	
Congregation (Additional)	15.00
Total	829.50

1st Brethren Church, Washington, D. C.	
Mrs. Helen Anderson	5.00
Mr. and Mrs. P. N. Brumbaugh ..	25.00
Frank Campbell	5.00
Mrs. Emma Cadarr,	10.00
Mabel E. Donaldson	30.00
Mr. and Mrs. R. E. Donaldson ..	60.00
Mr. and Mrs. F. H. Gardner ..	5.00
Mr. and Mrs. H. C. Dooley	15.00
Mr. and Mrs. R. C. Dyer	5.00
Mr. S. C. Fogle	6.00
R. E. Haliday	5.00
Mr. and Mrs. M. C. Harrison ..	15.00
Ruth Hostetler	5.00
Miriam P. Gilbert	12.00
G. W. James	5.00
Mrs. Martha Keller	5.00
Rev. and Mrs. H. A. Kent	10.00
Mr. and Mrs. James Lindsay ..	5.00
Rev. T. C. Lyon and family ..	15.00
Mr. and Mrs. S. H. May	8.00
Mr. and Mrs. I. W. Masters ...	5.00
Mr. and Mrs. Robert Merriak ..	25.00
Mr. and Mrs. Ivan B. Munch (Baltimore)	10.00
Mr. and Mrs. A. C. Munch	25.00
Mr. and Mrs. R. F. Myers	12.00

Mr. and Mrs. B. F. Newcomer	20.00
Mr. and Mrs. Wm. S. Porte	5.00
Mr. and Mrs. Lee Raum	22.00
Mr. and Mrs. O. H. Taylor	15.00
Mr. and Mrs. R. T. Saunders	5.00
Mr. and Mrs. J. M. Stillwell	10.00
Mr. and Mrs. G. I. Jones	25.00
Mr. and Mrs. Elmer Tamkin	28.00
Senior C. E. Society	25.00
Junior C. E. Society	5.00
Sr. S. M. M.	5.00
W. M. S.	18.00
S. S.	11.50
Preston Campbell	6.00
Total	528.50

1st Brethren Church, Los Angeles, Calif. (Additional)	
Mr. H. C. Cassel	5.00
Mr. and Mrs. L. C. Lytton	5.00
Mr. and Mrs. Carl Coverdale	5.00
Total	375.28

1st Brethren Church, Long Beach, Calif. (Additional)	
Mr. H. C. Cassel	5.00
Total	504.16

1st Brethren Church, Warsaw, Ind.	
Mrs. Lena Herring	6.00
Dr. L. E. Lindower	8.00
Hiriam Ulery (Ch. Er.)	6.00
O. A. and Hattie Kanauer	5.00
Mrs. Frank Merkle	5.00
Mr. and Mrs. H. May and family	5.00
Floyd Robbins	5.00
W. M. S.	10.00
F. B.	36.26
Sunday School	23.04
Gifts less than \$5.00	31.88
Total	141.18

1st Brethren Church, Fort Wayne, Ind.	
Mrs. Hazel Holderman	5.00
F. E. Kerns	5.00
Mr. and Mrs. Chas. N. Agler	5.00
Mrs. A. B. Rian	25.00
Mr. A. B. Rian	5.00
Rev. Leo Polman	10.00
Mrs. Leila Polman	10.00
Joyce Polman	5.00
Elaine Polman	5.00
Gerald Polman	5.00
Louise Kimmel	15.00
Mrs. R. Paul Miller	5.00
Rev. R. Paul Miller	5.00
Robert Miller	5.00
Laura Miller	5.00
Martha Miller	5.00
Ward Miller	5.00
In memory of Marjorie Anne Miller	5.00
In memory of Howard Miller	5.00
R. Paul Miller Jr.	5.00
Carl Miller	5.00
Wesley Harold Miller	5.00
George Blue	5.00
Mrs. Stevens	5.00
Gifts less than 5.00	26.18
S. S.	7.42
Foundation Builders	34.44
Total	228.04

1st Brethren Church, South Gate, Calif. (Additional)	
Luther Lee	5.00
Total	420.51

1st Brethren Church, Berlin, Pa.	
Congregation (Additional)	5.00
Total	164.60

1st Brethren Church, Lake Odessa, Mich. (Additional)	
Rev. and Mrs. Arthur Carey	15.00
Total	143.07

1st Brethren Church, Roanoke, Va.	
Mr. and Mrs. J. E. Tate, Jr.	12.00
Miss Virginia Brumbaugh	10.00
Miss Winnie Hale	7.00
Rev. and Mrs. H. W. Koontz (Covington)	20.00
Mr. K. E. Richardson	15.00
Mrs. L. F. Wright	5.00
Mr. and Mrs. R. G. Perdue	7.00
Mr. and Mrs. B. H. Conner	5.00
Miscellaneous	10.73
Foundation Builders	316.27
Total	408.00

Fairhaven Brethren Church, West Salem, Ohio. (Additional)	
Rev. Hill Maconaghy	5.00
Total	138.52

1st Brethren Church, Altoona, Pa.	
Mrs. Savilla Deaner (Isolated Member)	5.00
Total	20.00

Mrs. Mattie Klinzman and Mrs. C. E. Sprague,	6.00
Bagley, Iowa.	

1st Brethren Church, Harrah, Wash.	
Rev. and Mrs. Robert Williams	8.00
Mr. and Mrs. W. C. Kennedy	5.00
S. C. Culver family	9.83
Mr. and Mrs. Oscar Stidger (E)	5.00
Mr. and Mrs. J. H. Summers	5.00
Gifts less than \$5.00	13.31
Total	46.14

1st Brethren Church, Oakville, Ind.	
Young People's S. S. Class	5.00
Rev. and Mrs. Ray Klingensmith	5.00
Donna Rutherford	5.00
Geo. Metzker	5.00
Charlie S. Kern	10.00
Eva P. Metzker	6.00
Mary Hayes	5.00
Mr. and Mrs. C. C. Harry (Covington)	10.00
Senior C. E.	5.00
Mr. and Mrs. C. L. McShirley	5.00
Church Offering	41.33
Foundation Builders	23.92
Sunday School	25.00
Total	151.25

1st Brethren Church, Philadelphia, Pa.	
Laura Balderston (Gen.) (E) (K)	5.00
Mr. and Mrs. Jas Ballentine	5.00
Ida C. Banzhaf	5.00
Miss R. A. Blue (N. Kensington)	5.00
Miss Dora Cassel (Gen) (R.T.)	5.00
Alice Class (Gen.) (Cleveland)	10.00
Frank E. Conner	5.00
David Craig	10.00
Mrs. B. L. Craig	10.00
Jean and Paul Craig	5.00
Mrs. Elizabeth Crill	5.00
Mr. and Mrs. Ralph Crist	5.00
Mr. and Mrs. F. B. Frank	5.00
Wm. J. Grace	7.00
Mrs. Ellen C. Greaces (E)	5.00
Mrs. Isabel and James Harkness	5.00
Mrs. Gladys Hearn	5.00
Clara J. Hendley	25.00
Miss Rose Hewlett	10.00
Rev. A. V. Kimmell	10.00
Mrs. A. V. Kimmell	5.00
Mr. Wm. Kolb, Jr.	5.00
Miss Betty Lamb	5.00
Mr. and Mrs. B. and Gladys Livezey	5.00
Mrs. Mary H. Mills	5.00
Harvey Overpeck	5.00
Miss Minnie Patterson	5.00
Mr. and Mrs. H. Raudenbush (New Kensington)	5.00
Miss Elizabeth Reichelt	5.00
Mrs. Sallie W. Roberts	5.00
Wm. Henry Ross	5.00
Mrs. Ada Schwartz (Gen.) (Cleveland)	10.00
Clara E. Schwartz	5.00
Wm. T. Schwartz, Jr.	5.00
Mr. and Mrs. C. H. Seitz	10.00
Pauline V. Seitz	5.00
Howard C. Williams	5.00
I. Warren Wingert	5.00
Mr. and Mrs. E. H. Wolf	26.50
Intermediate C. E.	5.00
Senior C. E.	5.00
King's Daughters (K) (Cleveland) (Gen)	21.10
Berean Class (K) (Gen)	5.68
Loyal Workers Class (Cleveland) (R.T.) (Gen)	34.95
Philathea Class	8.50
Signal Lights	5.00
Foundation Builders	14.70
Ushers Association	5.00
W. M. S.	10.00
Mr. H. C. Cassel	5.00
Miscellaneous (Gen) (N. Ken.) (E)	61.68

Total Pledged 455.11

Total paid 385.00

Amount due 70.11

2nd Brethren Church, Long Beach, Calif.	
Congregation	22.90

1st Brethren Church, Hagerstown, Md. (Additional)	
Senior C. E.	12.00
Total	233.19

W. I. DUKER President Goshen, Ind.	NATIONAL SUNDAY SCHOOL ASSOCIATION	N. V. LEATHERMAN General Secretary Berlin, Pa.
E. L. MILLER Vice President Maurertown, Va.	HOMER A. KENT Editor for April	M. A. STUCKEY Acting Treasurer Ashland, Ohio

"THE FIVE P'S OF SUCCESS IN SUNDAY SCHOOL TEACHING"
 By Homer A. Kent

Marion Lawrence relates that when he once asked Governor Howard, of Connecticut, the secret of his success in Sunday School teaching, he received this reply: "I have no secret. I just keep shelling my pod of P's all the time." When asked to explain his pod of P's, he simply said, "There are five P's in my pod, and I keep shelling them all the time and in this order: "Plan, Prepare, Pray, Pour out, Pull in."

For many years this consecrated man taught a class in a Baptist Sunday School. It is said that rarely ever did a person join his class who did not

1st Brethren Church, Goshen, Ind.	
S. M. Whetstone	5.00
Mr. and Mrs. Walter Wambold	7.50
I. Wesley Miller	5.00
Mr. and Mrs. Eph. Culp	5.00
Mr. and Mrs. W. E. Berlin	5.00
Mr. and Mrs. Harry T. Rowell	
(K) (Gen)	5.00
Mr. and Mrs. D. H. Fuller	10.00
Mr. and Mrs. H. J. Schrock	5.00
Mr. and Mrs. Geo. Howell	5.00
R. D. Miller	10.00
Gifts less than \$5.00	16.11
Sunday School	30.88
Total	109.49
Bethel Brethren Church, Osceola, Ind.	
Mr. Herman Schumacker	5.00
Rev. and Mrs. Alton Witter	5.00
Miscellaneous	14.92
Total	24.92
nd Brethren Church, Los Angeles, Calif. (Additional) Congregation	57.07
Total	296.07
st Brethren Church, West Alexandria, Ohio (Add.) Mr. and Mrs. Albert Runyon ..	2.00
Total	12.00
st Brethren Church, Dayton, Ohio, (Additional) Congregation	20.00
Total	1129.81
rd Brethren Church, Philadelphia, Pa. (Additional) Woman's Friendly Bible Class	5.00
Total	541.16

become a Christian if he was not already one. Hundreds and hundreds through his teaching gave their hearts to God.

As we look at those five P's, we discover that they just about cover the vital work of the Sunday School teacher. Like Governor Howard, if we will keep shelling them, we will find success following the efforts put forth. Think of these five P's for just a moment.

I. Plan. No teacher can expect to do the best possible work without planning his work. Not only should there be a plan with respect to lesson preparation. How the class session shall be conducted, when personal visitation can be done, what contacts can be made with the class through the week, in what manner the individual scholars of the class shall be approached about giving their hearts to Christ, and other matters pertaining to the welfare of the class need to be carefully planned by the teacher.

II. Prepare. Each lesson must be carefully prepared. This preparation should begin early in the week so that the message may have abundant opportunity to get a firm grip upon the teacher's own heart. Only then will the teacher be able to drive home the truth to his scholars. Lesson preparation should not be left until Saturday night. Were there more thorough preparation on the part of many teachers, there would be fewer restless scholars on Sunday morning. A certain teacher wept one Sunday morning because her scholars were so unruly. She could do nothing with them. After the class was dismissed one of the boys in the class remarked to another, "I wonder why Miss _____ cried in class this morning?" The other replied, "Oh, that's easy, you'd cry too, if you didn't have anything more to say than she did." It is feared that too often teachers do have very little to say, simply because they have not taken time for definite preparation.

III. Pray. The noble calling of the teacher demands that he or she shall go before their scholars on Sunday morning bathed in the spirit of prayer. There should be prayer first that the truth of the lesson should bear fruit in the teacher's heart. Then there should be prayer that wisdom may be given to apply the truth to the hearts of the scholars.

IV. Pour Out. The teacher with the shepherd heart will give his life for his scholars. Not that he will be called to lay down his life in a physical sense for them but he will live for

them. He will be thinking about them, praying for them, seeking their salvation, restoring them when they go astray. He will be ready to sacrifice for their welfare.

V. Pull in. The Salvation of boys and girls, men and women, should be the glorious goal of all Sunday School teaching. A great opportunity is afforded the teacher in this business. It is said that over 80 per cent of all those who come into the church, come through the Sunday School. This indicates that the Sunday School is a most fertile field for evangelism. On the other hand statistics show that only 20 per cent of those whom the Sunday School touches through the years ever find their way into the church. This indicates that there has been a failure somewhere to "pull in." There is too great a leakage. Let it be the concern of each teacher to see to it that each member of his class is brought if possible to a personal knowledge of Jesus Christ as Savior and Lord.

Keep shelling the five P's.

"Is the Sunday School the Way to Heaven?"

It is related that a child waif one time found her way into a Sunday School. She met the superintendent at the door and she asked him, "Is this the way to Heaven?" That was a very pointed question and doubtless made the superintendent think. Every superintendent, and every officer and teacher of all schools can well stop and meditate upon such a question. Is the Lord Jesus Christ being so lifted up in our schools, is the way of Salvation through Him being so taught, that those who find their way into our schools, have no difficulty in finding the way to Heaven? It seems to the writer a fine thing for Sunday Schools to give an opportunity from time to time in their own services for scholars to make their decision for Christ. Every scholar should find the way to Heaven in his Sunday School. Does he?

THE WORD AND THE WORLD

(Continued from page 2)

Gospel, was selected by the late President Calvin Coolidge. If his great namesake, John Calvin himself, had made the choice, it could not have been better done. Read the first chapter of First John. It tells us that God is Light, that this God has revealed Himself visibly in His eternal Son, that man is a sinner by nature and practice, and that our only hope is in "the Blood of Jesus Christ His Son" which "cleanseth us from all sin."

WHAT Will The Next Be?

What the next text will be, and who will choose it, no one knows. The fourth chapter of the book of Daniel would be very good. If it be a single text, I would suggest Matt. 19:26. What would you propose?

FOUNDATION BUILDERS PAGE

We have another Scripture cartoon for the Foundation Builders boys and girls. We hope that if you enjoy these cartoons you will write to Mr. J. E. Tate, Jr. in care of our Office in Berne, Indiana, and tell him so.





NEWS FROM THE FIELD



EVANGELISTIC CAMPAIGN, CONEMAUGH, PA.

From Feb. 24th to March 8th, the Conemaugh Brethren enjoyed an all too short Evangelistic Campaign under the efficient preaching of Brother A. V. Kimmell, pastor of the First Church, Philadelphia.

The immediate results of the meeting were 14 confessions, one reconsecration, three applications for membership by baptism and one by letter. Five more confessions were received the following Sunday and four new members were received into membership the day before our meeting began. These numbers do not include the 150 who came forward in a rededication for deeper spiritual living at one service.

We enjoyed the fellowship in the Lord with Brother Kimmell in our home. His preaching was powerful and convincing and exalted the Lord. His willingness to render service at any time and under any condition was appreciated.

The terrible winter weather handicapped not only our meeting but the services all through the winter months. We have been carrying on in spite of the extreme weather and the membership is being continually increased.

All the organizations of the Church are functioning in splendid shape. We now have four Christian Endeavor Societies, three Woman's Missionary Societies and two Sisterhood groups for the women and girls. A Young Men's Brotherhood Gospel Team has been handicapped somewhat this winter because of weather conditions and irregular working hours on the part of the members.

At present our congregation is doing all possible to assist in the rebuilding and cleaning up of our neighboring city following the second great Johnstown flood. Our First Church suffered tremendous loss by more than 6 feet of muddy water covering the first floor. It will take thousands of dollars to clean up and repair. The repairs to the pipe organ are at present inestimable. We are assisting in the collecting of Red Cross supplies and contributions for the flood sufferers of our community. Every able bodied man in our congregation is working almost seven days a week on reconstruction work in the valley. The railroads and bridges were washed out or rendered impassible for almost a week.

We invite the prayers of the Brotherhood in behalf of the many hundreds of homeless families in Conemaugh Val-

ley. Only three families of our membership suffered loss in the flood but a great number of the families of our First Church, Johnstown, lost all of their first floor furnishings and some on the second floor. The original flood came down through the lower portion of Conemaugh but most of the damage in this flood came down from the other side of Johnstown.

Because of the extra work which is obtainable we are expecting to give by far the largest Foreign Missions offering in the history of this Church. We know you will say "it's an ill wind..." but we thought of that too!

W. H. SCHAFFER, pastor.

THE REVIVAL AT CONEMAUGH, PA.

The First Brethren Church of Conemaugh, Pa., invited the writer to conduct special meetings for two weeks. It is an honor to be invited by a church like this, which has as its main interests a love for the person of the Lord Jesus Christ, a deeper knowledge of His Word and a sincere desire to see men won for Christ. The pastor, Rev. Wm. Schaffer is devoting his ministry to this type of church building and is seeing results in a wonderful growth spiritually in the lives of the members. The membership loves the Bible and appreciates the preaching of it. This always encourages the evangelist to greater efforts in preaching.

Brother Schaffer is a good pastor. He gets into the homes of the members. He took the evangelist into many homes, not merely to visit and eat but to talk about the things of the Lord or the individual need of the Lord Jesus as Savior. Some needed the Lord so badly but flatly refused Him, others promised to receive Him and failed to keep the promises; but praise God, others promised and fulfilled the promise by going all the way with Him.

The church, especially the W. M. S. is deeply interested in personal evangelism. A personal workers class attended by both men and women was conducted each evening. A short Bible school course was given with accompanying notes so that future use of the plan may make it practicable.

The evangelist had his home with the pastor and his family and it was a real home. Everything was suited to our convenience and a time for fellowship in Him. The members of the church did us honor in preparing many fine meals and we believe the ability of the visitor in disposing of his por-

tion is full proof of his appreciation. Also the fellowship of other Brethren pastors was unusual for in two weeks we met Brethren Lynn, O. Gehman, Jones, Leatherman, White, Lorenz, Nowag, Clough and Studebaker. We missed one other Brethren pastor who had gone fishing.

The Conemaugh church is fulfilling her mission and is giving the best testimony of any of the churches in the city. She has some careless members, like most of our churches, but she has a working membership which stands loyal to Christ, the church and the pastor and we pray the meeting may have strengthened this purpose in the lives of many.

A. V. KIMMELL.

ELKHART, INDIANA

We just closed our special evangelistic effort with Brother Bame. This effort was outstanding in that this was the fourth time Brother Bame served this church as evangelist. His ministry to the church and the teaching of God's truth was unusually forceful. I am voicing the sentiment of all who attended when I say this effort was by far his greatest.

While the number of conversions, was twenty-two, besides four who came after meetings closed, was not as large as in previous efforts, yet we have learned we dare not measure the success by numbers and should not forget the value the Father places on one soul.

Baptism has been administered to a goodly number, others will be baptized later.

The last Sunday of the meeting a fellowship service was held in the afternoon with the Church of the Brethren. A brotherly spirit prevailed the service throughout.

Mrs. Bame accompanied Brother Bame. Her quiet dignity was appreciated by all who met her.

God blest us with very wonderful weather. Surely after the winter blasts the more moderate weather was appreciated and added much to the success of the meetings.

Our choir deserves much credit for their messages in song. They contributed much by their loyalty each evening.

While our faithful pastor remained in the background, he kept his hand on the wheel. We felt his inspiration, prayers and influence. This is characteristic of Brother Stuckman's ministry.

Brother Glenn Wood opened his home to Brother Bame and wife. In this home they enjoyed the comforts and freedom which means so much to an evangelist.

May God attend Brother Bame and wife in their ministry and his efforts to maintain Brethren teaching that we may not depart from the simplicity of Christ's teaching.

EDNA NICHOLAS.

WANTED

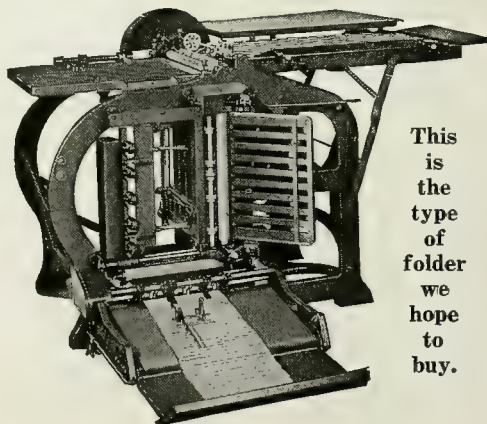
1500 men, women, young people and organizations
sufficiently interested in our publication work—a work
so vital to our Brotherhood—to give \$1.00 each for the
purchase of a folder.

Much of our equipment has been used for years and a large part of it was second-hand when purchased. The folder used in producing our Sunday School literature has reached the place where it can no longer be profitably used. This necessitates either the purchase of another folder or the sending out all our quarterly material to other concerns to have it folded. It is easy to be seen there is but one way to meet this problem—buy a folder. The Publishing Company does not have the needed cash for this purchase. This fact is well known. Those of us here at the office feel there are at least 1500 people in our Brotherhood sufficiently interested to give \$1.00 each to meet this crisis. Years ago, when our membership was not so great as now, \$2,500.00 was given in \$1.00 gifts for the purchase of a new press. Does any one question that our people will respond to this call? A little self-denial will make it more than possible.

At the recent meeting of the Publication Board their approval was given this plan and those present started the work by giving their \$1.00 each. Since that time we have received two additional gifts.

It is the plan to print week by week the names of those who give to this fund. Herewith find list of those who have given to date.

Dean Alva J. McClain	\$1.00
F. B. Miller	1.00
Ira Wilcox	1.00
R. Paul Miller	1.00
N. G. Kimmel	1.00
Chas. W. Mayes	1.00
R. D. Barnard	1.00
Mrs. U. J. Shively	1.00
Mrs. A. E. Whitted	1.00
Freman Ankrum	1.00
J. C. Beal	1.00
Rev. A. E. Whitted	1.00
Howard Ford	5.00



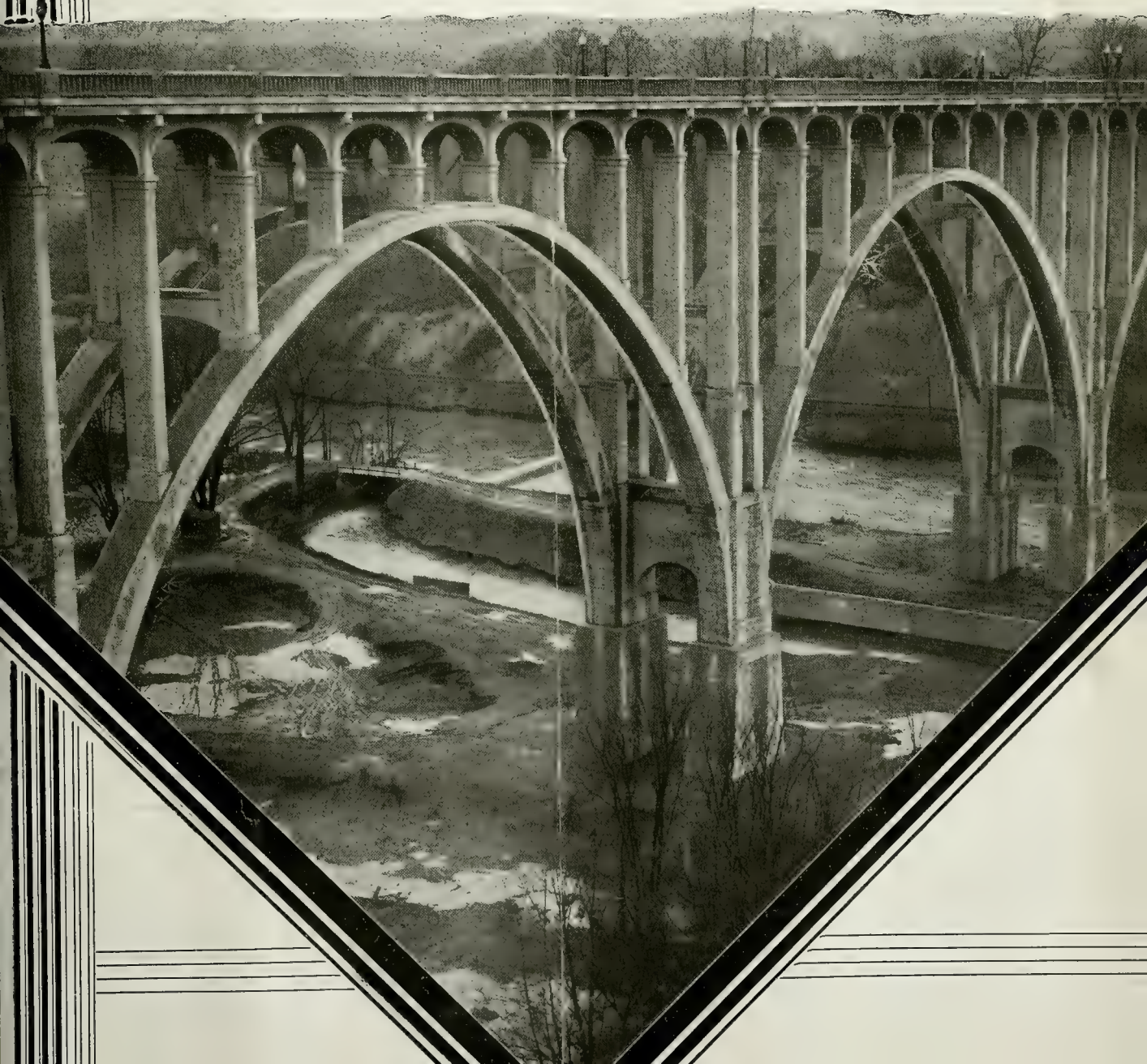
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Send in your gift NOW. We really should have this folder before we begin printing our Sunday School Literature for next quarter. DO IT NOW.

The money received from this source will be used only for the purchase of needed equipment. Not a cent is to go into current expense.

Send all gifts to The Brethren Publishing Company, Ashland, Ohio

The BRETHREN EVANGELIST



HOW SPURGEON FOUND CHRIST

His Own Testimony

Born Twice: First at Kelvedon, Essex, England, June 19, 1834; the second time at Colchester in 1849.

Died Once: Fell asleep in Jesus at Mentome, France, Jan. 31, 1892. His body laid to rest at London.

I had been about five years in the most fearful distress of mind, as a lad. If any human being felt more of the terror of God's law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had sinned so against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I knew of. I searched the word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe that I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor or something of that sort, went up into the pulpit to preach.

Now, it is well that ministers should

be instructed, but this man was really stupid, as you would say. He was obligated to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a gleam of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger, it is just 'look.' Well, a man need not go to college to learn to look. You may be the biggest fool and yet you can look. A man need not be worth a thousand a year to look. Anyone can look; a child can look. But this is what the text says. Then it says, 'Look unto Me.' Ay," said he, in broad Essex, "many on ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God the Father. No, look to Him by and by. Jesus Christ says, 'Look unto Me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to CHRIST. It runs: 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend. I am sitting at the Father's right hand. O! look to Me! look to Me!"

When he had got about that length, and managed to spin out ten minutes or so he was at the end of his tether. Then he looked at me under the gallery, and I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey now, this moment you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus Christ!" I did "look."

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. O that somebody had told me that before:

Trust Christ, and You Shall be Saved

HIS LAST SERMON

The closing words of Mr. Spurgeon's last sermon, on June 7th, 1891, were

characteristic of the man, as follows:

"What I have to say lastly in this: How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see our Captain, you would down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve Jesus. I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody: we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self, or the Savior. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. These forty years and

(Continued on page 11)

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The Editor's Box



MERRY CHRISTMAS.

A California pastor stood in his pulpit on Easter Sunday and said something like this, "I want to take this opportunity to wish you all a Merry Christmas and a Happy New Year, because I know that there are many here this morning whom I will not see again before next Easter."

His diagnosis of the case was painfully correct. Many there are in America who think that their religious duty has been discharged when they attend church for some special occasion during the year. The case appears worse when we remember that many of these special occasions are so extra special that the time is taken up with ostentatious display, fine music, and flashy entertainment with little or no time for the preaching of the Gospel. How will these once-a-year folks know what they miss the other fifty-one Sundays of the year if they do not hear the Gospel on Easter? The apostle Paul had something to say about this, "Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:10). The extent to which a church thinks of the show, the form, the new togs, the eggs, the rabbits and the trimmings of Easter, is the extent to which it has probably forgotten the risen and living Lord.

THE UNITED STATES A DESERT

A few days ago a representative of Uncle Sam gave a radio address in which he stated that in the year of 1936, man will probably come out second best in his battle with nature. He stated that the floods, dust storms and tornadoes becoming increasingly severe have called forth the necessity of expending millions to conserve the soil and prevent soil erosion. He ventured the enlightening theory that the desert of Gobi was probably many millenniums in arriving at its present state, but that with modern machinery we have gone a long way toward making our continent a desert within a century. He seemed to believe that with the execution of various government programs we can yet prevent the sad effects of modern civilization upon our natural re-

sources and cause our nation to win in her battle with nature, provided we can expend a sufficient amount of money to get these things done.

A MATTER OF ECONOMY.



Granting that the man's theory of the possibility of solving the problem of the flood and the dust storm by

expending millions, is logical, (we will not argue this), the fact remains that there is a way to get these things done much more cheaply. Hard headed business men should take this into consideration. It would aid surprisingly in the cutting of the nation's budget. The remedy is revealed in a great principle which Almighty God has laid down in His Word, "If my people which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

PRESERVE NATURAL RESOURCES.

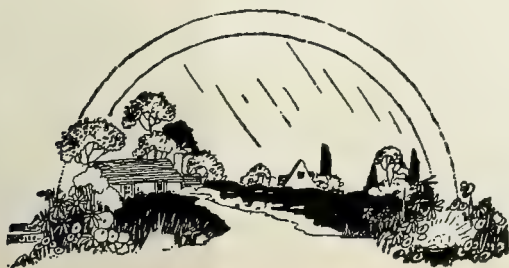
We will notice from the passage above that God has a program for the conservation of natural resources. In His program, humility, prayer and repentance come before the healing of the land. Of this, our own nation should take special note.

THE PRINCIPLE APPLIED.

All careful students of the Word of God understand that the promise above was given to the nation of Israel. It was not given to any people out of covenant relations with Almighty God. It will have a direct fulfillment when some time the nation of Israel will actually repent and turn to the Lord Jesus Christ their King. Today the passage has an application in principle to God's covenant people,

IN THIS NUMBER

Spurgeon's Testimony	2
Editorials	3, 4
Exposition of Ephesians, Part 1	5
Why I believe the Coming of Christ is Imminent—	
L. S. Bauman	6
Stewardship—Leo Polman	9
S. S. Page, Warsaw's Unified Service—Condict Smith	10
Needed: A Witnessing Laity—F. E. Simmons	14
C. E. Department	16
Report of Treasurer of Brethren Home	17
News from the Field	18



the Church of the Living God. If the Church will repent and turn to God, He will perform mighty works. Since there are more church members today than ever before in the United States, and admittedly very little spiritual power, it remains for the church to repent and in true humility turn to God from her worldliness, unbelief, sins and man-made schemes. If the professing church would do these things, God would heal the land. This would be both economical and efficient.

WAR IN A GREAT DENOMINATION

Some months ago, the editor had a talk with a friend who had just returned from the nation-wide convention of his denomination. He said that it was one continuous fight between the modernists and those who believe the Word of God. After telling him that in the Brethren Church we do not have the continual conflict between these two opposing camps (which are as far apart as the east is from the west), he made this statement, "Well, you are indeed fortunate."

A CAUSE FOR THANKSGIVING.

It is a real cause for thanksgiving that in the Brethren Church, the great interests of the denomination are today standing for the defense of the faith and are free to let the world know that they believe and teach the Bible as the verbally inspired Word of the living God. Every member of the Foreign Mission Board, every missionary, every member of the Home Mission board, every home mission pastor, every professor in the Ashland Theological Seminary, is committed to the belief that the Bible is authentic, reliable, inspired, and is therefore the only and final rule of faith and practice.

TAKE HEED.

From the days of Cain, the conflict between faith and unbelief has continued. The book of Jude tells us that certain men have crept in unawares who have gone the way of Cain. The way of Cain in general is the way of modernism today. It is a departure from God's way as revealed in the Bible. The Brethren Church needs to keep her eyes open for certain men who might creep in unawares. The Brethren Church does not dare to make any compromises with modernism. It would be fatal. The distinctive doctrines of the Brethren Church which are known to make us Brethren are built upon the verbal inspiration of the Bible. Let men deny this great fact, and Brethrenism will disappear in one generation. Let us not be deceived to ever think that there is the slightest room for a liberal view of Christianity in our denomination. Those who show modernistic leanings should be exposed immediately and removed from any position in our church in order that their kind shall not be increased.

EXPRESSING OUR THANKS.

Let the people of the Brethren Church realize

that these denominational interests are worthy of our whole hearted support. Money given to Home and Foreign Missions, for instance, is certain to be used in carrying the true Gospel. There is no Christian work in modern times more safe than these. Occasionally some sincere but misguided soul arises to start some new project all his own which is supposed to be better than any other. The editor has learned this both from his own experience and the experience of others. Some of us have sunk money into these projects which looked intensely practical and promising only to wish later that our money had gone into the tested avenues of effective evangelism. As long as the work of spreading the Gospel is carried on as it now is in the Brethren Church, it is safe to trust these denominational interests.

Editorial Notes and News

A MOST FAR-REACHING project is now being successfully carried on by Brother Leo Polman, pastor of the church at Ft. Wayne, Indiana. The "II Tim. 2:15" Bible Class was organized as a Bible Study by mail. It was begun only a few months ago. Active members of this class are now to be found in 31 states, 4 provinces of Canada and in 6 foreign countries. There are 20 denominations represented and the class already has over 900 members. Among those who are participating in this remarkable venture are many pastors, Sunday School teachers, leaders of young people, missionaries, shut-ins, cripples and a host of laymen. Weekly lessons may be received free by anyone who will write for them. The expense is cared for wholly by free-will gifts. There should be hundreds more of our Brethren people from coast to coast to enroll in this unique and effective class. Address Leo Polman, Box 27, Ft. Wayne, Ind.

AND NOW COMES the surprise of a life time. In spite of the awful damage to the First Church of Johnstown, Pa., due to the recent flood which caused damage to the extent of at least \$6,000.00, that church has given an extraordinary foreign missionary offering. Brother Lynn, the pastor has recently written a note saying that the offering on Easter Sunday was \$685.00. More will come yet. This should certainly make some churches sit up and take notice. When a group of people many of whose homes were destroyed and none of whom escaped disaster will thus arise to support the cause of foreign missions, it indicates that there is some genuine devotion to the Lord. Contrast this offering with that which will come from some congregations where the average annual gift per member will be from 15c to 25c. In the latter congregations some will probably think that to give to foreign missions is detrimental to the home work. Just the opposite is true. God blesses the home work where people have a world-wide vision.

WE HAVE JUST learned that the Foreign Mission offering at the Ft. Wayne Church was about \$300.00. Great for a mission church. The offering at Whittier, Calif., was \$1,738. Both churches report "more coming."

BROTHER J. G. DODDS according to a newspaper report which has come to the editor's desk is to continue as pastor at the Brethren Church of Falls City, Nebraska, for another year. Brother Dodds is now in the midst of a revival campaign doing his own preaching. Our readers should remember this in prayer.

BIBLE EXPOSITION:

The Epistle to The Ephesians

By Raymond E. Gingrich *

The Epistle to the Ephesians forms one of the loftiest peaks in the writings of the Apostle Paul. So great is its theme, so boundless and infinite its scope, so sublime and unsearchable its riches, that no man can "enter its inmost sanctum, scale its heights, or fathom its depths, aided only by the physical eye and the natural mind." The Author of the Epistle is not natural man, but the Spirit of God, Who, illuminating the mind of His greatest servant on earth since Christ, reveals to us the great truths about the **mystical body of Christ**.

The object of the Epistle is "to set forth the ground, the course, the aim and end of the church of the Faithful in Christ." (Alford). If it be true that this epistle was written to the Ephesian Church primarily and then sent as a circular letter to her sister churches of Asia, as Deen Alford thinks (see Prolegomena page 18), Paul evidently thought of the Ephesian Church as a type or sample of the Church Universal. After studying this epistle we were led to the conclusion that we knew very little about influences and circumstances causing us to become Christians. We did not know that it is a long, long story, which reaches back into eternity in the past and stretches forward into eternity in the future. We must be forced to our knees in thanksgiving and praise for His matchless plan and purpose for us in His Kingdom.

The Epistle was written in the lodging of St. Paul at Rome, in the year 62 A. D., during his first imprisonment. It was carried safely over land and sea by a trusted servant, until its precious message was poured forth into the eager ears of the Ephesian Brethren. How their hearts must have rejoiced and their lips sung praises as its blessed message struck tender cords of love and gave forth expression of loyalty and devotion to Him in whom they "lived and moved and had their being." "Let us take our seat beside them, for we are of the same family, and let us listen too, as those who have never heard before." (Moule).

The Epistle is clearly divided into two main divisions, namely: **A. The Revelation of the Mystical Body of Christ**, or the doctrinal section, chapters 1-3. **B. The walk of the members of the Mystical Body of Christ**, or the practical section, chapters 4-6. For convenience and clarity, but perhaps rather arbitrar-



ily, we have sub-divided each of these sections into four divisions. We shall present them in the following studies.

1. The Spiritual Blessings of the Mystical Body of Christ, (chapter one).

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the Heavenlies in Christ. How fitting it is to begin this great, matchless story with a hymn of praise. Paul's heart is aflame with thankfulness and praise. His mind is filled with the knowledge of the infinite and everlasting blessings which he and other Christian men had found in Christ. This is but the natural response of the Spirit-filled mind. It should be constantly upon the lips of God's redeemed people. "Who hath blessed us with every spiritual blessing in the heavenlies in Christ." The Father loves to bless us when we are willing to receive and appropriate what He gives us. He has given us "every spiritual blessing"; nothing of necessity for our spiritual natures is withheld. He has given us everything. "My God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19). The aorist tense is used to express "hath blessed." This signifies completed action in the past, the result of which extends up to the present time, so that the saints are thought of by Paul as actual recipients **now** of these unspeakable riches. "In the heavenlies" is the sphere of the blessings which we have in a risen and ascended Christ, and also the locality where our Lord, the Head of His physical Body is. Our new nature is heavenly, our blessings must be heavenly likewise. They must come from above, conferred through and "in Christ."

"Moment by moment I'm kept in His love.
Moment by moment I've life from above."

PROPHETIC DEPARTMENT

Why I Believe That The Second Coming of Christ Is Imminent

Second in Series

By Louis S. Bauman *

Let us meditate upon these evening shadows that have been, and now are creeping over an unsuspecting world.

The Shadow of a Bewildered World

Christ, referring to His return, said plainly, "And there shall be signs... upon the earth distress of nations, WITH PERPLEXITY" (Luke 21:25). The Greek word translated **perplexity**, literally means, with "no way out." He will come when the nations will have lost the way—will have lost all intelligent purpose or direction—to a world that will not know where it is going, or how, or why. H. G. Wells, the well-known historian, returning from Europe, writing in Collier's, declared that he had expected to find purposeful, creative effort in the present American government, but that he had been disillusioned. He found just the opposite,—intellectual confusion, the lack of comprehensive plan, and meaningless, petulant, vindictive political ballyhoo. In other words, America has lost her way. And, what is true of America, is even more true among the nations across the seas.

At this very moment, when the American government has run up a staggering debt in order to care for the needy and provide employment, ten millions of people are still in her bread-lines. Roger Babson, the world's most famous statistician, declares that there are more unemployed today than there were two years ago. Arthur Brisbane asks: "If you cannot restore prosperity and provide work for the idle by running up a national debt of thirty-five billions, financing with limitless billions, every new the-

ory, how can you restore it?" Just now, people are asking: "When the billions are spent and the millions still pack the bread-lines—what then?" Louis XV is reported to have said: "After me, the deluge!" We should not be too quick, however, to blame our President. We are wondering if any living man can solve the problems of this machine age, and yet save mankind from the withering curse of the dole. We often wonder if our President does not sometimes feel that he has been given a job best described in the classic words of the old negro preacher—the job of 'co-ordinating the inco-ordinatable and unscrewing the inscrutable"! Sir Montague Norman, Governor of the Bank of England, with his fingers close to the pulse of our poor sick world, speaking before the Lord Mayor's banquet in London, concerning the economic chaos of the world, said: "The difficulties are so vast, forces so limited and so novel, and the precedent so lacking, that our approach to the whole subject is not only in ignorance but in humility. It is too great for me." The fact is, it seems "too great" for any earthly being. Dr. Albert Einstein is credited with as large an

amount of profundity as any living man. But he only moans: "It is as if the whole circulatory system of the whole economic organism were, throughout, fatally ill." The world is in desperate need of a Saviour from above—some One Who knows. When will He come?

The Shadow of The Spirit of The Antichrist

One of the deepest shadows that shall herald the close of our age will be the spirit of the Antichrist predominating the atmos-



The wailing wall in Jerusalem is frequented by Jews who come to mourn the loss of the ancient glory of Israel. It is customary for great numbers of them to gather at the wall at the time of the passover. In this article Dr. Bauman discusses the great event which will give unto Israel "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3).

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here of the nations. When "the beast," who is Antichrist, comes, "the earth shall worship him" (Rev. 13:8). Then, the societies of men—social, scientific, political and religious—must be previously prepared to receive him. **The social world** has politely bowed the real Christ out of its affairs. He is altogether too strait-laced. The social world prefers to go to Hollywood for its gods and goddesses. **The scientific world** has barred the real Christ—the Christ of the virgin womb and of the vacant tomb—from its laboratories. A large part of it still prefers frog spawn to Christ as the solution of man. **The political world** everywhere finds Jesus Christ, the Jew, a great inconvenience. He interferes with the ambitious schemes of the dictators, with the utterly selfish spirit of extreme nationalism, and the militarism that that spirit fosters. He must go. Some nations are saying it softly. Others, such as Russia and Germany, are saying it "out loud." At this very moment, what is left of the true Church of Christ in Germany, is involved in a death struggle, as fierce as that which raged in Russia. The latest paper brings us the news that Hans Kerrl, head of the National Department of Church Affairs in Germany, has just dealt a deadly blow to the Protestant Confessional Synod by depriving it of all authoritative and administrative rights. Rev. Martin Niemöller, Protestant leader, says that that means "absolute subjugation (of the Church) by the State." And, such subjugation is impossible unless the Protestant Church of Germany is ready to become a great spiritual harlot. The Bride of Christ can never be the Bride of Hitler, or of any unregenerate State. **The religious world** likewise has all but bowed out the real Christ from its foremost councils—scratched Him off its programs. Pulpit infidels are growing bolder every day. For salvation, they see less and less need of a Christ. Salvation by blood they relegate to the limbo of ancient superstition. They are willing to work at a carpenter's bench beside a proletarian Christ, but they refuse to worship at the manger cradle of the Christ Who is God. They direct men to walk in His footsteps to the market, but deride them if they follow those footsteps to the "fountain opened in the house of David...for sin and uncleanness" (Zech. 13:1). The awful apostasy that is settling over the world like a thick pall, is one of the surest signs that the judgments of God



The Zionist Jews are rehabilitating Palestine today. Here is a scene of reforestation on Mt. Carmel.

are nigh. For an apostasy of life, there is hope—for, while true faith endures upon the earth, and blood remains in the lavens of the Church, "the vilest sinner may return." But when apostasy of doctrine takes place, and the laver is empty, the foundations are destroyed. Nothing remains but the judgment of God. And never, not even in the moral and spiritual darkness of the Middle Ages, was apostasy so deeply embedded in the professed Church as it is today. There is no more positive sign. It is written:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled...as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first"

—(II Thess. 2:1-3).

—all of which can only mean that apostates will play the prelude for coming of the Antichrist, and presage the coming of Christ Himself. "When the Son of man cometh, shall He find the faith on the earth?" (Luke 18:8).

As our Lord is thus being politely and impolitely bowed out of all the great societies of men, it should be remembered that the house cannot remain empty (Matt. 12:43-45). Man is instinctively religious. To bow Christ out is to invite the spirit of Antichrist in. And the spirit of Antichrist is sweeping into our churches, our schools, our clubs, our legislative halls, and into our homes, like a flood! Gen. Jan C. Smuts, soldier, statesman, scientist, hero of Boer and World wars, once Prime Minister of South Africa, and now of St. Andrews University in Scotland, says:

"A new hero worship is arising which saps at the very foundation of individuality by making the individual prostrate himself before a

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Pet. 3:13-14).

national leader as a god. Danger signals are up in many lands."

As we read those words, we thought of Lenin, Stalin, Hitler, Mussolini, and many others. The hour seems to come on apace when one will come in answer to the prayers going up in all the lands, of an unregenerate world for a saviour. Like unto Israel, they pray for a Messiah, but they don't want Christ. Thus they call for a Saviour, even as they reject the only Saviour there is. The Scriptures assure us, however, that one shall come in answer to their unregenerate prayers; and, **"All that dwell upon the earth shall worship him"** (Rev. 13:8). Before Satan-worship utterly fills the earth, the true Church shall be "caught up... to meet the Lord in the air" (I Thess. 4:17). In the light of the speed with which the spirit of the Antichrist is sweeping over the earth, how imminent must be the translation of the saints of God!

The Shadow of Anti-Semitism

No future event was more clearly foretold by the prophets than this: the return of the Messiah from heaven will be foreshadowed by the greatest wave of Anti-Semitism the world has ever known, great as those of the past may have been. **"Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it"** (Jer. 30:6, 7). Our Lord,

foreseeing this "time of Jacob's trouble," said **"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake... Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be"** (Matt. 24:9, 21). **"Then let them which be in Judaea flee into the mountains"** (Matt. 24:16). **"For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And... he persecuteth the woman (Israel) which brought forth the manchild (Christ)"** (Rev. 12:12, 13). The fury of hell's legions against Israel will not come to its fullness until after the translation of the Church. But, how significant are the rising tides of anti-Semitism in this present hour—in a day when the world had thought that its civilization had advanced beyond the savagery of a purely racial hatred. Germany, but a few years ago regarded as being in the vanguard of the march of culture, science, religion, music, and art, supposedly far past the days of ferocious barbarity, has given birth to a new doctrine, never before accepted anywhere among the people of the earth. The doctrine is that no one ceases to be a Jew, either by repudiation, by conversion, by intermarriage, or any other process. In other words, the digestion and assimilation of a Jew is an impossibility! Verily, in this, God has made His wrathful German foes to unwittingly vindicate and assist His own decree: **"This generation (Gr. genea, i. e., race, family, stock, bread) shall not pass, till all things be**

(Continued on page 12)

AT PRAYER MEETING

By Margaret E. Sangster

*There were only two or three of us
Who came to the place of prayer—
Came in the teeth of a driving storm;
But for that did not care
Since after our hymns of prayer had risen,
And our earnest prayers were said,
The Master Himself was present there,
And gave us the living bread.*

*We knew His look on our leader's face,
So rapt and glad and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me."
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every heart,
And how could we ask for more?*

*Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care
And the grief that was like a pall;*

*And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.*

*It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord Himself was there.
He came to redeem the pledge He gave—
Wherever His loved ones be
To stand Himself in the midst of them
Though they count but two or three.*

*And forth we fared in the bitter rain,
And our hearts had grown so warm
It seemed like the pelting of summer flowers,
And not the crash of a storm;
" 'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.*

STEWARDSHIP:

Do You Own What You Possess?

By Leo Polman * (First in a series)

You say, "My house, my bank account, my property, my clothes, my books, my education." Have you a right to use such terms? Have you used the right possessive pronoun? Are these things which you possess, yours? Do you really own what you possess? Do you believe that you may do what you like with what you have? Your brains, strength, skill, talent, time, life and money—are these your own to use as you please?

These questions raise issues so great that before you answer, let us consider what the Bible teaches concerning man's relation to his possessions. Your answer to these questions will color and influence your concept of God and determine your whole life. If you answer "YES, I own what I possess, it is mine to do with as I like," you literally deny God and His sovereignty, and life ceases to be a partnership with the Eternal and becomes a self-centered scramble after possessions. If you answer "YES to these questions, it is certain that you cut yourself off from Christianity for the principle of man's stewardship and accountability for his possessions is the very heart of the teaching of the Lord Jesus Christ. Examples: Matt. 18:23; Luke 16:2; Rom. 14:7-12; II Cor. 5:9-10.

On the other hand if you say "No," to the questions at the beginning of this study, if you say, "I do not own what I possess. I may not do as I like with what I possess," you are acknowledging a responsibility that will need all the light that the Bible can throw upon it to discharge it faithfully.

What does the Bible say about our possessions, ownership, our talents, time, strength, money, wealth, giving,

our stewardship? What is the fundamental teaching of the Bible with regard to man's material possessions? God intends that we should have and use and enjoy His gifts ourselves. The things entrusted to us are for the enlargement of our own lives and their genuine enrichment as well as for His uses. Christ is not asking for renunciation but for dedication. Men do not need literally to abandon their worldly possessions in order to follow Christ—what is required is the stewardship attitude—**recognition** and **acknowledgement** that God is the owner and can determine what to do with His own.

Before going any further, a careful reading of a number of passages would be very helpful. Read the following: Matt. 22:15-21; Rom. 14:12; I Cor. 9:17; Luke 16:12; Luke 12:36-48; I Pet. 4:10; Matt. 22:34-40; Matt. 25:14-46.

WHO IS THE OWNER OF ALL THINGS? Gen. 14:22. "God most high, possessor of heaven and earth." Deut. 10:14, "Behold, unto Jehovah thy God belongeth the heavens and the heaven of heavens, with all that is therein." Psalms 50:10, 11, "For every beast of the forest is mine and the cattle on a thousand hills. I know all the birds of the mountains and the wild beasts of the field are mine." Haggai 2:8, "The silver is mine, and the gold is mine, saith Jehovah of hosts." Psalm 24:1, "The earth is the Lord's and the fulness thereof." I Chron. 29:11-14; Lev. 25:23, "The land shall not be sold forever, for the land is mine."

Can one deny the fact that God owns all things, after reading these passages from God's Word? God has never passed title of these things to any man. Not only does God own the earth and all that is therein because He created it, BUT,



The earth is the Lord's and the fulness thereof; the world and they that dwell therein (Psa. 24:1).

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(Continued on page 13)

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EVALUATING WARSAW'S UNIFIED SERVICES

By CONDUCT A. SMITH

General Superintendent Sunday School,
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The worship service has been generally accepted as the principal service of the church, but since the introduction of the Sunday School by Robert Raikes, this auxiliary organization seems to have largely usurped the place to which the worship service rightfully has first claim. Originally the Sunday School was organized in order that the factory hands might have a chance to learn to read, write and cipher. Children were employed in early English factories six days a week and often as high as fourteen to sixteen hours a day. Free schools were not provided so they became the principal instrumentality through which it became possible for the poor children to secure some of the fundamentals of education, primarily in order that they should be able to study the Bible for themselves.

Early in the nineteenth century the need for public schools was recognized in this country. Child labor has become unpopular and the recognized need for an elementary education has led to the passage of compulsory school laws in most states of the union. The original purpose for which the Sunday School was organized has thus largely disappeared; however Sunday Schools have continued to remain popular with the younger people and many adults and elaborate programs have often largely dominated the whole atmosphere of the church. Usually these services have preceded the morning worship service. Usually the Sunday School service consumes from an hour to an hour and a half with the result that many persons usually leave at the end of this period, especially the younger children and many adults who do not maintain an active interest over a longer period. A knowledge of psychology tells us that sustained interest can not be maintained without periods of relaxation and activity for a greater length of time than about twenty minutes for smaller children to an hour or an hour and a half for older persons. This being true, attention for a greater length of time is usually forced and benefits to be derived diminish in proportion to the time spent.

After assuming the superintendency of our Sunday School somewhat over two years ago the writer and the pastor, as well as many other church leaders became greatly concerned about the great loss of church attendance after

the dismissal of Sunday School. Various devices were tried but to little avail. Finally a committee was appointed to investigate the so-called "Unified Service." Several reports were brought in and their points of weakness and strength discussed, with the result that the Sunday School cabinet recommended that it be given a trial. The church followed out the recommendation, and it was tried in the Warsaw church during the summer months of June, July and August of last year. It has proved so satisfactory that the church has decided that it shall be continued indefinitely.

Lack of space prevents a comprehensive explanation of our program, but in brief, we have found the following arrangement most satisfactory: At 9:30 the worship program begins with all classes above the Beginners assembled at designated places in the auditorium under the supervision of their respective teachers. Order is thus maintained very satisfactorily among the children; as a matter of fact, the adults are more guilty of disorder than are the children. Ushers show visitors their proper places, or if they prefer, they are permitted to sit somewhere else until time for the lesson study period. The opening consumes about twenty to twenty-five minutes, and is planned by the pastor and the music director, occasionally the superintendent assisting with the reading of the scripture. The pastor's sermons are well-planned and well-timed; they are usually finished by 10:25. The sermon is followed by prayer, after which the general superintendent has charge of announcements and an essential comment and directions. Classes then convene from 10:30-10:55, the children of the primary and junior departments retiring to the basement where they go immediately into a discussion of the lesson for about twenty minutes. They regularly enjoy a short closing and are dismissed with prayer between 11:00 and 11:05. The adult department reconvenes about 10:55 for the report, one or two verses of song and the benediction.

A committee of officers from the primary and beginner's department has charge of the smaller children during the worship hour, and under the leadership of Mrs. Frank Merkle very satisfactory results are obtained.

I should like to offer some quotations from some of our people concerning this type of service. One says, "I believe the over-powering argument in favor of this form of service is that it increases the number of young people and children in the preaching service. If by tak-

ing an uncommon position in the morning service, the Sunday School can be instrumental in bringing more people to hear the pastor's sermons regularly, it is thereby fulfilling a most important mission in the work of the church."

"I like the Unified Service because you can stay for church and Sunday School and get out by eleven o'clock. . . . I think that people who do not come just because we have Unified Service are not real, for-sure Christians," says one of our fourteen-year-old girls.

The president of the board of trustees says, "We have 90-95% of our Sunday School in the church service. We have less confusion. I am for Unified Service 100%." Another member who is not in favor of it (and we have a few) says, "The Unified Service is a modern way of shortening God's worship; therefore, I believe that we should have full-time worship."

Rev. J. W. Brower comments thusly, "It has my hearty approval. The Unified program puts the church in its rightful place, or in other words, first. . . . I believe the program in the Warsaw church is a grand success, largely because of the cooperation of the superintendent of the Sunday School and of the pastor."

Mrs. Frank Merkle, Junior Church Superintendent, says, "I think it really is a help in training the smaller children in memory work, as you have so much longer to work with them than in just the Sunday School session."

Mrs. Joyce Saylor, teacher of the Young Married People's Class and Church Financial Chairman, says, "Through this order of service the pastor is able to reach at least 50% more of the young married people due to the fact that formerly the parents took their children home after the Sunday School hour, but now they get the church hour first."

A minister who has been very closely affiliated with our work at Warsaw makes the following comment: "My reaction is very striking. At first my criticism was very severe and harsh. As I see it now there are at least two big arguments for it:

1. The Word is preached to larger numbers, and it is by preaching of the Word men are to come to know the Savior.

2. By having the worship period first, a far better spiritual atmosphere is created for the study period in the Sunday School.

I have one criticism against it as used in Warsaw,—the time allowed for the lesson period is too short. If this could be lengthened to thirty minutes, this criticism would vanish."

Though it is impossible to work out a perfect plan, we feel that the Unified Service is most satisfactory in the Warsaw church because it accomplishes the greatest good and renders the greatest satisfaction to the most of our congregation. We feel that the Lord's work can best be done in our own church at the present time through our "Unified Service."

Ephesians

(Continued from page 5)

Let us follow the apostle as he enumerates these great spiritual blessings to his beloved brethren. He has become totally unaware of his crude surroundings in his Roman prison. Earth cannot bind his mind, his spirit, which has risen and soared to its true home among the sublimities of the very heavens. "It is there, and there alone, that he finds the fountain of those eternal blessings which are the glorious inheritance of the Church." (Dale).

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (verse 4). Paul goes back to the silent ages "before the foundation of the world," and there he finds, as the Holy Spirit gives him light, that before the creation of the universe, it was the divine purpose to separate unto Himself an elect race, separated from the rest of mankind, consecrated to God by His own act, delivered by His own power from every stain and imperfection, "holy and without blemish before Him in love." "Choose," from the Greek word "eklege," in the middle voice, as used here, means "selected for himself"; and the "ek" meaning "out of" makes the expression read "chose for Himself out of the world." God had chosen us for Himself before He swung the stars in their courses or separated day and night. How wonderful! God had determined in His counsel to pick me, a sinner, out of a sin-smitten humanity and make me one of His own possessions in Christ. Here are depths unfathomable. How we should seek by God's grace to fulfil in our lives the purpose of this selection falling on us, "that we should be holy and without blemish before Him in love."

This was just the beginning. God not only "chose us," but He "forordained us unto adoption as sons through Christ unto Himself." (verse 5) "forordained" means "to mark out the boundaries or limits beforehand, to define, or appoint." "Adopted as sons" signifies "son-placing". He instated us into the position of sons. This is a legal term and was used to describe the practice among the Romans of rich men taking young men into their homes and, through process of law, adopting them as sons and heirs of their name and estate. We, through the adoption, are appointed to become partakers of Christ's name and heirs of God, and joint-heirs of Jesus Christ."

Not only did God "choose us" and "predestinate us to become sons," but He actually redeemed us through the blood of Christ. "In whom we have our redemption through His blood," (verse 7). "Redemption" means "deliverance by the payment of a ransom." This means or ransom price paid was the

blood of Christ. The certainty of our release is found in the shed blood of the eternal Son of God. We possess the happy certainty of our position as His rescued ones because He gave the ransom price on the cross. This was necessary for "without the shedding of blood there is no remission of sins." (Heb. 9:22).

"The forgiveness of our trespasses" likewise was accomplished through the "Beloved," "according to the riches of His grace, which He made to abound toward us in all wisdom and prudence." (verses 7-8). The result of our redemption is the forgiveness of our trespasses. In Jesus' blood was a wholly pure, stainless life. That life is imputed to us, so that we are no more under condemnation. Our sin and our sins were not overlooked, but were "sent away" or "the penalty for sin was remitted." We must not feel, however, that because our sins have been forgiven, we shall escape the penalties of living dissolute lives. There is a retributive punishment that is fixed.

As the apostle proceeds there is a gradual unfolding of the plan and purpose of God. The next step in this unfolding is that of **enlightening us**; "making known unto us the mystery of His will." In the New Testament "mystery" meaning "mystery" is always "a truth which cannot be discovered except by revelation." The "mystery" here is the ultimate destiny of creation. The redemptive counsel of God was a mystery until revealed to mankind in and by Christ. How God can take sin-cursed man and make him into a righteous child of God is a mystery, yet He does it. How He can take a drunken, lying, immoral denizen of the underworld and make him into a temperate, truthful, law-abiding, pure servant of God is indeed a mystery and a miracle; yet this is exactly what has been done in cases almost innumerable. To the natural mind this is impossible and foolishness. To the spiritually minded it is a manifestation of the power and grace of God through Christ.

The premier position in the vast creation of God belongs to His saints. They are looked upon by God and claimed as His portion of inheritance or private possession "in whom we were made a heritage." (literal Greek, verse 11). God had claimed the Jewish people for His heritage. As such they had great distinction and blessings. It is the same with all Christians. What an enviable position is ours! We are a chosen lot for God's own possessions. He will claim us as His jewels; we have been bought with a price. How our hearts should vibrate with joy to know the position we have in the heart of God. He values us above all other possessions. That thought alone should draw us so close to Him that we would do naught but conform our will unto His and seek to magnify His name in His inheritance, "to the intent that we should be unto the praise of His glory,"

The next great Spiritual blessing of the Mystical Body of Christ is the "sealing with the Holy Spirit of Promise." When the Ephesian brethren heard the Gospel as preached by Paul, they believed his message because it was the "word of truth, the gospel of salvation." They were sealed, as a result of their belief, by the "Spirit of Promise, the Holy One". The word "seal" has a three fold usage and significance. It may mean a finished transaction, unchangeable, with the stamp of authority, as by a notary's stamp; or it may signify a mark of ownership; or lastly, it may be a guarantee of safe delivery, as when a package or car is sealed by the express company. In each and all of these respects are the saved of the Lord sealed with His Spirit's gracious and sufficient sealing." (Harrison) The sealing of the believer is an instantaneous act which is accomplished and completed as soon as a sinner hears the Gospel and accepts Christ. The Seal is the Holy Spirit Himself, and His presence in the believer denotes ownership. He is the "Spirit of Promise" in the child of God because His presence promises better things for the future. This introduces us to the next great Spiritual blessing of the Mystical Body of Christ.

"Which is the earnest of our inheritance." Our inheritance is wonderful and extensive, reaching from the cross to the crown. We do not have it all yet, but we have the Holy Spirit as a pledge of it. The purchase price has been paid; the blood of Christ being that price. Satan has not been cast out of the heavens yet, but we have the assurance that he will be and then our full inheritance will be given to us.

Such is the nature of the spiritual blessings of the Mystical Body of Christ. The mind of Paul, as it received its illumination from the Holy Spirit, was scarcely able to find within human language words to express these marvelous truths, and as we study and grasp in our weak way these infinite truths, our response is much akin to that of David when the Spirit of God unfolded to Him God's omniscience: "Such knowledge is too wonderful for me; it is high, I cannot attain to it." (Psalm 139:6). Thus ends this doctrine of blessings. It began with a psalm of praise; it ends with a fervent prayer of thanksgiving. Let us, as we contemplate these matchless truths, do likewise.

SPURGEON'S LAST SERMON

(Continued from page 2)

more have I served Him, blessed be His name! and I have had nothing but love from Him. I would be glad to continue yet another forty years in the same dear service here below; if so it pleased Him. His service is life, peace, joy. O that you would enter on it at once. God help you to enlist under the banner of Jesus even this day. Amen.

"For whosoever shall call upon the name of the Lord shall be saved."

AUTOMATIC DOORS

By W. H. Schaffer

Several weeks ago in the great Pennsylvania Railroad Station in New York City we had an interesting experience.

Making an exit from the waiting room with both hands encumbered with baggage we came to the doors and in the attempt to push one open, to our astonishment, they suddenly flew open. No sooner were we through than they closed as strangely as they had opened. Curiosity having the upper hand, we investigated and discovered they worked by "electric eyes" Our passing between two "eyes" caused a shadow which started the doors to open. Our passing the second set caused them to close.

How wonderful the inventions of mankind! How intricate he can make machinery and with what precision. Some of the newest elevators in our modern buildings now have automatic doors controlled by "electric eyes."

As we were thinking about "electric eyes" and their control of doors we were reminded of an occasion in the Scriptures of the automatic door which makes after all our "modern electric eye controlled doors" not so new.

The account is found in Acts 12 and the particular verse reads, "And when they were past the first and second guard, they came unto the iron gate that leadeth into the city; *which opened to them of its own accords* and they went out....." ARV.

We seriously doubt if science will ever catch up with the Word of the Living God. W. H. Schaffer.

"I'VE GOT PLENTY OF TIME LEFT"

When Tex Rickard was at the height of his career as a prize fight promoter, one week before his death, he said to a sports writer and close friend, "I never got a chance to romp when I was a kid; I'm going to take mine now. It isn't too late. I'm a tough old bird, and I've got plenty of time left. I've got me a place in Miami Beach, and that's going to be my playground. I'll just lie on the sands, meet the warm Gulf breezes, and be happy. I'm going to play and play hard."

Friend, I wonder if you too entertain similar views. Perhaps at this very moment all your thoughts are taken up with this present life. It may be, like Tex, your thoughts are dwelling only on things of today and you are forgetting what tomorrow may bring forth. Let us not forget the words of the Lord, Mk. 8:36 What shall it profit a man if he shall gain the whole world, and lose his own soul?"

If you must use a hammer, use it to build something; don't be just a knocker!

The steam that blows the whistle never moves the train.

Y. M. AND B. BROTHERHOOD

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

BROTHERHOOD BIBLE STUDY "Anointing the Sick"

By N. V. Leatherman

Dr. Yoder in his book, "God's Means of Grace," tells us about three symbols of the Holy Spirit. You will recall two months back we studied the person of the Holy Spirit. This we did so as to better understand these three symbols. Last month we studied briefly two of these symbols. The first was the laying on of hands at the time of ordination of a deacon or an elder in the church. This study will be concerning the third symbol of the Holy Spirit, anointing the sick with oil.

Did any of you young men ever witness a service of anointing? Perhaps so few of you have that it is perfectly in order here to tell just how we practice it. Of course we must remember that this service is for those who are sick, and elders performing it must take into consideration the condition of the one who calls for the anointing. If the patient is very ill, a quiet yet joyous and peaceful atmosphere born of faith, must be brought into the sick room by the elders. One common error on the part of too many, is the notion that the patient must be pretty ill; seriously so before the elders are called for the anointing. The Scripture says, "Is any among you sick?" Patients should not wait until they expect to die before they call for the elders of the church as the Scripture invites them to do. This notion may demonstrate both the patient's lack of faith or be a means of creating doubt in his or her own heart. This is a service of FAITH HEALING and absolutely demands FAITH if it avails anything. To be sure persons very ill may have faith: strong faith; but even this is no reason to wait for serious illness before calling for the anointing. Any person sufficiently ill to merit a doctor's call, also merits a spiritual call. Anointing is a spiritual service. Remember it is a symbol of the Holy Spirit.

The order of the service may vary. It does in fact. Have some one read James 5:13-18. This is the Scripture Brethren elders always read at an anointing. This scripture deals with the healing of the body, confession and forgiveness of sins. So far as the healing of the body is concerned the order seems to be a help to secure and maintain a pure conscience before God, a basis for expecting God's hearing our prayer, then prayer and the anointing with oil.

The confession and praying for one another is one part of this service many know too little about, because of neg-

lect. What do you think about it?

The anointing itself is generally done by having an elder pour a little oil into the left hand of another elder, the one doing the anointing. Then that elder dips the finger tips of his right hand into the oil and places them on the patient's forehead saying as he does so: Dear Brother, (or sister) in accordance with the Word of God I anoint thee with Oil in the name of the Father and of the Son and of the Holy Spirit. This act of placing oil on the forehead is done three times, at the mention of each person of the Holy Trinity. (Try to recall our study on the Trinity).

Let me advise you to ask your pastor to be present at this meeting and demonstrate for you just how he practices this anointing service.

Questions for Discussion

1. Were you ever present at an anointing service?
2. Did you ever hear a sermon on anointing?
3. Have you ever talked with any one who was healed by anointing? Relate his experience.
4. If possible have some person present who was thus healed, to give your Brotherhood their testimony.
5. Do we anoint for the healing of the patient or for the preparation of death?
6. Do you think we ought to practice this service more?

WHY I BELIEVE THE SECOND COMING OF CHRIST IS IMMINENT

(Continued from page 8)

fulfilled" (Matt. 24:34). "He that sitteth in the heavens" must be laughing just now and saying: "Thank you, Mr. Hitler, that helps!" What puppets in the hands of God these bombastic dictators are! One moment, they clench their fists and beat the air in the direction of God, and the next moment they let their hands fall to work until blistered in doing His will! Even the Jew himself utterly fails to frustrate the will of the Father of our Lord and Saviour Jesus Christ. George E. Sokolsky, writing on, "We Jews," in The American magazine (January, 1935), said:

"For two thousand years, it has been the ambition of every Jew to be recognized as a person and not as a member of a class... All his efforts, individually and collectively, were designed to make him free from these special designations (distinctly Jewish habits, customs and traits)... Some Jews in the United States change their names, join Christian churches, and pass as Gentiles. Some of them get away with it, but most of them are ridiculous... Decent Jews resent the conduct and attitude of these passing Jews... The passing Jew is reprehensible because he is a coward... No Jew doubts the reality of social ostracism in the United States. Jews are excluded from clubs; their

children are excluded from fashionable schools; they are even invited to forego patronizing public hotels.... Real Jews are a proud people.... For their faith they have suffered in the past, and they can now suffer as no other people have suffered. In fact, the survival of the Jew through the centuries is due to a purification of the race by the ordeal of social and economic discrimination.... The 600,000 Jews will survive Hitler!"

We heard somewhere the story that in the early days of Hitler's reign, he was making an anti-Semitic speech, and became disturbed by the supercilious grin of a Jew on a front seat before him. "What are you grinning about?" he demanded. "Well," said the Jew, "I was just thinking that when we Jews want to remember Pharaoh, we eat an unleavened Passover cake. When we want to remember Haman, we eat a Purim cake. I was just wondering what kind of a cake we are going to eat to remember you by?"

Verily, our Lord was right — "This race shall not pass!"

The present world-wide wave of anti-Semitism is doing only one thing—accomplishing the great purpose of God in stirring the doves of Israel out of the foreign nests in which they settled down, starting them on the great homeward flight that must take place as the coming of the Lord draweth nigh. In the one foreign nest, they are being stirred out with a hatred as bitter as any that ever possessed the heart of a Pharaoh or a Haman. Only a few days ago, Germany's Jew-baiter-in-chief, Julius Streicher, in his anti-Semitic weekly, *Der Stürmer*, berated Jewish shopkeepers for having "Aryan" dolls, and declared it was an "insult to German womanhood!" He declared that the Jews should manufacture "Hebraic" figures, and that Jewish children be not permitted to play with golden-haired "Aryan" dolls. Asinine Nazi Kultur gone insanely mad! In all the anti-Semitism the ages have known, no national distemper has ever equalled that of Nazi Germany. But, God used the fire and fury of the nations to scatter Israel; so now He uses the fire and fury of the nations to gather her. Marvellously, for twenty-five centuries, has He kept the land for Israel. Marvellously, for forty centuries, has He kept Israel for the land. Palestine, that, as late as 1867, counted as Jewish population of but ten thousand souls, today boasts a Jewish population of over three hundred thousand souls. Tel-Aviv possessed in 1914 but two thousand souls. Today, Tel-Aviv boasts a population of more than one hundred and ten thousand—all Jews! As we write, a memorandum is before the League of Nations, placed there by the Jewish Agency in Palestine, containing a program for evacuating from 250,000 to 300,000 Jews from Germany to Palestine within the next eight or ten years. Thus Germany is taking out her

brains and shipping them to Palestine, and, Palestine awaits them all. At the late Zionist Congress meeting in Lucerne, it was estimated that a million more Jews could be admitted to the country without harmfully disturbing in any way the welfare of those already there.

When once the doves of Israel fell the foreign nests that are not theirs, and fly homeward to the nest that God Himself hath made to be their own, then, in that day, just as sure as a covenant-keeping God lives and reigns, the King will come to His Kingdom, and He shall reign Whose right it is. God has spoken, and who shall say Him nay?

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel" (Jer. 33:14-17).

The man that David has "to sit upon the throne of Israel" assuredly is now in the heaven above. He ascended there, and to keep the covenant with David, from there He must descend. And, surely His hand is on the latch. What matters it though "The nations rage, and...the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed (Christ).... He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall He speak to them in His wrath.... I have set My King upon My holy hill of Zion.... Kiss the Son lest.... ye perish from the way" (Psa. 2).

STEWARDSHIP

(Continued from page 9)

HE OWNS MAN AS WELL. Psa. 24: 1, "The world and they that dwell therein" belong to God. Ezek. 18:4, "All souls are mine." All nations are His people by fact of creation. Not only does God own the earth and our persons, but also,

OUR TALENTS, TIME, OUR STRENGTH. These too, are the gifts of God to man, (I Cor. 4:7), even degrees of ability and talents. There is nothing that we have that we have not received from God. Eph. 4:11 says, that God made men to differ. Isa. 54:16, God created the smith. Other passages; Exo. 31:1-6; 35:30-35; Isa. 28:23-29; Acts 6:1-4; Eph. 2:10; I Cor. 12:48; Acts 17:24, 25. You hear sometimes

that what man creates should and does belong to him. But, where come the raw materials, physical strength and skill? Men are forgetful, that in the final analysis, no man has anything which God has not bestowed either in his personality or in material possessions. "Beware that thou forget not the Lord thy God.... lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds.... multiply, and thy silver and thy gold is multiplied, and all thou hast is multiplied; then thine heart be lifted up.... and thou say.... My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." Deut. 8:11-18.

Many Christians are like the little girl who loudly proclaimed that she was going to give her daddy a pair of slippers on his birthday. When asked, "Where will you get the money?" She opened her eyes like saucers and said, "Why, my daddy will give me the money."

The story is told by Forsythe when he met his friend, Walters, in the street. "That's a fine umbrella you're carrying," said Forsythe to his friend. "Isn't it?" replied Walters. "Yes, it's certainly a good one," added Forsythe. "Did you come by it honestly?" "I haven't quite made out," answered Walters, "It started to rain the other day and I stepped into a doorway to wait until it stopped. Then I saw a young fellow coming along with a nice large umbrella, and I thought if he were going as far as my house I would beg shelter under it. So I stepped out and asked 'Where are you going with that umbrella, young fellow?' and he dropped the umbrella and ran."

These are days when we need to create such quickened conscience that when we say, "Man, where are you going with those talents, that privilege, those possessions?" men will be quick to see that what they have is not theirs, but God's. We do not want them to drop their gifts and possessions and run away. God gave them all they possess to have and to manage. They belong to God but He has entrusted all things to men as his trustee—His stewards—His partners.

Thanks had been offered, the goose had been carved, and everyone had tasted it and declared it "Bery fine." "rudder Williams," asked the negro minister of his host, "Where did you get such fine goose?" "Wall! now, parson," replied the carver of the goose, "When you preaches a speshul good sermon, I never axes you whar you done get it, do I?"

There should never be any trouble in discovering where we got ours. The source is plain. "The earth is the Lord's and every good and perfect gift cometh from Him.

(To be continued.)

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

NEEDED: A WITNESSING LAITY

By F. E. Simmons

Brother Simmons is one of the prominent laymen in the church at Washington, D. C. From his own personal experience he is thoroughly familiar with the subject about which he writes.

—Editor.

Never, in my humble estimation, has this world needed so sorely as right now the four-square, uncompromising testimony of a witnessing laity. Why? For two very cardinal reasons.

First, I cannot escape the conclusion that the time for witnessing prior to the return of our Lord and Savior Jesus is relatively short, judging from the weight of such cumulative evidence as the virtual herding of the Jew back into his divinely designated homeland, Mussolini's mad pursuit of a recreated Roman Empire, and the inexorable preparations by the Kings of the North and East for a titanic conflict. And how can we as laymen condone our neglect of any opportunity to hasten our Lord's return by failing to witness to the effect of completing His bride?

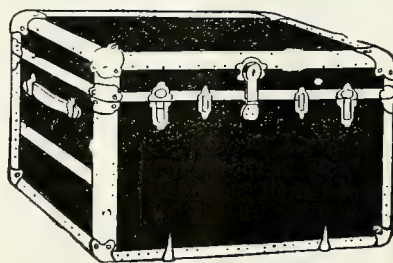
Again, the Christian laity, in these days of preparation for the final conflict between the forces of Christ and the hosts of Satan, receives an urgent reveille to alertness and forceful witnessing because of the spiritual numbing and nullifying influence of a vast Laodicean church and clergy. Your experience, as mine, may lead you to appreciate how completely we are beset by the lukewarm, nauseating types of professing Christians, the so-called modernists who are simply beguiling themselves along the path to agnosticism or atheism. Truly we are in those days to which Paul referred: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

From the Federal census of religious statistics, we know that considerably less than half of all the souls in this so-called Christian nation are even professing Christians. God alone may judge as to the prevalence of tares or of the Laodicean congregations which He has pronounced unacceptable, but with modest allowance for the elimination of those numbers among our professing Christians, it is obvious that those who do not undertake to proscribe the Bible and the omnipotence of God are a relatively small minority of our American population. So small, that the loyal, hardworked, fundamental clergy has

much too large a responsibility to discharge without the aid of a strong, witnessing laity.

This assertion is not to reflect on the ability of our fundamental clergymen nor to detract from their acknowledged accomplishments. In fact, I feel certain they would offer no argument against, but would lend full assent to, the claimed need of a loyal, witnessing laity. Let us take, for example, the splendid accomplishments of Brother Tom Hammers in the new Cleveland work. I feel sure he would give due credit to his earnest lay members for that progress. Again, consider the Brethren congregation in the National Capitol. Conceding the superb organizing ability of Brother Homer Kent and his predecessors, I know he would quickly acknowledge the invaluable aid of his laity in the progress that has marked the advance of that congregation from a mission point to its now prominent position in the Brotherhood—a position from which its witnessing pastor and laymen forge ahead to new victories, as in fostering the Baltimore mission!

How are we to witness? Well, if we are really seeking first His Kingdom



IT'S YOU

*If you want to work
In the kind of a church
Like the kind of a church you like,
You needn't slip
Your clothes in a grip
And start on a long, long hike.
You'll only find
What you left behind;
For there's nothing that really is new:
It's a knock at yourself
When you knock your church,
It isn't your church—it's YOU.*

*Real churches aren't made
By men afraid
Lest somebody else go ahead;
When everyone works
And nobody shirks,
You can raise a church from the dead.
And if while you make
Your personal stake
Your neighbor can make one, too.
Your church will be
What you want to see:
It isn't your church—it's YOU.*

—Selected

and His Righteousness, we cannot long remain in doubt as to how and where our witnessing is needed. Perhaps by our very presence in God's house during the hours of worship. The many empty church pews today tell a vivid story of lost opportunities to witness. Possibly we may be called to some responsible position of Christian service, but if the opportunity be humble, remember that the concrete buried from view in the foundation of the church is just as essential to the maintenance of the structure as are the beautiful stones in the front which evoke the praise of the passerby.

An opportunity which we all have and which seems to be wasted from disuse, is to witness through our day-by-day living—our speech, our conduct, our thinking. **Our speech?** "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." **Our conduct?** "Abstain from all appearance of evil," and "Let not then your good be evil spoken of." **Our thoughts?** "For as he thinketh in his heart, so is he."

And as for active witnessing for Christ among those with whom we rub elbows during the work week, are we testifying to our faith and His Grace or will our associates have to read our obituaries to learn of our church membership? It has been well said that we cannot talk to the wrong man about Christ, for if he has Christ in his life he should be glad to witness, and if he doesn't have Christ, he needs Him.

On moving to this community about a year ago, we were amazed to discover that the nearest community church had neither a men's nor a women's Bible class, and that it was not exceptional in this respect. Through the efforts of a few earnest Christians, we now have a fine, fundamental Bible study group. Subsequently, in working with a county organization whose purpose is to encourage the establishment of Bible classes in other churches, I have found a wholesale lack of interest such as I would have thought incredible two years ago. What is the chief obstacle? The laity? No, not in this elite community. Our experience to date indicates the pastors are usually the stumbling block. What a need for a witnessing laity is here!

An interview with the pastor of one particularly large, beautiful church with a very wealthy congregation disclosed his objection to adult Bible classes because he feared they would interfere with his once-a-week service on Sunday morning. "We concentrate on our Sunday morning service," said he, "and the men of my congregation are too tired from a trying week to be expected to attend more than an hour of worship." Poor benighted souls, pastor and congregation! How little they know of the riches of Christ Jesus.

Theirs is a social doctrine—uplifting humanity, improving society, universal

peace, man striving to lift himself by his bootstraps into God's presence. God, Christ and the Holy Spirit are more a shibboleth than an omnipotent and indispensable Power in their messages. Such ineffectual, compromising, straddling, evasive, totally unsatisfying, man-inspired sermons are the spiritual diet of too many Christians.

Every loyal witnessing Christian should carry in his heart and on his lips the scripture motto: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." And let us not repeat it with a Caspar Milquetoast, timidity. If that sounds militant, so be it, for while we must harbor all love for God and for our neighbor, we are engaged in an unrelenting struggle with the adversary — "And they overcame him by the blood of the Lamb, and by the word of their testimony."

AN UNBELIEVER CONVINCED

By Rev. Arthur T. Pierson

On the third of November, 1878, in the Fort Street Church, Detroit, I preached a sermon on Abiding in Christ. At its close, according to my custom, I invited any person present who was impressed with his need of Christ to meet me in the inquirers' room.

I found a young man there whom I judged to be about thirty years old; he was tall, stalwart, intelligent, and would have been fine looking but for a cloud that seemed to abide upon his countenance. His face seemed scarred and furrowed, as though he had been through a life of battle with sin and care and been terribly worsted in the contest.

I addressed him at once with a pointed inquiry, and almost the exact words of the dialogue that followed have been impressed on my mind.

"I take it, sir, that you are here to talk with me about your spiritual interests. If so, will you at once let me into the very heart of your trouble or difficulty? I am acting as a physician to souls; let there be perfect frankness between us; tell me your exact and worst symptoms, and I will do what I can to relieve them and help you to a cure."

"Well, sir," said he, "I suppose you would consider my case a desperate one. I am an unbeliever and a disbeliever—an infidel."

"But I suppose there are some things you believe. You believe the Bible to be the Book of God?"

"No, sir."

"You believe Jesus Christ to be the Son of God?"

"No, sir."

"Well, at least you believe in a God?"

"There may be a God. I cannot say I believe there is, but there may be; I do not know."

"Then let me ask why you are here.

I cannot waste time in words to no profit. I hope you are not come here to trifle with me. And yet I do not see what you want of me, if you do not believe in the Bible nor in Christ and are not even sure there is any God."

"I have heard you preach tonight, and it seems to me that you must believe something—"

"You are quite right, I assure you," I interrupted.

"And it gives you peace and comfort."

"Right again!"

"Well, I don't believe anything, and am perfectly wretched; and if you can show me the way to believe anything, and to get happiness in believing, I wish you would."

"I understand you, and I would risk my own salvation, if necessary, upon yours, if you will follow my prescription."

"Well, if you can help me, do it quickly, for I have been carrying this burden as long as I can. I live across the river in Windsor. I am a law student, but I am so wretched I cannot study nor sit still. I wandered over here tonight, and heard the organ playing in your church, and went in, expecting to hear some fine music. I heard nothing but simple congregational singing, but curiosity led me to remain and hear what you had to say, and one thing impressed me; that you have some faith in somebody or something, and you are happy in believing, and my envy of you brings me here."

I had met and conversed with hundreds of inquirers, but had never met such a case before. I lifted my heart to God for special guidance and again he broke out with an exclamation: "If you can do anything for me, I wish you would."

I drew my chair up close to this unhappy man and involuntarily put my arm around him.

"Tell me something to read," he said.

"I would have you read nothing but the Bible. You have been reading too much; that is partly what is the matter with you. You are full of the misleading plausible sophistries of the skeptics. Read the Word of God."

"But what is the use of my reading the Bible when I do not believe it to be the Word of God?"

I turned to John 5:39, and with my finger on the verse slowly read: "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify for Me." "Now," said I, "if that means anything, it means that he who diligently searches the Scriptures will find that they contain the witness to their own divine origin and inspiration and to the divinity of the Lord Jesus Christ."

"Well," said he, "I'll read the Bible; but what beside?"

I read to him Matt. 6:6: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

"If that means anything, it means that if you sincerely pray to God He will reveal Himself to you."

"But of what use to pray to God if you don't believe there is a God?"

That was a puzzling question. But a thought flashed across me, and although I never had given such counsel to any man before, I gave utterance to it, for I felt guided.

"No matter," I replied, "provided you are sincere. If it be only feeling after God, if haply you may find Him Who is not far from every one of us: God will not disregard any genuine effort to draw near to Him. Go and pray, if only like the famous Thistlewood conspirator: 'O God, if there be a God, save my soul, if I have a soul.'"

"Anything more?" said he.

"Yes," and I opened to John 7:17 and read: "If any man willeth to do His will, he shall know of the doctrine." "That means that if you act up to whatever light you have, you shall have more light. In God's school we never are taught a second lesson till we practice the first. 'Then shall we know, if we follow on to know the Lord.'"

"I have given you three texts already to ponder and study. I wish to add one more: Matt. 11:28-30: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest,' etc. That means that if you come directly to Jesus, He will give you rest. Now notice these four texts. One bids you to search the Scriptures; one to pray in secret; one to put in practice whatever you know; and the last to come to Jesus as a personal Savior."

"Is that all?" he inquired.

"That is all. Will you promise me to go and follow this simple prescription?"

"I will."

After kneeling in prayer together he left me. Two weeks later, at the close of the service, I gave a similar invitation to inquirers. The congregation was scarcely half out of the house when this same man came almost running towards me, with both hands extended and his face beaming: "I have found God and Christ, and I am a happy man!"

He sat beside me and told me the fascinating story. He had gone home that Sunday night, taken out from his trunk the Bible his mother had put there when he left home; had opened it and knelt before the unseen God. He simply, sincerely asked that if there were a God at all, and if the Bible were the Word of God, and Jesus Christ His Son and the Savior of men, it might be shown him plainly. And as he read and prayed and sought for light, light was given; he humbly tried to follow every ray and walk in the light, and the path became clearer and plainer and the light fuller and brighter, until his eyes rested in faith upon Jesus.

The grand panacea for all ills of the soul is a personal acceptance of Jesus as a Savior. But if there be an honest

doubt that stands in the way, it may be removed by a sincere search into Holy Scripture, a sincere drawing nigh unto God in prayer, and a sincere endeavor to live exactly according to the light already given.

—From the NEW YORK OBSERVER
(In tract form, Bible House of Los Angeles, 927 S. Westmoreland Ave., Los Angeles, Calif.)

ENVIRONMENT

By Miss Hulda Stumpf

NOTE—Miss Stumpf, the author of this leaflet, was a martyr to the faith at Kijabe, Kenya Colony, in East Africa, January 3, 1930. She was a graduate of the Moody Bible Institute and sailed for Africa in December, 1907. She served under the Africa Inland Mission, and at the time she was murdered by the natives was 63 years of age.—Editor.

God puts His own with the people in the place which will tend most to develop the spiritual graces.

He puts one who is quick with one who is slow, and one who is quiet with one who is talkative; that the one who is quick may be patient with the one who is talkative.

He puts one who is orderly with one who is untidy, that both may learn lessons. Often our environment is but an answer to our prayers.

We pray for patience, and God sends those who tax us to the utmost; for "tribulation worketh patience." (Rom. 5:3).

We pray for submission, and God sends suffering, for we learn obedience by the things we suffer. (Heb. 5:8).

We pray for unselfishness, and God gives opportunities to sacrifice ourselves by thinking on the "things of others." (Phil. 2:4).

We pray for victory, and the things of the world sweep down upon us in a storm of temptation; for, "this is the victory that overcometh the world, even our faith." (I John 5:4; 4:4).

We pray for humility and strength, and some messenger of Satan torments us until we lie in the dust, crying to God for its removal. (II Cor. 12:7, 8).

We pray for union with Jesus, and God severs natural ties and lets our best friends misunderstand or become indifferent to us. (John 15:2).

We pray for more love and God sends peculiar suffering, and puts us with apparently unlovely persons and lets them say things to rasp nerves, lacerate the heart, and sting the conscience; for "love suffers long and is kind; love is not impolite, love is not provoked, love bears, love believes, hopes and endures; love never faileth." (I Cor. 13:4-8; John 15:9, 10).

We ask to follow Jesus, and He separates us from home and kindred, for He Himself said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33).

We pray for the Lamb life, and are

given a portion of lowly service, or we are injured and must seek no redress; for He was led as a lamb to the slaughter, and opened not His mouth. (Isa. 53:7).

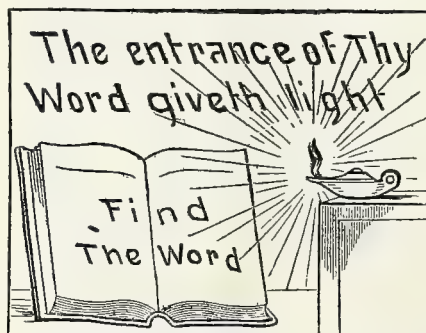
We pray for gentleness and there comes a perfect storm of temptation to yield to harshness and irritability.

We pray for quietness, and everything within and around is confusion, that we may learn when He giveth quietness no one can make trouble. (Job 34:29).

—Hearing and Doing

EXCUSES

How quickly, and easily people make excuses in connection with the things of the Lord. They make excuses for not attending services, for not reading the Bible, for not accepting Christ, for not being faithful to the services, for not contributing, for not obeying the Lord in baptism, etc. Excuses cropped out at the beginning of man's history; and in connection with duties and responsibilities placed upon him by God. One can readily see how unavailing the excuses of Adam and his wife were. Yet men and women continuously seek to excuse themselves from doing the will of God. Man's first and foremost duty is to love God and serve and do His will from the heart. Reader, are you perchance one who is trying to hide behind some excuse? If so, better learn now before it is too late that you cannot excuse yourself from doing the will of God. His Word stands and abides on earth; also in Heaven.



Which shall it be—Sunday School or jail? Judge Lewis L. Fawcett of the New York State Supreme Court says:

"Permit me to state that my experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday School, has satisfied me of the value of Sunday Schools to the community, in helping safeguard it, to the extent to which Sunday Schools exist, from the growth of criminals." Certainly these words from a judge ought to convince us beyond any doubt that every penny we give toward the upkeep of the Sunday School is being spent in a wise manner. Those who try to hinder or tear down our school are helping to lay the paving stones to Lawlessness.

A CRITICISM OF CRITICS

*Tell me not in scornful numbers,
The Bible is not what it seems,
And the things therein recorded,
Are not facts, but only dreams;
You may think so if you choose to,
That's your privilege we'll agree,
But the reason is you're blinded
By your sin and cannot see.*
(Isaiah 8:20)

*The Bible is God's Revelation,
Unto men, by Spirit breathed,
It has stood the test of ages,
By such evil minds conceived;
And it shall remain unshaken,
Unto time's remotest day,
For the Lord Himself declared it,
"My Word shall not pass away."*
(Mark 13:14)

*All its contents are inspired
By the God who all things made,
And for Doctrine it was given,
As its Author thus has said;
It correction too doth furnish,
And in righteousness direct,
That the workman seeking guidance,
His supply may be perfect.*
(II Tim. 3:16-17)
—Selected.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,
826 East 150th St.
Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH
Y UNCONSECRATED EXTENSION EVANGELISM

GOD'S GUIDANCE

This is a day in which we hear much about vocational guidance. Great effort is being expended in order to help young people to choose a life work. The young Christian needs all the spiritual wisdom possible in making his choices for a life work. The following questions are asked in order that they may provoke serious thought and perhaps assist some young man or young woman in making the great decisions of life. These questions are not arranged in the order of their importance, but rather in the order in which they will probably appeal to young people.

1. Would I Like that Work?

Something is wrong if a girl can't stand to be around sick folks or see a finger cut, and still wants to be a nurse. One should ask oneself, "Would I have a good time doing this?" A lot of folks think they are going to have the greatest success when they torture themselves, but God hasn't made us that way.

2. Am I Fitted for it?

If I should like it and be happy in it, am I fitted for it? A color blind person wouldn't do as a railroad engineer; he couldn't see the signals,

3. Is There any chance for promotion?

In a manufacturing center in England, it was observed that the mental attainments of a family were lessening as time went on. On investigation, it was found that year after year they put the heads on pins, and that their father and grandfather had done it.

4. Could I make a good living for myself and my family?

Every boy should look forward to the time when he will have a home of his own. Girls, especially those going to the mission field, should be able to support their husbands if they marry; if their husbands break down physically and they have to return home.

5. Would I grow in character by following this line of work?

Your bank account might grow, you might get all the promotions, and enjoy the work, but would your real self grow? Would you be more of a man or woman if you went along in that kind of work?

6. Would my life in this work be a blessing to others?

(It is human nature to think of self first. The above questions have to deal with self). God has put us here for a purpose, with a plan in life; otherwise, He could have left us out of His scheme. He didn't have to put us here on earth at all. Where do we fit in God's plan in other folks' lives? It may not be spectacular, but will it bring a blessing?

A boy, not much interested, but intending to be a dairyman because his father was, became enthused after receiving information from Washington, showing there was so little milk for so many children.

7. Will it glorify God?

Some people plan their lives and say, "Come on, God, and bless me."

8. Is it God's plan for me?

You might have a worth while work in view; or there might be a dozen things you would enjoy doing. What is His will? Or you might think you wouldn't like the work He wants you to do, but you will if God leads you into it. You might think you are not fitted for it, and we never are truly fitted for the work God wants us to do, but He has given us the capacities. The last question may spoil all the rest of the questions, but if it is God's will you will find all the rest answered satisfactorily. There will be joy and peace, and you will find His strength made perfect in your weakness. As to promotion, we don't need it if we are in God's will—it is the highest work, and to stand off in a corner of heaven and see them enjoy it through all eternity will be all the promotion we want. As to making a good living, you never saw one of his workers begging for bread. You have the promise of Phil. 4:19. Being in His will is the secret of being a blessing to others, and your work will most certainly glorify Him if He asks you to do it. All the other questions hinge on this last one.

BRETHREN HOME TREASURER'S REPORT FOR MONTHS, FEBRUARY, MARCH

Where	Undes.	Home	Min's	Total
February Receipts:				
Amount Brought Forward	66.75	134.42	329.17	530.33
W. M. S., Hagerstown		10.00*		10.00
Mary A. Snyder			5.00	5.00
Mrs. H. S. Enslow (Fort Scott)		.50	.50	1.00
Mrs. E. G. Goode (Harrisonburg)		1.00		1.00
M. A. Kurts		2.50	2.50	5.00
Mexico Brethren Church		4.40	4.39	8.79
Jesse Eyman Estate		381.02	152.40	533.42
Bethel Church (Berne)		15.00	20.00	35.00
Total Receipts:	66.75	608.84	513.95	1189.54
Total Expenditures:		416.37	85.04	501.41
Balance for Feb.:	66.75	193.47	428.91	688.13
February Expenditures:				
I. D. Bowman, Min. Appro.			25.00	25.00
B. H. Flora, Min. Appro.			25.00	25.00
L. W. Ditch, Min. Appro.			25.00	25.00
Printing, Postage for Offering:		10.03	10.04	20.07
Butchering Hogs		14.15		14.15
Phone		2.00		2.00
Light		9.17		9.17
Henry Rinehart (Annuity Int.)		381.02		381.02
		416.37	85.04	501.41
March Receipts:				
Amount Brought Forward	66.75	192.47	428.91	688.13
Friend of work		5.00	5.00	10.00
N. Vandergrift Church		6.53	3.52	13.05
Dayton Brethren Church		45.00	45.00	90.00
Matinsburg Brethren Church		3.38	3.39	6.77
Mr. and Mrs. W. W. Haltman (Turlock)		30.00	30.00	60.00
Potis Brethren Church	12.15			12.15
Corinth Brethren Church	10.83			10.83
Mrs. Mollie Griffin		1.00		1.00
1st Church, Johnstown S. S.			20.00	20.00
Mr. and Mrs. Wm. Wertman (McKee)		2.00	2.00	4.00
Berlin Brethren Church	19.00			19.00
New Lebanon Brethren Church	13.00			13.00
Falls City Brethren Church		13.08	13.08	26.16
Seageantsville Brethren Church		10.00	12.00	22.00
Vinco Bethren Church	2.00			2.00
Summit Mills S. S.		9.84		9.84
Louisville Brethren Church	31.65			31.65
Burlington S. S.	16.60			16.60
Fort Wayne Brethren Church	15.00			15.00
District Rally (College Corner)		8.00*		8.00
Clay City Brethren Church	7.00			7.00
West Homer Church	11.40			11.40
St. James Md. Church	16.75			16.75
Meyersdale S. S.	50.00			50.00
Int. on Miller Bequest		6.72		6.72
Gretna Brethren Church	5.00			5.00
New Kensington Church	2.25			2.25
Mrs. H. R. Beal (Mansfield)	2.00			2.00
Elkhart S. S. Classes and W. M. S.	10.00			10.00
Sidney Brethren Church	21.00			21.00
Campbell Church (Lake Odessa)		8.00		8.00
Hamlin Brethren Church		10.00		10.00
Masontown Brethren Church	4.00			4.00
Rev. and Mrs. L. G. Wood (Fort Scott)	1.00			1.00
Interest on Beeghley Bequest		19.61		19.61
Nappanee Brethren Church		22.94	22.94	45.88
Interest on Royer Mortgage		21.00		21.00
Pleasant Hill Church		10.85		10.85
Ashland Brethren Church	68.50			68.50
North Manchester Church		15.00	35.00	50.00
Hagerstown Brethren Church		10.00		10.00
South Bend Brethren Church	35.47			35.47
Dayton W. M. S.		5.00		5.00
Waterloo Brethren Church	34.75			34.75
Fair Haven Brethren Church		8.13		8.13
Roanoke, Ind. Church		2.50		2.50
Sarah Teague (Roann)		1.00		1.00
Third Church, Philadelphia	48.95			48.95
Total Receipts:	505.05	467.05	634.47	1,066.57
Total Expenditures:		217.67	75.00	292.67
Balance for March	505.05	249.38	559.47	1313.90
March, Expenditures.				
I. D. Bowman, Min. Appro. for March			25.00	25.00
B. H. Flora, Min. Appro. for March			25.00	25.00
L. W. Ditch, Min. Appro. for March			25.00	25.00
Phone		2.35		2.35
Lights		9.57		9.57
Nurses Service		5.75		5.75
Cyrus Meyer (Salary)		200.00		200.00
Total Expenditures:		217.67	75.00	292.67
L. V. KING, Treasurer.				

* For Refrigerator Fund.

SOWING PRECIOUS SEED CONTINUALLY

The teacher of a rural school in the mountains of Tennessee writes this testimony:

"Although I have been a church member for a number of years I have been dissatisfied and restless. After beginning Bible memory work with my boys and girls it dawned upon me that I was not a Christian. I sat down with the little book, *Thinking With God*, and while reading the chapter on 'Salvation' the way began to 'light up' and as I progressed further it suddenly dawned on me that salvation comes by faith. It was then and there that I met my Savior face to face. Since then evangelism has been the passion of my life."

These and many other testimonies indicate the spiritual blessings that have resulted in the distribution of 1,561,793 copies of Christian books, Gospel tracts and Scripture portions by the Moody Bible Institute Colportage Association during the fiscal year which ended Feb. 29th, the largest distribution of any year since the Association was founded by D. L. Moody.

A special effort was made during the year to evangelize the needy people in the Southern mountains and the Ozarks, with the cooperation of school teachers. Nearly 200,000 copies of the Horton edition of the Gospel of John (with helps) were given to the children in 5,102 schools. All who read the Gospel and memorized eight verses under the topic, "God's Plan for Saving Sinners," were rewarded by a copy of the Pocket Treasury. Those who read it and memorized twenty-eight additional verses, found in a tract entitled *Four Things That God Wants You to Know*, were rewarded by a neat copy of the New Testament. In this way, 44,595 prizes were earned by the boys and girls in mountain schools.

Someone has said, "The solution of the American family problems is contained in one word—Christ.

Christ at the marriage altar,
Christ on the bridal journey,
Christ when the new home is set up,
Christ when the baby comes,
Christ when the baby dies,
Christ in the pinching times,
Christ in the days of plenty,
Christ when the wedded pair walk
toward sunset gates,
Christ when one is taken and the other left,
Christ for time, Christ for eternity.
This is the secret of a happy home life."

The best things are free. You cannot buy sunshine; you cannot buy a mother's love, and you cannot buy salvation. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.



NEWS FROM THE FIELD



TRAVEL FLASHES

For more than four months, now we have been traveling some. "We" means myself and my faithful companion. To doctors, to different cities, to visit friends we had neglected for years, and now to this distant point, we have put too many miles on our speedometer; yet it has brought us a great measure of health and enjoyment.

Waiting

Our trunk was once all packed for Florida; then a change routed us to two or three meetings (revivals) in Alabama and Louisiana while yet another, routed us to Northern Indiana for some meetings. All the time it was cold—unusually and terribly cold. In the city of Cleveland eighteen days, I went down into the heart of the city but four times: it was so much more pleasant to sit by the grate and keep warm.

To Elkhart

After twice deferring our start of this meeting, we got started on a notice from brother Stuckman, telephoned to us at eleven o'clock on Sunday; and by one, we were enroute through 181 miles of the deepest and slushiest snow in which I ever traveled. Yet, we arrived in plenty of time for the evening service. Rains on melting ice were not conducive to a good audience but we soon had a fine interest and it grew to the last meeting. The Old-Fashioned Dunker meeting was especially enjoyed and appreciated. A fine fraternal spirit predominated, and with faithful cooperation on the part of pastor Stuckman and others, we did a nice piece of work for the Lord despite many handicaps. More than 20 made the good confession as we remember. Our home was with our faithful friends, Mr. and Mrs. Glen D. Wood. It was our fourth revival meeting in this church. We love Elkhart folks.

Vacation

Between Sundays, we visited in Michigan and Gary and on the Sunday following, we were at—

Ardmore

This small church is in charge of brother Frank Gehman. It has its problems and difficulties, but it is, in my opinion, one of the fine opportunities for a strong church. Three miles out of South Bend and the only church in a community large enough for other organizations, it is without a movie, drinking place or many other distract-

ing things that mar the progress of some of our churches.

This was a most peculiar meeting. Twice, most of the most faithful members of the church presented themselves at the altar for a deeper work of grace. Once, more than 25 young people of two classes were there to give themselves fully to the Lord or were there for the first time to confess his name before men and receive his salvation. It was a happy experience and we trust will result in great good in the progress of this church. Brother Gehman was ready for the fullest cooperation and we did much calling in the homes of the community. It would seem that some of the members for the first time tasted the joy of soul-winning, and they professed that assuredly great good had come to them through this experience. Our home was with brother and sister Will Dickerson and nothing was left undone to make it a happy time for us, which it was. Their home seemed as much ours as theirs while we were there. Ardmore got a large place in our prayers and love. Here too, we held a wonderful Old-Fashioned Dunker Meeting.

Linwood, Md.

Between Sundays with a short stop at Ashland, we were coming to this place for Passion Week Services which are now all but finished. We are domiciled in one of the finest parsonages of the Brotherhood and have found a responsive people here anxious for the advancement of the work of the Lord. Here we shall tarry awhile as the Lord directs. May first is the important meeting of the Committees of Twelve from our church and the same number from the Church of the Brethren to consider and if possible to direct the movement toward union of our groups. We need prayers of God's people that His will may be done there. Brethren, pray for us.

CHARLES A. BAME

LOST CREEK, KY.

In the work of the Lord at the New Riverside we have recently had six confessions, and another now requests baptism. Of the six, one was at Little, where our brother, Ray Fields, a member of the class of '34, preaches regularly; two at Lost Creek; and three at Noble. Thus in this day of deepening moral darkness, God calls, and when His Word is truly presented, folks respond.

The work at all points is holding up well considering the weather we have

been having. At Noble, the folks have purchased new standard song books. They are now raising the money to buy an organ, and are about ready to make the purchase. There has been a fine response to the Gospel in that community. Thus we find that when we go out where the people live, either in the school houses or homes offered, that folks do respond, and that is the real method used here in the mountains in the mission work of the church.

Noble has been a wonderful example of this in different ways. May I relate an instance in connection with the work there? Some twelve years ago a girl from this community came to Riverside for school. She accepted Christ as her Savior before going back home. Some two years ago, we had a letter from her asking us to "come over and help us." Since the other teachers and workers were already going out to other places, Mrs. Drushel and the writer went to this place.

One Sunday afternoon we were told of a very sick woman nearby. We visited her and asked if she would like to have a service in her home. She requested it. Accordingly our Gospel team at Riverside went out for the service one evening, the writer accompanying them just to "listen in." The little room in one corner of which lay the sick woman, was well filled with folks. A single kerosene lamp gave the light. A member of the Gospel team gave the message. After the service was dismissed, two women who had been sitting near the sick woman, came to us and said she wanted something. We approached her, asking her if she wanted to become a Christian. She did, and as she gave us her hand in confession, we saw that she was a mighty sick woman, her hand being hot with fever. Till this time she had to be turned about twenty times a night in bed. Doctors said she could not get well.

The following Sunday afternoon, we visited the home again. And as we entered the sick room, what a wonderful change was at once very evident. The sick woman said, "I believe I am going to get well now." From the night she made her confession, she began sleeping well, and we found that her fever now was all gone. The change was more than natural, more than normal, it was supernatural. We kept visiting her, and one Sunday afternoon a few weeks later we could hardly believe our eyes to see her standing out on the porch with her husband. Were there some happy folks there? Happy is no word to describe it, it was blessed. Some time later she was baptized, later her husband was also received into the Church, and then the one child old enough. They have all been very regular attendants at worship since then. We give this as just one instance of how our God has been working. There are others. What a "wonderful Savior!" and praise His holy name for His wonderful goodness unto the children of men. Ps. 126:3.

"All things whatsoever ye ask, in faith believing, ye shall receive." We receive so little because we usually take so little time for asking, for prayer. Seventeen folks worshipping at the Log Building have now promised their God that they will take at least thirty minutes a day in Bible reading and prayer. For the year 1935, sixty-one folks promised to read the whole Bible or New Testament through during the year. Three completed the Bible, twenty-four the New Testament, and the most of the sixty-one read about through what they started to do. For this coming year, 1936, seventy-four have promised to read the whole Bible or New Testament through. How many of you, dear readers, will join us in this great work of getting better acquainted with our Lord and His message for our lives?

From another county, our sister, Bertha Banks, a member of the class of '29, of Riverside, appealed to us for someone to come to her community, where she was teaching school, to help in a special effort there. Accordingly our brother, Ray Fields, was sent. He preached and helped sow the Gospel seed there for about two weeks. But the weather was bad, that not many folks could come out, and thus apparently not so much was accomplished. But the Word was faithfully sown, much good was done, and we are planning on opening up a definite work there.

To all who have sent clothing and money this past year we are very grateful, and our God will reward you. The clothing has helped in two ways; it helps the finances of the Institute a bit and then it especially helps those who get the clothing for use. Your response this past year has been good, but does

not meet the demand. As many as forty or fifty appeared on some Thursday mornings at our "store," but some who had come eight and ten miles had to go away disappointed. There is still opportunity to help in this good work. But for all that you have done in clothing and money, we do thank you. May we ask that you pray especially that "every circumstance of our lives" and the work He has committed to us to do may be "directly under His will?" Thank you.

G. E. DRUSHAL.

ELLET BRETHREN CHURCH

The Lord has done great and wonderful things for us here at Ellet. Some time ago our secretary sent a report of the work to the Evangelist, telling some of the things that the Lord has been accomplishing in this community. Truly He has poured forth His blessings upon us more than we deserve by far. Seeking to avoid a repetition of anything that appeared in that letter, I wish to give a report with regard to the recent revival that was conducted here. Dr. L. S. Bauman was our evangelist, and a truly great evangelist he is. During the entire three weeks he was with us Akron was torn with the greatest industrial strike in its history. The three Goodyear plants were closed a week before the revival began, and continued throughout the evangelistic campaign, ending a week after the meeting closed. This was bound to have its effect upon the work of evangelism. Whether or not it hindered the work or aided we cannot say,

IN THE SHADOW

HOLDEN—Mrs. Abriel Holden died at the age of 62 at her home in Waterloo, Ia., March the 15th after failing health for many months. Sister Holden has been an attendant at the Brethren Church for several years but it was only two years ago that she became a Christian. Truly she loved her Lord and her church most dearly from that moment. Her Christian life was a beautiful testimony, though very short. She leaves her husband, three sons and a daughter.

Services were conducted at the church in her honor with the Rev. A. L. Dake, pastor of the First Baptist Church, assisting the pastor. May the Lord greatly comfort the sorrowing.

E. M. RIDDLE, pastor

SHAULIS—Mrs. Fariett Shaulis, widow of the late Simon Shaulis of Waterloo, Iowa, passed from her earthly career Feb. 5th. She had been a resident of the county and the city of Waterloo for 59 years, having come here from Scmerset, Pa.

She was a member of the Brethren church for many years and with her husband attended a number of the general conferences of the church. She came to the church as long as health would permit but then her love and interest for the church did not cease. She leaves two sons and two daughters and many friends in the church.

Funeral services were conducted at the church in the midst of a terrible Iowa blizzard, by the pastor. Interment at the Orange Township cemetery was delayed for nearly two months due to drifted roads.

E. M. RIDDLE, pastor

DOUTT—Mr. Christian Douth was born in 1859 near Warsaw, Ind., and departed this life Sunday morning, March 22, 1936. Mr. Douth was ill but a very short time, and was in his Sunday School class with his open Bible in his hand when the summons to leave this life came.

Mr. Douth has been a member of the La Verne

Brethren Church for 36 years, and always served willingly and ably when an opportunity to serve presented itself. He is survived by his wife, three daughters, two sons, several grandchildren, and one brother. Truly his passing was a promotion to higher things, for he had labored long and well in this life.

May the God and Father of our Lord Jesus Christ comfort each sorrowing heart with the blessed comfort of I Thess. 4:13-18. Funeral services were by the pastor.

FLOYD W. SHIER

DINGES—It has pleased our heavenly Father to take from us our Sister, Mrs. Sophia Catherine Dinges, March 16, 1936, aged 52 years, 9 months and 20 days. She leaves to mourn her loss, her husband, William Dinges and two daughters, Mrs. Claud Litten and Miss Lona Dinges at home. Besides many friends and relatives. Mr. and Mrs. Dinges united with the Brethren Church in 1924. Both daughters have come in the church since. Funeral services were held in Liberty Church where she held his membership. Interment was in Cedar Grove cemetery. Services were conducted by her pastor.

REV. J. W. DODSON

WHEATON—Pearl I. Wheaton, member of the Danville Brethren Church, departed to her eternal home on April 5, 1936 at the age of 53 years, 10 months and 17 days. Sister Wheaton was a daughter of Solomon and Olive P. Johnson. She was united in marriage with Ira Wheaton November 22, 1904. To this union were born two daughters: Edna Lucile, who preceded her mother in death, and Bertha Lawrence of Mount Vernon, Ohio. Besides these two daughters are: a sister, Philena Sapp of Danville, a brother, George Johnson of Columbus, Ohio, and three grandchildren. The departed one will be greatly missed by the host of neighbors and friends who were so precious to her during her life here. Services were in charge of Dr. J. C. Beal of Ashland, Ohio. Burial was made in the Danville cemetery. "For me to live is Christ, and to die is gain."

JOHN D. ERB, Pastor.

definitely. I am convinced myself, that Romans 8:28 was literally fulfilled in this instance.

Throughout the services the attendance was excellent, the church being almost full every night, some nights it was crowded. The weather was fine, little sickness was noted, and the messages were masterfully presented and received with appreciation by the audience.

Forty-two people took a definite stand for the Lord. Of this number five were reconsecrations from within our own membership. The other thirty-seven were from without and either for the first time or for rededication gave their hearts to the Lord. Six heads of families; six mothers, stepping out without their husbands; nineteen new families touched; eight families united in the Christian faith through either father or mother accepting the Lord, the companion having been Christian before; thirty-five out of the forty-two were adults over fifteen years of age—these are just a few of the visible results of the meeting. Of this number twenty-five have already been baptized and twelve await baptism. Last Sunday morning another mother dedicated her life to the Lord and will unite with the Brethren Church here. Her husband is out of fellowship with his Lord at the present time, but with his wife and a son taking this stand, and a daughter previously becoming a Christian, he will, we pray, soon decide to do the same. Many others are seriously considering and weighing the cost, and, we believe, will soon open their hearts to Him, Who alone can save them from their sins. Pray for them.

This community has had a real awakening. We cannot overestimate the influence and work of Dr. Bauman in this vicinity. The Lord has used him to bring glory and honor unto Himself here. May He continue to bless and use him in our earnest prayer.

The pastor and wife enjoyed having the evangelist and his wife in their home during their stay here. We were sorry that Mrs. Bauman was ill part of the time, but rejoice in her recovery. We wish them the best in their service for the Lord.

Next Sunday, March 29, will close the first year of our pastorate in this community. It has been a year of great blessing and joy serving these good people. They are sympathetic, kind, helpful, and patient. They love the Word and seek to practice it. Their prayer life has been a constant source of inspiration and blessing to us. We feel that we are much stronger in our Christian faith because the Lord led us into this field. Rev. McDonald having laid a solid foundation in the years of his service with these people, we have been privileged to reap a bountiful harvest during this past year. Ninety souls have been added to the church, including the five reconsecrations, and the thirteen who await baptism, one

from a former date. We take no credit unto ourselves for this ingathering, but know that the Lord is the Master Harvester of souls. He only worked through us and these earnest people who love souls. May He continue to use us as He shall see fit, until He shall come, is our earnest prayer.

R. E. GINGRICH.

THE REVIVAL AT GRATIS, O.

From Uniontown, Pa., we came to Gratis, Ohio, for a campaign. This is one of the oldest congregations in the Brotherhood. It has a long history. At one time the congregation was quite large and numbered over three hundred, but today those attending there number less than half that number. The Sunday School has also gone down accordingly. But such situations are not new. They have occurred in different sections of our Brotherhood. Our part is not to mourn over the losses of the past, but to go about repairing the breach at once.

Every such situation always reveals one outstanding fact: that there are some folks who remain. While others get discouraged and leave the work, there are those who remain faithful until death. You could tear down the church about their ears and yet they would remain. This is true at Gratis. Some of the folks there can remember back to the day the work was organized. Many have come and gone since then, but still these are there faithfully carrying on. There are some mighty fine folks in this Gratis Church—as fine as anyone could ask for. They are standing true today, serving, sacrificing, and believing that the work can still be built up to what it once was. Their vision has never dimmed. Thank God for such.

As for a field, there is no finer to be found anywhere. It is a rich farming community, as fine as any in America.

The power of these folks to do great things does not wait upon their ability, but upon their hearts being gripped with a passion to live for Christ and those He died to save. The right living and teaching will accomplish this. Nor is there any strong gospel work being done within miles of Gratis. There are souls by the thousand to be reached in that valley, who, won for Christ, could astound the world with their accomplishments in spreading the gospel everywhere. There are hosts of the finest young folks who could be won to the glorious service of Christ, who, until now, have apparently never given such service a thought. The possibilities of this community are all but limitless. God give these dear people a vision of what they could be doing for Christ by giving themselves and their children and their substance to the Christ Who died for us all.

Needless to say, we enjoyed our meeting in Gratis. Our home was with the pastor, Freeman Ankrum and his wife. It is the fifth campaign in which we have worked together, and it is not hard to understand the pleasure of such service. The people of this congregation showed as fine hospitality as can be found anywhere. I certainly did enjoy the fellowship in their homes, and the splendid meals those women serve. They were second to none. I have been glad to find some new friends in Gratis, and shall always remember them with pleasure.

As to the meeting, it seemed difficult to get a large attendance to the services at any time. We spent much time in personal soul winning and some outstanding conversions resulted. However, we feel that their next evangelist will reap a far greater harvest than we did. We believe that the Gratis Church is now on its way back to greater things for God.

R. PAUL MILLER

WHICH IS OF REAL VALUE?

A fine dinner, some pleasure, or the carrying on of our publishing interests?

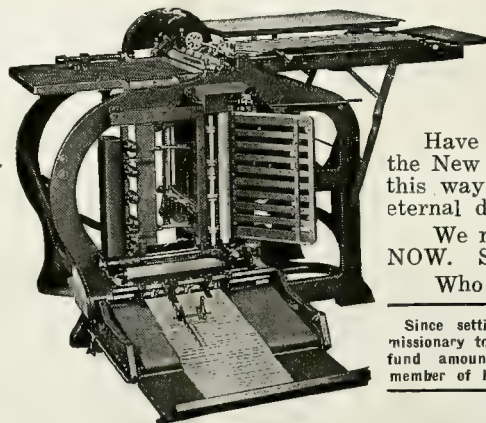
The ordinary things of life are of but passing interest and worth. Promulgating the truth through our publications is of eternal worth.

The things of God last—the ordinary things last for but a day.

Have you sent your Dollar for the New Folder? One dollar spent in this way will bring present joy and eternal dividends.

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Since setting this notice, Orville D. Jobson, our missionary to Africa, made his gift to the "Folder" fund amounting to \$5.00, One Dollar for each member of his family. Who will match his loyalty?

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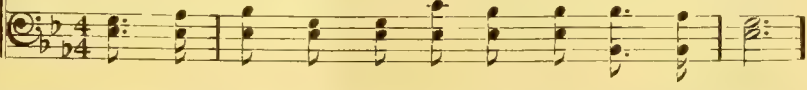
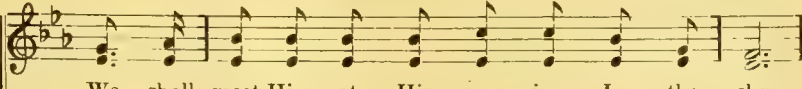
Christ is Coming

Rev. P. E. Penner


Herbert C. Richert




1. Christ is com - ing in the twink - ling of an eye,
 2. Christ is com - ing with the "Trum - pet of the Lord,"
 3. Then the judg - ments of our works is tak - ing place,
 4. Then the "Mar - riage of the Lamb" is tak - ing place,
 5. Come, Lord Je - sus, we are wait - ing for Thee now.


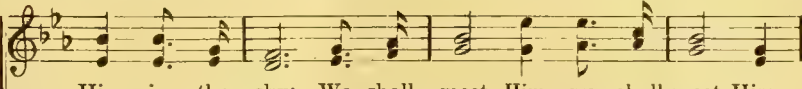
We shall meet Him, at His com - ing, In the sky.
 All His ser - vants meet Him then with one ac - cord.
 We shall be re - ward - ed for our works, by grace.
 We shall see Him then for - ev - er face to face.
 To be - hold the "ma - ny crowns" up - on Thy brow.





CHORUS




We shall meet Him, we shall meet Him, We shall meet

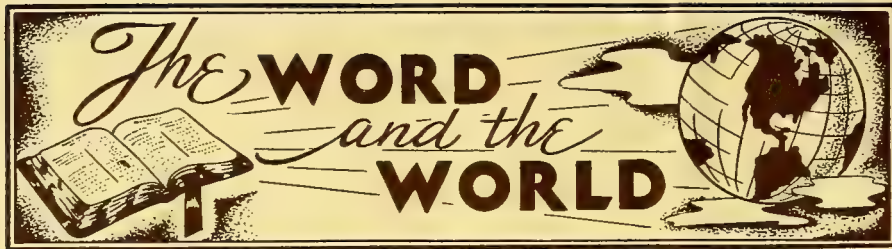



Him in the sky; We shall meet Him, we shall meet Him,

We shall meet Him at His com - ing in the sky.





By Alva J. McClain

THE Bible and Death.

It is not uncommon for writers and speakers, in an effort to emphasize some legitimate phase of truth, to utter sweeping generalizations which are both superficial and misleading. A glaring instance appears in a recent issue of the Sunday School paper "Our Young People." The writer says, "The Bible gives comparatively little space to the subject of death. It is concerned with life. Jesus said very little about death. 'Life' was the word forever on His lips."

Certainly, "life" is the grand theme of Scripture and our Lord's own teaching. This no one would wish to deny. But this theme of "Life" derives its peculiar grandeur because of the dreadful and towering reality of "death" which forms its ominous background throughout the Bible.

Anyone who has seriously read the Bible knows that it has a great deal to say about death. The Book of Genesis begins with a warning of death, and ends with the bones of its favorite son in a "coffin" in Egypt. The fifth chapter is wholly concerned with a history of death, relieved only by one beam of light in Enoch who escaped death by translation.

The entire complex and massive sacrificial system, which was the very heart of Old Testament religion, existed to teach two great lessons: First, that the wages of sin is death; Second, that there can be no life for sinners apart from atoning death.

OUR Lord and Death.

Old Testament prophecy pointed forward to His death. The angels announced Him as a Savior, but He could not save His people without His death. When John first caught sight of Him, he shouted, "Behold, the Lamb of God"; and these words on the lips of John were an announcement of His coming death, for a lamb cannot save without dying. His first recorded words are, "Wist ye not that I must be about My Father's business?" (Lk. 2:49). His last were, "It is finished" (Jn. 19:30). And both these sayings had in mind His work upon the Cross, for it was the Father's commandment that He should die (Jn. 10:18). In fact, His whole life was lived in the somber shadows of the Cross. He did not come into the world to live, but to die (Matt. 16:21-23).

There came a time in His ministry on earth, and it was the most important part, when He began to show His disciples that "He must go unto Jerusalem . . . and be killed" (Matt. 16:21). But like some of His professed followers today, He found the disciples uninterested. Peter even took Him to one side and "rebuked" Him for thinking about "death" so much; and for his calamitous presumption Peter was made the object of some of the most scathing words that ever fell from the lips of Christ, "Get thee behind Me, Satan." Words could not be plainer—any attempt to depreciate the Death of our Lord, or push it into the background of His ministry, is not of God, but of Satan.

HEAVEN Is Interested.

On the Mount of Transfiguration two men, perhaps the greatest of the Old Testament, Moses and Elijah, appeared with our Lord. They talked with Him. And what did they talk about? Not about the sinless life He had lived, although that is worth talking about. Not about the Golden Rule nor the Sermon on the Mount. Read the record in Luke 9:31—They "spake with Him about His DECEASE, which He should accomplish at Jerusalem."

On earth not even His disciples were interested in His Death, but these men who had come from heaven were interested. And no wonder! Moses and Elijah, some one has suggested, were in heaven on credit. The price had not yet been paid. And had not their Lord gone to the Cross and died, had He not paid the debt of their sin, Moses and Elijah could not have held their title to a place with God in glory.

Heaven is filled with men and women who love to talk about the Death of our Lord. Not merely now, but throughout eternity the redeemed will sing of the Lamb Who was slain at the Place of the Skull that we might "ransomed be" (Rev. 5:9-12). Heaven would seem a strange place to those who think that Christianity has little to say about the theme of death.

THE Price of Life.

Of our Lord's teaching about death in relation to others, I have said nothing. But over and over again He spoke of death as the doom of the lost, of physical death, of spiritual death, and

of eternal death. The most terribly severe words ever uttered on the subject of eternal death fell from the lips of Christ. It was He who warned of the "outer darkness," the "worm that dieth not," and the "fire" that "is not quenched."

No one can appreciate the "life" offered in the Bible until he has realistically faced the doom of death which lies like a pall on all those who are outside of Christ.

And no one can estimate the priceless value of "life" in Christ until he has taken his stand beneath the Cross and listened to the cry of the One Who died there, "My God, My God, why hast Thou forsaken Me?"

Until we have seen "life" against the darkness of that death which waits ours by every right of justice, until we have seen "life" as the grand result of the price paid on Calvary, all our glib words about "life" are as "sounding brass."

That is why the Bible talks much about death.

THE Ordinances and Death.

Every time we plunge a new born soul beneath the waters of baptism, we

(Continued on page 19)

The Brethren Evangelist

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has. W. Mayes

EDITORS

Louis S. Bauman

OUR FRONT COVER On the front cover of this issue appears a beautiful song, on a subject very dear to our hearts—"CHRIST IS COMING!" The words were written by Rev. E. Penner, a missionary among the Mexican people of the United States, and a personal friend of our Missionary editor. The author of the music (as well as the owner of the song) is Herbert C. Richert, of Hillsboro, Kansas, a member of The First Brethren Church of Long Beach, and formerly its choir director. Brother Richert has published a song book containing 25 new and original songs, the music of which he has composed. The words of two of these songs are from the pen of our sister, Mrs. Martha S. Nicholson, of Wilmington, Calif. The words of another are from the pen of our own Allen Lee Bennett, whose body rests in an African grave. This song book can be had by writing to H. C. Richert, Hillsboro, Kans., at a cost of 25c each.—L. S. B.

HEATHEN AT HOME The charge of the anti-foreign mission spirit, so often heard, that we have heathen enough in the home-land for which to care, without sending our workers away to China or to Africa, has some foundation in fact. More and more America and Britain are becoming pagan. And, if reports are to be believed, some so-called "Christian nations" of a few years ago in Europe are today as pagan as China and India are pagan. Right at this hour, we are face to face in America with the staggering fact that 7,000,000 children are totally outside our Sunday schools! Much less are they in our churches. And, the Christian Training Association of Chicago, making study of this situation, further declares that our churches to which children do go are so blind to the need of a personal Savior for every soul, that 90% of the children that are in Sunday Schools, leave them without ever having been once asked to accept Christ as a personal Savior. The situation is tragic, and demands the attention of every born-gain Christian worker in America. Nevertheless, even this appalling condition cannot excuse us from the task of giving the Gospel to Africa's multitudes and to Asia's millions. Those who live in America have the opportunity of hearing the Gospel. Those of Africa and Asia have it not, except as the herald

of the cross goes forth from the true saints who dwell in such favored lands as America and Britain.
—L. S. B.

THE ETERNAL CONFLICT The conflict between truth and error is eternal. Truth can never compromise with error, no matter how lovely, how sweet, or how soft-spoken the voice of error may be. Christ said: "I am the truth!" Apart from Jesus Christ, there is no truth. We do not hesitate to say that that is true in every realm, spiritual or otherwise. However, it is the battle in the spiritual realm that is of greatest concern, whether the world of men realizes it or not. Matter is, after all, immaterial; and, only spirit is material. We are in receipt of a letter from Dr. Lewis Sperry Chafer, President of that great school (The Evangelical Theological College) at Dallas, Texas,—a school that is sending forth into the world in these apostate times, mighty champions of "the faith of our fathers,"—in which he makes the following comment; and, at our request, gives us the privilege to quote:

"We are just entering now one of the most engaging conflicts that any of us in this genera-

IN THIS NUMBER

The Word and the World, A. J. McClain	2
Editorials	3
Digging for Diamonds in Africa, Miss Mary L. Emmert ..	7
Lift Up Your Eyes, Behold! A Sore Need, Clarence L. Sickel	9
How We Spent Christmas in Afric Land, Mrs. Joseph H. Foster	10
Christmas and Picnics Come Close Together in Argentina, Mrs. Riccardo Wagner	11
Ships That Pass in the Night, Mrs. Clarence L. Sickel	12
A Precious Gift	13
Gleanings from Missionary Letters	13
The Father Who Never Forgets	13
Home Mission Work in a Foreign Land, Mrs. Joseph H. Foster	14
Items of Interest and Prayer Requests from Yaloke, Dr. Florence N. Gribble	15
Argentina	16
Sunday School Department	18
News from the Field	19
Folder Fund Report	20

tion will probably see. It is destined to split the orthodox forces. I am not speaking about fundamentalists and conservatives, but the controversy with regard to dispensationalism and the premillennial interpretation of the Scripture. Finally, . . . Seminary has broken loose and is attacking the position we hold . . . The theology teacher of this Seminary is running a series of articles in their magazine against dispensationalism . . . The two systems of interpretation cannot go hand in hand any longer. In an article against dispensationalism published in the *Evangelical Quarterly*, of Edinburgh, Scotland, Dr. Allis accuses us all of being modernists. Of course, there is no ground for that which he can bring forward other than that we disagree with him. It would be easy to reply as the small boy did after having been called all the names that his tormentor could invent, and having listened quietly to the end, he said, 'Is you through?' and when informed that his tormentor was through, he said, 'Them things you say I is, you is.'

When we read those words, coming from one who is so closely in touch with the spiritual forces that are operating throughout the world in this present hour, we cried out with the Psalmist of old: "Help, Lord! . . . For the faithful fail from among the children of men!" (Psa. 12:1). Satan is playing his final and most masterful game as the day of the Lord draws nigh. In an hour when the forces of hell beat against the Church with every power the devil knows and can command, behold! the house of the Lord divides against itself! The orthodox divide, and the Enemy rejoices! Perhaps it must be so; but, if so, it is sad, sad, sad!

And the Church divides into two raging camps over the matter of "interpretation!" Consider that. Has the all-wise God made the fearful mistake of speaking in an unknown tongue the issues of eternal life and eternal death? It is written: "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Cor. 14:9). Must the Almighty be condemned by His own words? Has God Himself spoken "into the air?" We do not believe it. Men, wise in their own conceits, refuse to take the words of God as a little child would take them—for just what they say. If the learned mighties of the Church would only accept the statement of the Holy Ghost, and know that "No prophecy of Scripture is of any private (Gr. one's own) interpretation" (II Pet. 1:20), there could not possibly be any controversy with regard to the premillennial interpretation of the Scripture. The fight that is exhausting the forces within the camp would not be raging, and the Enemy that now presses from the outside against the gates, would be an Enemy trembling with fear afar off. But, the fight within

the camp is significant—as significant as was the question of the Lord Himself: "When the Son of man cometh, shall He find faith (i. e., "belief in the whole body of revealed truth") on the earth?" (Luke 18:8). Surely, the coming of the Lord draweth nigh! In the meantime, while the controversy rages, we stand with "them that love His appearing" (II Tim. 4:8).—L. S. B.

SOME INEXCUSABLE IGNORANCE

If some of our post-millennialist friends are as ignorant of the teaching of Christ as they are of the teaching of Moody, we can understand why they are post-millennialists. Dr. Allis, in an article in *The Evangelical Quarterly* (London) calls dispensationalists "modernists." All of which would lead us to believe that he either does not know what a dispensationalist is, or he does not know what a modernist is. The editor of *Christianity Today* commends Dr. Allis' article. He then designates Dr. C. I. Scofield as a "dispensationalist," therefore a "modernist," after which he writes another article commending D. L. Moody in the highest terms. Is it sheer ignorance (or what?) on the part of the editor of *Christianity Today* that he appears to be unaware that D. L. Moody was an outstanding dispensationalist all his life? D. L. Moody depended upon Dr. Scofield doctrinally more than any other human being. Scofield was Moody's pastor during the last nine years of Moody's life. Yet the editor of *Christianity Today* condemns Dr. Scofield as a modernist, and commends Moody. What must we think?—L. S. B.

FREELY RECEIVE; FREELY GIVE!

By Lawrence P. Miley, Chicago, Ill.

Oh, what love so free
That Christ, the Lord of glory, virgin born,
Should suffer on the cross of shame for me,
A poor outcast, forlorn!

Oh, what peace to know
That by His blood so pure, yet freely spilt,
A cleansing fountain doth forever flow;
And I am free from guilt!

Oh, what hope sublime,
That in the resurrection I shall be
Like Him throughout eternity of time!
He gives this hope to me.

Oh, the charge to keep,
To spread this grace He doth so freely give;
That other sinners on His cross may heap
Their sins and with Him live!

Oh, what praise I owe
For all the blessings He hath poured on me!
O Lord, I trust that, as I onward go,
I shall give all to Thee.

DELUDED CHURCH MEMBERS Church members who have been deluded for years by modernism are now making an attempt to Christianize every sort of movement which comes to town. They seem to think when any new movement comes into existence regardless of the source that immediately it should be brought into the church and given a Christian name. As a result we have the Christian communists, the Christian socialists, the Christian utopians, the Christian democracy, the Christian industrialism, the Christian movies, and now comes the Christian Townsend old age pension. What next? It seems that any movement which will quote a verse from the Sermon on the Mount has qualified to receive its Christian name. The devil himself would be welcomed by some church members if he came to town riding a hobby of any color just so he had something to say about some principle of Jesus.—C. W. M.

NOTHING DONE Recently several congregations in one community suddenly were awakened to the unwelcome fact that after a number of years of enthusiastic religious work they were not accomplishing anything. Their churches were slowly dying. Only a few members were being added. The pastors complained that people would not cooperate and that they simply would not accept responsibility. Accordingly, somebody suggested that they start an inter-church brotherhood for the purpose of generating a little more enthusiasm. Time will tell how effective this program will be.

C. W. M.

DECISIONS EVERY SUNDAY A few weeks ago the editor had the privilege of preaching in a church of another denomination where pastor and people spend no time trying to work up enthusiasm. The pastor does not preach cooperation nor does he harangue the people as to their responsibility to the church. He preaches the Bible, its Christ, its plan of redemption and its revelation about prayer. In harmony with the general procedure, the invitation was given at the morning service and a man came forward to accept Christ as his personal Savior. At the evening service the church was well filled. It certainly appears to be a fact that the preacher who continually talks about church loyalty cannot produce it, the preacher who talks about cooperation cannot get it, and the preacher who tries to clean up the community makes little progress. On the other hand, the pastor who feeds his people the precious Word of God consistently will have all of these things and more too. All of us need to read again the statement of our blessed Lord in Matt. 16:18, "Upon this rock, I will build my church." If the church is ever to be a real church, the Lord Jesus Christ will have to build it. This He will do through the continuous presentation of His Word. "It is not by might, nor by power,

THE BLIND MAN AND THE LANTERN

I remember reading of a blind man who was found sitting at the corner of a street in a great city with a lantern beside him. Some one went up to him and asked what he had the lantern there for, seeing that he was blind, and the light was the same to him as the darkness. The blind man replied: "I have it so that no one may stumble over me."

Dear friends, let us think of that. Where one man reads the Bible, a hundred read you and me. That is what Paul meant when he said we were to be "living epistles of Christ, known and read of all men."

I would not give much for all that can be done by sermons, if we do not preach Christ by our lives. **If we do not commend the gospel to people by our holy walk and conversation, we shall not win them to Christ.**—D. L. Moody.

(nor by organizations, nor by man-made schemes, nor by telling people what they ought to do, nor by cooperative programs) but by my Spirit, saith the Lord of Hosts" (Zech 4:6).

C. W. M.

NO MORE BAKE SALES A member of a church in another denomination recently told the editor of her church as it was about four years ago. The church was behind with finances, the interest was poor, the attendance was small and the prayer meeting had been discontinued. A few loyal women in the Ladies' Aid were nobly doing their bit to keep the wolf from the pastor's door. It almost seemed that they would have to close their church. No one could see how the church could continue were it not for the bake sales, the pie suppers, the oyster stews and rummage sales to raise money.

A new pastor came to the church. His first word was, "No more bake sales, nor similar schemes to raise money." Everybody was shocked. He started to preach Christ, sin, salvation, prayer and the truths about the Holy Spirit. He started a prayer meeting. Those who believed in prayer prayed for the salvation of souls. Before long people began to come forward when the invitation was given. Lives were transformed. Weak, miserable Christians reconsecrated their lives to the Lord. People began to tell of the joy of salvation and hope in Christ. The church became a new church. One of the members remarked, "When our pastor said, 'No more bake sales,' some of us did not like it very well. But he won out and now our bills are all paid and there is money in the treasury. I can't quite see how it all happens, but it seems to work."

C. W. M.

Those who have tried the bake sale method and the Gospel method tell us that the bake sale and rummage sale is after all a wearisome and unsatisfactory system by which to raise money. Any method which does not have the approval of Christ the great Head of the church will meet with failure and disaster. The Lord who owns all that we possess and who commanded the law of the tenth in the Old Testament is certainly not satisfied with anything less than the tenth in the dispensation of the grace of God. If He is not satisfied with anything less than a tenth, how must His heart be grieved when His children pack up all the old worn-out discarded, unwanted garments and household contraptions to present to the Lord in the form of a rummage sale! If there is a church in America which knows how to pray, and where the people have a passion to see lost souls saved, and where they have bake sales and rummage sales, it is certainly an exception!

THE CONSTITUTION The Constitution of the United States guarantees the right to the pursuit of happiness. It does not guarantee that you will overtake it. It is one thing to search for happiness and another thing to find it. The book of Ecclesiastes gives to us the record of the experiences of Solomon in his search for happiness. In reading the book carefully the reader will discover that Solomon tried about everything and reports the results of the search of the natural man as only vanity. At the close of the book he comes to his senses and admits that the power to produce happiness is after all not in man, and that he had better "Fear God and keep His commandments."

C. W. M.

STILL DELUDED Too many people in our modern day have not yet learned this important lesson which Solomon learned. Some time ago a brief article was written on the subject, "Five Secrets of Happiness." It began something like this, "The five secrets of happiness are money, money, money, money, money."

It is true that money may bring some thrills, but it will never bring true happiness. This precious object of the never ending search of the human race is found only in God's revelation. God has made the human heart to enjoy fellowship with Him, and it will never find true happiness until that fellowship is realized.

C. W. M.

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that to us looked like bread, He was giving us bread that to our shortsightedness looked like stone.

J. SOUTHEY.

Editorial Notes and News

A NUMBER OF CHURCHES have made contributions to those who suffered in the flood area. This is a splendid and brotherly thing to do. The First Church of Johnstown and the church at Vandergrift, Pa. are the churches in great need. If your congregation may desire to help these Brethren and do not know how to send the money, we will be glad to forward any gifts so designated, to the proper individuals. Remember these people in your prayers, that these difficulties may in the providence of God turn out to be blessings in the end.

WE WISH TO THANK the many pastors who are so careful in sending Church Calendars to us. We try to go through every one, but sometimes the unread calendars make a very large collection. Special items should be checked in order that they may not escape notice.

THE EDITOR enjoyed a three day meeting at the church at Louisville, Ohio, of which Brother A. E. Whitted is the pastor. There was a good attendance at all services and splendid interest. Brother Whitted has done and is doing a very constructive piece of work in this congregation. It was a happy privilege to be the guest speaker for these special services.

IT WAS ALSO the privilege of the editor to be present and to bring the message at the service for reception of new members at the Ellet church. Within the last year nearly one hundred have been received, eighty of whom were present at the special Saturday evening meeting. Brother Gingrich, the pastor, is carrying on a vigorous campaign of Bible teaching in and near his church which is certain to bring a great harvest.

REMEMBER that the editor would many times desire to make announcements concerning various churches and their programs but he is prevented either because of lack of information or lack of accurate information. Do not hesitate to send church news.

THE CIVIC BULLETIN from Albany, N. Y., states that the wet forces of that territory are trying to prohibit "the putting upon the highways or on the outside or inside of churches or other public buildings of any signs, posters and placards showing up the poisonous effects of liquor." Not only do the wets want to work in the dark, they seem determined to keep it dark.

IN THE APRIL ISSUE of The Printing Industry, one of the popular magazines on printing, appears an article "Pressroom Precepts" written by Lawrence C. Ridenour, one of the men in the shop of The Brethren Publishing Co. Brother Ridenour is a most capable, accurate and careful pressman. He not only knows how to do the work, but his article indicates that he also knows how to write it up. Brother Ridenour is also known for his faith in and loyalty to the Lord.

THE AMOUNT OF MONEY a man has on hands will give him no satisfaction when he is summoned into the presence of the Judge of all the earth.

WORTHY is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.

Digging for Diamonds In Africa

By Miss Mary L. Emmert.



Little David

Sheldon, Now In

Glory, Going After

A Little "Black

Diamond."

The only thing more exhilarating than hunting for treasure is finding it, and the most valuable treasure in this world is lost souls. The Lord of Glory, Himself, came to this darkened world to seek the pearl of great price, so it is not marvelous that we, His children, find real joy in the search for hidden gems in the darkest of all continents, nor that we are truly thrilled when a rich vein of them is discovered.

We are often amazed at the hardships and dangers undergone daily by explorers, commercial men, and mere adventurers for the sake of wealth and notoriety. When we see some poor European trader, living like a pagan, mercilessly driving himself to exposure and fatigue under Africa's treacherous sun, badly in need of furlough, but desperately hanging on for the sake of a few more francs, it makes us wonder why there should not be more volunteers of the Cross in the black diamond fields of that great continent, since the stakes are infinitely higher. How much more willing we should be, if necessary, to undergo hardships for the riches that are eternal. **Should the soldiers of the great King be lacking in courage, when Mammon's minions dare all things for the gold that perishes?**

But let us examine some of these shiny black gems which have already been dug up out of the pit. Come to Sunday School and you will see rows of curly headed pickaninnies with big brown eyes and chubby faces. Saucy little pig tails stand out in various directions from their smiling faces. It's worth your time, after the opening exercises, to go see them grouped about Louis, their teacher, under the shade of a tree. He explains patiently the picture chart for the day, tells and retells the lesson, then he drills them, gets them to repeat what they have just heard, and closes with songs and prayer. That is the beginners' class.

The older children's classes, now already in session, are dotted over the lawn in the shade or sunshine according to the weather. There are often fifteen of these groups with a dozen or more children in each. Several of the classes are composed of girls, and what is more marvelous, they are taught by girl teachers. Perhaps you may fail to see anything ex-

BLACK BABIES

By Allen Lee Bennett

"A little kinky headed babe
Of Congo's darkened lands
With baby teeth and shining eyes
And little chubby hands
And little heart beneath the breast,
A little soul within,
A little life that might know God,
And love that saves from sin.

"A happy home beyond the seas,
Where Christ the Lord is known,
A knowledge of the pleading call
Of those who die alone.
A few short days of pleasure
Until life's race is won;
Perhaps a bit of sad regret
For babes we might have won."

"Lay up for yourselves treasures in heaven....
for where your treasure is, there will your heart be
also" (Matt. 6:20).

traordinary in that, but we who have been teaching school for some years in Africa realize that this is a precious beginning, which has been very carefully fostered.

Rachel and Esther are the largest of the first seven girls to learn to read. How often we dispaired of their ever accomplishing that difficult task, unheard of for a woman of their tribe! Their father, our native pastor, deserves the credit for insisting on their remaining in school. Their example, in turn, paved the way for the other five girls, and today there are eight more following in their trail. If jewels are to be judged by their rarity, then these are precious indeed. How happy we all are as we see them stand there teaching their classes. Esther has recently married one of our young evangelists, and three others are engaged to students preparing for this service. Oh, the work among the women and girls—what a rich mine it is, and what little has been accomplished comparatively speaking. We need workers for special girls' schools and women's classes.

The adult department of the Sunday School consists of larger groups taught mostly by men. Oc-



Mrs. Hathaway and a Sunday School Class
at Yaloke

casionally we boast of a woman teacher or two, but few are the women who can remember the lesson, taught to the teachers throughout the week, to teach it Sunday morning. You should really know Hannah Longonea, though. She is a motherly woman of about 55 who is zealous of good works. If there is an orphan no one else will take care of, every one naturally turns to her. She works hard all week making flour, gardening, and caring for her chickens, yet she finds time for many extra trips to nearby villages where she loves to gather the women together to tell them of salvation in Christ Jesus. Lately she and her husband have been stationed at a village chapel to aid a young teacher evangelist named Samuel. So Hannah is a mother to Samuel, too.

A great deal of work has been done lately teaching the women to read in their own language. We are hoping for great things from this department, for unless the women become strong Christians, the men

are constantly handicapped in their efforts to serve the Lord.

Then by all means you should know Jodi-ouane, a man small of stature but mighty in zeal. He is the only one among the more useful evangelists who has never learned to tell one letter from another; so he preaches by ear, you might say. His repertoire is not large, but his love for the Lord and desire to tell others the way of salvation is without question. He sows the seed by all waters. At the camp fire in the evening, in season and out of season, he tells people how to be saved and has prayer with them. It does the missionaries good like a medicine to see Jodi-ouane's cheerful countenance and hear the enthusiastic account of his day's adventures in soul winning.

Then there are Sala-ouichi and his wife. He walks lame from having fallen out of a bee tree years ago. But nevertheless he trudges many miles visiting the villages on either side of the chapel, where he is located, in order to teach them in the way of the Lord. His wife is a good consistent Christian, the mother of a large family, a shining example of practical Christianity to the women of the village. These two resolved not to give their widowed daughter in marriage to any but a real Christian. Several advantageous offers were refused as three or four years sped by. Just recently she has been happily married to one of our Christian men who was lately bereaved. The entire community think it came out just right.

Bele-kaou is another jewel after you really know him. He has learned to read in his native language with difficulty due to the efforts of the boy teacher stationed with him at the chapel. This patient plodding man is not talkative nor self-seeking, but his earnestness and genuine Christian living make him a strong-hold and a power for God. He has been sent recently into a difficult region to start a new work. His wife, although not such a strong personality, is well respected as the faithful mother of six or seven children.

Deakonou, Torossene, and Albert, although men of just average ability, are employing their talents for the Lord at chapel points. They and their wives have been called upon to witness to the Lord by their steadfastness in the trying time of bereavement. To lose one child after another is a great calamity designed to awaken all their old superstitious beliefs and practices. The grace the Lord has given them to meet these testings is to His everlasting glory. Albert and his wife especially need our prayers, for they have lost all three of their babies. He was a former school boy, one of the least brilliant we have ever had; but who knows of how much value his peculiar lustre may be in the Lord's sight?

Mamadou, an older man who works with Albert,

(Continued on page 16)

Lift Up Your Eyes, Behold! A Sore Need

By Rev. Clarence L. Sickel,
Supt. Brethren Missions in Argentina

Argentina is a land of plains and fields, of blazing sun and hot winds; a land of wayside shrines and churches; a land of a dead Christ and an exalted Virgin Mary; a land where hearts are weary in their long search for righteousness, for peace and God. Ever seeking, never finding—"for if the light with-in them be darkness, how great is that darkness."

What a privilege has the Brethren Church of giving the TRUE LIGHT in such a land. We firmly believe that our great field is near and dear to the hearts of many. We rejoice in this and trust that many more may be awakened to the wonderful opportunities that present themselves in this "Continent of Opportunity." Never have they been greater than they now are. Doors are widely opened. Hearts are ready for the message. The field is indeed WHITE unto the harvest, but alas the laborers are FAR too few.

Our district is great and the need is greater. Just how much we can accomplish during the coming year depends largely upon your faithfulness to the Lord's call. Perhaps it is not yours, but YOU, as one of His laborers, that the Lord is calling for His work here. Let us buy up these opportunities NOW, "redeeming the time for the days are evil."

Owing to the scarcity of workers, it has been necessary to confine our efforts with the Coach to the towns where work is already established and the towns on the road between these mission points. We praise the Lord that His blessing has been manifested in a special way. Night after night the gospel message has been given to crowds ranging from 250

people in the smaller towns, to close to one thousand in Laboulaye. Many of the strongest Catholics, who would not go near one of our Mission halls have attended.

In one small town, it was evident that the entire town had come to see and to hear the message. In Alejandro, where it was necessary to close the work a few years ago because of difficulties, the town has been stirred and the work is to be reopened. Las

Acequias, close enough to Rio Cuarto to be cared for from this station, is anxious for more of the Gospel Message. The attention and interest manifested in the open-air meetings and the interesting conversations that the corporteurs had in the homes, make our hearts glad.

In Laboulaye the reports show that the church and the entire city have been stirred as never

before. Open-air meetings were held in different sections of the city night after night, with increasing attention and interest. The series of open-air meetings was followed by a series in the Mission Hall, at which time there were several conversions and reconsecrations. One of these is the secretary of the Railway Union, whose open manifestations of faith in the Lord will undoubtedly lead many others to 'come and see'.

In Huinca Renanco and Realico the good reports continue. The gospel message is being given to the mass of people. We hope to be able to go into all of the towns where there are established churches and



"The Bible Coach, equipped this year with a dynamo, a halopticon, a complete set of pictures from the Old Testament with the facility for giving open-air illustrated Bible messages, is proving one of the greatest factors we have had in giving the Gospel to the mass of people. In all of the towns visited thus far, the interest manifested has been splendid."—C. L. S.

(Continued on page 17)



How We Spent Christmas In Afric Land

By Mrs. Joseph H. Foster



Would you like to hear a little how we spent Christmas? My husband and I were all alone, as far as missionaries were concerned. Miss Crawford is spending her vacation with Brother and Sister Morrill (at our new station at Bekoro), and Miss Bickel has also gone there to help them with the work for a few months.

Being alone, we decided to give our concession people a treat, if the Lord provided the meat. So we sent out our hunter, also Miss Bickel's, as he was not doing anything else. They went down to the river, where we cross when we go to Bassai, and on the other side they ran into two buffaloes. These two were most wicked. Whenever any one came near to their grazing place, the male would charge them at once. Just a few days before our hunters went out there, a white man was there hunting. The natives wanted him to take a shot at these two animals, but when he saw them he said, "Not me!"

Well, anyway, Goumanzi when he sees a buffalo, just must shoot it if at all possible, because several years ago one almost killed him. Now he takes revenge whenever he can. He said when he saw these two, he made a little noise, and they started for him. He quickly shot and crippled the male. One more shot, and he was dead. But when the animal's partner saw what had happened, she started after Goumanzi with avengance, bellowing as she charged towards him! He shot again, but only wounded her. He shot again, and then made for the nearest tree. The animal started to look around for him, but could not see him, so he broke the branches of the tree to attract her. She looked up, saw him and came again. But one more shot settled her. The natives at the barge had advised him to leave those two buffaloes alone, for they knew they were very wicked, but Goumanzi said to them, "The Lord will help me, if I pray to Him." Afterward, they believed it, because they said no one else had been able to get near enough to even get a shot.

Well, they not only killed those two buffaloes, but a big horse antelope and a red one. Now they had so much meat they did not know how to get it home. That night, about 8 o'clock, a runner came and said that Mr. Foster should come with the truck to haul the meat home.

Goumanzi had shot all four animals. That was rather hard on the other hunter, so he asked permis-

sion to stay the next day and see if he could not get something. Permission was granted, and the following day he shot two antelopes. So that made six animals in all. By the time the animals were here about half the Ghea tribe was here too. Talk about radios—they are not in it with our foreign new carriers! Blind men, lame men, chiefs, prontos, orphans and whatnot came for a hand-out. It was quite amusing. One blind man came in the morning, and we gave him a piece of nice meat. In the evening he came with a basket for more. We have three orphan boys on the concession. Mr. Foster named them "Peanuts," "Arachides" and "Karriko." All three names mean peanuts in three different languages. Well "Peanuts" came with his plate for a piece of meat. So my husband put one of the buffalo heads on it for him. He just stood and looked at it, for he knew he could not handle it. The others all laughed at him.

(I forgot to tell you how they came to get their names. When the peanuts were being harvested, all three of them were supposed to watch the peanuts, so the chickens would not eat them all. Well, they ate so many that we decided we had better let the chickens have them! They not only ate all they could but every evening, they had a nice panful to take home. Hence their names).

It took the men all day to cut up the six animals, so just at sunset we called everybody on the concession, and gave them a big piece of meat (at least five pounds apiece), and a big spoonful of salt. They were all happy, but they did not feast on Christmas Day, for the meat had to season before it was good. The following week, one evening I went down to the village, and such an array of food we have not seen at any one place since we are in this country! Everybody had made food and had brought it to the "feeding place," and there together they had their big feast. They sang hymns and had an all-around good time.

Vagueness is the beloved refuge of sluggish minds. It makes accuracy unnecessary, relieves the sharp travail of thinking, and settles all differences by turning out the lights.—A. J. McClain.

Christmas and Picnics Come Close Together In Argentina

By Mrs. Riccardo Wagner



(Mrs. Wagner was formerly Miss Laura Larson, of Manteca, Calif. After several years of service under our Board in the Argentine, she married Brother Wagner. Recently, both Brother and Sister Wagner have come into the employ of the Foreign Board as our missionaries in South America).

It is, indeed, a glorious feeling to be back into the work! Our experience in Huinca Renanco was much more pleasant (as pastor and wife there) than we had hoped for, it being my husband's home town. We did have some difficulties and problems, but had the joy of seeing the hand of the Lord work them out for us—difficulties between believers settled, and attempts of both Catholic and Spiritualist workers to make inroads in our little flock made fruitless. The Brethren in both Huinca and Realico cooperated with us in a very constructive way. . . .

The matter of a Christmas program was a problem in more ways than one. To begin with, we were not expecting to stay on in Huinca long enough to have anything to do with a program, so we were not particularly interested in securing much in the way of material. When we finally realized that we would be there, we just had time to send for what looked like it might be the best material, and then had to use what was sent us whether we liked it or not. Out of everything, we did find material that had a real message in it. The next problem was to decide about a place to have the program, because the hall in Huinca doesn't begin to take care of a program crowd, and the same is true in Realico. Finally, my husband decided that we would take a chance on the weather being favorable enough to have it outside, and a platform was built against the back of the

immense Spanish theater that touches the mission property there.

We had the program on Christmas Eve, and we could not have asked for a nicer evening. It had rained hard the night before, so the whole yard was pretty much mud the morning before the program, but dry dirt was hauled in and a friendly summer sun did its part in warming and drying everything. The evening was so calm that we could even have the tree (artificial) outside, with its burden of fragile ornaments, which is saying quite a bit for Huinca, the middle of the battle-ground of the four winds. We had a very large crowd in attendance, a good many being the curious who drifted in from the street, but the attention and deportment were excellent, for which we thank our Lord.

The Realico program was also held out-of-doors (New Year's night), but with a less favorable night and a smaller attendance. However, a number expressed their appreciation, and we feel that our efforts were much worthwhile. It is somewhat difficult to keep up the interest in Realico as one would like to, because of so much time passing between visits there. My brother-in-law very kindly loaned us his little Ford, so we were able to have meetings there twice a month, but before then, the meetings were held only once a month. There really should be weekly meetings to maintain the interest or do any kind of effective work.

On the sixth of January, we had the annual Sunday School and church picnic at Huinca. Two truck-loads and about three auto-loads of people were taken out to the country to a field slightly rolling and dotted with groves of trees. Each family brought its own lunch and almost each family group had its own campfire to heat water for mate. What a pity there are not such things in Argentina at "hotdogs" (though one can get those now at the Swift Co. in Rosario) and marshmallows! It was a strifling hot day and most everyone preferred to lounge under the trees rather than to indulge in anything that called for much exertion. Towards evening some did work up enough energy to play some games and do some hiking.

The day after the picnic, we were notified of the proposed change of pastors and were advised to begin packing as soon as possible, and the two weeks that followed were some of the busiest that we spent

*Soon, soon in matchless vision,
I shall see Him face to face,
And I'll read in nail and spear marks
The story of saving Grace.
Then I shall know the meaning
Of the life-blood's crimson flow;
I shall know the mystic meaning,
I shall know how much I owe.*

Ships That Pass In the Night

By Mrs. Clarence L. Sickel,
Rio Cuarto, Province of Cordoba, Argentina

It was Sunday morning, and, again, as was their custom, a group from the Huinca Renanco church was out with tracts and a hearty invitation to the gospel services. It fell to the lot of one of this group to meet the most radical Catholic woman of Huinca Renanco. Foul words and epithets were hurled at him as she sought to drive him from her door. Love and patience finally broke down the barrier. For a little while she listened respectfully as efforts were made to point her to the true God, but her heart was hardened. She believed in God — God the Creator—but in the Lord Jesus Christ? No! **He** was dead! Every effort to lead her to the light only ended with the same reply. So we left her. It was but once more that he met her. But the Word had been given, the Word which is quick, powerful and sharp as a two-edged sword.

It was noon and the mid-day sun beat fiercely down upon the dry grass and dust that was our yard. A knock was heard at the door. A young Swede stood there, wishing to make inquiry. In an almost unintelligible mixture of English, Spanish and Swedish, intermingled with the sign language, we finally understood that he wished to know the hour for the meetings. We gave him the desired information. He came to the services infrequently because his work would not permit him to come more often, but seemingly more and more interested. Then he was gone, and only one letter reached us during a period of several years. Last year a knock at the door found the same inquiring Swede. He was here in Rio Cuarto and wished to speak to the pastor. Our joy at seeing him again, and his, at finding us here, was mutual. After a few days his work took him from the town, and three times he was able to come the twenty-seven miles to be in the services. Then the Lord took him. Contacts with him had been few; but, after his death

we learned that quietly and faithfully he had been living and serving his Savior. A thoughtful, attentive crowd of men gathered around his grave—men who had known him but a few short weeks, but among whom he had done personal work and given out tracts and portions of the Scriptures. Perhaps, it was the short, but quiet work of Carl Dahlgren, that has opened wide the doors of Las Acequias to the work of the Bible Coach.

More than thirty years ago a passing well-digger talked to Senor Giubergia, then of Cabreria, of the Gospel. Years later, Brother Atkinson, in his house to house visitation came in contact with the same family. The husband was undoubtedly interested, and would have attended the services; but, the wife was very much opposed and would not hear of such a thing. During the years the family continued their wor-



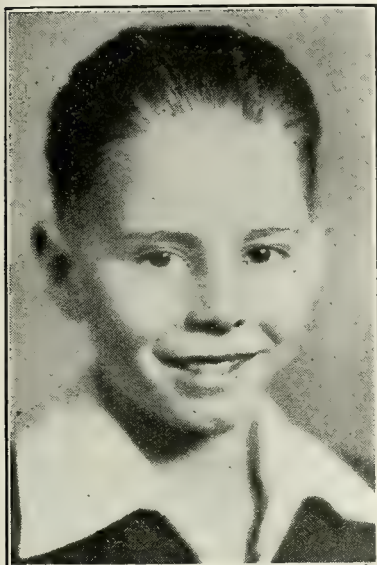
This is the ship on which the Sickels came from South America to Los Angeles. Brother Sickel has found that the souls with whom the missionary deals are like the ships, constantly moving in their sea of restlessness until anchored in the Lord Jesus Christ.

ship of images and never again came in touch with either of these two messengers of the Gospel. A change was made to Hernando, and when the meetings were started there, the wife was among the first to show interest. She longed to make the surrender, but this time it was the husband who hindered. So great was his opposition that the wife finally gave up begging him to allow her to attend the meetings. Once again she began to "rezar" with her children, to burn candles to the Virgin, and was determined to find peace of heart in the Catholic faith. But she sought in vain. Sleepless nights and restless days passed. Loss of appetite and failing health were the result. Meanwhile, words of the old well-digger were burning in the heart of the husband and father. The Holy Spirit was working;

(Continued on page 16)

A PRECIOUS GIFT

Less than a year ago, the Lord called unto Himself this little lad of eight years, a member of the First Brethren Church of Long Beach, and a faithful attendant of the Bible School. He was one of these rare children—such a real boy, but so lovable, sincere, faithful and true. Recently, at the April Communion service, David's mother pressed into the pastor's hands a letter containing \$3.56. Weeping, she could not talk to



DAVID MATTHEWS

her pastor, but her letter tells the story:

"Enclosed you will find \$3.56 which represents all of the money that David had in his bank and purse at the time of his death last June 25th. From the time that David was old enough to realize that he was to work toward some vocation as he grew to manhood, he always said that he wanted to be a medical missionary to the little children of Africa or South America. He talked about his plans a great deal, and the last Saturday, in fact about three hours before he took ill, he was sitting quietly on the couch and his father asked him what he was thinking about. He quickly answered, 'When I'm not talking or playing, I'm thinking about the hospital I am going to have over in Africa for the little children.' As the Heavenly Father did not permit him to fulfill these desires, and took David to be with Him, I could think of no better thing to do with David's money than to turn it over to the Lord, to be used on the foreign fields for His glory and the saving of precious souls."

How precious in His sight must be this \$3.56! We are putting it in the African Hospital Fund, where it will be used just as little David had planned, in ministering to "the little children" of that dark land. May the Lord bless the gift and multiply it even as He did the little lad's loaves and fishes in John 6:9-12.

Gleanings From Missionary Letters

MISS TYSON, one of our missionaries in Africa, writes of the natives' White Gift Offering last year: "My heart was touched as I saw them give of their little to the Lord. This is a difficult time, for now they are collecting taxes. (We in the U. S. A. know something of that, too). One poor fellow has been out of work for a long time, and he has been ill.... This man had no money to give, so he came forward and placed a fork on the table—just an ordinary aluminum fork, but very likely the only one he ever owned and perhaps ever will own. I had to swallow hard when I saw this, and then in my thoughts I was carried back home and thought of the way our people give—a little from their much. But how different out here—much from their little—in fact, often a very cherished article. This lad will have to go back to fingers again for eating, because he gave his only fork as a White Gift Offering."

BROTHER CURTIS G. MORRILL, our missionary at the new Bekoro Station, Africa, writes:

"We haven't any good source of drinking water and had to dig a second well when we found the first well would not give sufficient water. We arrived at our station in the worst season of the year, as far as food is concerned. In the dry season, it is very difficult to get a garden to grow, and all of it must be watered. We have some garden growing now, but nothing is large enough to use, and just the last few days the well has been going dry before all of the watering could be done. The natives in this district have never much of any chance to spend money, so they are not enough anxious for money to care to sell anything, especially food. Sometimes we can get eggs, but they don't want to sell their grain nor chickens nor goats, for they say that they have so little for themselves. Their staple food is regular old California Gyp corn. Then, too, they grow some beans, a few peanuts and native sweet potatoes and okra, the sesame, but most of the native food we have been able to buy has had to be portered either from Bellevue, Bassai, or Paoua. Paoua being the closest of the three, is naturally less expensive for us, but there is very little food we can buy in Paoua."

MISS GRACE BYRON, at our Bassai Station, Africa, writes: We rarely have visitors at Bassai. However, we have been having leopards coming around to visit us at night. We had just

(Continued on page 14)

THE FATHER WHO NEVER FORGETS



MARGUERITE GRIBBLE

"THE STUDENT NEWS SERVICE" of the Moody Bible Institute has just come to the desk of the Editor and Secretary-Treasurer. On the first page of this interesting leaflet is a brief article entitled, "The Father Who Never Forgets." We are credibly informed that the student in question is none other than the daughter of a very well-known missionary of our own society. Therefore the incident is of special interest. We quote it as follows:

Only fourteen dollars—and she needed twenty-five. Summoning all her courage, the missionary's daughter appeared at the window in the accounting department in response to the note concerning her over-due bill.

"This is all I have," she explained, "but I have asked my Father to send the remainder."

"So you asked your father to send it; and how soon do you expect it? Will it be within a week?"

"Well, I've asked Him to send it as soon as He can do so, and I am expecting it very soon," was the confident reply.

A notation was made on the book to the effect that the student had written home for the money and was expecting a speedy response. That was not the only place that note was taken of the situation, however. God in heaven had heard the student's petition, and the answer was already on the way.

The very next day the student appeared before the window again, this time radiant and happy.

"Oh, your father sent it sooner than you expected, didn't he?" was the kind comment.

"Yes," came the reply, "but it was my Heavenly Father of Whom I asked the money, for I have no earthly father."

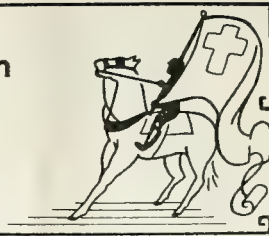
If sin and hell are not awful realities, as God says they are, what under heaven was God at when He robbed heaven of its priceless jewel and paid the price of Gethsamane to save man from Hell?—E. J. Bulgin.



Home Mission Work In A Foreign Land

(Continued from last month)

By Mrs. Joseph H. Foster



Last month in telling you about our "Home Mission work in Africa," we told you about our little friend Dok. He has passed through a very sad experience since then. The Lord has seen fit to take away his father. He came to us one evening last week and asked us to come and see his father, because he was very sick. We went and saw at once that there was nothing we could do, first of all, because we are not a medical worker and, secondly, he was past human aid. However we told them that God could both heal him and save him; if that were His will. We and our Christians tried in every way to get him to accept the Lord as his Savior, but in spite of everything, he continued to put his trust in the sorcerers and their medicines to the very last. Poor little Dok! After his father died, he came to us with tears in his eyes and said, "I don't have any one to care for me now." We told him he still had his mother. "Yes, but she must go to the cotton gardens every day." "Well you belong to the Lord, don't you?" "Yes." "Well don't you worry, for He has promised to care for you." With that assurance he dried his tears and returned to his home. Just another little black, fatherless boy, but we believe that within his heart dwells the Lord Jesus, and He has promised to care for the fatherless. Pray that this lad who has in His youth begun to be a soul winner, may become a Moody in Africa.

The next young chap we found doing "Home Mission Work" was one of our chapel boys. His father is a man about forty-five years old, but looks like a man of sixty. He was a medicine man. While we were examining him for baptism, we asked him how many people he had killed with medicine. He said, "Not any. I just tried to heal their bodies, and gave them medicines to keep them well, and deceived them in many other ways." He continued to tell us that his sins were many, and they were heavy on his heart until he accepted the affair of God; and the Lord had washed his heart with His blood. These old people are hard to win for the Lord; because of the faith they have in the things of the devil, and the control he has over them. This old man's son is not an especially bright boy, but he is a good boy. He was enough interested in his father to continue in prayer and personal work until he had won the victory.

Another little old woman had been coming to the class many months. Her eyes were dim and sore. She felt her way rather than saw it. Her hands were

hard and wrinkled from many years of hard work. Her body was as gray with dust as the road itself; and, taking her as a whole, she was very uncomely indeed. But as we talked with her, we found that she loved the Lord and was trusting Him for her soul's salvation. Her son is one of our garden boys, a lad of about sixteen years, not bright as far as books are concerned, for he has been in the Catechists' class about two years and cannot read at all. But he does have the Lord in his heart, and knows how to tell others the blessed Gospel story. This boy's mother was not won in a day, for she herself confessed it took a long time before she could believe that her many sins could be washed away, or before she even realized that she had any sins. Her testimony is, that when she saw her boy keep himself from the sins that beset these people, she decided there must be something to this story that he was telling her. Ngaiganam's consistent Christian life meant more to his mother than his words.

We found at least ten old people who had been won to the Lord by their sons or very near relatives. We ask your sincere prayers for these "Home Mission Workers" that they themselves will remain true to the Lord, and by the power of God in their lives be able to bring many more lost to the Lord. Thus the Church will grow and the Lord receive His own unto Himself. Brethren, pray for them.

YOUR NEED AND MINE

Grace when the sun is shining, Lord,
Grace when the sky is black,
Grace when I get an unkind word,
Grace on the too smooth track.

Grace when I'm elbowed in a nook,
Grace when I get my turn,
Grace when the dinner will not cook,
Grace when the fire won't burn.

Grace when my duties all go wrong,
Grace when they all seem right,
Grace when it's gladness, praise, and song,
Grace when I have to fight.

Grace when my dress is fresh and new,
Grace when it's worn and old,
Grace when my purse is empty, too,
Grace when it's full of gold.

Grace when the saved ones don't act saved,
And put the blame on me,
Grace when the grace I've asked and craved,
Seems denied, Lord, by Thee.

"GLEANINGS"

(Continued from page 13)

gone to bed the other night, and heard the worst racket! The watchman was beating a gasoline drum. Called out to ask the cause of the noise and he said he saw a leopard and was scaring it away. Too bad he did not have a gun so he could have shot it, and so stop it coming around.

We are busy teaching Bible Classes and teaching the natives to read St. Luke, which came lately. There are classes for every one—the children during the day, the men and women in the evening. There are a lot of strangers in the hospital, learning to read the Gospel in Sango. Together with the other duties of the station, we are busy enough to get neither lonesome nor into mischief. Just at present, we are building a temporary building to care for the overflow of the ulcer cases. Those working on the buildings are earning Gospels, as they do not have money to pay for them at this time. It is tax time. We need the building, so it is working out fine. The men are getting the poles and putting up the framework, and the children are carrying in the clay and smaller sticks, etc.

The other day, I had written the first verse of St. Luke on the blackboard, explaining the punctuation to the boys' class. The next morning, the little girls were reading it before I started their class. I did not tell them they had read the first verse of Luke, so when the Gospels came which I had sent for, I said, "We will read in St. Luke this morning." They were delighted as I handed each one a nice, shiny, black book. We opened to the first chapter and I told them to begin. They started rather timidly. "Mono." That word was not hard, so that encouraged them to read on. Suddenly, they realized that they were reading what was written on the board. They had little difficulty in reading the first seven verses, with the exception of Theophile (Theophilus) which sounded to them very much like their word for donkey, and that was the way they pronounced it. They were so happy to think they could read in St. Luke.

The next day, we read again, and I asked how many would like to own a book. They all did, but they said, "We have no money, but we will work." They wanted to know what they could do to earn them. The only thing I could think of was to carry clay. Two or three did not like the idea very well, so I said, "All right, we just won't work." Then they were all anxious to work. They started this afternoon. While I am writing this, I can hear them coming up the hill, singing one of their work songs at the top of their voices. One leads out, and they sing together, marching in time to the singing. They have been at it all afternoon. They carry the clay on their heads. I just wish you could see them marching up single file.

ITEMS OF INTEREST AND PRAYER REQUESTS FROM YALOKE, AFRICA

By Dr. Florence N. Gribble

It has been long, indeed, since I have availed myself of the privilege of writing you, and laying before you our Yaloke prayer requests. Two of the three months of silence have been passed at Bekoro, where I had the privilege of laboring with Mr. and Mrs. Curtis Morrill in the establishment of our station among the Kabba tribe. I will leave for their more able pens the intensely interesting descriptions of life among these hitherto untouched peoples, and to them also must fall the privilege of presenting before you their many requests for prayer.

I have now passed nearly a month at Yaloke, where I arrived on December 20th. It is, indeed, a joyful experience to return to one's station after months of absence. The thrill one experiences, as missionaries and natives crowd around, and as one gives oneself joyfully to exchanging news and items of mutual interest, is indescribable.

Mr. Hathaway, who was continuing his tour of the stations, returned to Yaloke on Christmas Eve.

Christmas was celebrated by the four missionaries at the home of Miss Tyson and Dr. Gribble. Many of the Evangelist readers have sent Christmas gifts to the Field, and those already received were distributed on Christmas Day. We take this occasion to thank you for these and for the remembrances which are still arriving.

But the real Christmas joy for the natives was experienced in the evening, when happy children sang, and children of a larger growth declaimed, or expressed in dialogues the great joy which has come to the Banou and other tribes in the birth of the Lord Jesus. Our absence had given us no part in preparing for these festivities, but we rejoiced as we listened, and realized what it means to tribes sitting in darkness to receive the knowledge of the Lord! But, will you not pray for the many waiting ones? "How shall they hear without a preacher, and how shall they preach except they be sent?"

We are glad that the White Gift Offering (when natives give of their poverty to Him Whose eyes see and Whose heart rejoices) is becoming a regular custom on this Mission Field.

And, the natives themselves were not forgotten, for on December 26th a festival was held in the woods not far distant, where they rejoiced together in games in feasting. The huge grandfather of our Yaloke herd walked unsuspectingly to his doom that day. At a given signal, one shot was fired, and those expert in butchering among the

natives soon prepared the beef for cooking. All over the picnic grounds, the women had fires going, and in the cooking pots prepared for the occasion, many an appetizing soup, roast, or fry was prepared. Baskets of manioc flour were soon made into the stiff porridge which the African calls bread, and more than 600 people partook of the meal, as the afternoon sun was lowering.

Meanwhile, games, contests and races filled the day with zest and pleasure. Small prizes were given to the winners, each winner, according to custom, immediately transferring his prize to some dear friend. This custom may be based on superstition, yet is there not in it a lesson? Are we as eager to share that greatest of all prizes, SALVATION? Pray that many may come forth to fields untouched!

The evangelists had come from posts near and far, to spend Christmas with us and to attend their Conference which opened on December 27th.

Every missionary was a teacher of some one or more of the numerous Bible Classes held daily. The natives also enjoyed ten days of fireside fellowship with the visiting evangelists, who were their guests. They departed, carrying with them, let us hope, a new vision of our Lord, a deeper insight into the problems of their particular districts. Shall we not pray for them, comparatively "unlearned and ignorant men," as they have returned to the firing line, there to withstand the adversary's attacks, alone, yet not alone—enduring as seeing Him Who is invisible?

As they returned, they carried with them the news to their various villages of destination and to those en route, that the schools were re-opening on Monday, January 13th. And now Yaloke Station is again swarming—French Bible school students, vernacular students, school children in the elementary school, answering simultaneously to bells, and filing happily into class rooms. The French day-school children are no longer in dormitories, but each in some humble Christian home is trying to earn his daily bread. Poverty hovers around these homes; the proverbial "wolf" is constantly knocking at the door. The children are sadly hungry. Many are tempted to leave for their villages. Will you not pray for them as they struggle against these heavy odds? Surely, God—their God—is the same Who provided for George Muller's orphans, for the indigent patients of Dr. Custis at Boston, for the foundlings

for whom Dr. Shipman and his successors care in Chicago. Are we doing our part?

Some of the children who have had two years of French, and now more than a year of Bible, are soon to re-enter for more advanced French. Will you not pray for the missionary and for Jean, as well as for the young monitors in training, as they labor together in the school? And pray especially for those returning from the Bible School, that they may be trained as efficient co-workers of Him Whose they are and Whom they wish to serve?

Mr. and Mrs. Hathaway and Miss Tyson are carrying on the Bible School. How they need your prayers in this, perhaps, the most important branch of the work!

The hospital has continued throughout the months to extend its aid to the sick and the dying—for the dying are brought to us, without hope and without God, and how we praise God for those who have thus learned to know Him and then to enter into His very presence! Will you not pray for this work; for the supply of every need, and for the salvation of every patient? Pray for Miss Tyson, as upon her falls at this time the heavy burden of detail work.

Pray, too, for that greatly neglected branch of our work, itineration. Your missionaries are here on the threshold of a great region, but partially evangelized even after years of labor. The cars are here; the pushes are here. The missionaries are longing to utilize every spare moment in chapel visitation and upbuilding. Pray for the upkeep of the cars. God is able to provide mightily. He is waiting for our expectant prayers.

And then, we want to ask your prayers for Miss Emmert, furloughed at this time—that she might return with strength commensurate to the great task which awaits her here in the Yaloke school. And pray for other furloughed missionaries—Mrs. Kennedy, about to part once more from her beloved children—do we pray earnestly for her? The Jobsons, a re-united family at last—let us pray for them during this brief furlough year upon which they have entered. The Tabers—soon to be furloughed from their eight long years of victorious struggle—how earnestly we should be praying for their recuperation and thrusting out to this field. The Sheldons are due now at Bellevue. Here at Yaloke we have no news of their progress on their journey from the Coast. But you will be praying for them, will you not, as they enter this new term of service — and for their little Kenneth?

Five missionaries, whose furloughs are due in 1936, need your prayers—Mr. and Mrs. Foster who have served so faithfully on three of our four stations during this term, in replacing furloughed missionaries, will need your

(Continued on page 20)

CHRISTMAS AND PICNICS IN ARGENTINA

(Continued from page 11)

in Huinca. It was with a real tug at the heart strings that we said goodbye to our brethren in both Huinca and Realico, for they had gone deeper into our hearts in the few months that we had charge of the work there than in all of the time we had lived amongst them before. We are so glad to hear from time to time that the work is going forward there, and it is our prayer that the Lord will keep those little flocks faithful to Him, so that many others may yet be brought into the fold. . . . Remember us at the Throne of Grace, for the enemy surely makes himself felt in this particular field, and we are constantly reminded that if there is to be a victory won here, it must be won by the power of God in answer to our prayers.

SHIPS THAT PASS IN THE NIGHT

(Continued from page 12)

and, one day he said to his wife: "I can no longer forbid you to do what your heart dictates. We will go to the meetings together." Words cannot describe the great joy that was hers. Both husband and wife and two children are now serving Him. Through their ministry, members of their family, including an aged father and mother have been brought into touch with the gospel. A few months ago, Sr. Giubergia made the long trip to Cabrera with horses and wagon, that he might bear witness to the gospel before relatives there. As a result, thirty two new faces, all relatives of Senor Giubergia were in the services.

Years ago, Brother Domingo Reina was in Laboulaye for a short time. His contacts with the young son of the owner of the house where they were living were very few; and, the boy's indifference and hardness of heart kept him from the gospel services. But the effort was made to point him to the living God, and the Word was given to him.

A short time ago the coach was in Jovita and after more than fourteen years, Brother Domingo Reina again met this young man, this time, with the difference that it was the young man who was seeking him, now with open heart. His testimony is that he was never able to forget the Bible nor Brother Reina's words to him.

"In due season ye shall reap if ye faint not."

"Ships that pass in the night. . . .

Only a look and a voice,
Then darkness again and silence."

But if in the passing they are really brought into touch with Him Who is able to make the night as light about them, how glorious the afterwards!

ARGENTINA

Almafuerte and Rio Tercero

During the heat of the summer months some Sunday schools, especially in the cities, close. In our work in Almafuerte we always have, on the contrary a few additional believers who come here to spend the summer. This year, however, we have tried combining the Sunday School and evening preaching service from six to eight in the evening. The plan worked well for the summer, but now that the evenings are longer we will have the preaching at the regular hour.

Since reporting last month we have celebrated two baptisms in Almafuerte and if the weather permits we will celebrate another in Rio Tercero next Sunday. A doctor whose wife was baptized here has moved to Rio Tercero where he wishes to be baptized in order to give his testimony publicly there. He already lives there and is openly working for Christ without fear of thereby losing clients. The fact is worth noting because in this country one can count on the fingers of one hand all the converted native doctors there are.

Carnival parades usually last over two Sundays, but this year in Almafuerte the sellers of confetti and serpentinas sold only the half of their stock and so they organized dances and processions for two Sundays more in order to sell the rest. While the world rushes to tribulation the giddy people go on with their pleasures until destruction shall suddenly come and they shall not escape.

It was my good pleasure to preach in the plaza of the neighboring town of Los Condores this past week. In company with a group of lay workers from Tancacha we visited from house to house, distributing tracts and inviting the people to the meeting. There was a good interest and a number professed faith in the Gospel.

While the northern hemisphere has been having a very cold winter we have been having a very hot summer. Drouth has destroyed the crops in this district. Pray that this suffering may bring repentance.

C. F. YODER.

"THERE WAS A MAN"

There was a man in our town,
And he had wondrous health;
But recklessly he squandered it,
Accumulating wealth.
And when he saw his health was gone,
With all his might and main,
He squandered all the wealth he'd won
To get his health again.
And when with neither health nor
wealth,
He in his coffin lay,
The preacher couldn't say a thing
Excepting, "Let us pray!"

—Expositor.

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Mrs. Clarence L. Sieckel.

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Dr. Charles F. Yoder.

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Rev. Chauncey B. Sheldon, en route to Africa.

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Rev. Curtis G. Morrill.

Mrs. Curtis G. Morrill.

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MISSIONARIES ON FURLOUGH

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Mrs. Wilhelmina Kennedy, R. F. D., Hatboro, Pa.

Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.

Rev. Orville D. Jobson, Ashland, Ohio.

Mrs. Orville D. Jobson, Ashland, Ohio.

The servant of the Lord is an instrument, not an agent.

DIGGING FOR DIAMONDS

(Continued from page 8)

has also been very faithful. He is a Banda, which means he is from a distant tribe, who "happened" to drop in at the Mission over eight years ago hunting for work. That is, he thought he was hunting work, but it was the Lord Who was seeking him. From that day on, he has been working with the Banou people, which in itself would have been impossible fifteen years ago.

Boumele likewise came to us as a day laborer. He and two others were sent to teach the men to make cane chairs. When the task was done, his two fellow craftsmen left, and begged him to go also. But he had heard a strange new message and could not leave. They told him he would die if he accepted the white man's religion, but he stayed on and later took the Lord as his Saviour. He learned to read in the adult classes and has become a very valuable evangelist and Bible teacher. He is very unassuming but held in good favor by all who love the Lord.

In fact, many of our older evangelists

originally came to the Mission seeking employment, but the constant hearing of the Gospel, preached to them daily as they reported at roll call, changed their whole lives. One never knows when he sees a new bunch of workmen just which ones among them Jesus is calling to be His ministering servants as He did the fishermen by the Sea of Galilee.

Tenguete, our faithful guard at the hospital, deserves special mention. About five years ago, being desperately ill, he was taken to the bush by a stream to die. All his wives but one abandoned him. Then his brother, our native pastor, pled with him once more to try the medicine of God. At length he consented and his life was spared. He gave up whatever connection he had with village sorcery and has been a steadfast witness of the Lord since that time. It would thrill you to follow the Fishermen's Club to a village on Sunday afternoon and see this rugged man step forth to give his testimony.

Yago was another medicine man, who was saved in a distant chapel through the preaching of Bele-kaou, mentioned above, and his youthful assistant. To see the Lord save one so steeped in witchcraft as he was is wondrous indeed, and we marvel continually at God's sovereign power.

One of our most inspiring experiences of God's sovereign choice was in the case of Volongou. He had been trained by a government soldier for bridge building, and was rapidly advancing in his profession, standing high in favor with the soldier. When the Mission needed such a man to build a bridge over the stream that separates our site from the main auto road, old chief Yaloke was approached. As a result Volongou was sent to oversee this work. Later he was hired to lay the stone foundation for our first brick building. He was anxious to get back to his crony, the black soldier, who had shown him so many favors, but he was persuaded to stay with us on one plea and another until six months had passed. All this time the soldier was sending him urgent messages to leave the white man and come back to his former work. But at last the day of decision came; the seed sown constantly every morning for six months took root and sprang up. This strong man became as a little child and was born into the kingdom.

That same day he ordered the pottery broken in which he was wont to make beer for himself and his friend, the soldier. He refused to let the pots be sold, saying that beer should never be made in them again. In like manner he went the whole way with the Lord in everything, and has been mightily used ever since. It wasn't long until he entered the evangelists' class for training. He insisted on being taught to read, although at first we thought he was too old for that. His persistence and above all his reliance upon the Lord for help have been richly blessed. Today he is

able to read the French Bible with very little assistance and is a real aid in translation work, although he has never attended school a day in his life. If we white people in America put half the effort in our study of the Bible that this Spirit-filled native of Africa has done in the ten years since his conversion, we would not need to be ashamed at the Lord's coming. Naturally his spiritual growth has been consistently blessed, and many many souls have been won to the Lord through his efforts. He has become the native pastor of the Yaloke Church, and does a great deal of baptizing, holding of communion services and supervision of far off chapels, making a circuit of 300 miles in order to visit them.

Does it pay to dig for diamonds in Africa? One would need to hunt far for a better paying field. The gems are not only plentiful, but many of them are of excellent quality. We have scarcely touched upon the hundreds that come into the work through the school, nor the many who are saved through the medical work. Then, too, each of the other stations has its own particular cluster of valuables which it counts as riches of incalculable worth. The joy and fascination of finding these treasures are incommunicable, but therein lies the secret of why we go back again and again to our chosen field. Come over and try it for yourselves. Volunteer D. D.'s (Diamond Diggers) are wanted.

LIFT UP YOUR EYES

(Continued from page 9)

to the towns nearest these points before the cold weather is upon us.

Encouraging reports are coming to us from all the churches. Tancacha and Hernando have recently rejoiced to see others passing through the waters of baptism. In Rio Cuarto we were privileged to have a fine D. V. B. S. last month. Many of the regular Sunday School scholars were away in the country on their vacation, but we were able to reach a number of boys and girls who had never before attended Sunday School.

The Tancacha people are to be commended for the splendid way they have taken hold of the work in their pastor's absence, neither Brother Wagner nor I being there except for the Sunday meetings. Brother Domingo Reina has very effectively carried on the work of the Bible Coach during the season. Devoted helpers, both of them children in the faith, are joined with him in this work.

Our great longing is to reach the mass of people here that know not the gospel. We would do a permanent effective work, that the entire district for which the Brethren Church is responsible, may have the gospel message. But as it is, we realize that we are not touching the fringe of the need. We would go into every town and village of our district with the Coach, following this with a campaign with the tent

where there are open doors, and this work to be followed up by regular visits from a circuit pastor. This is our aim—"Lift Up Your Eyes, Behold,"—but our little band of workers is not yet sufficiently large to meet these golden opportunities. May the Lord give us WORKERS! Where could there be a more God-honouring, Christ-pleasing, and richer reward-earning work than that of giving to the mass of people the Message of the only Book which is able to make them wise unto salvation, through faith which is in Christ Jesus. "Pray ye therefore the Lord of the harvest that HE may send forth laborers into His harvest." Is the Lord calling YOU for this work?

The Lord says, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." Brethren, shall we be "fools and slow of heart to believe," or shall we prove the Lord?

In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career.

I saw One hanging on a tree,
In agonies and blood;
He fixed His languid eyes on me,
As near His Cross I stood.

Oh, never, till my latest breath,
Shall I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt and owned the guilt;
It plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there.

A second look He gave which said,
"I freely all forgive;
This blood is for thy ransom paid;
I die that thou mayest live."

FUSS

WHY ALL THIS FUSS ABOUT GIVING? In the first place, the folks who "fuss" the most about giving to the Lord's work give the least. They will continue to "fuss" until they are willing to lay down their lives before God and say, "Lord here am I and everything I have, it's all yours." Not until their hearts are willing to see the unsaved millions in the world and that God is counting on them to see that they get a chance to hear the Gospel that has brought so much joy and satisfaction in their lives, not until they have been whole-heartedly converted will they stop "fussing" and begin to pray and give. In the second place, sacrificial giving and holy, God-honoring living go together. If you want to experience some real spiritual thrills GIVE! Giving is one of the foundations of the Christian faith. "For God so loved the world that He GAVE..."

—Conemaugh Calendar

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TEACHING THE BIBLE TO JUNIORS

By Gladys M. Spice

Supt. Junior Dept., Canton, Ohio

BLESSED are they who in early youth have had the WRITTEN WORD OF GOD presented to them in such a manner that they were thrilled with the wonders of God's grace and the fact of His being all-powerful, everywhere present and capable of knowing all things; fascinated by the record of actual experiences in the lives of Bible characters, who, human as we are, yet were used of God to fulfill His holy will; and gripped by the power of the Word through the Holy Spirit, who has wooed them to the loving heart of our Father in heaven and is able and willing to guide them along life's pathway unto glory!

But how are we who are teachers and leaders of these Juniors going to make such a presentation of GOD'S WORD?

First: We must experience the New Birth ourselves! Unless the LIVING WORD is in us and we in HIM, the WRITTEN WORD will be indeed most uninteresting, whether it be to us or through us.

Second: We must be willing to be drawn apart from the temporal things of life and be separated in mind and body unto the Lover of our souls, at least long enough at a time that HE will be able to reveal to us His wonders, grace, love and wisdom. The trouble with most of us is that we want the deep experiences of the spiritual life without paying the price for them! Just as we get no good thing out of this life without first paying the price, even so, spiritual blessings come at a price,—the price of yielding our selfish, sinful wills to the will of God!

Third: We must live so near to God that His Spirit will be able to grip our hearts and minds, thus filling us with a passionate desire to have Him use our lips and bodies as a living testimony to the REALITY OF GOD. This testimony must come not only from our lips but also from a daily consistent Christ-like life.

Fourth: We must realize the great need of PRAYER in the preparation of our lessons. If we truly believe that "prayer changes things" then we can be sure that PRAYER will transform our lessons from ordinary, dry, uninteresting talking to teaching that is full of life and spirit and joy and radiance.

Give any S. S. Superintendent a teacher like this and he will joyfully

see the Spirit of God using that teacher to make the Bible a Book of IMPORTANCE to most children — for nine times out of ten a child first learns to love his teacher, then his teacher's Bible and finally his teacher's Savior.

However, not many teachers ARE WILLING to take the time to meet the above conditions and therefore the Holy Spirit is unable to reveal the deeper things of God directly to them. Therefore, God in His grace, has permitted many instructive and enlightening teachings to come to us by the way of printed helps on Bible lessons. This material has been a constant source of blessing to many teachers down through the years, but of one thing the writer is sure, no teacher is going to make a very great impression on any Junior's life by simply "reading" aloud to his class from a quarterly. One Bible truth, presented to a class in our own words and backed up by actual experience in our own lives, will draw a child closer to God than a whole quarterly (regardless of it's splendid materials) read in a monotonous, listless voice, with the result that a sigh of relief comes from your class when it is finished.

Nor will any Junior be made to realize the fact that the Bible is truly the written Word of God, and of vital importance to his own life, if the teacher fails to carry her own Bible to the Class and USE it there. There is no place in a Bible School for a Bible-less teacher or Bible-less teaching!

Anyone who wants to be a Bible teacher to children or anyone else should have at least a bird's-eye view of God's whole plan for the ages. A knowledge of the dispensations and their relation one to the other makes it possible for a teacher to answer the surprising questions that come even from the minds of children. If we do not have this knowledge, it is our personal duty to get in touch with someone in the Brotherhood who is able to guide us to such a course of study. It will transform our thinking and our living without a doubt. How can anyone have any great hope for the future in this day and age if he is ignorant of the times in which we live and the place they are filling in prophesy? That children ARE interested in these things is a fact, for we have seen many Juniors go after this type of teaching like a hungry man goes after food.

But let us never fail to remember that there are two extremes which the devil is using to thwart the purpose of the Bible School teaching. One is when a teacher has a heart full of love to

teach and lacks knowledge of the Word. The other is when a teacher acquires a "head full of knowledge," loses his love and humility, and becomes proud of his great wisdom. Let us examine our hearts and minds and classify ourselves! The Lord can and will remedy either situation if we want him to.

Another important thing to remember in teaching Juniors is to teach in child-like terms. Too often we expect children to grasp deep Bible truths which are not clearly and simply expressed. This is a very great error, for it either causes them to think of unnecessary questions which confuse us and them, or gives them the idea that the Bible is too deep to understand anyhow so why bother to try to understand it.

If you have difficulty in teaching clearly, try putting your teachings down in writing and keep revising this until you know that you have expressed each particular truth clearly and in terms which any child can understand. If more lessons were written out before being taught, no doubt more could be accomplished in less time.

Then too, we should use stories and illustrations and handwork to emphasize the central theme of the lesson, but we should be very sure that whatever we use along this line is closely related to the theme of the lesson. Too many seem to think (especially in handwork) that anything that keeps the fingers busy can be blessed of God, but unless that particular work is plainly related to the central truth of the lesson we are losing the main purpose of said handwork, i. e., to finally impress the lesson truth in the mind of the child.

However we are again reminded at this point that regardless of the helps a teacher may have in his possession, unless called of God and willing to spend time in prayerful preparation, the teaching will be void of blessing to either self or pupil.

May we conclude with these admonitions:

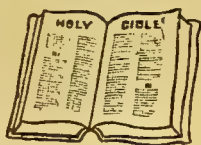
1. LOVE THE LIVING WORD (Christ);

2. KNOW THE WRITTEN WORD (Bible);

3. Permit the LIVING WORD to apply the WRITTEN WORD to our own lives and then through us to others.

To be satisfied that we know facts of a lesson and that we have imparted these facts, is NOT teaching! That is only "telling"! Teaching is not telling! Teaching must touch the whole pupil—his mind, his heart and his service! If we are teaching aright our pupils will be taught the Word of God; turned to the worship of God and trained in the work of God.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.—Rom. 11:33.



NEWS FROM THE FIELD



JOHNSTOWN, PA., TO LONG BEACH, CALIF.

After spending about ten years in Johnstown as pastor of the Third Brethren Church, the writer was constrained to terminate his pastorate with these good brethren. This was the result of a definite leading of the Lord. After one serves his Lord in a field for a rather long period of time and the call comes to serve elsewhere, he feels sure it is not because of the spirit of wanderlust. It seems to be the growing conviction of both pastors and congregations that all things being favorable, the longer pastorate is the most satisfactory. The parting word at Johnstown from the retiring pastor was to the effect that our records would speak for themselves. We have endeavored to build the people up in the most precious faith. Our goal was to build around Christ and His Church. The overwhelming conviction among God's servants should be, "Men come and go but God and His cause go on forever." We believe that much permanent good work has been accomplished in Johnstown Third Church. These people are blessed with much good trained leadership. Even now without a pastor they are caring for much of their own needs. They are caring for their own pulpit supply by enlisting the cooperation of the various organizations. Quite often during the pastor's vacation, it was never necessary to import pastoral supplies. We are certainly praying that God might answer prayer by sending the right man to lead that faithful flock to higher plains of spiritual at-

tainment and service. Ten years of service in one place reminds one of many mistakes and shortcomings, of many ideals left unreached. There were seasons of joy as well as sorrow; success as well as defeat; lasting and permanent friendships as well as avowed enemies of the cross. When the time of our departure was at hand, it was like a funeral. One never knows how many friends he has until a time like the one we experienced during those last two weeks of our pastorate at this place. Everyone wanted to outdo the other to lighten the burden of the closing days. We made many friends in those ten years that time and eternity will never erase. Even the flood was unable to wipe out our love, devotion and friendship for each other. Farewell, Farewell, Johnstown, Pa.

Greetings, in the Name of Him Who is the same in the west as well as the east. We left Ashland, Ohio Wednesday morning, Jan. 15th and drove 2885 miles until Sunday afternoon. We spent the first day or so in Whittier, Calif., in response to a kind invitation from the Ashman family to recuperate before taking up the new pastorate. We arrived, officially, in Long Beach Tues., Jan. 21st. Our first service was on Wednesday night at prayer meeting at which time it was our privilege to assist in a service of setting aside Brother Robert Scott for the ministry. He was to leave for Ashland, Ohio immediately. Sunday morning found a large anxious crowd to see the new pastor and family. There was a great spirit of expectancy and anticipation. Were there not prayers ascending to the Throne daily for the safe arrival of the man God had chosen! There were prayers back of us in Johnstown and throughout all the east. There were prayers before us in Long Beach. We were praying for His guidance each step and mile of the way. God certainly did prove Himself true. The entire trip was uneventful save for one blowout of a tire out on the desert. This day we drove 700 miles. At the end of the day there was no place to lodge so we were forced to drive on. Everyone stood the trip fine. When we pitched our tent in Long Beach, we found these people lived up to all that was reported of them as well as what was expected. They literally "took us in." A comfortable house was selected and the shelves were groaning with the weight of groceries, etc. How often we heard the expression, "We feel as if we knew you for a long time." How characteristic this is of prayer. The more you pray for

others the more you love them and are drawn closer to them. If the first few months is any criterion of what is to continue and follow, we have reason to anticipate a very happy and congenial pastorate. One thing is certain, misery loves company. Everybody is from some where else and all are looking for friendship. How beautiful heaven must be. We are pilgrims here but look for an abiding city. Our program is full and everyone is busy trying to successfully carry it through to the glory of God. We find the people are consecrated to the task that God has outlined for them. There is an opportunity here to preach the Gospel to many who are "shopping around" for a permanent church home. Every service is well attended by visitors. Will you pray that we may be able to so preach Christ and His Gospel that those who are hungering and thirsting for righteousness may find their all in all in Christ and that they may be interested in a Church that stands upon God's Holy Word?

Your in His Name,
JOS. L. GINGRICH.

NEW LEBANON NOTES

With two weeks of splendid special meetings, and great Easter day services, all still fresh in our memories, the New Lebanon congregation is encouraged and thankful, and is looking forward to still bigger and better things.

Our plans this year, even including the time, corresponded exactly with our plans of a year ago. We began March 15th, and continued two weeks. The pastor did the preaching, and since the pastor is writing this report, modesty forbids any remarks about the preaching. Mr. and Mrs. Harry Richer of Peru, Indiana were with us and took care of the music with their usual fine ability, and also helped in many other ways. Having served New Lebanon two successive years, the Richers have greatly endeared themselves to the people of our church and entire community. They are assured of a cordial welcome here any time they drop in. For their tireless and capable services they were compensated in a way creditable to the church and quite satisfactory to them.

We were favored with good weather throughout the meetings. The interest was gratifying from the start, and the attendance held up to a high level. They were two intensive weeks. Prayer meetings each morning in our homes, with preaching every night and three times on the Sundays kept us all busy. The large attendance of men and boys on the first Sunday afternoon, and the still larger attendance of women and girls on the last Sunday afternoon were outstanding features of the services.

Notwithstanding a large ingathering a year ago, we have received 21 new people into the church this year as a part of the results of the meetings. Fifteen of these came by baptism and

THE WORD AND THE WORLD

(Continued from page 2)

speak of death, for baptism has no meaning apart from the Death of Christ into which we enter by faith, confessing that had He not died, the doom which fell upon Him would have fallen upon us forever.

Not only so, but whenever we break the Bread and drink the Cup, we show forth the Lord's Death; and as we partake, if we discern their meaning, we give assent to the truth that the Death which He died was the price that God gave to ransom us as sinners from the power of death.

Yet in spite of all this, there are some who see very little in the Bible about death. Without any desire to be unkind, we cannot help but wonder whether they have read the Bible.

six by letter. For all of this we thank God, and are, at the same time, conscious of added responsibilities.

There is very much in the New Lebanon situation to lend encouragement. Above all, we are at peace and unity among ourselves. Our Sunday School commands a good attendance and is gradually moving up to a higher degree of efficiency. Christian Endeavor in both the Junior and Intermediate groups is quietly rooting deeper and making for itself a stable place in the future of this church. It cannot be a "hurry up" process. It is requiring time, and patient hard work. Our finances are in sound, healthy condition. The New Lebanon people are a very generous people. We are up to the minute in our current affairs; our support for the year to our general interests shows fine advancement; the mortgage on the church got a hard jolt since the beginning of our fiscal year, and is being reduced in a way that cheers the heart; and our Easter offering for Missions was a big improvement over similar offerings in recent years.

We noted with pleasure a delegation from Dayton including Pastor Barnard at one of our services. Also a fine delegation at different times from Clayton. There was scarcely a night that we did not have friends with us from outlying points, all of which afforded us encouragement and pleasure. We thank God for what has been done, and for the general conditions that prevail at New Lebanon, and look on ahead to many other things that need to be done, and, we hope may be done.

WM. H. BEACHLER.

PRAYER REQUESTS

(Continued from page 15)

prayers in a special way as they cross the seas during months of increasing danger as war clouds lower, and dangers threaten. Miss Myers, who has labored so earnestly in the translation of the Karre New Testament, who has been this term not only a nurse but also a patient during the months succeeding her accident—she, too, needs your united intercession as sometime during this year, she shall journey toward you. And Miss Crawford, nearly six years' absence from her beloved land—years spent in France or Africa—we commend her to your special intercession as she comes to you this year.

And how those who remain shall need your added intercession! The Hathaways and Miss Tyson, at Yaloke, soon to be rejoined, we hope, by Miss Emmert; the Sheldons and Miss Bickel, at Bellevue; the Morrills at Bekoro; Miss Byron and her companion at Bas-sai,—how reduced are the forces to be, until God sends reinforcements!

For myself, I humbly thank you for the prayers which have sustained me during this term. As I, too, may be journeying toward you, should the Lord permit, may I ask a continuance of that same intercession?

A WORD OF APPRECIATION

The Secretary of Publications would be glad to have a personal letter expressing our thanks sent to each individual sending in a gift for the "Folder" but time really forbids this and then, too, the expense connected with such a procedure would represent quite a sum. While it is true that it means only three cents postage for each letter it is also true that for 1,500 letters the postage alone would amount to \$45.00 which in itself is quite an item. Besides, it would mean the cost of the stationery which would be used and this would be an item of considerable proportions. It is the conviction of the writer of this note that all who give are desirous that the utmost economy be exercised and that they will be perfectly willing to forego receiving a letter of acknowledgement and be satisfied with a note of appreciation through the Brethren Evangelist and the publishing of the list of donors.

However, those of us who are responsible for the work of the Publishing Company want all our friends and helpers to know just how much we appreciate your help. Your loyal support means more than we can express to you in words and you have our sincere thanks for your help. Cooperation such as you are giving brings a real joy and encouragement and it makes possible carrying on the work so vital to our church interests. Accept our sincere thanks and may the Lord richly bless you for your help.

The following is a list of the names of those who have sent in their gifts since the former list was published. Should any one's name be missed we shall be glad to have a line from that individual. We want all to have proper credit.

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If YOU have not yet sent in your gift, do it NOW. We must soon purchase the "Folder." It will not be long until we must get out the supplies for next quarter and we need this piece of equipment.

THE BIBLE NEEDS NO CIRCUS BALLYHOO

What the Bible needs, in the opinion of Dr. James Moffatt, professor of church history at Union Theological Seminary, is flashy buildings and the format of popular novels.

"The type used in our Bible would spell immediate failure for a novel," he says. "Why not give the Bible a chance?"

A chance for what? Whether or not Dr. Moffatt is talking through his hat depends a great deal on what he thinks should be accomplished.

Regardless of what his objective may be, there is of course no good reason for not making the Bible pleasing to the eye and easy to read. That isn't to say that it must be decked out like Mrs. Astor's plush horse, by any means.

Among the greatest of the Bible's virtues is its sublime dignity. It is absurd to think that that dignity could be enhanced or even preserved by setting it off with rococo trimmings. That would be like wrapping the Kohinoor diamond in cellophane for display purposes.

The Bible is not a novel. The only purpose in dressing it like one would be to trick into reading it some who might not otherwise do so. And the Bible can get along without trickery.

The main objective, as we see it, is to keep the Bible deeply impressive for those who do read it. It is impressive now and seldom fails to put its readers in a thoughtful, introspective mood. Viewed purely as a work of literature, it is vastly superior to most other books in that respect. There are plenty of ways of inducing people to expose themselves to its benign influence without stream-lining the Book.

As for Dr. Moffatt, what he needs is an aspirin tablet.

—Cedar Rapids (Iowa) Gazette.

LOSS AND GAIN—

*There is no gain but by a loss,
You cannot save but by a cross;
The corn of wheat to multiply
Must fall into the ground and die.
Wherever you ripe fields behold
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some soul has there been crucified;
Some one has wrestled, wept and
prayed,
And fought hell's legions undismayed.*

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



In God's Garden

'Even as the garden of the Lord.'" Gen. 13:10

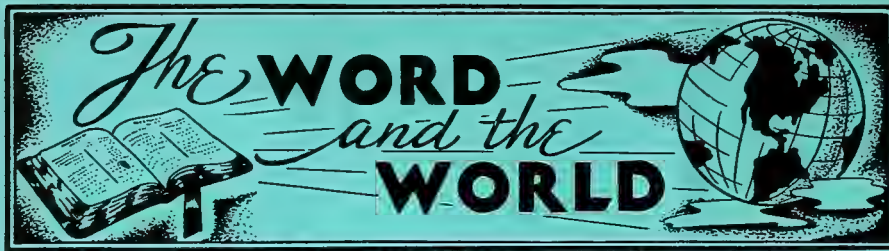
*It is good to go out in the sweet, fragrant field
To revel in oceans of sky;
It is good to look up from the strivings of earth
And watch the white clouds go by.*

*It is good to forget the meanness of men
Who sweat in their ardor for gold;
It is pleasant to know there are spaces of earth
Where virtue and truth are not sold.*

*The bluebirds are wise; they drink in the day,
Forgetting that death is at hand;
The poplars rejoice in the summer's high noon—
For Beauty's abroad in the land.*

*But men have no songs; they toil and they fret,
As joyless and glum as the clod—
It is good to go out in the shimmering fields,
To rest in the gardens of God.*





By Alva J. McClain

WHERE Atheism Begins.

To Mrs. Beachy of Wichita, Kansas, I am indebted for the manuscript of a radio address delivered by J. A. Dell of the Lutheran Capital University in Columbus, Ohio. All of it is good, but one paragraph is particularly striking.

"Atheism does not begin with the firebrand revolutionist and the godless scholar in his cloistered retreats, presuming to decide for himself that God did not say this or inspire that; that this page of the Bible is a myth, and that one is an interpretation, and the other a falsified record. Like children picking petals from a flower, they litter the ground with discarded pages of the Bible. And are they not all honorable men? They would not assassinate a ruler, or plunder a treasury, or plot a war, or violate the chastity of a virgin, or kidnap a child, or sell narcotics to dope-fiends; but they deliberately and painstakingly break down the fences behind which the gibbering demons lurk that would do all those things."

It is high time that the responsibility for the harvest of atheism and lawlessness be placed where it belongs, namely, on the shoulders of those who teach the people from pulpit and classroom. They have sowed the seed of doubt, and they are still sowing. If you protest, you will be regarded as a trouble maker, you will lose friends, and the world will hate you. Yes, you will grow weary sometimes, wondering whether the battle is worth while.

And the answer is **THE BATTLE IS WORTH WHILE**. But if you still wonder, then read the testimony of Paul after "all which be in Asia" had forsaken him, when he was condemned to die for his faith. Read the record in II Tim. 4:6-8, and rejoice that you too are counted worthy to suffer for the sake of His Blessed Name. It is worth while.

DESPISING THE BLOOD.

Another friend, Brother C. A. Stewart of Bryan, Ohio, writes of a ministerial meeting in which he heard shocking statements regarding the death of our Lord. One minister belonging to one of the larger denominations said, "Christ had just as well died in the electric chair....His death on the Cross was

meaningless as far as the Cross was concerned."

It was such men as this minister that Paul had in mind when he wrote, "For the preaching of the Cross is to them that perish foolishness" (I Cor. 1:18). How we talk about the Cross reveals our true character. To men who are truly saved, the Cross is not foolishness.

Another preacher in the same meeting is reported to have said of Christ's death: "There was no merit in the blood, because the blood was the life, and therefore it was His life that counted and not the blood."

The man that said this has merely reproduced Mrs. Eddy's distorted interpretation of Moses words, "The life is in the blood." Of course, the life is in the blood. But that life in the blood had no power to redeem the sinner until it was poured out in death.

WHY Do Men Hate the Blood?

One would suppose that men would rejoice to know that God sent His only-begotten Son to pour out His blood in death in order that sin might be put away forever for those who believe. Why then do they refuse the testimony of the Cross, or else try to twist its meaning into something not taught in the Bible?

I can think of but one answer: The carnal mind is in love with itself. It is proud of its accomplishments. Man loves to stand, at least in part, in his own self-sufficiency. He cannot see the dreadful nature of his own sin. He cannot believe that what he has done merits the doom of death eternal.

Now the pouring out of our Lord's blood on the Cross, although prompted by God's infinite love for man, is nevertheless no compliment to human nature. The precious blood poured out on Calvary speaks not only of God's love, but also of our sin. It was our sin that pierced His side, our iniquity that sent Him out into the darkness of death. And if we accept the blood of Christ, as the penalty of divine law falling upon the sin which He bore, then we must assent to its judgment as just. We must say, if we are Christians, that our sin deserved such a judgment; that had God visited this judgment upon us who sinned, He would have been just.

The Cross of Christ humbles man into the dust. No man can stand upright in the shadow of the Cross. The pouring out of the blood of God's Son spelled

the end of all human claims to self-sufficiency. Without the blood of the cross, planned from all eternity, we would all be this day in hell.

This is what we confess when we accept the blood of Christ. If such a confession is distasteful, then we will not like the Blood.

BIBLE Conference at Canton.

During the week preceding Easter it was my privilege to teach the Word in The First Brethren Church of Canton, Ohio. The Lord gave a time of blessed fellowship with both the congregation and the pastor, Brother MacDonald. These people love the Bread of Life. Sometimes we hear it said that a well taught church is a hard place to teach the Bible, and men approach such churches with fear and trembling. But just the contrary is true. The well taught church is the easiest place to teach, for the reason that no time need be wasted trying to arouse an interest in the Bible. The hard place to teach the Bible is in a church where it has not been taught.

And the people prayed for the speaker. Although I was just recovering

(Continued on page 10)

The Brethren Evangelist

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ENTERTAINING THE PIG.

A secular organization in the city of Ashland recently devised a most extraordinary method by which to gain members. According to the scheme, each member of the organization was to keep a pig until he could secure a new member for the organization. Sometimes the pig changed homes quite rapidly, staying but a few hours some places and several days other places. The pig was kept in garages, basements, kitchens and dog houses. Whether or not the pig was kept in the parlor, we cannot say. While he made the rounds, his diet consisted of almost everything from corn and milk to pie and pancakes. It is said that the scheme actually worked, for the organization had an increase in membership of 150 per cent. Besides it kept everybody feeling good, created real interest, and provided an economical way to secure a pig for a special roast dinner later on. We suggest that this secular organization secure a patent on this unique method of gaining members and then sell the idea to the preachers. Considerable royalty would thereby accrue.

GETTING MEMBERS.

It is a fact that many preachers will resort to almost any trick or scheme in order to get church members. By the use of this pig method, they could keep everybody feeling good. (That is **something** in a church). The pig would maintain interest and would certainly encourage personal work. They could also have a big feed at the close of the contest.

BRETHREN ARE DIFFERENT.

We are really not expecting any pastor in the Brethren Church to inquire as to this method of getting members. Brethren are different. Pastors in the Brethren Churches have some convictions about taking in members. Many churches are failing in America today because they are loaded down with large companies of unregenerate church members who neither understand the truths about salvation nor possess any interest in God's Holy Book, the Bible. Churches in America are more and more becoming mere social institutions. Less is said about believing the Scriptures and more emphasis is laid upon social projects. It is said that a certain preacher who had spent the time which should have been given to the preaching of the Gospel in outlining the great task of social reform gave an invitation something like this at the close of his sermon (?). "If any of you desire to join this institution, let it be known by coming forward at this time."

WHAT THE CHURCH CANNOT DO.

Pastors and leaders of the church should remember that the church cannot do what the organizations of the world can do. Whenever the church adopts the methods and plans of the world she always loses. The church is different. She is represented in the Scriptures as the body of Christ. This means that the church is not an organization but rather an organism. The church has no right to formulate her own purposes, plans, methods of work. These are laid down in the Bible as the will of Christ, the great Head of the church. When the church refuses the Word of the living God to adopt the ways and theories of men, to the ignoring of God's revealed truth, the church ceases to be a church.

SUPERNATURAL.

Since the church is supernatural, we are told that the weapons of our warfare are not carnal." This principle speaks volumes. It indicates that the church cannot be conducted like a lodge, a real estate business nor a banking institution. Some churches have felt that they must have their official boards loaded with hard-headed business men, politicians and the cultured people of the town. It is expected that these will give the church prestige. Thus the church having a respectable standing in the community will attract men and women to it. It is fine to have hard-headed business men in a church. Cultured people are also a blessing provided that these people know

IN THIS NUMBER

The Word and the World	2
Editorials	3
The Epistle to the Ephesians, R. E. Gingrich	5
First Fruits of the Easter Offering,	
Miss Alice B. Longaker	6
Life as a Stewardship, Leo Polman	7
Sunday School Dept.	8
Department of Christian Evidences	9
Report of Publication Day Offering	10
News from the Field	11
The Turkish Woman at Home	13
Twelve Men Who Seldom Go To Church	14
The Ministry of Sacred Song	17
W. M. S. Worship Program and Material	19-23
Signal Lights Program	24
W. M. S. Information	25, 26
Who Is The Owner	27
One Day In Seven	29
Whatsoever Ye Do	30
Frances Ridley Havergal	31
S. M. M. Programs for June	32, 33
Charlotte's Sunday	34
S. M. M. Information	35, 36

the secrets of the spiritual life and know how to pray. Such people consecrated to the Lord, familiar with the Word of God, and possessing a passion for souls will make the heart of any godly pastor glad. On the other hand, any sort of people with only worldly ambitions and visions can all but wreck a church.

MIGHTY WEAPONS.

God's Word further reveals that the weapons of the church are **mighty** to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). The weapons of the church are the Word of God (the sword of the Spirit) and prayer. Happy is the pastor who can call his official board together, let them get down on their knees and wrestle with God in prayer. That pastor and that church will see the blessing of the Lord. They will see Christians increase in the knowledge and love of the Lord. They will see sinners converted and transformed. They will see new members added to the church regularly and they won't need to use the "pig method" either.

KAGAWA IS HALF RIGHT.

In an article by Harry L. Ice in *The Christian Evangelist*, the official publication of the Disciples of Christ, dated April 16, 1936, there appeared an article of some length in which he discusses the movement among some churches today in which Kagawa has a prominent part. Dr Ice states:

"Many American cities have entertained a very distinguished citizen, Dr. Toyohiko Kagawa, in recent weeks. Before he came to this country, he wrote that the center of his interest was to organize co-operatives in the United States. Writing to John R. Mott, he said:

As you know, I am interested in organizing co-operative societies because I believe that only through them can the necessary foundation of world peace be laid. These co-operatives must be imbued with the ideals of Christian love and service. It follows then that I am interested in speaking to already existing co-operative organizations as well as to church groups. Somehow these two groups must be brought together to the end that the co-operatives become Christian and the churches become co-operative.

"In the first place, I believe it a mistake for the church to tie itself into any economic movement. I believe it was an act of Providence that separated the church and state and I believe it to be an act of Providence that separates the church and business so far as any economic theory is concerned. I would be opposed to the church promoting the Epic plan or the Townsend Plan or any other economic program. It is not our business and we must go outside of our field when we promote any economic or political theory. The church ought to rise above all economic theories. She ought not to be the proponent of any "ism"—socialism, fascism, or communism. When we tie ourselves into interests like that and

begin to promote them, we are in for trouble. And when we look at this cooperative movement with open minds, I believe we will be able to see, if we take a long view, that it belongs in the same category as a number of other economic theories that have been proposed to end depressions and to cure the evils of the economic system called capitalism."

SOCIETY OR THE SINNER.

It is generally known that the things which Dr. Ice states are true about the movement sponsored by Kagawa. The emphasis in his preaching is social instead of personal. If some churches are determined to listen to Kagawa and emphasize the social gospel as of primary importance with the personal side of the Gospel only secondary, it should be known that the Brethren Church cannot do this. The Brethren Church must remain true to the unchangeable pronouncement of our Lord concerning the primary need of all men, "Ye must be born again."

WORLD PEACE.

It should be noticed also that Kagawa states, "I believe that only through them (the cooperatives) can the necessary foundation of world peace be laid." Well, then be it known unto all men **we are doomed**. If world peace rests upon anything that man can do, civilization will crash and that very soon. The foundation for world peace and the only possibility of world peace is the return of the Lord Jesus Christ to this earth. There will be no permanent world peace until He comes. Nations will not beat their swords into plowshares until He reigns from Mount Zion. Let us not be deceived by new movements of well meaning men.

Editorial Notes and News

DR. WILLIAM EVANS, well known Bible teacher has just finished a successful Bible Conference held at the United Brethren Church in Ashland under the auspices of the Ashland Theological Seminary and the United Brethren Church of the city. These messages were a part of the special lectures which are given annually by visiting speakers.

A VERY SPLENDID FEATURE of the Warsaw, Indiana Church calendar is the daily Bible study which Brother Lindower has carefully arranged to be used by the people of the congregation for each day of the week for family worship in the homes. This is certainly a great idea in helping the people of a congregation to study the Word in harmony with the subjects which are being discussed from the pulpit.

THE ASHLAND THEOLOGICAL SEMINARY commencement exercises are being held May 3 to 8. Two young men are being graduated from the seminary. Brother J. Paul Dowdy and Robert Allen Ashman. Both of these young men were graduated from the arts college before beginning their seminary training. In connection with the commencement week the Baccalaureate sermon was delivered by Brother S. M. Whetstone of Goshen, Ind. and the graduating address is being delivered by Brother Russell D. Barnard of Dayton, Ohio.



BIBLE EXPOSITION:

The Epistle to The Ephesians

By Raymond E. Gingrich*

(Second in a series)



II. The Salvation of the Mystical Body of Christ, 2:1-10.

"In the first chapter of this Epistle, St. Paul has had before his eyes the glory of God's redemptive work. He had ascended into the heavenlies and had revealed to him the length, and breadth, and the height of the divine plan and operation; the length, for it is an eternal purpose slowly worked out through the ages; the breadth, for it is to extend over the whole universe; the height, for it is to carry men up to no lower point than the throne of Christ in the heavenly places"—(Gore). After revealing the spiritual blessings of the Christian, Paul, on bended knees, lifted up his eyes to heaven and poured forth his thanks for the faith and love he found among the brethren. Then, in earnest supplication, he made intercession for them before the very throne of God. As his prayer progressed his mind became so filled with the wonder and majesty and power of God that his prayer was never finished there. He told the Ephesian saints that God had demonstrated His love for them through His work in Christ. Now we are to see how His power is demonstrated in working out the salvation of the mystical body of Christ. This fact introduces "a fourth dimension" of the divine operation—its depth. Paul is no longer in the heavenlies, but, in his mind, he goes to the opposite extreme — from the height to the depth. "How wonderfully God had stooped, in order to reach the point to which man had sunk!"—(Gore).

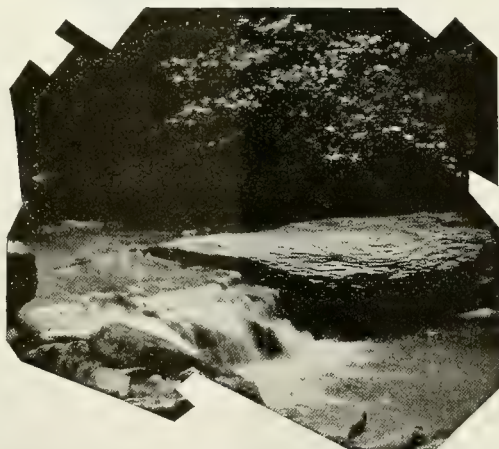
1. **The Spiritual State of Man by Nature** is first revealed to us. (1-3) This is a dismal picture indeed. "And you did He make alive when you were dead in trespasses and sins." The first characteristic of the natural man is that of **death**. Paul is here using the word "dead" of men who had "the full red tide of physical life coursing through their veins, whose eyes

were bright with the eager excitement of buying and selling, and the pursuit of pleasure"—(Moule). Since this could not refer to physical death, then, it must mean spiritual death. The whole world falls under this category until Christ has been recognized as God and accepted as Savior.

Let us now note the seven characteristics of the Ephesians as they stood in the sight of God once, or "in times past." Then let us place ourselves beside them, recognizing the picture as our portrait as well as theirs.

First, they were "dead in trespasses and sins." This is strong language, but it truly portrays the condition of the unredeemed, **Second**, they "walked according to the course of this world." While they were unsaved and dead to God and spiritual life, yet they were alive and active in sin. The verb "walked" implies life and action. They walked in sin. The "course of this world" designates the present system of things, as alien from God, and lying in the evil one. **Third**, they walked "according to the prince of the power of the air." Satan is the god of this world. He rules the unregenerate part of mankind. He also has an organized band of evil spirits over whom he is the prince or chief. These he sends to seduce men from God, and to keep men

from coming to God. **Fourth**, they were "children of disobedience." Satan is the spirit that works in the "sons of disobedience." So long as men are under his sway and rule they are disobedient to the commands of God. **Fifth**, they lived "in the lusts of the flesh." They were under the dominion of the body and carnal soul. **Sixth**, they "did the desires of the flesh and of the mind." "Of the flesh" probably refers to the sensual passion and appetites; "of the mind" referring to the higher desires—those for beauty, knowledge, fame, power, and the like, for selfish and



"O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isa. 48:18.

BUT

"There is no peace, saith the Lord, unto the wicked."—Isa. 48:22.

* Pastor, Brethren Church, Ellet, Ohio.

(Continued on page 6)



Sterling, Ohio Church

"First Fruits" of The Easter Offering

By Alice B. Longaker, Office Secretary

The church that gave the largest Easter Offering this year is the **First Brethren Church of Sterling, Ohio**. If every church in the Brotherhood would equal their record,

what an offering we would have! Their student-pastor, Arnold Kriegbaum, writes: "Through prayer and sacrifice in order that the Gospel might be carried to Africa and South America, the Lord made it possible for us to give an offering of \$430.00, with more yet to come in. This means that another year, Brother Curtis G. Morrill will be supported by the church in Sterling." When we tell you that this church has only a membership of sixty, making a **per capita offering of over \$7.00**, you will agree with us that they outdid us all!

Word comes from the First Church of Philadelphia, (A. V. Kimmell, pastor), that their offering amounted to \$2,000.00, and they are fully expecting to reach last year's figure of \$2,500.

Brother Homer Kent, pastor of the church at Washington, D. C., writes: "We are some over last year's offering at the corresponding time, and hope to have a splendid record to report

when the money is all in."

The Ghent Brethren, Roanoke, Va., Herman Koontz, pastor (which last year took on themselves the support of Miss Mabel Crawford in Africa), write that they hope to reach \$500.00 this year, and have most of it in hand.

First Church of Los Angeles (W. A. Ogden, pastor), report over \$500.00 to date, as against \$445.15 last year.

Second Church of Los Angeles (Paul R. Bauman, pastor), have the largest Easter Offering in their history—about \$1,100.00. Ask them if they are happy about it, and even surprised at themselves!

The church at Whittier, Calif. (Charles H. Ashman, pastor) report about \$1,750 and hope to have \$2,000 before they are through.

The Compton Mission (John Lienhard, pastor), our "baby" church out here on the Pacific Coast, reports about \$250.00 to date.

But some one whispers, "What about the First Church of Long Beach." Oh, they only have about \$7,000 to date, which brings them in second to the Sterling Church, as far as we know. If your Church wants to make Long Beach take third place, there is yet time. Have you **personally** given all you want to give to make Christ known in Africa and South America, and all that your Lord wants you to give? The offering closes June 15th.

sinful purposes. **Seventh**, they "are by nature children of wrath." They were exposed to the moral displeasure of the eternally holy one. He has an eternal hatred of sin (John 3:26). They were under this divine condemnation by "nature", not by circumstances. Men deny this fact today, and teach that all that is necessary is to fan the spark of divinity found in human nature and all will blaze forth into a steady glow to the honor and glory of God. **Nowhere** do we find that idea in this Epistle, nor in any other portion of the Word of God. The natural man is the object of wrath as the phrase "children of wrath" signifies. The wrath of God is revealed against all unrighteousness. Is there a remedy for such an awful state as this? Can anything of beauty or value be obtained or made out of such material as this? Only the grace of God can answer this question.

"But God!" Oh yes, when things look most hopeless, then God intervenes and man begins his ascension by the grace of God, out of the depth. Out of

the dark picture of death and ruin and wrath a beautiful body is formed. The depth to which man has sunk by nature all the more reveals and magnifies the mercy, love and glory of God which He revealed through His Son. Those two words, "But God," mark the turning point of human destiny. Man could not help himself; left to himself he must perish. The first chapter of Romans proves this fact. **But God** intervened, turned death into life, despair into hope and wrath into mercy. God had come to the rescue. Man was dead spiritually—but **God**; man walked according to the power of Satan—but **God**; man lived in the lusts of the flesh—but **God**; man did the desires of the flesh—but **God**; man was by nature a child of wrath—but **God**. And so we cast ourselves upon God, trusting Him for whatever destiny He may have for us.

2. The Spiritual State of Man Through Grace now commands our attention. (4-6). **The first change**

(Continued on page 10)

Life As a Stewardship

"What is Man's Rightful Place to the Things He Possesses?"

(Second in a Series)

By Leo Polman *

In our last article we endeavored to show that **absolute ownership is vested in God only**. Whether recognized and acknowledged or not, man instead of being an owner **is a steward—a trustee—a partner of another**.

The dictionary defines a steward as "one entrusted with the management of estates or affairs not his own." This definition accentuates the trustee aspect of the steward's office but it does not at all set out the warm intimacy and high dignity of the position of a steward in its Scriptural meaning. The steward in Bible days was in the closest personal relations with his master. There was a glow and a color to the eastern relationship between a steward and his lord which must not be lost out of our modern definitions. The steward of Bible days was expected to decide with full freedom and self-initiative for his lord. By his eager, confidential fellowship with his master the steward understood and shared his master's mind and was put on his own. He was not under orders. So great was a steward's freedom and so fully did he initiate in his management that it is said that Potiphar "Left all that he had in Joseph's hand, his steward; and he knew not ought he had, save the bread which he did eat."

Unfortunately the word "steward" has come to carry in English a more colorless menial, servile meaning. "One employed to manage domestic concerns, a caretaker of another property. The Scriptural meaning does not carry this menial or servile idea. The oriental steward was no **flunky**, no kitchen scullion, no mercenary satellite. He was a trusted confident of his master.

The word "**trusteeship**" perhaps better carries the eastern meaning attaching to stewardship. But even that is too cold and legal to carry the intimacy of relationship contained in the thought behind this word "steward" as used in the Bible. There is more of the color and glow of personal fellowship in the word stewardship than is found in the idea of trusteeship. The trustee is bound by the letter of the deed. He is under legal restriction. It is the cold hand of a dead man that irrevocably determines

his action. He exercises no freedom. The letter **MUST** be obeyed. On the other hand the steward in the New Testament is expected freely to decide for his master the Owner. He interprets the mind of a living and present Lord. By his cordial intimate fellowship with his master he understands and shares the mind of his master. The Christian steward acts with the fullest liberty but acts with the mind of Christ. Like Paul he says, "I live," (it is my decision that determines)—"nevertheless not I but Christ liveth in me" (I am myself but I am Christ's because I have His mind).

Th sanctions of the steward's actions are not legal constraints, letter requirements, **but loyalty to his master whose he is and whom he serves**. There is no other compulsion for the Christian steward, **save loving loyalty**. The Christian steward acts with the mind of Christ but acts with the fullest liberty. He is expected to interpret the purpose, the intent of a living and present Lord. He is not told, "Go here," or "Go there," but, "Love me, understand my mind and then work out for me and with me the purpose of love in the world." Stewardship is the spontaneous, full, glowing, faithful administration of all life and of all one's possessions for God, the real owner. **It becomes practically a partnership.**

Some prefer to use the word "partner" instead of "steward," thinking that it gives the intimacy intended and not the menial steward. With this I find no fault. We may properly speak of our stewardship as a partnership. However, we must guard the word partner at two points. First: It suggests equality, but the idea of equality is **not** to be connected with Christian stewardship. **Our partnership is of grace, unmerited favor. God still remains sovereign.** Second: The word "partner" suggests sharing in what is one's own. But the essential idea behind stewardship is **God's unchanging ownership of all things**. With these two restrictions on the word, partnership may be substituted for the word stewardship. On the whole, I believe it would be wiser to retain the now familiar New Testament word, Stewardship.



Too often we take God for granted. The story goes that a colored man was requested to put some money in an offering. He shook his head again and again. Finally the one who was taking the collection said, "Don't you know that you owe it to the Lord?" "Yes, I know it," was the answer, "but He ain't pushing me like the rest." We are not speaking of finances, merely, but all spiritual blessings. Just because He does not push us do we not often take advantage of Him?

—Used by permission of Revelation Mag.

* Pastor, Brethren Church, Fort Wayne, Indiana.

(Continued on page 10)

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President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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BRINGING SOULS TO CHRIST THROUGH THE SUNDAY SCHOOL

By Lena Marie Kortemeier, a Trained
Worker from Sunnyside, Wash.

The purpose of the Bible School is primarily to teach our youth; teach them the Word of God, and through the Word to know the Lord Jesus Christ—not just to know about Him, but to know Him, whom to know is life eternal.

It is also true that we are never too old to learn, hence there is a place for every age in the Bible School. We all need spiritual food and fellowship. This a well ordered Bible School can supply—and must do so to justify its existence.

We know that the church of tomorrow will be made up of the youth of today. How can they learn to assume their responsibility? How can they be prepared for the task? If Christians of today will accept the challenge and opportunity of working through the Bible School for the youth of today, they may have the joy and privilege of seeing youth prepared to meet the demands of tomorrow, "strengthened by His Spirit" to meet the problems and overcome difficulties that they must meet, doing all things "through Christ who strengtheneth them."

The Bible School to do effective work for the Lord must have three things:

- 1 One textbook: The Bible.
- 2 A program of Evangelism.
- 3 Leaders who love the Lord and love the lost.

The importance of Bible Study cannot be overestimated, the Bible can never be exhausted, and "those who know it best, seem hungering and thirsting to hear it like the rest." The Word is "life-giving and powerful," and a rich reward awaits every earnest seeker for the truth. In the Word we find the Bread of Life, the Water of

Life, the Good Shepherd, the One Door, the Lord of Life Himself, and "there is none other name under heaven given among men, whereby we must be saved." What excuse then could there be for a book other than the Bible, as a text-book for the Bible School?

There has been too much substitution. Good subjects, many of them, but their place is not in the Bible School. We can, if we will, learn about the power of God in the marvels of creation, we may see His glory in the sunset sky and realize as did the Psalmist that "The heavens declare the glory of God, and the firmament sheweth His handiwork;" but if we would know the love of God we must learn of it in the Book He has given,—not from books containing men's ideas about God, but from the Word, given by inspiration of God, and profitable for our instruction.

The Bible-centered life will be a fruitful life. God is working out His plan for this age through His children. It has been well said, "God had a purpose of mercy toward others when He first drew us unto Himself."

We are to be His witnesses and are commanded to make disciples of all nations. Where can we in "Jerusalem" find a better opportunity than that of giving the Word to the youth of our land through the Bible School?

This question brings us to a consideration of our second point. The Bible School must have an effective program of evangelism. We should ask ourselves the question in Romans 10:14. How can the people of our land, our neighborhood, who know not the Lord, believe in Him? They may have heard the name of God and Jesus Christ, but know nothing of the power of that Name. How can they know? Through the faithful witnessing of all who belong to the Lord.

This privilege and responsibility cannot be relegated to the Pastor or Superintendent. This is a task that affords every one an opportunity for service. Some will say, "What can I do? I cannot teach." There are ways in which every one can help. There is need of prayer—earnest, persistent, expectant prayer. There is need for funds—to carry on the Bible School work. There is need for visitation—calling on members, prospective members, everywhere giving the invitation to Bible School. There is need for those who are willing to bring in to the Bible School those who have no means of transportation. Is there a willing spirit to be of service? The Lord will find thee work.

The Sunnyside church is thankful for

the inspiration given by the articles in the Evangelist telling of the splendid work being done by the Long Beach church, and has launched a "transportation" program, bringing a goodly number of scholars to Bible School each Sunday. There have been several conversions from among these scholars.

The Bible will be taught and Evangelism have a prominent place in the Bible School program if its leaders love the Lord and love the lost. We must have a deep realization that men out of Christ are lost. "The Son of man is come to seek and to save that which was lost." Luke 19:10. Paul had this conviction. "I ceased not to warn every one night and day with tears." Acts 20:31.

This conviction comes through studying and believing the Word and meditating upon its truths. What does the Word say about the present standing and future destiny of those out of Christ? They are condemned already (John 3:18) and will be eternally separated from God, unless they repent and turn to Him. (Rev. 21:8; 20:15). "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8). "We love Him because He first loved us." We love Him—not by compulsion, but because we realize that He loved us and gave Himself for us and for "whosoever will believe." This realization should make us eager to give to others the Word of Life. Do we appreciate our privileges as children of God? Let us share them with others. The Bible School gives a splendid opportunity for service. Is there a willing spirit to be of service? The Lord will find thee work.

"Oh, ye saints, arouse, be earnest,
Up and work while yet 'tis day,
E'er the night of sin o'ertakes thee,
Strive for souls while still you may."

"WHEN I READ THE BIBLE THROUGH"

By Amos R. Wells

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the Word.
But I found a thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel a-weary
And yawn out a hurried prayer;
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view—
You will kneel in very rapture
When you read your Bible through!

MY LORD AND MY GOD

By Mrs. Belle Zook

Creator, the eternal verity,
Fashioned in regal simplicity,
Compassionate friend of humanity,
Acquainted with sorrow and poverty,
Washing feet in lowly humility;
Sharing with black Simon of Cyrene
The glory and shame and sublimity
Of bearing his cross load to Calvary;
Borrowing through abject necessity
His manger and tomb bed; In ecstasy
Arising, ascending, the Deity
Triumphant; the sovereign verity;
"My Lord and my God."



Department of Christian Evidences

Conducted by E. R. Black

With this issue we are beginning a new department which we expect to include each month in the Woman's Outlook Number. This will be known as the Department of Christian Evidences. In the months which are ahead, it is our purpose to give in this column some of the outstanding evidences of the truth of Christianity. We believe that this will be a special help to young people of high school and college age.

We are fortunate to be able to secure the services of Dr. E. R. Black, who is instructor in Christian Evidences, Science and Philosophy in the Bible Institute of Los Angeles.

INTRODUCTION

1. The REASON for this series of articles. "Pseudo-science is persistently teaching "The Bible Contradicts Science." If this be true the Bible is not "The Word of God." If the Bible has errors in science, it may have errors in history, prophecy and revelation, and its authority is nullified. Atheism is rampant among teachers. Ignorance of the Bible is appalling.

2 The PURPOSE. This series of articles presents proof that the Bible is scientifically and historically inerrant:

(1) From a careful examination of the references in the Bible to scientific truths, and

(2) From the testimonies of reputable scientists in every department of human research, Anthropology, Biology, Chemistry, Physics, Astronomy, Materia Medica, Archaeology, etc.

Here are a few general testimonies: "There is not a single fact of science that is in conflict with any statement of Scripture"—Lord Kelvin. This statement was also issued over the signature of some 750 British scientists.

"Human discoveries seem to have been made for the purpose of confirming the supernatural truths of Scripture"—Sir John Herschell.

"It has been the imperfect knowledge of science that gave rise to a conflict with revelation"—Prof. Dimbley.

"Science is partially unified knowledge"—Herbert Spencer.

"Revelation and completed science are one"—Hibbert.

"Matters of science and geographical details are mentioned in the Bible with infallible accuracy"—Dr. Lee, etc., etc., etc.

3 The LIMITATIONS of Science. The science of today is at the mercy of the facts of tomorrow. If the Bible

agreed with the science of former years it would not be the Word of God, for science has abandoned many positions it once taught, such as, The Eternity of Matter . . . The Inertia of Matter . . . The earth is Flat . . . The Indivisible Unit of Matter . . . The Similarity of all Cells . . . The Transmutation of Species . . . Natural selection . . . The Original Elements . . . The Nebular Hypothesis . . . The Uniformity theory in Geology . . . Ether.

Science needs constant revision to agree with newly discovered facts. No reference to any scientific truth in the Bible needs revision.

4. The ERRORS in all ancient writings regarding matters of science. Homer and Hesiod; Plutarch, Pliny and Lucretius, the scholars of Greece and Rome, are as far from science as the wise men of Egypt, India and Babylon. Even the Koran, centuries this side of Christ, asserts the earth is anchored to mountains with cables. The Catholic church deposed Vergilius for believing the earth was a globe, and compelled Galileo to recant for believing the earth moves. The Egyptians taught the sun was a great crystal reflecting the light of the earth. The Chaldeans believed the earth was a living creature. Babylonia believed the earth was made from the body of a god.

THE BIBLE IS FREE FROM ALL SCIENTIFIC ERRORS OF ANCIENT NATIONS.

5. The INSPIRATION of the Bible is further evidenced by its recording scores of scientific truths centuries and milleniums before men discovered these facts. The Bible writers could not have known these things.

6. The HARMONY between God's two Books, Nature and Revelation, His Works and His Word, is inescapable and essential: both bear the finger prints of an omnipotent and omniscient God. (1) God is in and back of all Nature; (2) God has spoken.

* * *

THE ORIGINAL CREATION

Gen. 1:1

No portion of the Bible is so bitterly attacked as its first chapter; and no portion is so scientifically buttressed. Man could not have written this chapter; such knowledge was not possessed by the ancients; and it records events man never witnessed. 6,000 years of human research have failed to discover one scientific error in it. The first sen-

tence, 7 words, states 5 facts, the starting point of True Science;

1. A Creation. Modern Physics and Chemistry have proven, "Matter is not eternal" . . . "All matter bears the marks of a Maker", whether we study the atom, any one of the 92 or more elements, the earth, the sun, or a constellation. Modern Science has also discovered that, "Matter is vibrant with energy"; and that this energy is being slowly dissipated. All these facts of science demand a Creation.

2. A Creator, self-existent, omnipotent and omniscient. God is "The only adequate Cause" for the creation. The Bible alone reveals such a God.

3. A Universe of Law, Order, Design and Unity dominating every atom, element, and heavenly body . . . a cosmos, not chaos. If immutable law did not reign in every portion of the material universe there could be no universe. "It is inconceivable, this frame of the universe, without a mind"—Lord Bacon.

4. The Order of Creation. (1) "The heavens and the earth", the Material kingdom is first preceding life.

(2) "The heavens" precede "the earth." Modern astronomy has revealed how dependent the latter is upon this order.

5. The Time of Creation . . . "In the Beginning." Geology has no other answer. Men continue their wild guesses about the age of the earth. No specific date would satisfy; "in the beginning" does satisfy.

There is no later creation of matter in any form this side of Gen. 1:1. Every element, every sun, star, planet and the earth is included; as also, the three forms of matter: solid, liquid and gaseous. True Philosophy and true Science have no other answer to the question as to the origin of the universe, than Gen. 1:1. Any other hypothesis is unprovable. GOD is the starting point of Philosophy and Science.

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Gen. 1:1 is likewise the starting point of true religion and the refutation of:

Atheism No God

Pantheism Everything is God

Polytheism There are many gods

Animism Demonism and spiritism rule in the invisible and supernatural world

Unitarianism Jesus Christ was not God. (The word "God" is in the plural. Christ was there.)

Russellism Jesus Christ was a created being. (Christ was the Agent in Creation).

Eddyism "There is no Matter; all is Mind." (God is a Separate Being from His Universe).

(To be continued)

STEWARDSHIP

(Continued from page 7)

Stewardship is not just another name for the offering. A boy brought out the distinguishing difference with unique acuteness in his answer to the conundrum: "What is the difference between a conductor and a motorman?" He replied, "The conductor handles the change, while the motorman changes the handle." Stewardship is not concerned with **handling the change**, getting a few more pennies out of the people, taking up the collection. Stewardship is concerned with **changing the handle**, establishing a new attitude of heart toward God's gifts, putting a new dynamic inside. Stewardship is concerned with the driving power of a new love and loyalty and glory, growing out of the consciousness of our partnership with God—not with handling the change but with changing the handle. Man is a steward—a trustee, God's partner in the acquisition and use of the things he possesses. See Matt. 25: 14:30; Luke 19:11-27; 1 Cor. 4:1-5; Acts 4:32.

(To be continued)

BUGS

Household pests include flies, fleas, mosquitos, gnats, roaches, bedbugs, silver fish, ants, termites, clothes moths, carpet beetles, and other insects. The damage done by these enemies of man is enormous, amounting in the United States to not less than \$200,000,000 annually. Clothes moths and other fabric pests are estimated to cause a loss of \$100,000,000 each year (Exterminators Log, 1935).

There losses in dollars and cents are almost unbelievable, yet undoubtedly this report and estimate is quite accurate.

Little do we realize the enormous price Christians as a whole, and the church of Christ, pays for small, common, "sin-bugs" such as neglecting to pray, lack of trust, carelessness about the Bible, acts of indifference, hasty words, evil communications, gossipings, sins of neglect, sins of omission, and many more we could mention. We wonder why the Church has so little power. Christians wonder why God does not use them. Christians are tolerating these common "bugs" and as a result it is costing an unbelievable loss in power and influence here and reward throughout all eternity.

—J. L.

THE WORD AND THE WORLD

(Continued from page 2)

from an attack of flu, and drove back to Ashland each night (over fifty miles) in order to carry on my work here, I finished the week feeling stronger than when we began.

The highest compliment that I can pay to the Canton congregation is to say that teaching the Word among them was a joy. May God continue to bless them, the pastor and his family.

Report of Publication Day Offering

The following is a list of churches and individuals which gave to the Publication Day Offering since last report. Has your offering been sent in? If not, see that the offering is sent in, please.

Corinth, Ind.	\$ 2.75
Peru, Ind.	3.85
Fremont, Ohio	9.50
Canton, Ohio	23.75
Mrs. A. J. Neer, Bellefontaine, O.	4.00
Spokane, Wash.	4.17
Waynesboro, Pa.	14.83
Johnstown, Pa. Second Church	2.00

With this report we have a total of \$1,489.08 received for the Publication Day offering. If any errors have been made, we shall be glad to be so informed. Care has been taken that no mistakes occur but errors are possible. We want all to have proper recognition.

The writer of this report wants to take this opportunity to express the sincere thanks of not alone himself but all those who are interested in putting out our church literature. Your gifts have helped us over some difficult places and helped lift the load. It is fine that more and more there is coming a realization that this work belongs to the entire brotherhood. The work must go on and your gifts help make this possible. The One Who never fails to honor those of His children who make sacrifice for the carrying on of His work will bless you beyond what we could think.

Again we thank you for your cooperation and we are sure we may definitely count on your help in the days and months ahead.

J. C. Beal,
Secretary of Publications.

ONLY IN THE LORD

"In the spring a young man's fancy lightly turns to the thoughts of love." Results—June becomes the month of weddings. Now it behooves such young people to consider seriously what God's Word has to say about marriage. This is a day of broken homes, and the reason is largely because young people fail to take into account before marriage God's teachings on the matter. A Christian should never marry an unbeliever. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness" (II Corinthians 6:14). "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; **ONLY IN THE LORD**" (I Corinthians 7:39). Marriage must be built upon a mutual love. "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband (Ephesians 5:33). Marriage is not a "take on trial" affair; it is for life. "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. (Matthew 9:6)."

EPHESIANS

(Continued from page 6)

which was wrought in the Ephesians in their new state was that they were made "alive together with Christ" (verse 5). When they were united with Christ as Christians they experienced a spiritual resurrection, or "were made alive." Let it be noted that this is possible only with Christ, not apart from Him. The union of the believers with Christ is so vital, so necessary, so intimate, that His quickening became their quickening; His resurrection their resurrection; His exaltation their exaltation: for note, Second, "He raised us up with Him." (verse 6) Third, He "made us to sit with Him in the heavenly places in Christ Jesus." (verse 6) This is possible because of and through the grace of God, for "by grace are ye saved." (verse 5).

The Apostle speaks as if these conditions were past, and already done. The three verbs "made alive," "raised up," and "made to sit down" have for their object "us who were dead in trespasses." They show the successive steps in regeneration. First, spiritual life is imparted; then the Christian is, by virtue of his union with Christ, raised up with Him, implying both spiritual and physical resurrection—spiritual in the past, physical in the future. In the process of regeneration the Christian passes through the same steps spiritually that Jesus did physically. (1) He is crucified with Christ (Rom. 6:6); (2) He is dead with Christ (Rom. 6:8); (3) He is buried with Christ (Rom. 6:4); (4) He is made alive with Christ (Eph. 2:5); (5) He is raised up with Christ (Eph. 2:6); (6) He lives with Christ, seated with Him in the heavenlies (Eph. 2:6).

3. The Purpose of This Marvelous Work of Grace demands our careful consideration. (7-10). Why did God perform this marvelous work? The answer comes ringing across the centuries, "That in the ages to come He might how forth the exceeding riches

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of His grace in kindness toward us in Christ Jesus" (verse 7). Paul, looking into the past eternity, saw that before the foundation of the world was laid God had planned the redemption of the mystical body of Christ. Looking forward to the future he saw a succession of "ages to come." Through all these ages God's purpose will be to demonstrate or display the exceeding riches of His grace in kindness toward us in Christ Jesus. The church is to be a monument, in the coming ages, of the marvelous riches of His grace. "The age we live in loves to display. Every few years there is an exposition somewhere, when all the great achievements of the age are displayed"—(Gaebelein). But what achievement of man can compare to the great masterpiece of God, His poem (poimma, verse 10), which He will display through all the ages. What better monument of His grace and power could He display than to take a poor, enslaved, helpless sinner from the depths, make a new creature out of him, and give him power to live a clean, victorious life?

The Agency through which this process is accomplished is through faith in Jesus Christ, "For by grace are you saved through faith" (8). This itself "is a gift of God," cautions the Apostle. Thus we see that a further purpose of God in saving men is to show how He saved them apart from works of their own. "Not of works, lest any man should boast" (verse 9). Alas! how often men boast of their works of charity, of their good morals, of their fine children and unexcelled home life, and think that God owes them salvation. The Apostle says "works" without qualification or limitation. He therefore had reference to works of every kind as distinguished from faith, which are excluded. Salvation is in no sense, and in no degree of works; for to him that worketh the reward is a matter of debt. But salvation is of grace and therefore not of works **lest any man should boast.** Confession and forsaking sin, repentance, and faith are requisites for salvation, and are not, Biblically, considered as **works.** Works are law-keeping, reform, helping others and the like (James 2). All the good works are an abomination to God and a curse to the man when they are done for the purpose of earning or helping to earn salvation.

There is a sense, however, in which works are well-pleasing unto God. Let us see what the Apostle has to say about this subject. "For we are His workmanship, created in Christ Jesus unto good works, which God afore prepared that we should walk in them" (10). "Workmanship" means "product" or in a sense as used in this chapter "poem." Whatever of good we may be is the gift of God, for we are His "product." If our union with Christ has resulted in much fruit, it has been the result of the work of God in our lives. We are not saved by good works, but we are saved **for** or **unto** good works.

(To be continued)



NEWS FROM THE FIELD



VICTORY REVIVAL AT WHITTIER, CALIF.

After two months of general preparation, then three weeks of intensive preparation, we entered into a Victory Revival of three weeks, Sunday, March 22nd, closing on Resurrection Day, Apr. 12th. In every way possible, the church was made ready. After all this getting ready, in prayer, publicity, organization, planning and personal work, we put our trust in the Lord and our confidence in the Holy Spirit. Services were held every night, Saturday included. Monday night was "Brethren Fellowship Night" when we preached on baptism and feet-washing, and gave our testimony of "How and Why We Became a Member of the Brethren Church." Thursday nights were for guests when everyone sought to bring a friend. Friday nights were especially devoted to the young people. On Saturday evenings, we had a service for children with an illustrated sermon and a Sunshine Choir, the Children taking the offering, etc. The grown people enjoyed this very much. There were delegations of the organizations of the church. The surrounding Brethren Churches also came as congregational units. There was not a dull nor uninteresting service.

The music was most inspiring. Under the leadership of Albert Flory, assistant pastor, it contributed very much to the helpfulness and victory of the revival. Two choirs, Church Chorus and Sunshine Chorus, were used, with two pianos. The congregational singing was most uplifting. Albert has a winsome way of just getting everybody to sing most heartily. He was indispensable to the pastor in this revival, for our pastoral duties as well as those of Evangelist were heavy.

Victory began at the opening service. Practically the entire congregation gathered on the spacious platform and filled the aisles in a clear, clean-cut surrender to Christ for soul winning. This was the climax to a series of four Sunday morning studies on "Leaven." With leaven cast out and hearts surrendered, we marched on from victory to victory. None of those who came for surrender at this opening service are included in the confessions reported. There were 86 public confessions in all. Some came for renewal of vows, some for a closer walk with the Lord, some for church membership, some for first time confession. Every call was made firm and definite, the standard was lifted high, the line was drawn tight. We believe that every confession was genuine and sincere. Prior to the revival there had

been 15 confessions, making a total of 101 since Jan. 5. Many new families have been opened to us, some having already become members while others are studying, praying and considering membership.

Whittier is a difficult place to have a revival. There are many hindering causes and conditions, but the church here proved that amid them all, a Victory Revival is possible. We believe that any church can have such a revival, if it is willing to pay the price.

On Resurrection Day, April 12th, the largest S. S. attendance in the history of the Church was reached, 505. The Offering for Foreign Missions is now at the sum of \$1800.00, with more to come. All obligations of the church are paid. There is not a cent of debt. Over \$500.00 of improvements have been made on the church during the first three months of the year. A weekly broadcast costing \$13.25 per week has been maintained. A Church Advisory Cabinet and The Seventy have been organized. In addition to the two regular Bible classes taught on Tuesday night, three Neighborhood Bible classes are now being conducted, two ten miles away, and the third within the city. Every two weeks on Friday nights, we bring an outstanding Bible teacher for a public message. This church is a Bible preaching, Bible teaching, Bible giving, and Bible living church.

In June, we will enjoy a Bible Conference with Alva J. McClain, Dean of Ashland Seminary, as Bible Teacher. Then in July, we entertain the Southern California Brethren Bible Conference of nine days. Victory in the past, victory in the present, victory in the future, until HE COMES!

CHARLES H. ASHMAN, pastor

ARDMORE, IND.

On March 15th we were privileged to welcome Dr. and Mrs. Charles A. Bame for two weeks of evangelistic effort. The Lord very graciously blessed those two weeks of special services.

Dr. Bame's sermons were uniformly good throughout his stay and received an appreciative hearing. His Bible studies were informing and helpful. Many people were very favorably impressed with his Bible teaching, and beside that he proved his capacity as an outstanding pulpiteer.

After the experiences of some of the other Indiana Brethren with winter weather during earlier months we feel that we were especially blessed in having good weather for the entire period.

The attendance was good though we feel the community was well able to furnish a much larger attendance. This is a rather large field, but church attendance is much hurt by the usual indifference to spiritual matters. Counter attractions troubled to some slight extent although the conflict hurt them really worse than it hurt us. The lack of seriousness of the conflict was due to the faithfulness of the larger part of our own people.

Despite Satan's cleverness in marshalling opposition the Holy Spirit led to victory. During the meeting almost the entire active membership participated in consecration services. This was warming and of great spiritual worth.

In one service more than thirty boys and girls and young people surrounded the altar. Twenty of these were taking their first stand for the Lord. On Sunday, March 29th, fourteen of them were baptized and received into the membership of the church. With the remainder baptism is being deferred or they wish to go to other churches.

On Easter Sunday with a large attendance at services, two adults and one boy were baptized. Still others are to be baptized later. During the meeting one sister, formerly a member of a Brethren church, was received.

On the last Sunday afternoon of the campaign Dr. Bame had charge of an old-fashioned Dunker service. A num-

ber of visiting Brethren from both fraternities were present. A full house shared the blessing of the afternoon message and the words from the various pastors present who not only lent support now but had also done so at other times during the two weeks preceding.

The campaign began with a service in which many church people gathered around the altar in renewed devotion to the Lord. It ended with a similar service which warmed many hearts and blessed many souls.

The stay of the Bames in our midst was one of rich fellowship and of true blessing to us and the church. We trust, if the Lord tarry His coming, that they may have many more years of the fine and splendid testimony which they bore here.

Easter Sunday was a beautiful day and a spiritually profitable one in our services. On Sunday night, April 19th, we observed Holy Communion with a goodly number and a precious spirit present. The Lord's gifts are good.

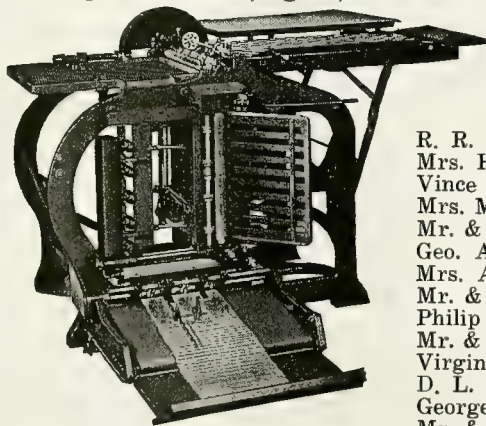
FRANK GEHMAN

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A Highway
A Holy Way
A Plain Way
A Safe Way
A Happy Way

FOLDER FUND

The following is a list of gifts received for the folder since last report. Thanks, again, folks. We appreciate your interest and help. With your gifts and prayers we shall succeed.



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May we have YOUR gift NOW? Just a short time and we will be compelled to start printing our Sunday School supplies for next quarter. Your gift will help us procure the piece of equipment so much needed.

WATERLOO, IA.

The First Brethren Church of Waterloo was the scene of a Young People's banquet and program on the last night of March. Such an event has become a permanent fixture in our program with the young people each year. It was postponed nearly two months on account of severe cold and deep snow but nothing seems to have been lost by so doing. The young people with their leaders from the Young People's division of the Church School, the Senior S. M. M. girls, and the Senior Christian Endeavorers made a group of exactly 90. Four committees carried out every detail of arrangements, decorations, program, publicity and dinner. The program was as good, if not the best we have ever had. The speaker was the new pastor at the Walnut Street Baptist Church, the Rev. P. B. Chenault. His message was distinctly a challenging Christian appeal. We believe such occasions for our young people are mightily worthwhile and cannot help but leave some lasting impressions.

A Stewardship instruction campaign will begin in this church next Sunday, to continue for six weeks.

Our next important calendar event is the Bible conference with Prof. A. J. McClain in his third consecutive year. The date is May 10th to 17th. Pray that the Lord's will be done in all His work.

E. M. RIDDLE, Pastor.

ANNOUNCEMENT

Indiana District Ministers

The Indiana District Ministerium will convene at Roann, Indiana, May 11-12, 1936. The first session will begin Monday evening. Rev. Pontius, pastor of the Roann church, announces that bed and breakfast will be furnished all ministers and their wives free and that dinner and supper will be at the usual charge.

May every minister and his wife be there, and let us have a good meeting and conference.

G. L. MAUS, Sec'y

COMMUNION SERVICE

The Smithville Brethren will hold their regular spring communion, Sunday evening, May 10th, at 7:30. Nearby brethren are welcome and invited to attend.

C. C. GRISSO, Pastor.

Has someone seen Christ in you today? Christian, look into your life, I pray—The little things you have done or said, Did they accord with the way you prayed?

Have your thoughts been pure, your words been kind?

Have you sought to have the Savior's mind?

The world, with a criticising view, Has watched, but did it see Christ in you?

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

The Turkish Woman at Home

From "World Dominion"—Reprinted by Permission

MUCH HAS BEEN SAID and written, and many photographs have been published, on the subject of what the Republican form of government has done for Turkish women. It is widely known that they have discarded the veil, have learned to read and write, and can vote. The Stamboul lady of a past generation—whose husband never saw her face until their wedding day, and then was arrested and fined for appearing at her side in an open carriage on the streets of the city — is now allowing her daughter to have her callers, to go out to the cinemas and beaches with her young men friends, and to manage her own matrimonial affairs.

It is difficult to know what is going on in the minds and hearts of the women of Stamboul. The townswoman of Turkey has a great desire to conform—to her husband's wishes, to her neighbor's opinions, to the latest style in dress, to the new methods in the care and feeding of children, to current political trends—but at heart she is as individual in her personality and disposition as her sister anywhere in the world. If it is possible and allowable to generalize I might venture to say that all Turkish women love children, flowers, real humor, and gossip, will go to a great deal of personal inconvenience to perform a kindness for another person, but, at the same time, are self-centered and prone to exaggerate physical and nervous symptoms. With increased activity for women and girls, more literature and higher education, these negative phases are, of course, passing, but at the present time there is considerable conflict going on in the hearts and minds of the young and middle-aged mothers.

It has been said by them of old that an oriental does not change at heart. Be that as it may, the Stamboul women have had to show a great deal of adaptability. A few ladies have become thoroughly Europeanized and would prefer to be classed with the ladies of Paris or Vienna, but it is not of these that I write. The great majority, whether enthu-

siastic Republicans or malcontents, whether progressive or conservative, are Turkish in their interests, loyalties and speech. For instance, the young mother who, as a child, had the customs of hospitality ingrained in her, is struggling to adjust that essential of Turkish life to a household where meals cannot be the movable feasts they always used to be, even though neighbors and relatives do drop in at any time and stay as many hours or days as the spirit moves them. Now the children must be at school punctually both mornings and afternoons, and most husbands have definite activities and appointments.

The modern apartment is fast becoming the typical home in Stamboul. In general the women prefer apartments to houses for reasons of ease and economy, but the Turkish woman has to face peculiar problems and readjustments when she moves from a house into an apartment. For instance, she has always disliked cooking odors in her home, and whether large or small, the house was always separate from the kitchen; she has always had at least a few square feet of garden space for growing flowers; and she has had room in her house to keep guests overnight, and to have one or two servants. All this is, of course, impossible in a modern apartment.

The new laws based on the Swiss code regarding polygamy and divorce have not made the great change in the lives of the Stamboul women that they have in the lives of the town and village women of Anatolia. The city life, with its trade, business and commerce, has always been incompatible with the system of supporting more than one wife at a time, and further than that, culture, education, and contact with those who have travelled in Europe, have made a difference in the view-point and stability of the men regarding their attitude to their wives.

There is a new law which has made a subtle change in the lives of city ladies and a marked change in the lives of servant women. Formerly

every household had one or more poor dependent servants—generally one who had grown up in the family from childhood and a younger orphan girl taken in to learn the household tasks. The condition of these depended on the character and disposition of the master and mistress of the house. Many were well cared for all their lives, but very many were treated cruelly as slaves. None were paid wages, or expected any. Now all that is changed. By a system of registration, and a stricter record of births, the municipal Government has a knowledge of its population. Servants must be paid a wage. To evade this, women have tried to adopt orphans, but the laws of adoption are very strict. All this means that the lady of the house must be more energetic and take part in the household duties herself. In the past five years I have noticed a real change in her attitude toward work, and a marked decrease in laziness, which has always been the peasants' criticism of the city women.

There are many married women in Stamboul holding paid positions. More often than not a young woman who has entered upon a successful career before marriage continues it after marriage. This is

especially true of teaching. Good women teachers are so desperately needed throughout Turkey that the Department of Education is glad to keep an experienced teacher in its employment. She is offered three months' leave of absence if a child is born to her, and then may go back to her work. The young mother often avails herself of this if she can find a relative who will care for the child in her absence.

It seems to me that the suppression, backwardness and unhappiness of oriental women in general have always been over-emphasized, probably for the sake of romance and journalism. At any rate, the Stamboul women have long had a capacity for intelligent thinking, and have shown independence, a broad outlook, decision of character, and efficiency. In an incredibly short time they have come forward in large numbers to become members of the municipal council, of the professions of medicine, law, art, literature and journalism, and they are ready to represent their country in international gatherings of various kinds throughout the world of women.

'The Lord responds to man as quickly as shadow to form or echo to voice.'

—(One of Mr. Leynse's Chinese Converts.)

Twelve Men Who Seldom Go to Church

What Keeps Them Away?

THE MOST OF ARTICLES we all have been reading on the general subject of the "Church" during the past few years have been either holding it up to severe criticism or apologizing for its shortcomings. The more I think over this matter and the more criticisms I read the more am I convinced that we are getting at this matter in a very small way, to say the least. Not that I am here offering a brief for the perfection of the institution. It is composed of and run by human beings and as yet perfection has not been found among such.

Assuming that the church is at fault for slinness of congregations during the last few years, various writers have spent their time piling up words to the effect that if the church would improve its methods, do this and do that, more people would be interested in it. Most of these "criticisms" have had to do with very small particulars and have smelled very strongly of "passing the buck" of personal responsibility.

The writers of these articles, for the most part, overlooked the great work the church has done and is doing for the world. They seem to forget that were it not for the consistent and persistent effort of church workers there would not be nearly so much honesty or integrity or dependability of character in our western civilization, upon which all business de-

pends for its life today. They seem to have forgotten that the police courts which at the best only clear away the debris after a life has been wrecked, would be a thousand times busier and more expensive if it were not for the church which in the majority of lives gets there first with its teachings and prevents the catastrophe. They forget that people of the "worldly-world" oftentimes confess that were it not for public opinion moulded by the church they would go to still greater depths of sin and commit even bolder and more frequent crimes against morality and society—that the church and its people stand as a constant reminder of the kind of person they might have been and always beckon them to come up to their higher selves and that in their heart of hearts they revere the institution maintaining religion.

And so I could go on enumerating the big things which the church has done and is doing, but this is not a defense or an apology. It is merely an humble effort to locate honestly the real cause for the falling off in church attendance.

The trouble, or the fault, or the blame, whatever you choose to term it, lies right with us as men. We might as well be honest and admit it. The things that we have charged up against the church, on which grounds we have sought to excuse ourselves, are very small and picayune.

I have in mind in particular twelve types of men who seldom attend church. There are of course many other types and many combinations of those I mention.

The first man, representative of a group of those who seldom attend church, is one who lacks respect for, to say nothing of a sense of worship for Almighty God. He has become so engrossed in the things of the world, he has looked up so seldom at the stars, that he has forgotten that there is a Being responsible for the universe. He has forgotten that he owes his existence to that Being and that he is responsible to Him for the manner in which he spends His allotted days on earth. Naturally this man seldom goes up into the temple to pray or to praise. He is usually the type of man who has a dollar so close to his eyes that he cannot see anything else. Several books might be written upon this man. He will not live any longer here than the rest of us and in the end will leave his little heap of greed and take with him his weazened character which his starvation of his spiritual life has left him. He has been a spiritual spendthrift, spending the moral energy stored up by his forefathers in riotous living. He has bowed down unto the graven image \$ and has scratched off "In God We Trust."

Another acquaintance of mine who seldom attends church is a very profane man. He thinks he is a much tougher specimen than he really is. He has a kind heart and in many ways is growing a decent character. But he has a weakness toward frothy anger and big-sounding words. He forgets that they are used so often and cheaply that they have lost emphasis and power to persuade. But he feels that he is a rough customer, that boys and girls and men and women look upon him as such and that it is not right that he should attend church and thus appear to be feigning goodness. He also feels uncomfortable there and out of his element in a place where the name of deity is mentioned in reverence. The atmosphere of the place is foreign to his week-day life. The fault is with the man. He isn't a bad sort. He merely has bad tendencies which do not help to make the world better. He can with a little effort and regular association with church people overcome his faults. The church is ready to help him. It would change him from a negative quantity into a real, active helper of the Kingdom.

The next type which I shall have pass in review is the man who is a wilful violator of the spirit of the Sabbath. The man of whom I am thinking has forgotten that a man's first duty is to his Maker. He has forgotten that even as a day of rest, Sunday came down to us as a religious rite and is spared to society by the insistence today of God-loving people. As a sort of thank you to religion which has given him this respite from the regular grind he should support religion by his regular attendance at

church. But instead of being appreciative the Sabbath breaker often goes to the other extreme, cursing religious folk for making a few restrictions in the interest of all that interferes with some personal selfish indulgence. (As far as that goes "selfishness" sums up the argument for empty pews). But the man who has gotten into the rut of using all of Sunday for pleasure, or home work, or more money-making is seldom at church for these reasons. Strange, too, but true, as the years go, he isn't as happy as his church-going neighbor, nor is his home work any better attended to, nor as a rule is he more prosperous. If we are going to be creatures of habit, let's have good habits. Church-going is a good habit. It tones up the whole system of thinking and feeling and living.

Another type is the man who doesn't in his heart of hearts honor his father and mother. With his lips he may say he does, but his actions speak so loud that no one can hear what he says. The majority of the fathers and mothers of the present adult population were stronger on church attendance than are their descendants. And I doubt not that many a mother now dwelling in the spirit world out of sight, and for a time out of reach, wishes that her boy or her girl might see the value of religious impressions and avail themselves of the weekly opportunity for spiritual development. Fathers and mothers of the generation to which I am referring had reached the point of wisdom where on some vital matters they had convictions and not merely opinions only. And for nearly 2,000 years the supreme importance of religious culture has been a conviction with the best fathers and mothers of all lands. So it is that the man who has lost his respect and honor for his father and mother, in their best thoughts and wishes for him, is seldom seen at church.

Another type of man seldom seen at church is the murderer. And in this connection I am not thinking solely of the man who slays his fellow man in anger, nor of the professional thug who waylays his man for theft or because he is paid for the job by some coward with revenge and money. No, I am thinking of the vast variety of those who kill. In his second definition Webster defines to kill in these words: "To deprive of life in any form; to deprive of vigor, efficiency, or usefulness, destroy the essential qualities of; extinguish, deaden, suppress." In this manner he defines murder; "To put to death in a barbarous, cruel and unskillful manner; hence figuratively to spoil, mar or ruin."

Without much definite reference does there not occur to you many types of the brutal, killing murderous nature. Husbands who make slaves, toys or playthings of their wives. The infinite variety of those who grind the faces of the poor, forcing malnutrition among children, disease, insanity and death. Does it not recall to you the great traffic

which of old took the hard-earned money of the tired working man and gave him poisoned liquor which in millions of cases made him the direct spreader of slow death, sometimes in generations unborn who were ushered into the world deformed and loathsome, diseased that money might be made by the thoughtless and unscrupulous and that selfish personal indulgences of a few might be gratified? The number of those who kill in America in a thoroughly protected and so-called respectable fashion is legion.

Another man who seldom goes to church is the lewd and lustful; the vile seducer of innocent virtue, the procurer, the violator of the marriage vow, the man who connives and plots to break up happy homes. These weak and sometimes wilful, vile cumberers of the ground seldom go to church. The atmosphere of purity makes their conscience to awake. They are uncomfortable in the place where they might possibly be reminded that their sins will find them out; or that as a man sows likewise shall he reap.

The eighth man who seldom goes to church is the thief, or robber. Here again we do not refer only to those who make a profession of stealing and who often go to jail. This type represents all those who take what does not rightfully belong to them. Every business transaction to be honest must mutually benefit both parties concerned. In this great class of those who seldom go to church because they feel uncomfortable and out of their element there might be classed gamblers. By gamblers we mean all those from the ones who take away a dollar or two of their neighbor's weekly wage at a game of toddle-top without returning value to that greatest leech and parasite upon modern society, the man who makes his millions at the expense and weakness of his brothers, the tricky broker, the stock manipulator. I would also like a census of the number of retail business men in any average city who can sit at ease and with clear conscience in church. Of course it is proper that we as members of society should support a certain number of them by giving them more for an article than they originally paid for it. This is their fair remuneration for the service rendered in getting it to us. But in society today polite thieves are legion. Among them the profiteers. We might list almost indefinitely the modern stealers who in their heart of hearts know themselves to be such and do not like to have their consciences disturbed on a Sunday morning by the honest religious atmosphere of the church.

The ninth stay-at-home is the habitual liar. Where truth prevails he feels queer. His life, his language and his dealings are based on deception. The church stirs his agitator. He doesn't like it and seldom goes again.

The tenth man seldom seen in church is the green-eyed, jealous, envious, sour-minded covetor always

wanting what others have but lacking the gumption to rise up and earn something similar.

The eleventh man who seldom attends church is he who wears a coat of many colors. He at times combines some and all of the qualities of the previous ten. He is the man who lives as though he thought that God Almighty made this world for his especial benefit. He disregards the rights and thoughts of others. It is the rule of his life to do what he pleases, when he pleases and how he pleases. To treat the other fellow as he would like to be treated is a thought as foreign to his muddy brain as for apples to grow on a lilac tree. He thinks the whole world should serve him or stand aside while he takes what he wants. In a sense we despise him. In another sense we pity him. He is a miserable, dwarfed, undeveloped soul. We can all readily understand why this man seldom goes to church.

And the twelfth man? Well, his name is legion. If we must make amends for the mistakes of this life in a place called Hell in the next world we will most of us have to wait in line for the place will be crowded and running over with the bunch represented by this man. He is the morally lazy and indifferent. He is the kind neither hot nor cold whom we are told that God Almighty will spew out of his presence. Such wilfully break the commandment given by Jesus: "That ye love one another as I have loved you, for greater love hath no man than this that a man lay down his life for his friends." In their hearts they know that if they were to manifest genuine love for their fellow men they would lay down their lives in service for the best interest of society.

When you have subtracted these twelve men who break habitually the ten commandments of Moses and the two given by Jesus Christ, and who seldom attend church, is it any wonder that so many pews are empty today? Is it not also clearly established that their own manner of living is more to blame than is the church?

The church is striving earnestly to merit the approval of all conscientious people today. Isn't it about time that we all gave the church a chance to help us get where it wouldn't hurt our consciences so keenly to attend divine worship?—SELECTED.

The blossoming flowers amid the mountain grasses,
The fragrance of the trees, the songs of birds,
All whisper to the soul that waits to hear,
Saying, "God passes!"

The treasures of the sea, the fruits of fields,
These also praise; the village smoke confesses,
As heavenward its columns slowly rise,

" 'Tis God that blesses!"

NAGATA SAN, Japanese Leper.

The Ministry of Sacred Song

Expression, Impression—Its Comforting, Saving, Inspiring Power

MUSIC IS A DIVINE ART, a universal language, a vehicle of worship, and a soothing, inspiring, and saving force. Old and young, rich and poor, learned and unlearned, all alike acknowledge its strangely weird and fascinating power. It is grateful and refreshing as the breezes of the mountains. It is stimulating as the breath of spring. It comes to the mind like an enchantment from the world of infinite harmonies where God Himself is found. It is a kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and let us for a little gaze within! It blesses us.

Not only so, but if in our higher moods and more exalted experiences we are so susceptible to the harmony of sweet sounds—if upon our minds there is exerted a soothing, elevating, inspiring influence by the rhythmic symphony of human voices or the masterly play of human hands—may we not fairly conjecture that to God, who gave us these faculties of execution and appreciation, music is a pleasure? Why otherwise should he have asked us with such multiplied repetition in His Word to sing and give praises—with our voices, with stringed instruments, with cymbals, with harps, with flutes, with organs? And why otherwise should His description of heaven itself make so much of music? The very fact that music is in harmony with that which is highest and noblest in life is sufficient to assure us that it moves the heart of God. Yes, we are very sure that God loves music. It not only blesses us, but it pleases Him.

God asks us to sing. Through Paul He tells us to admonish one another in psalms and hymns and spiritual songs, making melody in our hearts to the Lord. Through David He cries out, "Sing unto the Lord a new song, and His praise in the congregation of saints!" And there are scores of other passages we might give proving that it is almost as much a man's duty to sing as it is to pray. Indeed, there seem to be almost as many commands in the Bible to sing as there are to pray. Anyway, we know that God loves music, otherwise He would never have had so much of it in His universe, nor would He have honored it so much. We know that there is music in heaven. Heaven is the great musical center of the universe. It is the place of doxologies and trumpets and harps and songs, in preparation for which it would not seem amiss for us to make even more than we do of music here upon the earth. God delights in music; he asks it of us; and we will not

be far astray when in praiseful, worshipful spirit we render to him the richest and best in our power.

Again we would magnify the worth of Christian song on account of its power of religious expression. Christian song is a wonderful vehicle of worship and praise. Let anyone try the difference between simply reading a hymn and then singing it—what enlargement of meaning comes through the mere exercise of song! How much more expressive it becomes!

There is in Christian song some strange, mysterious power to voice the language of the heart. It contains suggestions of forms and powers of utterance which may not find their perfect development in this life. It is a special power of utterance suited to holy themes. The heavenly hosts do not speak when they can help it. They sing. Singing is their natural utterance. So it would seem that our attempts to sing God's praise are just attempts to rise toward that angelic life in which song is more natural than speech. It is striving to share as Dean Hook says, in "the unearthly work of praising God." It is everywhere recognized that music is at its best when employed in the conscious worship of God.

It is hard to overestimate the worth of Christian song, furthermore, on account of its power for religious impression. One of the most powerful ways of preaching the gospel is to sing it. No one can overestimate the power of truth in song. Many a hard rebellious heart has given way under the softening influence of consecrated song. Many a soul bolted and barricaded against the truth as it was preached, has been strongly stirred and savingly reached by that same truth as it rolled over the intrenchments into the heart on the waves of some sweet song. God has certainly given to some people just as much a mission to sing the gospel as He has to others to preach it. We cannot doubt that there are uncounted thousands of saved souls in this land today that were literally sung into the Kingdom.

The story is told of a Grecian mother who once saw her child on the brink of a precipice. To shout to it might only quicken its vagrant feet to wander closer to the edge, or so startle it with fear as to cause it to totter over. She lifted her voice in a familiar hymn and lured the little one back to her side. So many a sinner has been enticed toward Christ, led to Him, won by the singer of some sweet song. Few hearts can withstand the power of a pleading song. You may talk to a man about religion and he will answer you. In an argument he may worst you,

perhaps; but sing him a pleading song—something it may be he heard at his mother's knee long years ago—and how quickly his rebellion yields!

There is a familiar story of a Scotch soldier who lay dying in one of our hospitals during the Civil War. A minister came to him, himself a Scotchman, to tell him of Christ and His love. But the man turned over on his face and would not listen. "Don't talk to me about religion!" he gruffly exclaimed. The Scotch minister was silent a moment. Then he began to sing a familiar hymn of old Scotland. It was that beautiful one composed by David Dickson, beginning,

"O mother dear, Jerusalem,
When shall I come to thee?"

He sang it to the tune of "Dundee." Everybody in Scotland knows that. As he was singing the dying soldier turned over on his pillow and said to the minister: "Where did you learn that?" "Why," replied the minister, "my mother taught me that." "So did mine," said the dying soldier; and the very fountains of his heart were upturned, so that then and there he yielded himself to Christ. Yes, it has a charm, a wonderful, an almost irresistible force, this power of Christian song. It never yet has been overestimated. Who can doubt the value of such a service as a means of religious impression?

But Christian song has not only a saving, but also a comforting and soothing power. How often have you entered God's house heart-filled with worriments and anxieties, and yet perhaps in the singing of the very first hymn your faith was kindled and your troubles rolled away. Music is a medicine for many disorders. It soothes when perturbed. It cheers when disconsolate. Like with Saul in the hearing of David's harp, it softens the heart and drives away anger. We can never know how much suffering and sorrow music has assuaged and healed. It is balm to the soul and healing to the body. A soldier of our civil war told a friend that on the days the regimental band would play near the hospitals all the sick and wounded revived; and men who were so lame they could not walk before got up and went out and sat in the sunshine; and those so dissipated that they never expected to get home began to pack their baggage and ask about time-tables on steamboats and railway trains. The medical journals may not report the recoveries by this treatment, but in how many a twilight hour have saints of God solaced a headache with a hymn hummed or sung, or played, and in the church of God how often has some sweet melody rolled peace over a thousand of the worried and perplexed and sad, while many a moral and mental malady has been healed in the same soothing way. There is soothing, and there is comfort and soul-health in this ministry of which we are speaking—the ministry of music.

But Christian song has not alone a saving and soothing power, but also a wonderfully inspiring power. It arouses to action. A singing church is always a triumphing church. It has been said that an inspiring air is sometimes worth thousands of men in a fighting army. It was so in the great World War. It was so in the Civil War. The story is told that in the earliest part of our civil war the Government proposed to economize on bands of music, and many of them were sent home. But the generals sent word to Washington, "You are making a great mistake. We are falling back repeatedly. We have not enough music." Then the Government changed its mind. More bands were sent to the field, and the day of shameful retreat was ended. We have all of us heard old soldiers often speak of the inspiring power of the music as the men marched into battle.

There is power like that in Christian song, as well. A singing church is a conquering church. The early Christians were singing Christians. The early church was a singing church. The great Reformation was largely an awakening of song. To this day the Germans say: "Luther conquered us by his songs." Wesley and the evangelical awakening was largely an awakening of song. When Cromwell's army went into battle he stood at the head and gave out the long metre doxology, and that great host, company by company, regiment by regiment, battalion by battalion, joined in the mighty chorus: "Praise God from whom all blessings flow." And while they sang they marched, and while they marched they fought, and while they fought they got the victory. Yes, a singing church is a conquering church. Let us sing. Let us praise God more. "Praise Him in His sanctuary: praise Him in the firmament of His power. Praise Him for His mighty acts. Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance: praise Him with stringed instruments and organs. Praise Him with the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord."—Selected.

For all His gifts and benefits God asks no more of us but that we receive them with thanksgiving.

—LUTHER.

The first money was a cow. The first article bought was a wife. Parents declared that the method of knocking the young lady unconscious and dragging her off to the young man's cave was against the code, so they refused to allow any more such weddings. The Marriage market languished until a bright young man offered to trade a cow for a wife. The father consented and a standard of value, a cow for a wife, was established.

WORSHIP PROGRAM

JUNE

Topic: "Womanhood in Foreign Lands."

SONG: "Rescue the Perishing."

Rescue the perishing, care for the dying,
Snatch them in pity from sin and grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save.

CHORUS:

Rescue the perishing, care for the dying;
Jesus is merciful, Jesus will save.

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, awakened by kindness,
Chords that are broken will vibrate once more.

Rescue the perishing, duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way patiently win them;
Tell the poor wanderer a Savior has died.

SCRIPTURE: John 4:28-30; 39-42.

PRAYER.

BUSINESS.

SONG: "Throw out the Life-line."

Throw out the life-line across the dark wave,
There is a sister whom someone should save;
Somebody's sister! oh, who then will dare
To throw out the life-line, her peril to share?

CHORUS:

Throw out the life-line, throw out the life-line!
Someone is drifting away;

Throw out the life-line, throw out the life-line!
Someone is sinking today.

Throw out the life-line with hand quick and strong;
Why do you tarry, why linger so long?
See! She is sinking; oh, hasten today—
And out with the life boat! away, then away!

Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore,
Haste then, my sister, no time for delay,
But throw out the life-line and save them today.

PRAYER.

BIBLE STUDY: "Jezebel."

SOLO: "Jesus Paid it All."

TOPIC: "Japanese Women in America."

POEM: My Prayer.

TOPIC: "Turkish Women at Home."

TOPIC: "Christ in the Lives of our Dark Sisters."

MEDITATION:

All the ends of the earth shall remember and turn unto the
Lord,
And all the kindreds of the nations shall worship before
Thee.

For the kingdom is the Lord's
And He shall be ruler over the nations.

TOPIC: "Women Under the Southern Cross."

BENEDICTION: The Lord bless thee and keep thee,
The Lord make his face to shine upon
thee and be gracious unto thee,
The Lord life up His countenance
upon thee, and give thee peace.

Amen.

Note:—If you have not already met your goal for
June "A month of self-denial" your plan
should be laid at this meeting so that your
thank-offering will be ready for the July
meeting.—EDITOR.

Bible Study -- Jezebel

Mrs. R. D. Barnard

IN REVELATION 2:20 to 24, we find the account of Jezebel. Just who this Jezebel refers to, we do not exactly know but the name seems to have been given her as expressive of her character and influence. At least, the Jezebel of the New Testament, in many respects, is like the Jezebel of the Old Testament.

The first mention of Jezebel is her marriage with Ahab (I Kings 16:31). She was the daughter of Ethbaal, king of Tyre and Sidon. Her father had formerly been a priest—a Baal worshipper. This religion she immediately established at the court of Ahab. It was not the intention of Ahab to expel the religion of Jehovah but Jezebel's strong will and her devotion to Baal, put the worship of Jehovah in grave danger. In fact, we later see how Israel was severely punished for her idol worship.

Jezebel naturally would oppose a prophet of God and when Elijah all but destroyed her religion, she vowed to take his life. Again she secured the death of Naboth. Her husband, Ahab, wanted very badly the vineyard of Naboth. When he was refused, he went home and pouted. Jezebel consoled him by promising him the garden of Naboth. She hired men to say that they had heard Naboth curse the king. For this sentence was therefore passed on Naboth and he was taken out and stoned to death.

Jezebel paid for her sins with her life. The Lord also spoke of Jezebel saying "The dogs shall eat Jezebel by the wall of Jezreel." When Jehu entered Jezreel, Jezebel was in the palace, looking toward the east for the coming of Jehu. She had painted her face and adorned her head with her queenly head-dress, hoping that when Jehu saw her, he might

make her his wife. When Jehu saw her he commanded that she be dashed down from the window. Afterwards, nothing was found of her but the skull, the palm of her hands and the soles of her feet (II Kings 9:35).

Jezebel, in her Baal worship, is a picture of wrong thinking today. Outside the church there are many Isms and Cults, all seeking to satisfy that desire to worship. Most of these are led by women. Within many of our churches today, the Diety of Christ is denied and Jesus is taught as a great teacher and an ideal example to follow. Of course, He is our example but only after He has become our Savior. Some people, in fact many, believe that the Bible contains the Word of God but not that it IS the Word of God. This wrong thinking tends to lead us to live wrong.

In her wrong living, Jezebel pictures wrong living today. Jezebel was cruel but fascinating; vain and very corrupt in her life. So much of the evil today is

the result of wrong thinking. The evil practices of many women, both in the church as well as out of the church, would never be if one is really dedicated to the Lord. Jezebel's sorrowful end, pictures the sorrowful climax to sinful lives of all times. We cannot escape the punishment, even in this life, if we glory and continue in, all the cruelty and lustfulness of this world.

Just as Jezebel had a bad effect on Israel, so wrong systems of thinking and living has a bad effect on the Church today. The worldly church soon becomes merely a form of worship, cold and indifferent. "So then because thou are lukewarm, and neither cold or hot, I will spue thee out of my mouth" Rev. 3:16.

"Sow a thought, and you reap an act;
Sow an act, and you reap a habit;
Sow a habit, and you reap a character;
Sow a character, and you reap a destiny."

Dayton, Ohio.

Japanese Women in America

Mrs. Miles Taber

THE JAPANESE came at first to America as groups of single men, but soon they began to bring wives and families with them and to set up normal homes. The Japanese women are very clean and dependable. If one's relationship with them is based on personal trust and friendship it will rarely be betrayed. No women have a higher sense of personal dignity, or are more grateful and expressive of gratitude, for favors done than the Japanese. At one time a little Japanese girl went with me to our First Brethren Sunday School in Long Beach, California. She passed away at the age of seven years. Her mother came to our home with a bag of pennies, saying that Casaway had been saving them and she wanted us to be sure and take them to the Sunday School, and that she could never repay us, and the Sunday School enough for the interest we had taken in her little girl.

The Japanese who came to America had been farmers in their own country and were used to intensive farming on little less than three acres so they filled best in the agricultural life of the Pacific coast in vegetable gardening, floriculture, and raising of strawberries and asparagus and in the cultivation of sugar beets. The women work at the heavy manual labor in the fields together with their men. They rise before daylight, prepare a breakfast of rice, and by the time breakfast is over and the dishes done it is daylight and time to go to the gardens.

Picture with me a short, stooped, black-haired and black-eyed, yellow-skinned Japanese woman in one of these truck gardens pulling a large sack and picking the fruits of her labor along with that of her husband.

Their dwellings are nothing to be proud of, and their modes of living are not up to ours. Yet they are ambitious to elevate their social standing. They are honest and upright, and entitled to respect and good treatment, and most of all the knowledge of Jesus as Savior and Lord. Let us not forget the stranger within our gates.

One of the outstanding things about the Japanese is their highly intellectual character and their zeal for education. In Los Angeles and San Francisco there is no Japanese retardation in the schools. This is in spite of the language handicap. Their zeal for education carries over into the field of religious education as well. In 1933 as high as seventy-five per cent of Japanese children between the ages of six and eighteen were enrolled in some Christian Sunday School. Many Japanese mothers, even those who themselves are Buddhists permit their children to attend Christian Sunday Schools. The schools have given the children a background for Christianity and so the second generation of Japanese find it much easier to understand Christianity than Buddhism.

A Japanese girl in Columbia committed on the western coast and had concluded all joy would be hers. She said, "I expected to hear the name of Jesus on every tongue. I thought it would be easy to lead my brother to church in America, where I expected to find the people all Christians; but he has never heard the name of God from American lips except on the fruit farm, and then only with oaths and curses. Now he sneers and says "The Americans send their religion across the sea to us because they have no use for it themselves." We ought to fall on our knees and ask God to forgive us and help us to fulfill our duty and privilege of spreading the Gospel to all we come in contact with, not only with our lips but with our every actions.

Perhaps the largest Japanese community on the Pacific coast is in Los Angeles county. It is esti-

mated at least sixty-five thousand Japanese live in this area. A Christian church has been started there and in connection with the kindergarten, a mother's club was organized which helped to bring many mothers into church fellowship, and fellowship with Christ. One Japanese woman there said, "We Japanese women find the Christian religion a reality which passes all boundaries, for in Christ there is no East or West. Our skin may be yellow, our hair black but in Christ our hearts beat as one, a real unity of spirit and faith binds all Christians together."

Let us not be guilty of sending our religion across the seas and then not practicing it at home, but rather let us apply the principles of Jesus Christ to our own lives and then we are ready to apply them to the lives of the Japanese women in America. Fillmore, Calif.

Women Under The Southern Cross

Miss Johanna Nielsen, Missionary to South America

TO TRY TO GIVE an idea of woman's place and work in Argentina, as well as in all Latin America, is apt to do an injustice to some, since conditions vary, and what is true of one class may be true in only a qualified way of others. But certain conditions may be considered general, in spite of exceptions.

Woman's standing is much what Southern European tradition has made it. Until recently, her sphere was entirely domestic, and it is not strange that change has come slowly in a land where "the pressing need and over-ruling ambition of every woman is to secure a husband," where only the married woman has real social standing; where delinquencies of the dominant male are almost as quickly condoned as they are common; where divorce is not permitted; where the double standard of morals is accepted as a matter of course. In the wealthier homes she is surrounded by servants, flattered and petted, with every material wish gratified. In the poorer homes she is a menial, the slave of husband and children. Too rarely is she considered the companion and equal of her husband.

In most of the Latin American republics there are outstanding examples of women of culture who have striven for the betterment of their sex, and in the comparatively few organizations for social betterment, such women take a leading part, and not a little has been accomplished.

The percentage of girls whose education goes beyond the grade school is almost unbelievably small. Even the percentage of those who finish the grades is small. Contrary to North American experience, the

Liberal Arts courses, for those seeking higher education, are not the popular ones. As might be expected, the largest number prepare themselves, through the Normal School, for teaching; while probably next in popularity, at this time, comes pharmacy. Nurses training does not make the appeal that it does in the U. S. Nor is the nurse so generally respected as she is in this country. But the "partera", midwife, occupies an important and remunerative position, since most obstetrical cases are left entirely to her rather than to a doctor.

Until recently, in the interior, there seemed to be few openings for women, outside the home or school. Ten years ago, the writer does not remember seeing a woman employee in stores or offices. There was a woman doctor and a woman dentist, who had had the means and courage to prepare for their professions—it took both. Beside them, only the midwife, dressmaker and milliner were known in business life. An ever-increasing number of young women, unprepared for teaching or professional life, and unwilling to enter the servant class, yet anxious for the chance to earn something, were ready to jump at the chance to become clerks, office girls, bookkeepers, stenographers, etc., once the door was opened to them, as it now is quite generally.

Woman's innate desire to improve her appearance and make her home more attractive is shown in the popularity of the many "academias" that are springing up almost overnight, giving a short course in dressmaking, cutting, fitting, and sewing machine embroidery. It is quite the popular thing for the teen-age girl, on finishing or quitting school, to

take such a course—a tremendous help, in a land where patterns for the home dressmaker are practically unknown.

Mission work touches very lightly either the wealthy and educated class or the extremely poor and ignorant. Not that the missionary wishes to avoid either class, but the people themselves set up the barriers. It is between the extremes that the work is done—among those who, though considered as belonging to the poorer class, are not entirely illiterate, folks who have a desire to better their condition; wage-earners, who want their children to have better opportunities than they themselves have had. It is easy to see that it is possible to fill a real need in making better wives and mothers.

In all our missions an effort is made to do special work among the women and girls, and prepare them for present and future leadership in the church. Some of them, with their limited preparation, put to shame their sisters in the U. S. A. Their work is, and probably will continue to be, largely in the home, but if "The hand that rocks the cradle rules the world," then that sphere is limitless, bringing

ing blessing in this life, as well as the life to come.

Our hope for the work in Argentina lies in the coming generation, learning from Godly parents to lisp the name of "Jeus," instead of that of saint or virgin. Learning that He Who is our Ideal, as well as Saviour, said "My Father worketh hitherto, and I work." That "man's life consisteth not in the abundance of the *things* that he possesseth." That "he that would be great among you" must be "servant of all." That the greatest thing in life is to "love the Lord thy God, with all thy heart." That *real* life, the "abundant life," can be enjoyed only as one knows through personal faith the Lord Jesus Christ.

So will be prepared a generation that will be ready to back social reforms, greater educational advantages, higher moral standards, improved legal status, child welfare, etc. And more than all, looking eagerly for the "glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Christ in The Lives of Our Dark Sisters"

Mrs. Orville D. Jobson, Missionary to Africa

"They who sat in darkness now see a great light."

AFRICA WAS NAMED by Stanley, "The Dark Continent." First because it is populated by dark-skinned peoples, second because its vast interior once lay in unpenetrated darkness, and finally because of the spiritual and moral darkness of the lives of its peoples.

When we speak of our "dark sisters" we rarely think of them as being dark-skinned; the word rather conveys to us the spiritual and moral darkness that clouds their lives. In order to fully appreciate Christ in the lives of our dark sisters we must have some conception of the great darkness from which they emerged. We who have had the privilege of having Christian parents and lived under a Christian influence all our lives can not fully appreciate all our dark sisters have come out of.

Just fifteen years before the gospel penetrated in the hearts of our dark sisters they had never heard the name of Jesus, much less of His power to save their sin-sick souls. Many were living in polygamy and never had the affection of their husbands nor a place in which they could call home, but lived in small huts where the man with his numerous wives or concubines stayed. Many of our dark sisters were sold or bargained for when only a few weeks old, and a couple sticks of money was given the father to

seal the contract. They had no choice of their own but merely sold as slaves.

Statistics show how backward and timid the women are, due mainly to the fact that they have been slaves for so many years. Slaves because they have been the burden-bearer for the man and not permitted to share the responsibilities and the training of the children as mothers would love to do. Many pagan practices are deeply engraven in the hearts of these women as they are kept in constant fear and dread each day of their lives. But God, through his infinite mercy loved these dear sisters enough to give his only begotten son that they through Him may have eternal life.

Sir Wm. Cecil wrote a book entitled, "Changing China". This is the very thing we have seen in the lives of our dark sisters—lives, morals, homes, and villages, powerfully and beautifully changed by the preaching of the Word and the working of the Holy Spirit. Now our dark sisters are no longer afraid of the evil spirits and try to drive back the demons, as they draw near to God with thanksgiving and praise in their hearts singing this beautiful hymn:

"O happy day that fixed my choice
On thee, my Saviour and my God,
Well may this glowing heart rejoice
And tell its raptures all abroad."

They no longer need to live with a polygamist but have a Christian husband and Christian home in which they have their family worship every day, and are bringing their children to the house of God to have them dedicated to the Lord. They now have the privilege to choose a Christian husband and they together are learning to read the Bible in their own language. Many of our dark sisters are teaching the Sunday School classes and going to the villages to tell others of the "Good News." Truly Christ is in the lives of many of our dark sisters and they are now singing of their new found happiness in Christ. They shall yet sing a new song with all the redeemed.

While it is true that they will always be known as our dark sisters because of their color, yet those who have become Christians are one with us in the Lord and are no longer our "dark sisters."

John Howard

(A poem written in memory of John Howard, son of Clinton Howard, who sacrificed his life in unselfish service to the slain soldiers at the close of the World War).

How the face of man will pale,
When duty points the way
O'er a rough and darkened path,
Where many dangers lay.
Isaiah, Man of Holy Writ,
His people's guide would be
When with chastened lips, he answer made,
"Lord, here am I, send me."

George Washington, the splendid man,
O'er ice and snow, and sleet,
Led brave, true men, who thinly shod,
Left blood tracks from their feet.

But not only of olden times
Do great good men appear;
John Howard, of more recent date
Has blessed our earthly sphere.

To honor world war soldier boys
Who then were coming home,
Bearing their dead—a precious freight
To saddened ones and lone.
With flowers sweet and rare,
Some dozen planes must put to sea,
To drop on Wilson Steamer deck
A hallowed tribute there.

John Howard, young commander then,
First volunteered his service;
Though a wild storm was whipping round,
And everyone was nervous.
Enough of men were soon on hand
Encouraged to help out,
Far off to sea their planes sped on
Upon his dangerous bout.

John's plane alone did reach the ship,
And dropped the flowers fair
Then started back for dear home shore
But never landed there.
A carrier pigeon, gentle dove,
Bore the sad message home,
An airplane wreckage on the shore
Was empty, crushed and lone.

His father found his coat and watch,
And note from his dear son.
Methinks a braver deed than his
Was not done.
And when the chimes in his home church
Ring out their hallowed call,
Chimes dedicated to his name,
They touched the hearts of all.

LILIA F. BOWER, Los Angeles, Calif.

"Life is like a looking glass—smile into it and you will get a smile."

THE UPRIGHT LIFE

When men speak ill of thee, live so that nobody will believe them.—PLATO.

My Prayer

How can I pray, Oh God
Thy will be done in me,
While millions far beyond
Are crying out for Thee?
No one to point the way.
No one to show them how
To find the living God
And teach they how to pray.

My faltering steps I pray
Oh God, forgive, forgive.
And show me, Lord, today
The way that I must live.
Stir up thy stewards, Lord
I pray, Oh God, hear me;
And teach them Lord, somehow
To give as unto thee.

I pray, Oh Lord, that thou
Stretch down thy mighty hand;
Pick out a number now—
Speed them on to every land.
To teach the blind to see;

To aid the dumb to speak;
Oh Lord, give them no rest
Till they have crossed the sea,
Where darkness and despair
And sin beyond compare be.

On earth thy kingdom come—
I pray this may be soon.
Thy will be done in me
Each morning, night and noon.
That I may help to bring
The great millennium day
Where Jesus shall be King.
For this, O Lord, I pray.

May soon the earth be covered
Over every land and sea
With Jesus' knowledge and glory
Throughout eternity.
Thy Kingdom come, O Jesus,
This is my earnest plea.
My prayer is, Loving Father,
Thy will be done in me.

SIGNAL LIGHTS DEPARTMENT

Program For June 1936

Mrs. Herbert L. Briscoe

SONG: "Savior, Like a Shepherd Lead Us."

SCRIPTURE: Psalm 78:52-55 and 72.

PRAYER: That our Father lead us safely through all danger and that boys and girls everywhere may grow up faithful and true to their Christ.

MEMORY VERSE: Psalm 34:11.

MESSAGES FROM OUR MISSIONARIES:

Do you remember where we were last month? We got up in the dark of the early morning in order to get an early start on our journey. Today we are going to cross the river—but not on a bridge!

"As the days come and go the daily routine becomes easier. Each one knows just what his duties are in setting up or breaking camp. Our swarthy helpers are gay or sad depending on the amount of food we are able to purchase for them along the way. We soon find that native food is scarce and difficult to buy. The precious canned goods costs fifty to seventy-five cents a can, so we can't afford to live on that long either.

The next day we come to a wide river. There is no bridge as there has been over the smaller streams, but the government has provided a barge with eight or ten men to row it across. The barge or raft is a platform built on three or four good sized canoes which have been hollowed out of tree trunks. The men drag up two approaches which connect the barge and the shore. We all clamber out of the truck and watch the driver guide the car down the slope on to the approaches and up on to the barge. On go the brakes and we sigh with relief, for the weight of the heavily loaded truck is sometimes too much for the strength of the rope holding the barge. But the gravest danger is over, so we walk gayly on and stand watching the oarsmen as they skillfully pole the raft out from shore.

The captain calls out his orders, the men begin to sing, one of them taking the solo part and the rest replying in unison. They keep time with their paddles. To our surprise they head away up stream and it looks as if we would miss the landing place on the other side. But just at the right moment, at the word of command, they turn and let the current help carry them downstream to the landing place. It takes some vigorous paddling, though, as the full force of the river strikes our craft, but the song continues

through it all until they draw up victoriously on the other shore. They say that more than one auto has been sunk in crossing these rivers, and in some cases those on the raft were drown, so we are thankful to be safely across.

The timber country has gradually disappeared and nothing but tall grass and brush border the road for miles and miles except when we come to a small stream. There the vine entangled forest produces a miniature jungle, with who knows how many snakes crawling through the underbrush and monkeys chattering in the trees. There is a great silence, though, as we enter the dense shade. But we soon find that we are not the only humans there, for as our eyes grow accustomed to the shadows, we see that several natives have paused by the cool water to watch us go by. The dust and perspiration of the long weary road has been washed off in the stream, as their glistening brown bodies testify.

"Ouromo," our boys call to them, and they wave and smile broadly in return.

Over hills, across more rivers by ferry boat, through quaint little villages, on and on we grind out the miles. The last morning finally comes; if we have no trouble we can reach Bassai by evening. There is no need to urge the boys to get their share of the work done today. Taking off the heavy tank of gasoline, filling the car with it and repacking the load take the longest."

SONG: "When Love Shines In"

And now Miss Nielsen is going to introduce us to the children of our pastors in Argentine. Some of their names are probably unfamiliar, but they are very pretty and musical.

"It would be nice if you boys and girls could know the children in the Argentine pastor's families.

There are three Reinas: Reuben, Joel, and Nellie. The parents are Spanish. Reuben is 10. Last year he was very, very ill with typhoid fever and the doctor said there was no hope, that he would not live through the night. But a group of the members of the church spent hours that night praying for Reuben's recovery, and when the doctor saw the change take place, he said, "This is not my work; there is a Higher Power here." Reuben has already accepted the Lord as Savior, but from that time on, he felt more than ever that he belongs to the Lord in a special way; and I think has no other idea than to follow in his father's footsteps and become a preacher of the Gospel. Reuben and Miriam Sickel have always been very good friends. Mrs. Sickel says perhaps it is because Miriam is enough "boy" and Reuben enough "girl" that they get along particularly well. Joel is seven, very mechanically-minded, busily tinkering from morning till night with such tools and materials as he can lay hands on. Nellie is frail and five, and so delicate looking that one would expect any breeze to blow her away. She is the pride

and joy of the entire family as well as the whole church in Tancacha.

Eunice and Sarita Siccardi are the dear little daughters of the pastor at Cabrera. They are pretty little girls of about 6 and 4 with big brown eyes and light brown hair. Their parents are Argentine, but the grandparents on both sides are Italian. These little girls have lively imaginations and never lack for a means of entertainment. It is very amusing to listen to them at their play. Sometimes they are lambs, or chickens, or mother and daughter and in Rio Cuarto one was very apt to be "La Senora Sickle" quite often. One day they were lying flat in the iris bed, and when they were asked what they were doing as they waved arms and legs, they were *swimming!*

Then there are the two flaxen-haired Zeches, Estercita and Hedwig. The mother has not been long out of Germany, and the father is of German parents. Hedwig is just a baby, but Estercita is a precocious miss of four or five years whose sharp little ears and eyes miss very little. They live in Rio Cuarto, where their father is Associate Pastor to Brother Sickle.

There are a good many Sotolas in the pastor's home, at Laboulaye; but Federico, Pablo, Daniel, Lidia, Marta, Ruth and Ema are all big children. Brother Sotola is Czecho-Slav, and most of the children are blue-eyed towheads. The little Sotolas are Benjamin and Neomi, and the latter loves birds and flowers. She was delighted when Federico brought

her two or three thrushes that he had caught while helping in Rio Cuarto. The last I heard, she was looking forward to owning a canary.

The latest addition to our missionary family is little Elena Ruby Wagner, year-old daughter of Laura Larsen Wagner, whose home is in Hunica Renanco, where her parents are temporarily in charge of the church.

These boys and girls are enthusiastic propagandists for our Sunday Schools and Vacation Bible Schools. Pray that they may early give themselves to the Lord, and be definitely used by Him to tell the Glad News of salvation to other boys and girls in Argentine."

SONG: "I'll Live For Him."

ROLL CALL.

OFFERING:

REPORT of "Doing Without Boxes."

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHTS BENEDICTION:

R. No. 2, Claypool, Ind.

"The religion that is used for a cloak will soon wear out."

"Christ alone can save this world,
But Christ cannot save this world alone."

—ARTHUR PIERSON

W. M. S.

FAMILY CIRCLE

BETHEL CHURCH, VA.

Dear Sisters of the W. M. S.:—

We extend greetings and best wishes to you from our W. M. S. of the Bethlehem Brethren Church near Harrisonburg, Virginia.

We have not written words of encouragement and rejoicing but one time since our reorganization. We rejoice now with you in your work for the Master. We hope to be more faithful in writing hereafter.

We have been blessed by hearing Mrs. Kennedy since our last report and were much inspired by her message. She surely encouraged us to keep the great commission more faithfully in behalf of the lost souls in the dark continent. We are looking forward to Easter morning when we will have the pleasure of hearing Miss Johanna Nielsen.

We were so glad that we were able

to send Miss Lyda Carter a box of good things to eat and she was very thankful for them.

We have our meetings each month in the church and our leaders are chosen by the place their name appears in the alphabet.

We are looking forward now to the Mother and Daughter service which will be held in May.

Pray for us that we may stand firm to the whole gospel of our Lord. Our prayer is that we may be always found faithful to do His blessed will.

Yours in Jesus' Name,
MRS. G. C. DOWELL, Cor. Sec'y.

LONG BEACH, CALIF.

(Second Church)

On Tuesday evening March 6, 1936, the ladies of the Second Brethren Church of Long Beach, California met at the parsonage, at the invitation of Mrs. Gingrich to organize a Woman's Missionary Society.

Mrs. Gingrich gave us an outline of the W. M. S., its plans and aims, the requirement for membership and its program of progress. We are certainly grateful to her for her guidance and cooperation, as this work is new to the

majority of us, never before having had a society in this church.

We are starting out with a membership of twenty-four willing workers, and I am sure this will be augmented by many more in the very near future, as a great many were not able to attend our first meeting because of sickness.

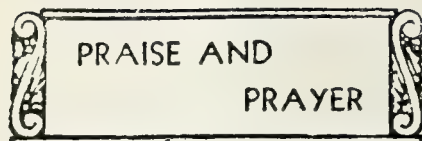
The following officers were elected: President, Mrs. Kate Scow; Vice-President, Mrs. Doris Alguire; Recording Secretary, Mrs. Dorothy Hamilton; Treasurer, Mrs. Martha Mize. Mrs. Gingrich was appointed corresponding secretary.

After the meeting was adjourned, our hostess served delightful refreshments and a time of fellowship was greatly enjoyed by all.

The week following this first meeting the officers met at the request of the president, and assisted her in choosing the different committees to take charge of the various phases of the work.

We do covet your prayers, that, as we start out in this new undertaking, the Lord will guide us in our work and use us where we may best serve Him.

MRS. DOROTHY HAMILTON, Cor. Sec'y.



JUNE

LET US PRAISE GOD FOR:

1. The hours of communion with Him, from which we gain our spiritual strength and guidance.

2. The comfort and care which He has given to those who have suffered in the disasters of cold, flood, and storm of the past months.

3. His sustaining power to save.

LET US ASK GOD:

1. To deliver us from all listlessness and sloth which hinders our work for Him.

2. To deliver us from all disloyalty and impatience of the ways of our Lord.

3. To bless the plans of the foreign mission board, that His gospel may be carried into South America and Africa in the most efficient way possible.

4. To bless the plans of the Ashland College Board that our school may stand firm on the whole gospel foundation.

REPORT OF FINANCIAL
SECRETARY FOR MARCH, 1936

Apportionment Fund

Sunnyside, Wash.	3.75
Gretna, Ohio	12.75
College Corner, Ind. ....	.75
Maurertown, Va.	16.50
South Gate, Calif. ....	.75
Portis, Kans.	4.50
Carleton, Nebr. ....	.75
Johnstown, 2nd B., Pa.	16.50
	56.25

Seminary Fund

Philadelphia, 3rd B., Pa.	8.00
Fair Haven, Ohio	5.18
Clay City, Ind.	7.00
Gratis, Ohio	8.75
North Manchester, Ind.	11.01
Harrah, Wash.	5.50
Burlington, Ind.	12.60
South Gate, Calif.	3.77
Dayton, Ohio	10.00
	71.82

Refrigerator Fund

Gratis, Ohio	2.75
Total for all funds	\$130.81
Respectfully submitted,	
MRS. N. G. KIMMEL	

Freedom can be enjoyed only by those whose minds are free from selfishness and greed. Otherwise liberty is made a cloak for crookedness.—ANON.

THINK OF THESE

We know better than we do; we hear more than we practice; we claim more than we can live up to.

It is right to want to be great; it is wrong to let this desire make us indifferent to the rights of others.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.

Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.

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Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

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Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.

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Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

God has a law for promotion in His Kingdom; over the enforcement of that law He is absolute.

To work for others is far easier than not to expect others to work for us in return.

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Illikokota

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Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

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2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.



THE SISTERHOOD

Do God's Will



of MARY
and MARTHA

Who Is The Owner?

Frank Gehman

THE PRIDE OF POSSESSION is strong in the human heart. We like to feel that certain things belong to us. Sometimes the thought of possession grows so strong that one is marked as selfish, greedy or miserly. And, strangely enough, those who possess little can be as readily affected by these mental and spiritual diseases as those who possess much. So the teaching of stewardship is as pertinent to the poor as to the rich. For he who does not freely give of his little would not freely give of much should he have it. The teaching of stewardship is as essential to the rich as to the poor for he who is greedy over money will be greedy over all things.

Who is the owner? The Scriptures answer in no uncertain terms. Yet, for the greater part, we do not take literally what they say about it. We agree to the teaching, but act with utter freedom from any restraint of that teaching. We accept the statement and then reduce it to a mere figure of speech by our action and attitude.

The Scriptures say that God is the owner. "The earth is Jehovah's and the fullness thereof," (Ps. 24:1). Paul quotes this, "For the earth is the Lord's and the fullness thereof," (I Cor. 10:26). Moses taught Israel, "Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein," (Deut. 10:14). Moses told Pharaoh that he would beseech God to stop the mighty thunderings and the hail "that thou mayest know that the earth is Jehovah's," (Ex. 9:29). Then, too, God Himself lays direct claim to the possession of all these things. "All the earth is mine," (Ex. 19:5). "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would tell thee; for all the world is mine, and the fullness thereof," (Ps. 50:10-12). Nor does the possessiveness of God cease with the physical and non-moral of the universe. Psalm 24:1 and related passages would indicate that by virtue of man's presence on the earth he, too, is subject to God's claim of ownership. "The earth is Jehovah's and the fullness thereof; the world and they that dwell therein." Satan tried to usurp this

claim. Any doubt cast by his pretensions is amply dealt with by the Ransomer, Jesus Christ. "For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation," (Rev. 5:9). "And ye are not your own; for ye were bought with a price," (I Cor. 6:19-20).

This doctrinally, and clearly so, places the ownership. We believe the Word of God. We accept its teaching. Naturally, therefore, we agree with what it says on this subject. It would be well were we to stop here in simple faith. But Satan questioned the authority of God. He envied the rights of God's position. He desired to have for himself some of these rights, and trouble began. Then we see man following his lead. Man wants to feel that he has rights of his own in unlimited numbers. This immediately creates a conflict. Man began to encroach with his claims upon the property of God. Thus the age-long conflict has raged. Men have rebelled and continue to rebel against God's ownership. And many times they do not even recognize the nature of their guilt. Is God the owner? The Scriptures have spoken. And at once man, who seeks possessions of his own, questions the rights of such ownership. By what right, then, is God the owner?

God is the owner by the right of authorship. That is to say that He is the Creator. An appeal to Scripture here seems hardly necessary. The very simplicity of the Bible statements of His authorship of the universe makes them irrefutable unless we wish to deny the accuracy of the account. "In the beginning God created the heavens and the earth." What could be more simply said or more directly put than that? God created. Therefore, God owns. He owns by right of authorship. Therefore man acknowledges that ownership, unless—. God owns, unless there is no God. God owns, unless He is not a person but some intangible influence, some principle in the universe. God owns, unless He did not actually create but is Himself a product of creation. God owns, unless He is a creation of man's fancy rather than man being a creation of His. Denying God this right of ownership always puts one on the defensive. In each

case the claimant to such belief has to establish his own authority for the position he takes. He has forsaken the single authoritative source we have. Science as an authority is still confusing in its evidence, also conflicting in its testimony.

The Bible remains the single key to the riddle of the universe. It says God created. Then God owns. And we acknowledge the ownership. He is author. It is His. Copyrights protect the human author. No copyright is needed on the universe; it has never been duplicated by any who claim other than God is creator. He is owner by right of authorship. "The earth is the Lord's and the fullness thereof." In all our stewardship, then, this thought comes first, takes priority. He created; therefore, by His Grace, I shall first recognize His claims. It is interesting to note that He gave man much and asked little in return. Man was to have dominion "over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Later He gave His own Son. Man was to return certain things to God. The rendering of such things to God became a matter of divine principle. The tithe, the Day of Worship, the yielding of self to the service of God, these are basic principles. They belong to all dispensations and periods alike. They are based on the ownership of God.

God is the owner by right of His supremacy in the universe. The Bible-taught Christian believes that God is above all else. The one careless in belief, yet confessing God's existence, acknowledges Him as supreme. The one who regards God as only an influence or a principle still grants supremacy. The philosopher finds God as revealed by Jesus the highest good of all even though He does not yield His life. Many contradictory beliefs unite in proclaiming the supremacy of God. With the Scriptures it is one of the rudiments, needing no defense or even stating. God is before all, above all. He is supreme. That theme pervades the entire Bible. We accept it.

We believe that there is purpose to the creation. We believe that there is purpose to life. We can not believe these things are a mere chance—so without

a goal. We see purpose back of it all. Shall we be true to self? Shall we be true to all that is good in life? Shall we be true to ideals? True to God? If so, then we desire that the best may come from all things. The best comes by letting God possess and rule. There is none wiser, better, more unselfish than He. There is none greater. Of all He will utilize to the best advantage all things. Then it is His moral right to be the owner. He will not misuse as man so frequently does. He will not waste as is man's practice. He will not turn to selfish ends as is man's manner. He will not stop short of the goal as man stops. He will realize for all things the highest goal, the finest idealism, the greatest worth, the most lasting and enduring qualities. He will bring fruit where men grow thorns and thistles. The true end and purpose will be attained by exalting His right to the possession of all. He is above all. It is His right to possess.

God is the owner by right of priority. He was first. Before creation He was. Being first here He has come into possession. The right of the first-born is recognized. God is before even the first-born. Lest this thought represent an unfair circumstance at first thought, let us consider. It is true that we can not help that we were not first on the scene. Nor can we help that God was here so much before us. Is it then unfair that God should be the owner of these things by virtue of His priority when we are unable to avoid the lateness of our appearance? Simply not. The very fact that He was here before creation, the fact that He continues until now marks Him as One different from us. We are not comparing ourselves with an equal; "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." He is different. He is one of those First Truths upon which all human thinking is based. As such His priority assumes truly important significance.

Our parents make efforts to teach us certain elementary things of life. It is their responsibility to do so. Amongst other things they should teach us the worth and proper usage of the "things" that come into our hands during life. They try to teach us

What if I say

"The Bible is God's holy word,
Complete, inspired without a flaw,"
But let its pages stay
Unread from day to day,
And fail to learn therefrom God's law;
What if I go not there to seek
The truth of which I glibly speak,
For guidance on this earthly way;
Does it matter what I say?

What if I say

That Jesus Christ is Lord divine;

Yet fellow pilgrims can behold

Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's voice
And gladly make His way my choice.
We are saved by faith; yet faith is one
With life, like daylight and the sun.
Unless they flower in our deeds
Dead, empty husks are all the creeds.
To call Christ Lord, but strive not to obey,
Belies the homage that with words I pay.

MAUD FRAZER JACKSON

uch matters because it is everywhere assumed that their "priority" on the scenes of life have qualified them to teach matters that will benefit us. If they teach it to us, it will save us wasted years learning through experience. God holds an even more advantageous position, for He was before the creation. That the most might be realized out of the creation let us recognize His right of ownership and capacity to instruct us in the use of these gifts.

It is true that He gave men the right to hold title to certain things. That does not mean that He surrendered His own possession of them. They are still His. His claim to them is valid. Our personal claims expire in a brief life-span, but He continues on. We have only "held in trust." He must take up where we have left off even as He committed into our hands. We may have a part in working out His pur-

pose. We do not create that purpose. We do not effect it. We only make our personal contribution to it. In other words, we are stewards of the things of God.

These are merely practical reasons why we should recognize that God is the owner and that we are stewards. Thus it does not become a matter of how much or how little we possess. Rather it is a matter of what we are doing with those things of God that have come under our care. Jesus said that a man's life did not consist in the abundance of the things he possessed (Lk. 12:15). One's life consists instead in the abundance of the fruit he causes those things to bear in the service of God. What is the degree of our faithfulness?

Ardmore, Ind.

One Day In Seven

Mrs. Tom Hammers

PAUL WAS IN CORINTH when he wrote this epistle but his mind and heart were reaching across the water to those Christians in Rome to whom he was soon to go. He was preparing them for his further ministry when he penned this "Gospel of God." But today as we read this first verse of the twelfth chapter we know that the message which he wrote was inspired of God that it might be written not only for the Christians at Rome but for all Christians in all lands down through these many centuries of time. Paul is exhorting us to forget our own desires, to put away our own selfish ambitions, to trample underfoot our past life, and to step forward in sincere consecration laying our ALL on the altar for the Lord. He does not ask for our money alone; he does not plead for our time alone; he does not command us only to pray; but he "beseeches" us to "present our bodies a living sacrifice unto God." Not a dead sacrifice but a "living sacrifice."

The Lord God of heaven sent His only Son that every one who believes in His atoning blood might be born again and be raised in newness of life. In Christ Jesus we become "new creatures." Old things have passed away, and our lives are changed to be patterned after Him who loved us and gave Himself for us.

This month we are studying "Days, Weeks, and Years" and what they should mean in the lives of Christian young women. Day after day as we talk with various persons we constantly meet these words—I don't have time. Many times when there is work to be done for the Lord, it is heart-breaking to hear Christians say, "I don't have time." When a Chris-

tian does not have time to serve her Lord then it is an indication that she is not presenting her body a "living sacrifice." When we accept Christ as our Savior, then it is our duty to make Him the Lord of our lives and forgetting the things of the world to keep ourselves to Him only until He comes to take us unto Himself.

There are seven days in each week but our Lord is abundant gracious and asks that we give only one of those seven days to Him. By this He does not mean that six days we shall walk after the things of the world, forgetting Him entirely, but He does mean that six days we shall walk after Christ and the seventh day shall be set aside entirely as His day. Paul writes, "Be ye not conformed to this world: but be ye transformed by the renewing of your mind." He is exhorting us to a walk daily with our Lord.

When God made the days of the week "He rested on the seventh day from all the work which He had made. And God blessed the seventh day and sanctified it:" (Gen. 2:2-3). In the law the children of Israel were commanded to cease from labour on the seventh day because God had sanctified it and hallowed it, (Exod. 20:8-11); (Deut. 5:12-15). We do not live under the law but under grace, and it is the privilege of every child of God to lay down the work of six days and rest in the Lord on the seventh day.

Many times we are asked, "What shall I do on Sunday?" Every time we can look back into the lives of those who ask and see that they are not living a life ruled by Christ and consequently are not zealous for the work of the Lord on Sunday or on

any other day. It is evident in the lives of many young women that those who have not presented their bodies "a living sacrifice unto God" are the ones who find difficulty in keeping the Lord's day "holy." As a member of a mission church I have been asked, "What do your young people do on Sunday?" There is only one answer we can give. They spend their time as they feel the Lord would want them to spend it. When they ask us concerning their attendance at various amusements of the world we can only answer. If you feel you would like to have Christ find you there when He comes then that is up to you. The blessed thing which then begins to shine forth in their lives is that "newness of life," that faith and hope in the coming of their Lord which purifies their daily walk and keeps them from partaking of those things which would not be acceptable to their Lord if He should come at any moment.

Christian fellowshiping is one of the things we can do on the Lord's day which is acceptable in His sight and refreshing to our soul. Surely we will not forget our time of communion and feeding on the

Word of God. We will not forget to enter the House of God and there seek His presence. We will not forget to lift our voices in exultant praise for the goodness He has poured into our lives. We will not forget to gladden some sick, sorrowing person with the promises of His Word. Surely there are many things we cannot forget to do on His day if He has been made the Lord of our lives.

Paul has written "but my God shall supply all your needs according to His riches in glory by Christ Jesus," (Phil. 4:19). If we need something to do on the Lord's day we need only to turn to our Lord and Savior Jesus Christ, and our every need will be supplied. Let us "turn our eyes upon Jesus"; let us "look full in His wonderful face"; and the "things of earth will grow strangely dim in the light of His glory and grace." As Christian young women our constant prayer should be—

"Take me, and make me,
All Thou would'st have me to be;
Fill me and use me,
Have Thy way Lord in me."

Cleveland, Ohio.

Whatsoever Ye Do

Mrs. Grant McDonald

RECENTLY A CURRENT MAGAZINE article appeared in which the author made this statement, "People today are rapidly losing the art of conversation." His reason for this fact is, that people are madly trying to fill the twenty-four hour day "doing things" and are avoiding any real thinking. The craze for thrilling activity has so possessed the world that the first question asked when two individuals or a group meet, is this, "What shall we DO?" As this movement gains momentum it forces itself into the Christian realm, and more and more we are faced by the question from our Christian young people, "What can we do?"

Christians often have the mistaken idea that week days are theirs to do with as they please, and only Sundays belong to the Lord. Sometimes we feel quite generous and proud of ourselves that we give the Lord one day out of seven. We fail to recognize the fact that even our bodies with every moment of life belong completely to God, and at no time are we licensed to do as we please. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's," (I Cor. 6:19, 20). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile

the temple of God, him shall God destroy for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17). God's Word proves that the body and mind as well as the spirit of the Christian belong to God. Everything we do, think, and say should be to His glory.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him." "And whatsoever ye do, do it heartily as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." (Col. 3:17, 23, 24). These are strong words "*whatsoever* ye do." This then is the test we may put to the things we do. Our days, weeks and years—are they spent in doing things in the name of the Lord? Christian girls should not need to ask the question "Is it wrong for me?" if this test were made.

Can I dance "heartily as unto the Lord?"

Can I play cards "heartily as unto the Lord?"

Can I smoke "heartily as unto the Lord?"

Can I break down morals and the beautiful eternal love of mates by being partaker of petting parties?

If every S. M. M. girl in the Brethren Church would put this test to every moment of her life, ours would be the most forceful organization for Christ

in the church and before the world. The words of Paul in Phil. 1:21 are: "For to me to live is Christ and to die is gain," The very life we live—and that means every moment, every day, every week and every year—is Christ's.

We are judged as to what we *do* as a Christian, not for salvation, since it is a gift, but for reward. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10). "For we shall all stand before the judgment seat of Christ." "So then shall every one of us give account of himself to God," (Rom. 14:10, 12). "Whatsoever ye do" must not only be pleasing "unto the Lord," but it must not be a stumbling block to others. "For none of us liveth to himself and no man dieth to himself." "For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." "Let us not there-

fore judge one another any more; but judge this 13).

What then shall we do? To sum it all up: Study rather, that no man put a stumbling block or an occasion to fall in his brother's way." (Rom. 14:7, 8, the Word individually, especially the New Testament epistles, since they contain the guiding principles for our lives today. And talk to God daily, hourly. If we do not study the Word, we fall into a habit of scrambling a few hasty, selfish words to God and we never really realize His will for us. We miss the most marvelous thrill of all—God speaking through His Word. The most beautiful girl in all the world today and the girl who has the "it" of personality as they say, is not what radio, magazine and screen advertise, but the Christian girl who spends her days, weeks and years "as pleasing unto the Lord" whether it is in the home, the school or in earning capacity.

Canton, Ohio.

Frances Ridley Havergal

"The Singer of Consecration"

Some of our favorite Christian hymns were written by women, of whom one of the most loved was Frances Havergal. She was a woman of rich and varied talents, yet she kept them not to herself but gave all unselfishly in the service of her loving Master. She worked so unceasingly that her health gradually broke, and twenty-one of her forty-three years were spent in an invalid chair. Still not a note of discouragement or disappointment is found in her hymns. They are songs of strength and praise. Of her fifty hymns, those most familiar are: "True hearted, whole hearted," "O Savior, Precious Savior," "I gave my life for thee," "I am trusting thee, Lord Jesus," and "Who is on the Lord's side?"

Frances Havergal wrote much beside her hymns. Her poems filled six volumes. She says that they came without an effort on her part. She wrote, "I can never set myself to write verse. I believe my King suggests a thought and whispers me a musical line or two, and then I look up and thank Him delightedly and go on with it." We do not wonder that we feel the presence of Christ as we sing her hymns.

"Take my life, and let it be" is to be our hymn of consecration for this summer. The whole message of this hymn was so much a part of Miss Havergal's life that she wrote a book, "Kept for the Master's Use," with a chapter on each couplet. Some further suggestions will help us to realize how it is the song of her life.

Take my moments and my days,
Let them flow in ceaseless praise.

She gave her life in "love and service." Her time was consumed in writing letters, leaflets, and books. She taught in Sunday School, conducted religious meetings, and made public addresses. Her time belonged to Christ, hence was given for others.

Take my voice, and let me sing
Always, only, for my King.

She had talent in music, being a brilliant piano player, and composing and singing as well. She loved the music of Handel, Beethoven, and Mendelssohn. It is said that near the close of life she sang only sacred songs.

Take my lips and let them be
Filled with messages from Thee.

Today we realize the answer to that prayer in her messages. Beside her writings, she gave time to personal interviews.

Take my silver and my gold;
Not a mite would I withhold.

She said that this "means shipping off all my ornaments." She packed all her jewelry in a chest and gave it to help in missionary work. She kept only a brooch which she wore for family memory, and a locket having a picture of a niece in heaven. She wrote in a letter, "I don't think I need to tell you I never packed a box with such pleasure."

Take my intellect, and use
Every power as Thou shalt choose.

Frances Havergal had great intellectual ability. She knew the Psalms, Isaiah and the New Testament by heart. She was a linguist, knowing Latin, Greek, Hebrew, French, German and Italian. She did not seek worldly fame with these, but gave all to the glory of Christ.

Take my love; my Lord, I pour
At Thy feet its treasure-store.

Miss Havergal's life was not without struggle in these Christian things, but she was victorious. She wrote, "I had a great time this morning renewing the never-regretted consecration . . . But 'love'? I have to love others, and I do; and I've got a small treasure of it . . . even loving him does not quite meet the inner difficulty. I don't see much clearer or feel much different, but I have said intensely this morning—'Take my love'—and he knows I have."

Take myself, and I will be
Ever, *only*, ALL for Thee.

The only rest she found was to give up struggling and give all, yes, all, to her Master. "It was like struggling in quicksand, the more you struggle the more you sink," she said. But she settled it by complete dedication to her Lord and Savior.

WOMEN WHO HAVE WRITTEN SOME OF OUR FAVORITE HYMNS

Mary, the mother of Jesus—the Magnificat.
Cecil Frances Alexander—Jesus Calls Us O'er the Tumult.

Sarah Flower Adams—Nearer My God to Thee.
Elizabeth Clephane—Beneath the Cross of Jesus.
Charlotte Elliott—Just as I am Without one Plea.
Katherine Hankey—I Love to Tell the Story.
Annie Sherwood Hawks—I Need Thee Every Hour.
Mary A. Lathbury—Day is Dying in the West.
Mary Ann Thompson—O, Zion Haste.
Dorothy Ann Thrupp—Savior, Like a Shepherd Lead Us.

Senior Devotional Topic for June: Days, Weeks, Years --- What For?

NEGRO SPIRITUALS (sing informally some of these:
I got shoes; Swing Low, Sweet Chariot; Steal Away; Lord, I Want to be a Christian).

HYMN: In the Service of the King.

I am happy in the service of the King,
I am happy, oh so happy;
I have peace and joy that nothing else can bring,
In the service of the King.

CHORUS:

In the service of the King,
Ev'ry talent I will bring;
I have peace and joy and blessing
In the service of the King.

I am happy in the service of the King,
I am happy, oh, so happy;
To His guiding hand forever I will cling,
In the service of the King.

I am happy in the service of the King,
I am happy, oh, so happy;
All that I possess to Him I gladly bring,
In the service of the King.

(The main worship period is planned for the close of the study).

PRAYER: Thanksgiving for Christ and the fellowship with those who love Him; Praise to God for His mercy and daily blessings; remember your pastor and the work of your church, the Sisterhoods, and all our missionaries.

TOPIC: "Who is the Owner?"

TOPIC: "One Day in Seven."

DUET: "More Holiness Give Me."

TOPIC: "Whatsoever Ye Do."

HYMN: Jesus Calls Us.

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

Jesus call us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love Me more than these."

Jesus calls us: by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.

SCRIPTURE LESSON: Mark 10:17-22.

MEDITATION—quiet while pianist plays softly—
"Jesus Calls Us."

PRAYER read by leader to be followed with sentences of prayers by the group.

Dear Savior, hear the pledge we make
To serve Thy church and Thee.
Help us to do this for Thy sake
In loving ministry.

Help us to serve Thee day by day
In thought and word and deed;
Helps us to read Thy word, and pray,
And all Thy precepts heed.

O Savior, hear the prayer we make
In deep humility;

Rededicated lives now take,
Our offering unto Thee.

PAUL MCKNIGHT.

SENTENCE PRAYERS.

HYMN: Take My Life and Let it Be.

(This ought to be our theme hymn during our stewardship studies. Many of the girls will want to learn the words of this hymn. See the Junior program for the words for this hymn).

BUSINESS: Check on goals; ready for complete payment of dues; sending in the pledge to Mission Home Fund; mention of delegate for national conference; reports on Bible reading and prayer; bandages sent to district secretary if not already done; complete stewardship reading; are you ready to pay district dues?

BENEDICTION: Ps. 145:1,2.

Junior Devotional Topic for June: Calendars and Clocks

HYMN: Fairest Lord Jesus.

Fairest Lord Jesus, Ruler of all nature,
O Thou of God and man the Son;
Thee will I cherish, Thee will I honor,
Thou, my soul's glory, joy and crown.

Fair are the meadows, Fairer still the woodlands
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine, Fairer still the moonlight,
And all the twinkling, starry host;
Jesus shines brighter, Jesus shines purer
Than all the angels heaven can boast.

BIBLE LESSON: Matthew 25:10-13.

HYMN: Take My Life and Let it Be. (This is perhaps the best stewardship hymn which we have. How fine it would be for Sisterhood girls to memorize this hymn during our three sessions on stewardship. Let us always sing it thoughtfully and prayerfully).

Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands, and led them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages for Thee;
Take my silver and my gold,
Not a mite would I withhold,

Take my love, my God, I pour
At Thy feet its treasure store;
Take myself and I will be
Ever, only, all for Thee.

PRAYER: Give thanks to the Heavenly Father for "every good and perfect gift" and for Jesus, who is the Savior; thank Him for each day with the time it gives us and especially Sunday which is His day; pray that God may show us how to be good stewards of all He gives us, especially each day; ask that He teach us to love the Lord's Day and to know what we should do in it; pray for the pastor of your church and other workers; remember the other Sisterhoods that they may receive a rich blessing from God.

STORY "The Flagship of the Fleet" p. 18 in *Stewardship Stories*.

STORY: "Charlotte's Sunday."

HYMN: I Would Be True.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift.

DISCUSSION: Stop and Think! (Have patroness or pastor's wife lead this).

A telescope helps us to see things far away. Let us think of the calendar as our telescope of Time. By it we see for many days ahead, and on some calendars, for years ahead. Of course we can't see just what is to happen each day, for they are too far away.

As we look through this telescope at the calendar of Time, how many days do you see in a year? But each year is divided up into shorter periods. How many of these weeks are in a year? Is there anything different about any of those days in the week? The first day of the week is the Lord's Day, or Sunday. We say we give one day out of seven to God. Is that too much? How much of that day do we really give to God? Why does the week begin with Sunday? Wouldn't it be just as good to have it begin with Wednesday or Saturday?

A microscope helps us to see the smallest parts of things. Let us pretend that the clock is our microscope of Time. It helps us to know the tiny parts of the hour—the minutes and seconds. How long is an hour? How long is a minute? Sometimes it seems very long, and other times very short.

Can anyone add more minutes or hours to a day? Can you *give* Time to your mother or to your playmate? God gives us each hour and every minute. What shall we do with them? How much time each day do we really give to God? Perhaps you would like to write down what happens to your day. How can we give our minutes and hours of the day to

God? What would you like to do to be a good and happy steward of all the Time which God gives to you?

Perhaps the girls would like to make a clock face spelling S-T-E-W-A-R-D-S-H-I-P around instead of the hours, then writing below what they plan to do to please God in the use of their time.

BUSINESS: Check on your goals—dues to be all paid by next month; send gift to Mission Home Fund; Bible reading; prayer chairman; finish your stories for stewardship reading; have you sent your bandages? Mail Bible pictures collected for South America to Miss Virginia Brumbaugh. See address in business column.

BENEDICTION: Ps. 145:1, 2.

Charlotte's Sunday

Ona Lee Sams

"BUT, MOTHER," pleaded Charlotte, "it's just for this once. After all I've never stayed away from Sunday School before for a picnic. Besides the girls want me to go so bad this year. They've planned an unusually lovely time."

Mother looked troubled. She realized that Charlotte was at the age when many girls tired of Sunday School or thought they were too grown up for it. She had always hoped that this would not be true of her daughter, and yet there was perhaps the beginning of that very problem.

That night she talked the matter over with daddy. He was all-wise it seemed to her and usually knew what to do in such cases. He too was thoughtful when she told him their daughter was begging to go on an all-day picnic the next Sunday, something they had never before permitted her to do. Every Sunday found the three of them in their own classes in Sunday School.

"I hate to consent," daddy said soberly, "but let's this once, and perhaps something beyond our minds and thoughts might happen so that it will not grow to be a habit with her." Mother agreed. They'd see this once, but O! how they both hoped the "something" would happen.

Sunday dawned a perfect day. Spring was truly here. The sky was a cloudless blue; the buds and flowers were bursting forth in all their spring-like beauty. Mother fixed Charlotte's share of the lunch, and daddy drove her to a neighboring house where the girls from Junior High were to meet. Daddy drove directly past the church. Already the doors were open. They could see vases of flowers some thoughtful person had set on the tables, the minister's desk, and at the altar. Sunbeams shone kindly through the stained glass windows. It was pretty. But Charlotte had planned on the picnic, "And I'm going," she thought to herself.

What a gay crowd it was as they met and discussed, as only junior girls can, events at school, the lunch, the games and everything which had been planned. But the program was never carried out. Lunch was barely over as the sky became overcast;

clouds began to gather in the heavens, and soon a rumble of thunder could be heard. There was nothing to do but get ready to go home. Charlotte thought of Mother's Sunday dinner. Somehow the cold things which had seemed so inviting when she fixed them just couldn't compare with the warm meal she knew mother and daddy would have.

And how damp and chilly the wet street car seemed as they crowded on, trying to find places for the baskets which looked rather wilted and uninviting after the rain had fallen on them. "So this was a Sunday picnic?" Charlotte thought. Why, it wasn't much fun after all. How she wished she'd gone on to Sunday School and heard the foreign missionary who was going to speak to her class that morning. The girls' clothes were damp as they wended their ways to their homes. Charlotte had cast a fond, loving glance as they passed the familiar white church. It looked like a haven of rest even in the rain. The words of a hymn came to her "A Shelter in the Time of Storm." and yet she had deserted it this very day for a picnic, but what a picnic!

Mother, of course, insisted that she change her clothes at once. "Then I can lie down a while and be all ready for Junior Endeavor," said the girl, a smile on her face. "It seems ages since I was in church, mother. After all I think church is the nicest place of all on a Sunday, especially."

Mother looked at daddy. Sure enough the "something" had happened. They had no fear that Charlotte was ever again going to desert Sunday School for a picnic.

Charlotte went to her room for dry clothes. Mother and daddy smiled happily. "Even a chilly spring rain can be a blessing," daddy said. "This one was." And mother agreed.
Washington, D. C.

Keep the home near heaven. Let it face toward the Father's house.—HAMILTON.

He is the happiest, be he king or peasant, who finds peace in his house.—GOETHE.

*"The Lord had a job for me, but I had so much to do,
I said, "You get somebody else, or wait till I get through."
I don't know how the Lord came out, but He seemed to get along;
But I felt kind o' sneakin' like, knowed I'd done God wrong.*

*One day I needed the Lord myself, need'd Him right away;
And He never answered me at all, but I could hear Him say
Down in my accusin' heart, "Nigger, I's got too much to do;
You get somebody else, or wait till I get through."*

*Now when the Lord has a job for me, I never tries to shirk;
I drops what I have on hand and does the good Lord's work;
And my affairs can run along, or wait till I get through;
Nobody else can do the work that God's marked out for you.*

SELECTED

FROM THE MAIL BAG

SENIOR SISTERHOOD GIRLS ELLET, OHIO

Dear Sisterhood Girls:

It has been a long time since you have heard from us, but we are still busy and working very hard to make all our goals for the year.

We had our cabinet meeting in the fall in form of a banquet when we appointed the different committees and made plans for the year. We are trying to raise money so we can send more girls to national and state conference this year. We gave a play at the church entitled, "Follow Thou Me," and then we had a sacrifice month when each girl went without luxuries such as ice cream, candy, chewing gum, etc., and then at a pot-luck supper, we had each girl tell what she did without.

We are planning on taking charge of Mother's Day Program and are also planning a mother-daughter banquet in May.

One evening the girls gathered at the church and rolled a number of bandages to send to the missionaries. At Thanksgiving and Christmas time we packed a basket and sent to a less fortunate family. An enjoyable evening was spent in playing games and then exchanging of gifts in one of our girls' homes at our Christmas party.

We have twenty members and are starting a campaign to get more. Our officers for the year are as follows: president, Marie Mishler; vice president, Theda Holsinger; secretary, Arlene Mishler; treasurer, Doris Mishler; and patroness, Mrs. Gingrich. We have been following the programs in the Brethren Evangelist and think they are very interesting. Daily Bible reading, daily prayer for individual missionaries, mission study at our monthly meetings have given us a worthwhile experience.

We pray that the Sisterhood girls

everywhere may grow in "grace and in the knowledge of our Lord and Savior Jesus Christ."

MARY SMITH, Cor. Sec'y

SENIOR SOCIETY, WASHINGTON, D. C.

Just a word of greeting from the Senior Sisterhood in your capital city.

The past year has, of course, been a very happy one for us because it brought the completion of our new church building. This was a goal, needless to say, for which we had longed many years. It has been an inspiration to all of us, and we rejoice in having so beautiful a place of worship.

This coming November will mark the fifteenth anniversary of a Sisterhood Society in Washington. Since its organization the members have found in Sisterhood work a genuine pleasure and in the fulfilling of its several goals each year a real blessing. Sisterhood ideals and principles have grown very dear to the girls at Washington. They are grateful that through a visit of Miss Marie Snyder in 1921 the work was started. It has afforded an opportunity for carrying out definite, organized missionary projects for the young women of our church.

Those communities which have no Sisterhood Society we believe miss an opportunity for a beneficial work for the Master, and we would offer a word of encouragement looking toward initiating Sisterhood work. To those societies which have begun but are finding progress slow, we would recommend that you continue your efforts.

May we leave this thought with you then from the Senior Sisterhood at Washington: "Out of the lowest depths there is a path to the loftiest heights."

ONA L. SAMS, President.

It makes a difference in your life whether the Lord Jesus is merely a passing acquaintance or an intimate friend, and to cultivate closeness of friendship, it takes time to speak and time to listen,—especially to listen.

ON BENDED KNEE

Ask God to guide in the planning and bless in the meeting of the district conferences next month, remembering especially the Sisterhood sessions.

Pray for God's richest blessing with Miss Mary Emmert and Mrs. Kennedy who have returned to their labor for the Lord in Africa.

Pray that God will supply the needs of and enrich with His spiritual blessings the native pastors and helpers with their families in our work in South America.

Remember Mr. and Mrs. Floyd Taber and their family as Mr. Taber finishes his work in France. Pray for their guidance in plans for going forth into their field of service in Africa.

Praise God for His blessings upon the workers in our home mission churches. Ask His wisdom to be with the Home Mission Board in its plans for further work.

Ask God to direct in the plans to be laid for the Sisterhood visitation in June in the Southeastern district and to bless your secretary and those to whom she goes.

Pray that our stewardship studies may help our Sisterhood girls to love God supremely and to become faithful stewards of His riches.

All life's ambitions and plans are apt to be changed when a man realizes that God has called him.

Common people heard the Master gladly. That is because He brought religion out of the lowland of speculation and theorizing, and put it within the grasp of peasants and fishermen. Let us guard ourselves against making difficult what Christ made easy. His yoke is easy and His burden light. The great words of our faith are brief as well as few.

—C. C. ALBERTSEN

BY THE WAY

Juniors! You have been collecting the Bible pictures to send to South America to be used for the children in Sunday School. You have them nicely cut out and are ready to send them. Will you now pack them carefully and mail them to Miss Virginia Brumbaugh, 1328 Campbell Ave., S. W., Roanoke, Virginia? She will put them all together and send them to South America. Please do this not later than June so they will be sent without waiting longer.

Next month will be DISTRICT CONFERENCE in some states. Is your society planning to help make your district meeting a success? This will help you meet the district and honor goals.

Are your treasurer and finance committee keeping your business budget in order? Are YOU doing YOUR part to help them? Let us not wait until the last minute to pay our dues.

JUNIOR OFFICERS will remember that the new ruling asks you to send only fifty cents to the national financial secretary, Miss Merrick, for your dues for the year. That means that twenty-five cents for each member must be sent in by July, the other part having been sent in January.

The dues are still sixty cents for the year, but you are permitted to keep the extra for your society expenses. The amendment to the Junior Constitution at national conference last summer was:

That Article VII, Sec. 1, of the Junior Constitution be amended to read—National dues are 60c per member per year, 50c per year to be sent to the financial secretary of the national organization in semi-annual payments in January and July. The balance is to be kept in the treasury for the work of the local society.

SENIORS! You are remembering the district dues of 15c per member to be paid in July. This carries on your district work and supports a district missionary project.

BANNER DISTRICT! We have four goals for the districts to reach to be banner. Illiokota was the first banner district, having reached its goals last year. Every Sisterhood in the district must help if its district is to reach the goals. Check the goals to see where you can help.

The call of God comes in unexpected times and places, but it always comes to a person He knows is fit to be called.

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. $\frac{1}{2}$ members cover the assigned Bible Reading for the year—Genesis through Deuteronomy for Seniors; the book of Mark for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent to financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by $\frac{3}{4}$ of members.
3. Outlook in the homes of $\frac{1}{2}$ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.

General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.

Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literary Secretary—Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer — Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Cridder, 153 South Church St., Waynesboro.

Patroness—Mrs. Chas. Provance, Maestontown.

Ohio

Secretary-Treasurer— Evelyn Fockler, 317 Belden Ave., S. E., Canton.

Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Napanee.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illiokota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 1117 Randolph St. Waterloo, Iowa.

Mid-West

Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.

Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

Secretary-Treasurer — Miss Bernice Brown, 270 E. 42nd St., Los Angeles.

Patroness— Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Miss Julia Culver, Rt. 1, Wapato, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering

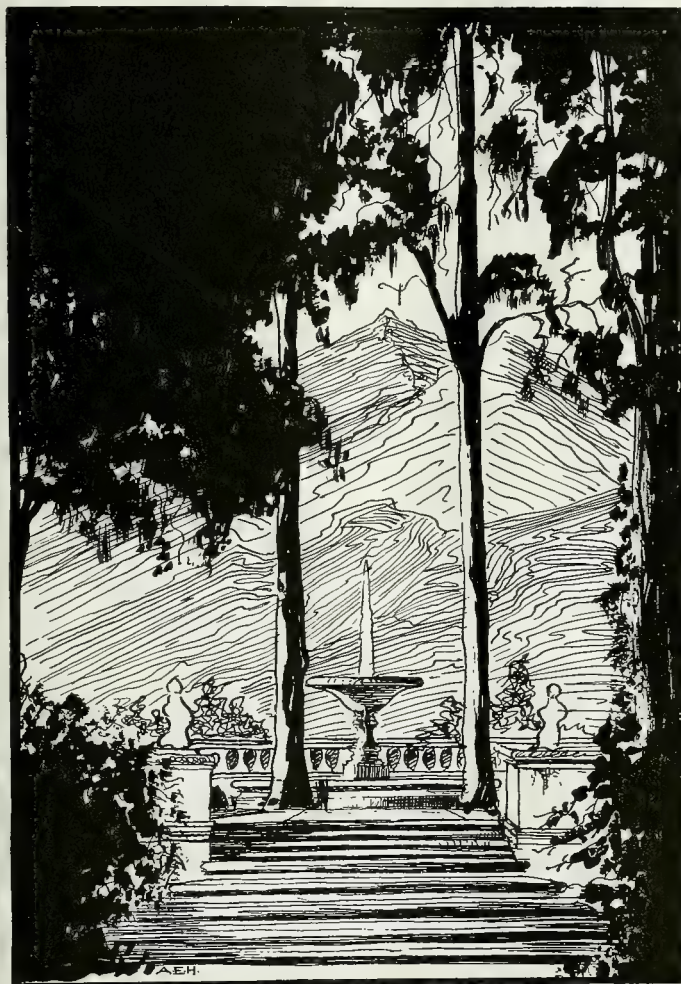
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Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

The BROTHERS EVANGELIST



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"The Lord himself shall descend from Heaven with a shout . . . We . . . shall be caught up to meet the Lord in the air."—I Thess. 4:13-18.

"It may be that the night will yet grow darker;
It may be that the storm is not yet spent;
It may be that the times will wax more evil;
Earth braving heaven and scorning to repent.

Still let us hear the Master daily saying,
'Behold, I come; awake, arise, prepare!'
For, but a little, and there sounds the summons:—
'Ascend, My saints, to meet Me in the air.'"
—Rev. Horatus Bonar, D. D.

The Provoked Spirit

By C. G. M.

"They angered him also at the Waters of Strife, so that it went ill with Moses for their sakes; because they **PROVOKED HIS SPIRIT**, so that he spake unadvisedly with his lips" (Psa. 106:32, 33).

What is a provoked spirit? A wrong spirit about wrong things. Perhaps there is no greater hindrance than this to the Holy Spirit being poured out abundantly.

These verses sum up Numbers 20:1-13. The people were thirsty and uttered rebellious words against God and against Moses. God came in and wrought deliverance, but the spirit of Moses and Aaron was **provoked**. See the comment: "It went ill with Moses." Who was Moses? Few men had such privileges. See this aged servant of God, who was faithful in all his house, yet in this fortieth year of the Wilderness journey this great disaster came on that man.

Are we not liable to disaster from the same cause? It went ill with Moses, and the crowning honor of his life was withheld. But the people were wicked! Yes, atrociously wrong; "they provoked his spirit." But Moses was **wrong**, and who can tell the loss it brought into his own life.

Good people (children of God) often talk of "righteous indignation;" they feel wrong things so keenly, and the devil takes advantage to **provoke the spirit**, and the child of God does not see that this is a hateful thing to God, the greatest hindrance in Communion and Service.

Turning to the narrative, in Exodus 17, of the smitten Rock, we have the record of an event which took place forty years before. The people wanted water—were thirsty; there was a wicked, murmuring spirit, much wrong-doing; they were aggravating and ungrateful to the last degree. But the wrong did not get into the spirit of Moses. He puts the case into God's hands, and God comes into it and works salvation. An **UNPROVOKED SPIRIT** always calls God to the scene. The **PROVOKED SPIRIT** shuts God out. This is why the devil works to get us **PROVOKED**. He knows if he gets us wrong, his triumph will be complete. If God keeps our spirit, we can get hold of Him to deal with the wrong-doer. In Numbers 20, the scene is very similar. All goes well at first (verses 6, 7, 8); Moses and Aaron get to God; but (verse 10) the wrong spirit gets into Moses. He smites the Rock instead of speaking to it, and calls the people "rebels," etc. He "spake unadvisedly with his lips."

God is infinitely patient with wrong-doing. He is **never provoked**. He meant

His servants to represent Him, and those men by their provoked spirit put a cloud over God's character. Sin on the Prophet's spirit hides from the wrong-doer God's character of patience.

In the New Testament we have similar scenes recorded. In Luke 9:15-55, is the narrative of the Samaritan villagers refusing to give Jesus and His disciples shelter. The wrong spirit gets into James and John. It was not the spirit of the Samaritans that grieved the Lord, but the spirit of His own children. God's greatest sorrow now is over our wrong spirits. What damage this has wrought. We do need this grace — **NEVER to be provoked in spirit**.

Last summer a servant of God, Mr. A. M., gave an illustration of this very thing. He was visiting his sister. She was in a great state about her husband. He neglected family worship, and all the home-life was wrong — she wanted Mr. M. to pray for him. Mr. M. said it was never God's will that anyone should do wrong, but that we, His children, should take wrong in the right spirit. She did not see it. All the fault lay at her husband's door. Mr. M. came back again in three weeks. "God has been dealing with me; I see it now," she said. As soon as she was in the right, the Spirit of God wrought in her husband, and the home-life was adjusted. A **provoked spirit** keeps His hand off the very circumstances we want Him to touch. There may be wrong in our own work; we see it, fret, struggle; no good is done. We never get things mended when we touch them with a **provoked spirit**. God hears our cry, and will show us His Salvation if we surrender that wrong spirit.

Turn to Matthew 26:47, and onward. Look at the Lord Jesus under circumstances of the most intense provocation.

Look at Peter (verse 51), manifesting the "**provoked spirit**." Peter could not stand it—his spirit was up; it was not the Spirit of Christ; Jesus could not pass it by. Peter altogether missed the duty of that hour. "If I had wanted retaliation on the evildoers, ten thousand angels are at my bidding; I do not need your tiny sword, Peter!" Jesus Christ has too much to do today—healing the ears we cut off. He treated Judas as "Friend . . ." (Matt. 26:50). Wonderful, the unprovoked Spirit of the Lamb of God!—in presence of such depths of meanness and baseness, as if Judas was an angel sent from the Father's throne. The Lamb of God—and WE followers of the Lamb of God!! Oh, brothers and sisters!

But here an objection may be raised!—"Would you have people without backbone?" The answer to this is "**Look**

at Peter on the day of Pentecost." This exhibition of his conduct in attacking the band sent to take Jesus, was strength of a kind. But can you fancy Peter bringing Malchus to the feet of Jesus? James and John certainly acted with spirit, and you could not fancy them going and preaching the Gospel to those Samaritans. Look at all the group "filled with the Spirit." Were they men without character on the day of Pentecost? Which kind of strength do you choose? The weak things of God overthrow the things that are mighty. If the Spirit of Christ is in us, we shall rebuke evil, but tenderly love the evil-doer. I believe this **provoked spirit** is one of the greatest hindrances to the mighty outpouring of God's Spirit. I am certain that in Ireland the greatest hindrance is the spirit of the Protestants. God has to put up with all the wicked and wrong doings in the universe. Have you learned to take things as God takes them? Heaven is a very easy, blessed place! Thank God that we are not there yet, that we may learn the mind of Christ and live like Him. What a glorious opportunity our

Did you ever think that God uses the evil in men around us to excavate

(Continued on page 19)

The Brethren Evangelist

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The Editor's Box

TWO FUNERALS

Some time after the World War, a pastor in southern California conducted two funerals in one day. The first was for a soldier who had been killed in France and whose body had been none too well cared for. The casket was not opened because the body was so decomposed that it had to remain sealed.

The other funeral was that of a beautiful young girl who died suddenly. Her casket was the couch type with sides which open outward taking away the appearance of a casket. The pastor stated that the girl looked so lifelike that he would not have been surprised if she had suddenly sat up. Her body had been prepared for burial by modern methods.

WAS ONE "DEADER?"

The pastor in relating the experiences of the day asked the question, "Which one of these two people was the more dead?" The answer is that they were both dead, and when one is dead, he cannot be any "deader."

OTHERS ARE DEAD

The Bible reveals to us that death means much more than merely the physical side with which everyone is familiar. We are told in Ephesians, chapter two, that before people are saved they are all dead in trespasses and sins. To be unsaved is to be dead. Of course we have many modern ways of caring for our dead people. We have worldly wisdom, worldly education, culture and refinement, which sometimes make people look so lifelike that we forget they are dead. But the fact remains that all who are not saved are lifeless, without hope, and dead in trespasses and sins. The man who is down and out is no more dead than the man who is up and out. To be unsaved is to be out. To be out is to be under the condemnation and wrath of Almighty God.

WHAT PEOPLE DO NOT KNOW

Millions living on the earth do not know that they are dead. In fact if you were to tell them so, they would resent it, become angry and immediately inform you that your religion is narrow, bigoted and a relic of the middle ages. Of course the wise preacher of the Gospel expects this. A part of the Gospel message is to tell men that they are sinners who are completely and hopelessly alienated from a holy God until through the merits of the Lord Jesus Christ they are made acceptable to a holy God by simple childlike faith in Christ.

WHAT PEOPLE DO KNOW

Every man who has possession of proper mental faculties really does know that he is dying. Every day there is destruction and decay going on in his physical body which will result in certain physical death in the course of time. At best no man today has more than a hundred or a few more years to live on this earth. The remainder of time and all of eternity will be spent reaping the sowings of this life. A part of the Gospel message is to tell men who already really know that they are now dying physically that there are other eternal truths connected with this fact. Not only is there physical death ahead, but there is eternity ahead.

DYING THOU SHALT DIE

The Bible gives us the solution to the problem of the cause of sin and death. We are told that because man originally refused to acknowledge the Lordship of Almighty God and rebelled and disobeyed, he became subject to a penalty which God had already announced. God had said, "Thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die" (Gen. 2:17). In the original Hebrew the idea expressed in this passage is "dying thou shalt die." The important fact to fix in our minds is that when Adam and Eve disobeyed God, they died at that moment. They were immediately separated from a holy God and were then dead in trespasses and sins as all the unsaved are now dead. Physical death came later and was a **result** of spiritual death. As physical death follows spiritual death, so also physical resurrection follows the new salvation life. If a man who is born again does pass through physical death, he will have part in the first resurrection. His salvation guarantees this.

IN THIS NUMBER

The Provoked Spirit	2
Editorials	3
The Wide Field of Possibilities in the Laymen's Movement—Fred Frank	5
Building Christian Character Through the Foundation Builders—Mrs. Edith Gingrich	7
Help in Time of Need—Mrs. Effie N. Nabors	8
Following Our Secretary	9
Among Our New Churches	11
Jewish Department	16
Sunday School Department	17
Christian Endeavor	17
News from the Field	19

INSULATED

In order to send a message from one telephone to another the wire in between dare not have contact with the earth. If it does there is a "short" and conversation is impossible. This is the reason that the telephone poles have insulators of glass or other composition so that there may be no contact with the earth. Christians likewise must be insulated from the world to make communication with God possible. We often hear some Christians say, "Well, I'll go to the movie if I want to; it's nobody else's business what I do." It certainly is true that church members will do about as they please. In America they go to the dance. They play cards. They drink whiskey and sell it too. Church members are doing these things and there is no law to stop them. Church members in these days will do anything. We all know that there is a vast difference between church members and Christians. We may not be able to tell who is who, but the Lord keeps a close account. The genuine Christians who have been overtaken by the devices of the world will sometime learn that these things have cost vastly too much. If the price is a broken fellowship with God, disaster can only result and there is no arguing with God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him" (I John 2:15). Although it may **not** be anybody else's business, the wise child of God will watch his insulators.

A PREACHER OF EXPERIENCE

A few days ago a letter was received from a man who is numbered among those who have served the Lord the longest in the Brethren Church. He sums



This is the famous St. Louis Gate at Quebec through which Montcalm, the dying French general, was carried after his defeat by Wolfe on the Plains of Abraham.

Quebec, the center of French culture on the western hemisphere, is the only walled city in North America.

You may enter this city by a gate, but the entrance to heaven is by a door. Jesus said, "I am the door; by me if any man enter in, he shall be saved. He that entereth not by the door . . . but climbeth up some other way, the same is a thief and a robber."

up the situation in America in the following words which are well worth quoting:

"There is no doubt that the church is straying away. We cannot deny that, and if we can warn the people through the press as well as the pulpit, why should we not do it?" It is a fact that some of the people in our Brethren Churches are doing things with no pain of conscience upon which their grandfathers would have looked with horror. Many of us console ourselves by saying that we are living in a different age. This excuse may satisfy the mind of man, but it will never satisfy the requirements of Almighty God. God's Word still stands, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness" (II Cor. 6:14).

Editorial Notes and News

A POPULAR Radio News commentator made the statement during the past week that "the prison population has doubled the past two years." This is indeed strange (?) since we no longer have prohibition. Almost everything from bunions, falling hair and hens refusing to set has been blamed on prohibition.—Gratis Calendar.

BROTHER ALVA J. McCLAIN will be engaged in a Bible Conference at Waterloo, Iowa, by the time this magazine reaches its readers. The Waterloo Bible Conferences have become a remarkable feature in the Christian life of that city. Our church of which Brother E. M. Riddle is the pastor makes a large contribution to the Bible teaching ministry of that city.

YOUR LIFE has but two ends, and the one end has been used. You had better take care of the other end.—S. M. W.

THE OHIO DISTRICT Conference is scheduled to be held at Gratis, Ohio to be entertained by the church of which Brother Freeman Ankrum is the pastor. The Conference will be held June 17-19. The program will be printed as soon as it is finally completed and received.

THE SOUTHEAST DISTRICT Conference will be held June 9-11 at the Washington, D. C. church of which Brother Homer A. Kent is the pastor. Program will appear in detail soon.

AT DAYTON. The editor had the privilege of speaking morning and evening, May 3, at the church of Dayton. This was a special occasion known as "Debt Liquidation Day." The pastor will have some good news to report concerning the great progress which the church is making in liquidating the debt. It was a real privilege for the editor and his wife to renew fellowship with Brother R. D. Barnard and his family. Brother A. D. Cashman who assumed the pastorate of the Clayton church on that day dropped in at the Barnard home while we were there. Mrs. Cashman and Edwin are to go to Clayton soon.

MANY IN OUR DENOMINATION will regret to learn of the death of Mrs. H. V. Wall, of Long Beach, California. Brother and Sister Wall have been among the active workers of the First Church for nearly a quarter of a century. It is said that in service for Christ, Mrs. Wall lived twice her actual years. Many all over the brotherhood will join us in extending sympathy to Dr. Wall.

The Wide Field of Possibilities in The Laymen's Movement For Expansion of The Brethren Church in America

By Fred Frank

(Brother Fred Frank is one of the outstanding laymen in the First Brethren Church of Philadelphia and is an active leader in the National laymen's organization in the Brethren Church.—R. P. M.)

Never was there a more opportune time for the laymen of the Brethren Church to accept the challenge of "THE WIDE FIELD OF POSSIBILITIES IN THE NATIONAL LAYMEN'S MOVEMENT OF THE BRETHREN CHURCH IN AMERICA," than at the present hour.

Brethren we can not afford to pass by or think lightly of the high calling that has been bestowed upon us by our Lord Jesus Christ, that we be his co-laborers and helpers in redeeming the time while the days are evil in the saving of souls and the spreading of the gospel.

Therefore, my brethren, OPPORTUNITY, of EVANGELISM is calling NOW to our laymen throughout the Brethren Church to enlist our forces in the spreading of the gospel along the dark avenues of the cities in America, and in cooperating with the Home Mission Board, in opening new mission projects culminating into thriving Brethren Churches. If we expect to be among that great gathering when we shall stand before the throne of Grace, to hear that "Well done thou good and faithful servant," we must show action now by our willingness to be used in His service in advancing the gospel throughout America, and to the ends of the earth.

Again I wish to reiterate that our National Laymen's Movement lend our forces and go on record in supporting the Home Mission Field, as done by the Women's Missionary Society. Think what this would mean if these two great organizations were in one accord to propagate the good news unto mankind. Furthermore, let me emphasize the

stronger we make our HOME BASE the greater will be our support to our FOREIGN FIELDS. All in all we then will be hastening the completion of the Bride of Christ, and the hastening of the coming of our Lord Jesus Christ, and that will be GLORY for me and for all those who love His appearing.

Space will not permit giving details of the great things our laymen are doing for the cause of Christ and His church, other than to say that our laymen of the Brethren Church at Washington, D. C. have been very active in mission work in Baltimore, Md. and contemplate in the very near future to plant a church in that city. More could be said but that will give some idea what our laymen are doing throughout the brotherhood.

We are looking forward to presenting at our National Conference an efficient Laymen's program that will assist every Brethren Church and its laymen to avail themselves of the opportunity of the possibilities of letting the light of the Brethren Church shine in America.

There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do,
While the days are going by.

There are six great possibilities that our laymen could consider in order to make our church more efficient in America.

1. Bible study and training class for future and more efficient workers in the church and Bible Schools. I believe that the time has come that our laymen "Put on the whole armor of God" (Eph. 6:11), and that their feet be "Shod with the preparation



It is one thing to go fishing. It is another thing to bring home the fish. The fisherman not only wants to get the fish to bite, but he wants to land them.

The wise and faithful fisher of men is certain to be successful, for our Lord said, "Follow me and I will make you fishers of men." Fishing for men in the will of the Lord will not only cause them to nibble at the Gospel bait, but also to be pulled in to the shore of salvation.

of the gospel of peace" (Eph. 6:15), also we should "Study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Tim. 2:15).

2. **Evangelism**, this ought to be the "KEY", that will unlock the hearts of our laymen. The Home Mission Board has launched into deep sea fishing in some of our larger cities hoping that they may be more able to reach and spread the gospel to a larger multitude than just in small towns. Therefore, our laymen ought to be the coast guards along the shores of the cities warning those that may perchance fall among the rocks and dangerous shoals that would leave them shipwrecked or lost for eternity.

3. **Missions**. Since we are not all called to go to foreign lands, we can be used either in the community where we live or in some mission in our cities. There are various way that this work could be accomplished, may we pray, asking the Lord to open the way for us.

4. **Boy's Work**. While this is a new adventure in the Brethren Church, there could not be a better organization to give support in the interest of our boys and our future officers of the church than the laymen themselves. So men just think it over.

Wide Field of Possibilities, etc.

5. **Stewardship**. This possibility is very essential to our laymen in the Brethren Church. The Lord needs men that have consecrated their money as well as their service to His work. We are all stewards, be our possessions great or small, and the Lord says, "Let every one of you lay by in store, as the Lord hath prospered him" (I Cor. 16:2), and as our laymen lay hold on this possibility, great blessings will follow.

6. **Church work**. Every man should be connected with or belong to a church, he should be a part of it in some way. There are many duties in the church that every layman could do such as helping the pastor at special services, canvassing, being interested in others, and bringing them to the services.

If our laymen for the coming year would pray over these possibilities I am sure that the Lord would give us strength and wisdom in carrying out this program. Let us say with Paul, "We can do all things through Christ who strengtheth us."

We are reminded of the commission from the Lord

Jesus Christ, to his apostles. They not only heard Christ say, "Come", but they heard Him say "Go". The service of Christ means business. It means more than saying of prayers and the singing of hymns. The praying and the singing go together; but our profession must be followed by the preaching of the gospel of our Lord Jesus Christ. Our work then is to take up the commission of the apostles and carry it along toward completion. The world is still to be won, and a part is assigned to us as laymen. The community we live in and the most distant lands also, as far as we can reach with our money and our prayers and perhaps also in person. Every Christian has the same infinite resources of the divine power to draw upon. Will you my Brethren laymen, take up your commission and do your part toward the fulfillment of the gospel and for the church for whom the Lord gave His life?

As we come to the cross roads of life, and see the great throngs of our young people entering upon the highways of life that leads to SIN, PLEASURE and DESTRUCTION, it ought to arouse us to immediate action. Brethren, the fields are white, the harvest is great and God is calling for reapers from among the Brethren laymen to gather in the harvest of souls. Can the Lord depend upon you my fellow LAYMAN?

MY CHUM

"He stood at the cross roads all alone,
With the sunrise in his face;
He had no fears of the paths unknown,
He was set for the manly race.
But the road stretched east and the road stretched west;
There was no one to tell him which way was the best;
So my chum turned wrong and went down, down, down,
Till he lost the race and the victor's crown,
And fell at last in an ugly snare
Because no one stood at the cross roads there.

Another chum on another day,
At the self same cross roads stood;
He paused a moment to choose the way
That would lead to the greater good.
And the road stretched east and the road stretched west,
I was there to show him which way was the best;
So my chum turned right and went on and on
Till he won the victor's crown;
He came at last to the mansions fair,
Because I stood at the cross roads there.

Since then I have raised a daily prayer,
That I be kept faithfully standing there,
To warn the runners as they come,
And to save my own or another's chum.

—Author Unknown.

NOTICE

Pastors and Sunday School Secretaries should remember that it is nearing the time when orders for the next quarter's Sunday School literature should be in. If anyone has been overlooked and does not have order blanks, please write us at once.

BRETHREN PUBLISHING CO.

Ashland, Ohio

Building Christian Character Through the Foundation Builders

By Mrs. Edith L. Gingrich

**"Even a child is known by his doings, whether his work be pure,
and whether it be right."—Prov. 20:11.**

(Mrs. Gingrich, wife of our wide awake pastor at Ellet, Ohio is an experienced children's teacher, and a most successful Foundation Builders worker. She wrote and produced the excellent Home Mission playlet given on Saturday afternoon at last National Conference. This article breathes the spirit of a great worker.—R. P. M.).

The aim of all Christian endeavor is threefold: to lead the lost to Christ for salvation, to develop Christian character and to train and send out Christian workers. This threefold aim centers in the one great aim of saving the lost, for all training and service of those who are saved is for the purpose of saving others. Sometimes in the multiplicity of our organizations and in the complexity of our plans, we lose sight of this fundamental purpose in our work. A boy returning from a fire was asked the question, "How about the fire?" "Well," he answered, "the engine was there, the hose was there, the water was there, the hook and ladder were there, the firemen were there, everything was there except the main thing—there was no fire." Too often in our church work we have everything but the main thing. The organization is there, the equipment is there, the program is there, the plans are there, but there is no fire of zeal for the salvation of the lost. We need often to remind ourselves that the main thing, the one purpose of the church is to bring the lost to a saving knowledge of Jesus Christ. Certainly

this is the one fundamental purpose of the Foundation Builders.

However, saving lost souls involves far more than we sometimes realize. The saved person must become a soul-winner but before that can be accomplished training and preparation are necessary. The Foundation Builders organization has a very definite work in the shaping of Christian character to meet the needs of the soul-winner.

In working with children we lay one by one the stones of truth, knowledge and habit. Children are characterized by alert minds and retentive memories. The lessons taught by Home Mission workers with these Foundation Builders groups will remain with them always. They will have imprinted upon their youthful minds the great need for evangelism and the impression made will bring fruit in adult life. If we had had such an organization years ago we would have less difficulty in interesting the church today in home missions. *The churches in our Brotherhood today that have wide awake Foundation Builders Secretaries are going to be the churches that will reach, with ease, their home mission goals of tomorrow!*

With these facts in mind we can readily see that the task before us is an important one. Important because unless these things are accomplished in the lives of the children they may never be accomplished, in as much as opportunities lost are opportunities lost forever. It is an exalted task because it is God's task, because it effects the present and the future, not only of individual lives, but of families, communities, and the future of our church is America. And finally, it is a happy task because it is an unselfish task. Happy indeed will be the secretary, who, in the years to come, can look back and behold the fruits of what she is now doing in the lives of her Foundation Builders.

Realizing the opportunities for development and education offered by this organization, we should give it our full support. In dealing with children, great is our responsibility. We may not discover for a time how well we have succeeded in the attainment of our ideals regarding the building of Christian character in this home mission enterprise. The

THE TWO PRAYERS

*Last night my little boy confessed to me
Some childish wrong;
'And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know You can."*

*Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."
—Rev. Andrew Gillies.*

(Continued on page 14)

Help In Time of Need

By Mrs. Effie N. Nabors, Uniontown, Pa.



(Mrs. Nabors has been the successful Foundation Builders Secretary in the Uniontown, Pa. church for several years and is largely responsible for the fine increase in the Home Mission offering from the Uniontown Sunday School. She is an excellent worker.)

—R. P. M.)

In Luke 11:9 we read these words: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

At the beginning of our program in 1935 there was a great need of funds to carry on the Home Missionary work. Souls were hungry for the Word of God. Our church was having its financial difficulties along with many others due to the depression. Our path was far from bright but Luke 11:9 kept ringing in my ears, "Ask, and ye shall receive." I asked God to help the Foundation Builders make the needs of the Home Missionary work plain to the congregation, that they might understand their duties as Christians. When the children heard they had a church to support in Cleveland they were much pleased and were eager to start working at once. The most of them were overburdened with school work but they learned their parts in the programs and gave them well, bringing the thoughts of each program to the older ones of the church. The children, through the Foundation Builders Programs, learned the real meaning of giving to help others and the church as a whole was uplifted by the plays the children gave.

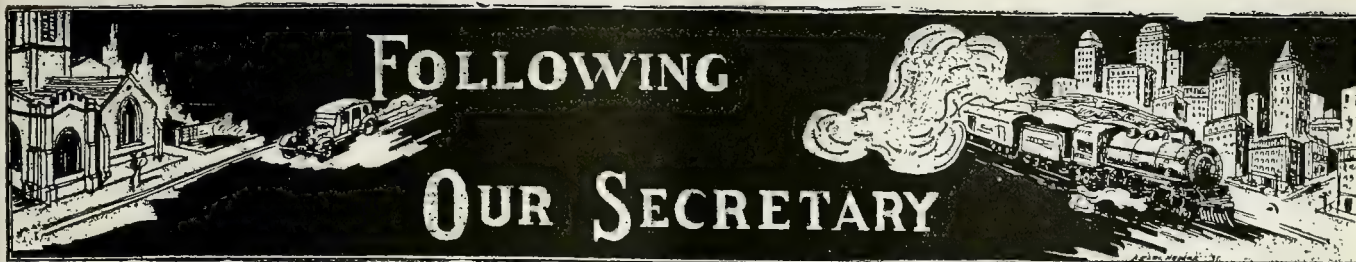
In one home a brother and sister gave the dialogue. The little brother had quite a time whistling without laughing. The mother and father worked diligently with them using different persuasive plans. One Sunday morning the mother informed

me they were ready to give their parts. The children walked up opposite sides of the crowded church, met in the front and gave their parts better than many grown folks could have done.

Several of the children sacrificed their candy or ice cream to save money for their banks. Little Johnny Friend, who was the first to fill his bank, is just three years old. He is not old enough to understand what Home Missionary work is. He liked his bank very much though and knew it was to put money in for the Church. He was taught not to play with it. When visitors came into the home, Johnny would often hunt some old newspapers, put them under his arms and dash into the room calling: "Paper! paper!" The visitors, attracted by the bright-eyed little fellow would ask, "How much are your papers?" Johnny would reply, "Five cents." If the visitor asked, "What are you going to do with your money?" Johnny immediately replied: "Put it in my church bank." Who could resist giving him a nickel? Johnny likes to inspect his fathers pockets when he comes home and pick out the pennies. He says, "This is my money." He never takes the silver pieces. Johnny does not put the tenth of what he gets into his bank but all of it. What a blessing is in store for this little fellow.

Two days before the Thanksgiving offering was lifted the congregation prayed for the services. One week was devoted to prayer for the envelope system and the second week was given over to prayer for the Foundation Builders Banks. We feel we cannot thank God enough for our victory through answered prayers and we are thoroughly convinced that the following scripture is true: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.





Another month has slipped by, and a busy one. It seems that we spend a few weeks here, and a little while there, and another year has passed. Life is made up of "little whiles" spent here and there. If we waste these "little whiles," soon life is gone and we stand empty handed before God. So many people are waiting for the time when they feel they are going to settle down in one place for a long while before they start earnestly serving the Lord. We fear that such folks will have a sad awakening when they stand before God at the end of the race.

DOWN IN WEST VIRGINIA

The Oak Hill Brethren Church was hard hit by the depression, and by other unfortunate circumstances. The work kept slipping until it appeared that they were in danger of actually losing their church building. They had to let their parsonage go to settle part of their debt, but to have to let the church building go also, cut pretty deep. So an appeal was made to the Home Mission Board two years ago for administrative and financial aid. This was promptly given with the result that today there is a far different picture before us.

A GOOD PASTOR FIRST

The Home Mission Board feels that more depends upon having the right man in charge of a field, than in pouring large sums of money into it. A good investment may be lost by inept handling. So we feel that we have the right man for Oak Hill for the present emergency in the person of Everett Niswonger. Brother Ernest Pine was first sent to the field two years ago, but was soon called to the Pacific coast. Then it was that the present pastor was chosen. Brother Niswonger is a young man of real promise and has already accomplished many things of note in the Oak Hill field. He is a good preacher, a faithful student of the Word of God, an earnest soulwinner, a fearless contender for a separated life, and a fine administrator of the church's affairs. He has already won the confidence of the folks of his community and of his church. He has practically reorganized the church and Sunday

School, and he has many plans for the future of the work. It was indeed a pleasure to labor with him for three weeks in this meeting.

THE LORD WORKS—WHO CAN HINDER?

It was in an atmosphere of discouragement tinged by long range hope that these meetings began. We were just getting started well, when the pastor was called away to Ohio for several days on account of the death of a former parishioner. But the meetings went right on. By the time he returned the program for liquidating the overdue indebtedness at the local bank was well under way. By the middle of the last week of the meetings the debt was covered, and a fine harvest of souls was being reaped. The way the folks in the church got right down to business in getting under that debt was fine to see. Talk about sacrifice! There will be many a new overcoat that will not be worn this year on account of it. There will be new automobiles that will not be purchased because God's work was put first by some of these noble hearted folks. The joy that was apparent on all sides when the announcement was made will not be soon forgotten. But the finest sight of all was to see that group of husbands and fathers lining up for God and starting family altars for their boys and girls in the home. If the testimony meeting held on the last Sunday night of the meetings could have been broadcasted over the radio it would have stirred thousands. We believe the angels are still singing over it.

THE PEOPLE AND THE FIELD

Ten years ago we held a meeting in Oak Hill. Most of the active folks of that day are still active today. They have been through a pretty hard mill, but they didn't run, they stuck with the work, and they are today seeing the reward of faithfulness. There is not a more hospitable people anywhere than in Oak Hill. We thoroughly enjoyed every minute of our stay with them. There is a wide field for the Brethren Church in Oak Hill. The city is the center of trading for about fifteen

thousand people, most of whom are active in coal mining. The coal deposit will last for between two and three hundred years so one coal official told me. That assures a future field if the Lord tarries. Four real church organizations are in the city. Two other small groups are there but not very vigorous. There is a tremendous need for the whole gospel in Oak Hill, and there is a real hunger for it also. The way the meetings kept growing in interest and attendance seemed to indicate this. The last night we had the main floor auditorium and the balcony filled, with some standing. When there are no flashy, spectacular methods used, such attendance means interest in the old gospel. We believe that Oak Hill's worst days are over, and that a very bright future is just ahead. May our Father God enable them to seize it.

We were glad to receive the names of four more young folks who are aiming for Ashland College. One by one they will find their way to the campus, and we trust, to the Lord's work. Let all other Brethren Churches rejoice that their sister church is now out of danger and will soon again be taking her place in the sun of accomplishment along with other strong churches. "The Lord DID work and none could hinder."

WE ARE DEFINITELY IN BALTIMORE

For two years we have been carrying on an introductory work in the city of Baltimore. The Laymen's League from the Washington, D. C. church has been driving the forty miles to Baltimore on Sundays, endeavoring to gather the Brethren in that city together. Under the handicaps they have done fine. But it has been

apparent for a long time that a real work could not be started in that city without a regular pastor on the job. For quite some time the Home Mission Board has been casting about for a good leader for this work and one who was near at hand for our funds were low and could not afford to move a man very far. After much prayer and search we are now glad to announce that Brother Norman Uphouse will take up the active work of establishing a church in Baltimore beginning July first. From then on, the Brotherhood will be hearing of steady developments in that field. There is a fine group of Brethren people already in the city and undoubtedly there are other hundreds who would rejoice in our faith. We ask the earnest prayers of all intercessors for this new field that our Christ shall be glorified there.



This picture of the Fort Wayne Sunday School was taken April twelfth when one hundred and thirteen attended. The one hundred mark is often passed these days. Those who know the history of this work will realize what this picture means. Better things ahead.

CROWDED OUT AT GLENDALE

A letter just received from Glendale, Calif. reports the Sunday School so greatly enlarged that the building can no longer hold those who come with any degree of comfort. The building will accommodate a school of one hundred fifty comfortably, but when over three hundred

tried to crowd into it two weeks ago, it proved a little too much for them. So, before they have occupied this building a year, it is already too small. This means more financial aid for more building room. The Sunday School has been growing much faster than the congregation so far, but this school is the finest promise for the future church that could be asked for. Records show that eighty per cent of the membership of the Christian Church comes from the Sunday School, so the young folks must be cared for. This is a problem that must be met, and soon. Please pray about this.

(Continued on page 15)



AMONG OUR NEW CHURCHES



VICTORY AT OAK HILL

By E. B. Niswonger

"The Lord hath done great things for us, whereof we are glad." Truly God has made the impossible possible in our midst. But before you can appreciate what God has wrought here you must know something concerning the condition of the work when the Mission Board was called upon to save the church from certain death.

The discouraged handful of bread-winners here had decidedly given up hope. Five Thousand Dollars in Bonds were all past due at the bank by December and the Bank Examiners compelled the account to be removed from the books. There were two groups and one individual trying to buy up the bonds. This lovely building would have been so nice for a dance hall and pool room, or for a modernistic house of worship. And yet there seemed to be no way out.

Moreover the spiritual problems here tremendously outweighed the financial problems. The nature of these problems could not even be mentioned. And and the Bank Examiners compelled the account to abandoned hope and the bony fingers of despair clutched every throat.

Only a Mission Board with utmost faith in an Omnipotent God could have had the courage to undertake the salvation of this work. From the human standpoint the task was impossible. Failure meant bitter criticism. And also as a young man there were other easier and more inviting fields at that time. But the Lord led us here. And beginning in October the National Mission Board took up the work and put the problems into the hands of our Faithful Prayer-Answering God.

And now due to the splendid cooperation and advice climaxed by three weeks of Evangelistic Services by R. Paul Miller, Secretary of Home Missions, the following report is presented.

All the interest on the notes held by the bank has been cleared up. Three five hundred dollar notes and most of a fourth have been paid for in cash. The balance of the \$5,000 has been cared for by personal notes payable to the bank. The other \$2000 in bonds is held by friends of the church and that amount which is not voluntarily surrendered can be paid as the church is able. The saving of this building has put new life and hope into every member.

Furthermore much needed repairs are now being made on the building. Six new window glasses are being installed, the roof is being cemented and painted, and many other repairs will soon be made. Besides this we just purchased a Grand Piano for the main auditorium.

Yet far better than material gains we have made spiritual gains. Forty-six people have lined up with Jesus Christ. Most of these are new converts. Quite a number of splendid men have now come into the church. These help make up one of our greatest needs which is for men.

Almost the entire membership of the church is now active. New life and Spiritual determination to serve Christ has gripped the people. Discipline has been established in the Church. At last there is one church in Oak Hill which will not tolerate open sin among its members. The Church is beginning to gain an enviable reputation in the community for her high standards of Christian living and Biblical teaching.

Our Sunday School has been completely reorganized. We now have three separate departments. Classes had been all mixed up as to ages. That has been remedied and proper promotion has been put into practice. This work is advancing although there is much to be done in the Sunday School.

We have a prayer meeting and Bible Class which are well attended. We believe in time this work will bear fruit. Everything possible is being

IF I BE HIS DISCIPLE

*If I be His disciple, the road will not seem
long,
And if my neighbor's road be sad, I'll cheer
it
With a song.*

*If I be His disciple I'll go the second mile,
And if my neighbor's way be dark I'll light
it
With a smile.*

*If I be His disciple I'll share my goods with
Him,
By sending knowledge of His love to those
Whose light is dim.*

*If I be His disciple—Dear Lord, this help
me be!
And may I show thy likeness until thy
Face I see!*

—Belle Caples Morris

done to train leaders and have a successful Christian Endeavor. A number of young people will be taken 700 miles to camp this coming June.

Advancement has been made in church government and the business methods of the church work. In this we have followed the suggestions of the Home Mission Board.

One may then ask what the outlook is for the future. Oak Hill is a trading center of 3000 population. It is one of the nicest towns in West Virginia. From this town in every direction like spokes in a wheel, roads lead to large mining camps. There are perhaps 15,000 people within six miles, and the population increases at that rate as far as you go. There are other churches in town. Two of them have enormous budgets and memberships. But a great many people have told me that they are hungry for the Whole Word of God. And their attendance at our services proves the truth of this. Besides there are thousands of unsaved.

Our church is in the center of town. It is a \$23,000 brick building. It will take care of our needs for quite a number of years.

Our goal here cannot be reached, however, in six months. Years of Bible teaching are needed. Many more leaders must be trained. Much more prayer must be offered to God. Satan will not give up such rich territory without a fight. Many more problems will arise. So please put Oak Hill on your prayer list. Plead with the Father to honor His Son in this community where the name of Jesus Christ has been omitted and betrayed.

May I bear testimony to the wonderful leadership and cooperation the Mission Board has shown in regard to this work.

The Home Missions Secretary has been most helpful and sympathetic in regard to the needs. His understanding of the field and his Biblical and practical suggestions have been one of the greatest factors in saving this work for the Brethren denomination and for Christ.

If the Lord tarries Oak Hill may become one of the strongest Brethren Churches. The rewards in souls and future gifts will far justify a thousand times the sacrifices of today.

Everett B. Niswonger, Pastor.

CLEVELAND, OHIO

By Tom Hammers

The Brethren of Cleveland want to praise the Lord for His Providential care through our first year of organized activities as a church and particularly through the winter months that have just passed. It is a significant cause for rejoicing that not one of our number has been removed by death, that in all cases of sickness the Lord has restored, that in the supplying of all material needs none have had to want, and in spiritual things we have

been blessed abundantly.

We have been greatly impressed with the providence of God in behalf of his children as we recall the many miles of ice covered roads and street over which the Brethren traveled through the Cleveland area during these many months. Even though some cars took dangerous spins upon the ice and some even landed in the ditch, yet through all there was not one who has suffered any permanent injury. This is all very significant when we remember that the Cleveland Brethren attended the regularly scheduled services as well as many special services from distances as great as 35 miles.

The winter weather did retard the progress of the work in some respects, while at the same time there has been a growth and development which cannot be measured in numbers.

Early in February we started evening services. The attendance though less than that of the morning has been encouraging, especially after being reminded that Cleveland is not a place for evening church services.

The primary purpose in starting the evening work was to provide an opportunity for the young people to get started in their Christian Endeavor work. Thus far, this has proven to be the most profitable venture of the church. Very few of the young people have ever enjoyed the opportunities afforded in such a society. They took hold of the work in a remarkable manner. Unsolicited they have volunteered to lead meetings, and carry on practically every form of activity. They are enthusiastic, with a testimony which is clear cut for the Lord. They have experienced salvation in their own hearts and this fact is being reflected in their discussions, in their leadership, and in the lives which they live. In no place do we believe that it is possible to find a more sincere group of young people, in whom we have placed great confidence for the future of the Cleveland church.

The numerical growth of the church has not been sensational. Our present membership is fifty-nine. This includes twenty-two baptisms by the pastor and the remainder have been received by letter. Several others await baptism at the present time. With few exceptions, this entire number is an active membership.

The real development has been spiritually. This is attributed entirely to the interest in and regular study of, the Word of God. Testimony after testi-

Unbelief has no song of joy. It is the believer who can compose and sing from the heart the great songs of faith. The most precious poetry is that of the children of God writing of praise, thanksgiving, and redemption.

Notice!

PASTORS

SUPERINTENDENTS

FOUNDATION BUILDERS SECRETARIES

The Foundation Builders Programs are now ready. They begin with the month of June, and provide one for each month till November. A special Thanksgiving Home Mission program is provided for that month, and also copies of the Home Mission playlet to be given Saturday afternoon at next National Conference. All is now ready.

NOTE: The churches that used the programs and banks last year led in the Thanksgiving Offering. They also reported the least slump of any in their Sunday Schools.

These programs together with the Foundation Builders' Banks are the best preventive of the summer "slump" yet devised, and also the finest way of increasing your Thanksgiving Offering. Pastors, get your secretary appointed if you do not already have a capable one, and get the programs and banks started at once and thus **HAVE MOST OF YOUR THANKSGIVING OFFERING RAISED DURING THE SUMMER BEFORE THE TIME COMES.** That is good judgment!

But remember, the programs won't put themselves on, nor will the banks fill themselves up. No plan, however capably made out, will succeed with a leader whose heart is not in the work. Remember this, Pastor, when you appoint your secretary.

mony suggests the blessings which the brethren are receiving in their mid-week prayer and Bible study period. The attendance at this service is very commendable, sometimes reaching 40 in number. More and more the spirit of prayer prevails and in almost dramatic fashion, God has proven to this body of believers that He does hear and answer prayer.

One of the greatest evidences of spirituality is the attitude toward the communion service. The Cleveland church observes the communion quarterly. Already we have experienced the blessing of three such services. And for each service there has been an attendance growth of ten, there being in attendance at each service the following numbers, 36, 46 and 56. Realizing that there are always some at each service who have never before engaged in the three-fold service of Feet-washing, the Love Feast, and the Communion of the Bread and Wine; we have introduced the use of Brother McClain's "Bible Truth" booklet in our services. Prior to each of the three respective parts of our service, we read responsively from the section of the booklet which covers the activity in which we are about to engage. We have found it very helpful.

Another evidence of spirituality among believers is the manner in which they support the Lord's work financially. It is impossible for the writer to say just how many of the membership are "tithers"

but there is a large percentage as judged from their offerings. Thus far this congregation has made an effort to participate in every national need of the Brethren denomination. At Easter, the offering for Foreign missions amounted to \$180.00. It is truly a thank-offering from sincere hearts for blessings received.

The women of the church have organized a Women's Missionary Society under the leadership of Mrs. U. J. Shively who was present for the occasion. This organization is actively engaged in the development of a definite monthly program.

The church continues to worship in the Mayfair School auditorium, located on Mayfair avenue, just off Hayden avenue in East Cleveland. Visitors to Cleveland, or those moving into the city should experience no difficulty in locating the church. The Sunday morning service is and always has been a **UNIFIED SERVICE** beginning at 9:30. Our evening service begin at 6:30 for the young people and the evening evangelistic service begins at 7:30. If accurate addresses of individuals living in this city are forwarded to the pastor, we shall make every effort to contact same.

We are praying very definitely for the Lord to help us in the most difficult matter of locating a site suitable for our church and within the ability of the Brethren.

Do You Know Anyone In Baltimore?

Beginning July first, Brother Norman Uphouse will take up the active pastorate of the new Baltimore field.

We are now calling for the names of all Brethren now living in that city that they may be enlisted in the new work.

Pastors, Sunday School Superintendents, teachers, members, help us at once by sending in the names and addresses of all former members of the Brethren Church whom you know are now living in Baltimore.

We must all work together if we will have success. Do your part—now.
Help us plant a Brethren Church in Baltimore.

BLOWING FROM DIFFERENT ANGLES

It has been well said that "the road to hell is paved with good intentions." Nothing so lulls the mind and soothes a troubled conscience as those same good intentions. The vision of what we mean to do blinds us to the reality of what we are doing, and so we just keep on doing it.

The other day I was visiting at the house of a friend when two ducks waddled pompously into the room where we were talking and began to catch the flies, which, in this hot country, had settled on my white trouser legs. Their intentions were good enough—they caught flies at each gulp. But when I looked at my white trousers, they were less white than before! Ideal hospitality requires more than good intentions.

Then I went over to our schoolhouse at Girardot, and Mr. Bautista and I began to prepare the room for the evening service. By a coincidence, amusing as it was unpremeditated, we both began to blow the dust off the table at the same time—but from different ends! The result was that much dust and several pieces of paper accumulated at the center of the table. Our intentions were admirable, but through lack of cooperation we had neutralized each other's efforts, and there was much dust in our eyes, also.

I fell to thinking that this is often what happens in our Christian work where two well-meaning people do not get on well together. We blow from different angles, to the confusion of all, or when we try to do good, our good intentions shipwreck on the rock of our thoughtlessness and lack of consideration for others. We have not learned to love as Christ loved, or think as He thought.

—Alexander M. Allan, Bogota, Colombia.

BUILDING CHRISTIAN CHARACTER

(Continued from page 7)

results may not appear now, but the future will reveal whether or not we have failed in this great task.

THE TWO TEMPLES

"A builder builded a temple:

He wrought with care and skill;
Pillars and groins and arches
Were fashioned to meet his will.
And men said, when they saw its beauty,
It shall never know decay;
Great is thy skill, O builder,
Thy fame shall endure for aye.

A teacher builded a temple:

She wrought with skill and care,
Forming each pillar with patience,
Laying each stone with care.
None saw the unceasing effort;
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,

Crumbled into the dust,
Pillars and groins and arches
Food for consuming rust.
But the temple the teacher builded
Shall endure while the ages roll;
For that beautiful unseen temple
Was a child's immortal soul."

We shall live fruitful and consistent lives only in so far as we hear God saying to us, I gird thee, and give ourselves into his guidance.

—George Adam Smith.

Following our Secretary

(Continued from page 10)

MANY ANGLES TO THIS WORK.

Not only is the Sunday School growing, but so are all the other departments of the work. A Women's Bible and Prayer Fellowship Class organized and taught by a most remarkable Bible teacher from among the women of the church, meets from ten to two o'clock each Thursday. Twenty-five women enjoy this part. A Men's Brotherhood with over thirty men attending has been organized by one of the fine laymen of the church. These men are undertaking definite personal evangelism in the community. This is one reason why this church is growing. Its men are not ashamed of Jesus Christ. A Men's Prayer Band meets each Saturday night to pray for the pastor, and the church and its problems as well as for the unsaved. A new group has started now in the form of a High School students' Bible Study class. The Pastor personally teaches the boys and the pastor's wife teaches the girls. Aside from all the above, there are three live wire Christian Endeavor Societies, Junior, Intermediate, and Senior with an attendance of sixty and over, MOST OF WHOM STAY FOR THE EVENING SERVICE! Is it any wonder that confessions of Christ are had nearly every week of the year? AND REMEMBER THAT THIS CHURCH IS NOT YET TWO YEARS OLD SINCE BEING ORGANIZED! COULD THERE BE ANY STRONGER ARGUMENTS AS TO THE WISDOM OF GREATER INVESTMENTS IN HOME MISSIONS THIS COMING THANKSGIVING?

A NEW GROUP AT JUNIATA, PENNSYLVANIA.

Last National Conference was convening at Winona Lake, Indiana, when a telegram from a group of people in Juniata Park, Pennsylvania, reached the sessions of our Home Mission Board, asking for an audience. It was granted. They proved to be a group of fundamentalists seeking a church home among a people who believed as they did. Since the request arose in Pennsylvania, the matter was referred back to the Pennsylvania State Conference for first consideration. At the District Conference last October, a group of thirty of these folks made application to that district for acceptance as a church in the Brethren denomination, and were accepted. Their pastor was duly examined and received. Since then the group has grown considerably. They now have a Sunday School of sixty, and a church attendance of one hundred and forty with quite a number more to enter the membership of the church. Souls are being saved right along in their services which are being held in a rented hall.

This group has already purchased a lot, and has funds on hand to start a building. The Pennsylvania District Board secured the New Enterprise Church building and has presented it to the local group. These folks now plan to dismantle the building and move it to the new site. Work has likely begun as this is being written for the people were very anxious to start when the secretary visited them for a brief stop after closing the meeting at Oak Hill, West Virginia. There are in this group some of the highest type of Bible loving Christian laymen as are to be found anywhere. Their pastor, Earl Bowser, is now compelled to earn most of his living at other work due to the fact that the group is not yet large enough to fully support him. No doubt much swifter progress could be made if all his time were given to the work. If these folks keep humble before the Lord and seek the lost for whom Christ died, there is little doubt but that a fine work can be done by them in that great and needy community. Do not forget to pray for these folks.

THREE SOULS AT NEW KENSINGTON

From Juniata we drove to New Kensington for an over night stop. We arrived on a Monday night and found a good attendance on hand with fine interest. The pastor, Brother Robert Crees, preached a fine evangelistic sermon, and we saw three souls step out to accept Jesus Christ as Savior. That was a fine thing to see after a hard day of driving. These people are going right on, adding to their Sunday School and congregation each week. Things are looking brighter for New Kensington each month. We are scheduled for a meeting to be held there this coming fall. They have their rented building well fixed up for their work, and it is very commodious. They can grow quite a bit yet before they need larger quarters. Ultimately they will have to have a church building of their own for the best results of their work. You cannot pray for a worthier field for the gospel than this.

AND THEN.

Leaving New Kensington early Tuesday morning we made Ashland, Ohio, by noon. There are always many things that need to be done in Ashland. We found the College Board of Trustees preparing to go in session. Some most serious issues were up for consideration. We trust the Brotherhood was much in prayer that much should be accomplished at this meeting toward making Ashland college not only Christian in name, but also in fact. From Ashland, it was Berne, and home again to get out the next issue of the Home Mission Number of the Brethren Evangelist, and to prepare to canvas In-

dianapolis as a possible field for a new Brethren Church, to make a trip to our missions in Kentucky and so on. Next meeting will be in Covington, Virginia.

R. PAUL MILLER

PRAYER AND A PAINT BRUSH

By F. E. Lindgren

Christian life is a warfare. Believers are in a perpetual state of warfare. If not always in the battle they are always in the field. Some are seen fighting when the battle cry is given; others seek any place of safety that may be available.

This is a peculiar war we are in. The real foe is invisible but his instruments are often plainly in view. The particular battle suggests the particular weapons. When men in the flesh would attack us we think of just such weapons that would be effective against men in the flesh. But, "we wrestle not against flesh and blood" so we must dismiss any suggestion of carnal weapons, "for the weapons of our warfare are not carnal." As our wrestling is "against principalities and powers and the rulers of the darkness of this world" we have an invisible host arrayed against us that makes carnal weapons useless. But we have a way of fighting that is "mighty through God to the pulling down of strongholds." It is "praying with all prayer and supplication."

Probably no one knew the effectiveness of such warfare nor used it more than did John G. Paton, the great missionary to the New Hebrides. His life was one continuous conflict against bands of cannibals who were ever seeking his life. One day a band of six or eight came upon him while he was painting one of the buildings on the station. Each was armed with a spear or shot-gun. Humanly speaking everything was against him. One man with a paint brush was no match against such men with such weapons. And, there was no appeal to conscience for these men were total strangers to such leadings, and there was no law to appeal to. Killing was a normal exercise with them. So spears were raised and guns lifted but Paton knew how to wield the weapon that was "mighty through God." Fingers that held spears strangely loosened and spears dropped to the ground and the holders ran away. The men with guns couldn't pull triggers and they likewise took to the woods. One remained and became the body-guard to Paton.

While we may not see the same forms that Paton saw we have the same powers of darkness to contend against and the form of warfare is the same if at all effective. Real praying people know all about this. What an invisible array against the Church of Christ today but how few know how to fight! Modern methods are taken the place of real spiritual conflicts of prayer and the change is bringing surrender to the hosts of darkness.

God's Ancient People Israel

The Key Nation of The Earth

With this issue, we present to our readers the first of a series of monthly messages on God's ancient people, Israel. It will be the purpose of this department to show God's plan for the Jew, both in history and in prophecy.

Those who have given some consideration to the Jew as he is revealed in God's Word will especially appreciate this department. Since the present day movement among the Jews is especially significant, we are expecting to share with our readers some most startling and enlightening articles.—Editor.

THE JEWS WE STILL HAVE WITH US

By Charles Wiesenbergr

Five times has the Jewish race been upon the very brink of destruction and annihilation. Yet they are with us to this day. God has a purpose. Other nations when driven from their homeland have perished in a short time, and their memory is of "ancient history." The Jews, though subjected to spurning scorn, "the laughing-stock of the nations," scattered over the earth, dreadfully chastised by God, are yet loved by Him unto this day. He has preserved them, and will continue to preserve them.

The First Attempt at Their Destruction Under The Pharaohs, B. C. 1571-1491

Israel led into Egypt by Joseph multiplied and prospered, acquiring knowledge of many useful arts, and seemed to be permanently settled there. Their prosperity caused the Egyptians to fear the Jews, and soon brought them into bondage. Hard labor and severe treatment were their lot. Afflictions were heaped upon them. This oppression even unto death continued for sixty-six years. God raised up His chosen leader, Moses, plagued Egypt with His judgments and wrought the Jews' deliverance making a way through the Red Sea for His own, while the Egyptians impetuously following on were drowned.

Israel was then a free people. A horde of slaves had become a nation of free men in a day, delivered by God's grace. A race of over six hundred thousand left Egypt, a great increase in the four hundred years from the seventy persons who had gone down into that land (Gen. 46:27).

The Second Attempt at Their Destruction under Nebuchadnezzar, B. C. 558

The Book of Joshua relates the conquest of Canaan by the Israelites. Their

failure to exterminate the Canaanites was fatal. God had said (Ex. 23:24): "Utterly overthrow them." And these idolatrous nations were "thorns in the sides" of the Israelites.

Fifteen judges ruled in Israel. Their government was supreme — dictators with full despotic power. The first fifteen were military judges; the next, Eli, a priest, and Samuel, the last, was a judge and prophet combined. Under his rule the change from theocratic to monarchical government was brought about and Saul was chosen king. Israel prospered and was feared as a nation under David and Solomon. Soon degeneration set in, and Israel declined and fell. The kingdom divided, idolatrous worship was rampant, and every man "did that which was right in his own eyes." And the sharp, piercing, penetrating warnings and rebukes of the prophets were not effectual to check Israel from her downfall.

In B. C. 721 Assyria captured Samaria and deported Israel to the regions beyond Assyria and Media.

A few years later, in 710 B. C., Jerusalem was miraculously delivered from the Assyrian hosts. Physically nothing could have prevented the fall of the city of peace. King Hezekiah even "cut off the gold from the doors of the temple of the Lord" (II Kings 18:16) to pacify Sennacherib, king of Assyria. But soon a great host stood round about Jerusalem, and their leaders attempted to discourage them: "Hearken not unto Hezekiah when he persuadeth you saying, 'The Lord will deliver us.'" But Isaiah sent the king's servants again with the same message of hope to their king (II Kings 19:6-8).

The end, however, came a little more than a hundred years later. Nebuchadnezzar, king of Babylon, destroyed Jerusalem in 588 B. C., burned the temple, stole its treasures and carried away the Jews to Babylon. Here they were in exile seventy years. Though in captivity they enjoyed a peaceful existence and famous schools of learning sprang up. At this time the Babylonian Talmud which was finished about A. D. 500 by Rabbi Ashi was begun. Daniel came into favor and other Jews with him, though "strangers in a strange land," were not destroyed.

In 538 B. C. when the Babylonian Empire was destroyed by the Medo-Persians, the way was opened for the restoration of the Jews to their own land. In 536 King Cyrus issued his decree to rebuild the temple at Jerusalem.

Forty-two thousand three hundred and sixty Jews went up under the leadership of Zerubabel. Twenty-one years later the work was completed and dedicated. God used both Daniel and Ezekiel to pave the way for the restoration and rebuilding. Sixty years later Ezra returned to his own land. In B. C. 445 Nehemiah became governor of Jerusalem and rebuilt the walls of the city. Israel remained subject to Persia for two hundred years. They were loyal and enjoyed civil and religious liberty. Many synagogues were erected all over the land. God had again spared His chosen people from annihilation.

The Third Attempt at Their Destruction Under Ahasuerus, B. C. 510

Just as today only a portion of Israel is interested in the establishment of Jerusalem as a national home for the Jews, so it was in the day of Nehemiah. A great many Jews remained in Persia. The same family of enemies to Moses and Samuel that was represented in Agag king of Amalekites was present at the court of King Ahasuerus of Persia. Haman the Agagite stood out as the head of the conspiracy to destroy Israel, willing to pay ten thousand talents of silver to have it written "that they might be destroyed," and soon the letters were sent by posts into all the king's provinces (Esth. 3:13-15).

Once more annihilation and destruction faced the Jews. Yet God did not allow her enemies to prevail. Esther and Mordecai were soon His instruments to thwart the wickedness of Haman, who was hanged on the gallows that he had prepared for Mordecai, and "the Jews had joy and gladness, a feast and a good day."

The Fourth Attempt at Their Destruction by Antiochus Epiphanes, B. C. 170

About 333 B. C. the Persian supremacy was destroyed by Alexander the Great. Twenty years later Ptolemy, one of his generals, invaded and conquered Egypt, and soon Jerusalem (B. C. 300) was captured. For the next one hundred years Palestine formed part of the kingdom of Egypt, and enjoyed peace and prosperity under Ptolemy I, II and III, who reigned until B. C. 222. At this time Syria and Egypt, always rivals, began a fresh series of wars. In B. C. 203 Jerusalem was captured by the Syrians, held for four years, and once more taken by the Egyptians, Antiochus IV, the "madman," began to oppress the Jews with cruel persecutions, involving them in civil and religious disputes among themselves. Suspicion and unrest were aroused, whereupon the Jews led by the high priest revolted, and Antiochus in retaliation destroyed Jerusalem and (B. C. 169) plundered the temple. Where the sacrifices of Israel were offered, he caused a sow to be offered (Dan. 11:31). "The Jewish nation and the worship of the one true God were near perishing altogether."

But to meet the crisis God raised up Mattathias, an old priest, with five

(Continued on page 18)

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THE WORK OF THE BEGINNERS' DEPARTMENT

By Miss Florence Petersen

This is the first in a series of articles by Miss Florence Petersen concerning the work and problems of the Beginner's Department. There is no one better qualified than she to discuss the various phases of this department. She has had university training in art and has given the teachers under her the advantage of this training adapted to the work of the Sunday School. She makes her work so interesting and fascinating that children regret to leave her department.

Those who are struggling with the problems of the Beginners Department will be greatly helped by this series.

—Editor

1. The Work of the Department Superintendent.

(1) Organization:

The most important work the department superintendent has to do is the selection of teachers. As the success of the department depends upon the teachers, it is very necessary that the right kind of people are selected. Many times teachers are selected on the basis of "church membership" only. While church membership is a very important qualification, it is not the only important one. The department superintendent should be sure that the teachers appeal to the children. Children do not favorably respond to people they do not like. She must be sure that the teachers are not only willing to work, but able to work. Many teachers are willing to work, but find that other duties command so much of their time that they are unable to spend all the time that is necessary for successful teaching. The department superintendent should select teachers who work well together—people who understand each other; people who understand each other's ways of doing things. Dependability is a qualification that the department superintendent must insist upon. The teachers must be regular in attendance; come prepared; and do the work assigned to them. If each teacher in the department has all the above qualifications, backed by a consecrated life of prayer, the department is sure to be a success.

The department superintendent must maintain accurate records. It is well to have a file of individual information cards. Each card should record the full name, address, and birthday of each child. As it is difficult to obtain this necessary information directly from

the children of this age, some plan should be devised to obtain it in a more dependable way. One way of securing the information is to pin on each child a postal card on which the parents are asked to fill out the needed information concerning their child and to mail the card as soon as possible. The card should be addressed to the person in charge of the card catalog. Much success in obtaining accurate records has come through the use of this method.

It is the work of the department superintendent to prevent a decrease in attendance. She should devise some scheme for handling absentees and children who have dropped out. One way of handling this work is to have each teacher send cards or letters to absentees each week. The first Sunday a child is absent a card should be sent to him; the second successive Sunday, another card to him; the third successive Sunday, a card or letter to the parents; the fourth successive Sunday, a call should be made on the parents to discover the reason for his continued absence. If such a scheme is in perfect working order, very few children will be lost to the Bible School. If there is a great decline in attendance, or if several children have dropped out of the class, an investigation should be made. There is something wrong somewhere, and it must be corrected. The fault may lie in the department superintendent, in the teachers, or in the lesson material. If the department superintendent finds that she is the cause of the children dropping out, she should either correct the fault or resign. If children are dropping out in one class, it is the fault of the teacher. She does not possess all the qualifications for a successful teacher. She must either improve or be replaced by some one more capable. If the lesson material is at fault, it should be replaced by that which is of more interest to the children. Lesson material that is the same year after year becomes monotonous to them, and they lose interest. A change may solve the problem. The observant department superintendent is at all times on the outlook for any developments that will hinder the growth of the department.

It is the work of the department superintendent to plan a way to inform the children's parents of all special programs and services of the Bible School and Church. One good way is to have each teacher write a letter or card to the parents of each child in her class. In order to eliminate part of the postage expense, notes or church calendars (with the announcement un-

derlined) may be pinned to each child. It will then be necessary to write letters or cards to the parents of the absentees only. There are two good reasons for this phase of the work. In case the children are going to be held at Bible School for special programs for a longer time than the usual time, it is only fair to the parents to inform them of such procedure. It is also a duty of the department staff to cooperate with the Bible School and with the Church in inviting people to the special programs and services. Much response on the part of the parents to this work has proven it worthwhile.

In order to make the department a more perfect unit, it is well that the department superintendent call a teachers meeting every so often. A department works better when the work is planned by all the teachers at these meetings. The work assigned is not that of imposition but of mutual agreement. As the teachers are in close contact with the children, their ideas are just as valuable and often times more so than those of the department superintendent. Discussion at these meetings makes each point about the work clear. There is a need for teachers meetings. Handwork for the department must be planned; outlines for visitation work must be discussed; plans for special meetings, programs, and days must be made. Meetings may be called to discuss and to solve some problem of the department. There may be a need for a change in lesson material (new quarterlies and new papers). The teachers may need a longer or shorter class period. The innumerable problems that arise regarding the work of the department can only be satisfactorily solved with the aid of all the staff of the department, not by one alone. Such teachers meetings do not have to be called at regular intervals, but rather when the need arises. Many times the success of the department pivots on these meetings.

The department superintendent in keeping all the machinery of organization in good working order maintains an efficient, smooth-running department.

(To be continued).

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,
826 East 150th St.
Cleveland, Ohio

BRETHREN **C**HRISTIAN **E**NDEAVOR
RINGING **H**URCH **O**NSECRATED **X**TENSION
V **O** **V**ANGELISM

By Rose A Wills

Every Brethren Endeavor should be an active Quiet Hour Comrade. Before we can ask others to become comrades we must be comrades ourselves. We must have personally experienced the joys of the Quiet Hour before we can ask or tell others about it.

Dr. Clark, founder of Christian En-

deavor, has given us some vital reasons why we should keep the Quiet Hour. Here are some of them: "Because it clears our brains, calms our hearts, refreshes our spirits. Because it shows us things in their true proportions. Because to see God in the Quiet Hour is one of the most thrilling experiences man can have. Because nothing else can fit man for his life work."

There are some real thrills in store for all of us who are comrades. We meet our Heavenly Father in a prayer and fellowship time that becomes very dear to us. It gives us a constant companionship with our Heavenly Father, our Savior and our Guide.

If possible we should keep our Quiet Hour early in the morning, as our pledge suggests. The main thing is to have a regular stated time and place to keep our tryst with Him. If only we might all know the joys of a KEPT quiet hour. Learn its joys and ask someone to share this joy with you. This is the only way in which the Quiet Hour membership can grow. I wish that each society might be able to report 100% of its active membership as active Quiet Hour Comrades.

Have you had a special Quiet Hour meeting this year in which you have presented the Quiet Hour pledge to the members? If not, why not? Watch this column for further suggestions.

Outline for Quiet Hour Meeting

1. Song service.
2. Announcements.
3. Worship Service.

Call to worship—Violin solo—"Sweet Hour of Prayer."

Scripture message.

Solo—"Take Time To Be Holy" (or some other suitable solo).

Prayer Time.

Quiet Hour Presentation.

Testimonies—"How Quiet Hour Has Helped Me."

Instrumental Solo—"I Need Thee Every Hour."

The Call For Consecration.

Pledges.

Signing and Collecting of the Prayer.

Song.

Benediction.

MY FATHER RUNS THE TRAINS

By Dr. Mary H. McLean

It was in the year 1888 that Mr. Hudson Taylor conducted some very blessed meetings in the city of St. Louis, and in the church of which the late Dr. James H. Brooks was the beloved pastor.

He had been in our city a good many days, and great interest in the work of the China Inland Mission had been manifested both through large gifts, and through the establishment of centers of intercession for the work in China. While here, he was the guest of Dr. Brookes.

After his meetings in our city, he

was booked for a town in Illinois, where he was to give an address at eight o'clock in the evening. In order to reach the town, he had to leave St. Louis by an early train on Monday morning.

Dr. Brooks was most punctilious about meeting all engagements promptly. He therefore ordered his coachman to have the carriage at the door at quite an early hour.

The hour arrived, but the coachman did not. As there seemed still abundance of time, they awaited his arrival patiently. But at last Dr. Brooks became much concerned, and they started to catch a street car. It was in the days before telephones were much in use. On the way to the car they met the carriage, entered it, and bade the coachman drive as quickly as possible.

Dr. Brookes watched the time, and was troubled about missing the train. But Mr. Taylor was quite at ease, and said quietly, "My Father runs the trains, and I am on His business."

Upon reaching the station, they found that the train had gone, and were told that no other train would leave for the town mentioned before evening. Dr. Brookes expressed great regret and concern; but again Mr. Taylor reminded him that "My Father runs the trains."

Just as they turned from the ticket office, a man with a beaming face cordially greeted Mr. Taylor, saying, "Oh, I was afraid that I had missed you. I want to tell you how God has used you to bring blessing to me." As he turned away he slipped an envelope into his hands, marked "For personal use."

Mr. Taylor remarked to Dr. Brookes, that his Father had sent him further provision for his personal needs; and stated that he used for himself, even when travelling for the Mission, only such gifts as were marked "For personal use."

Mr. Taylor then walked leisurely to a man standing among the outgoing trains, and asked if he knew of any way by which he might reach Springfield, Illinois in time for an eight o'clock engagement the same evening. The man replied, that a train would soon be leaving, which passed through a town between St. Louis and Springfield, and that a train from Chicago would pass through the same town enroute to Springfield. But he added that the Chicago train was scheduled to pass through the intermediate town an hour before the St. Louis train would be due. Mr. Taylor said with great assurance that the St. Louis train would reach the place first that day.

So he bought his ticket, and boarded the train bidding Dr. Brookes to be comforted, as his Father certainly did run the trains.

For the first time in one and a half years the Chicago train was one hour late. Mr. Taylor stepped from one train to the other, reached his destina-

THE JEWS WE STILL HAVE WITH US

(Continued from page 16)

true and valiant sons who rallied Israel in revolt. The "kingdom of priests" soon became a race of warriors. Led by his son Judas the Maccabean flag with its motto, "Who is like to Thee among the Gods, O Lord?" victory followed victory. Jerusalem was again entered in triumph, the temple cleansed, and the whole country from Judea to Galilee was regained for the Jews who now became independent and entered into an alliance with Rome.

The Fifth Attempt to Destroy the Jews by the Roman Conquest, A. D. 70

Later factious rivalries, struggles for mastery, assassination and then a fratricidal fight for the throne hastened the beginning of the end of the Jewish nation.

In B. C. 63 Pompey laid siege to Jerusalem. After three months' resistance it fell. The Jews' independence was over. Herod the Great began to reign "His throne," writes Graetz the Jewish historian, "rested upon ruins and upon the dead bodies of his subjects but he felt that he had the power to maintain its dignity, even if it were necessary to carry a broad river of blood round its base." He was cold and heartless. His throne was established by murder and sustained by murder. His wife, sons, rivals in war, a great many of the Sanhedrin, priests and "innocents" were alike murdered by Herod. He was hated and detested by the Jews.

In A. D. 66 the Jews at Jerusalem revolted once more and Nero's generals having first subdued Galilee marched on Jerusalem, where factious civil war and a fearful reign of terror prevailed. It was "a city divided against itself," weakened, desperate and starving. They ate shoes and belts. Calamities had come upon the Jews. Josephus estimates 2,700,200 people in the city of Jerusalem at this time. And it was the Passover season. He relates that "as many as 1,100,000 perished during the siege,—of pestilence, famine and the sword; nearly 100,000 were carried away captive." A modern writer says: "The history of the world knows not a greater catastrophe than the death struggle of the Jewish nation with the Roman world power." Titus, having totally destroyed the city and temple, returned to Rome (A. D. 70) with captives and spoils among them the golden table, the seven-branched candlestick and the book of the law.

Still With Us

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

Terrible as were the consequences of

tion in good time and wired to Dr. Brookes, "My Father runs the trains."

"The steps of a good man are ordered by the Lord" Psalm 37:23.

(In tract form, Bible House of Los Angeles, 927 S. Westmoreland Ave., Los Angeles, Calif.)

the destruction of Jerusalem, loss of nationality and dispersion amongst all peoples, it failed to make an end of the Jews as a race. For they are in the history of Islam, Arabia, Palestine of the Middle Ages, and today in Abyssinia, India, China, Italy, Spain, France, England, Germany, Austria, Turkey, Holland, Poland and Russia. And with us today in the United States of America.

Not destroyed nor forsaken! And why? "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Duet. 7: 6).

Chosen as His People, yet today they remain without home, priest, temple or Lord, a perplexing and contradictory people, wretched and the most unhappy of all. And why? The answer is found in the New Testament: "He came unto his own, and his own received him not" (John 1:11).

They rejected their Messiah, a greater tragedy than the destruction of their city and temple. They have suffered and will yet suffer more, but what is the full end? Glorious! He shall be great and shall be called the Son of the Highest. The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever and of his kingdom there shall be no end (Luke 1:32, 33). Future, it is true, but He that promised is faithful.

Will He not do? Ah, yea! "He shall reign over the house of Jacob forever." "Come, Lord Jesus."

—Christian Witness to Israel.

THE PROVOKED SPIRIT

(Continued from page 2)

in our souls to **make room** for the Holy Spirit? I do not think we have taken it to heart how much our God counts on the **unprovoked spirit** in His people. He works always through this channel.

Look at Jesus on the Cross — read again and again the wondrous story. What wrong done to you or me compares to the insults heaped on Jesus Christ the beloved Son of God! What did HE say? "**Father, forgive them**, for they know not what they do!" Behold the Lamb of God, wronged by evil-doers, yet untouched by it! Our whole Redemption is rooted in the **unprovoked spirit of the Lamb of God**. The Lord God of heaven and earth came down to our utmost need in that unprovoked spirit. When God wants to reach atrociously wrong-doers He seems to say again: "I will let them do their evil will, that they may see **My Spirit** in my child;" and when our spirit is provoked, it hides His glory and stays His hand. We must make way for God, make way for the Spirit of His Son to possess our spirits. Have you **suffered sorely**? Do you feel you have a perfect right to feel so wronged? Let the Lord Jesus possess your spirit, beloved, and you will have all God's power on your side to overwhelm the evil-doer.



SECOND BRETHREN CHURCH, LONG BEACH, CALIF.

We are glad to inform the brotherhood of the safe arrival of our new pastor, Rev. Joseph L. Gingrich and family of Johnstown, Pennsylvania. It would be difficult to express the joy with which they were received. It was like a home-coming service, as many expressed it. The Brethren Church all over the land is like one large sympathetic family, and news of success, victory and triumph makes us all rejoice. We praise the Lord for the Brethren faith and for pastors who know the Word and love to preach it. News from this portion of God's vineyard might also be interesting. While it has been a long time since you have heard from us, silence by no means spells defeat. God has been graciously showering His blessings upon His church at this place.

The Second Brethren Church was without a pastor from Nov. 1, 1935 until Jan. 26, 1936. During this time about eighty members were taken out of the church to organize two other churches within a radius of four miles. The loss of so many for the time truly seemed heavy, but the Church felt she should give her blessing as it meant the furtherance of the cause of Christ and His Church. Special prayer meetings, both in the church and in the homes, were held in the interest of the church and the calling of the new pastor. The people prayed that God's will would be done and that they might have the leading of the Holy Spirit. God wonderfully answered prayer by sending Rev. Joseph L. Gingrich and family to shepherd His flock. He felt that God always knows best and submitted to His judgment. Already our new pastor has proven capable of successfully handling the peculiar situation which characterized this church. It was necessary for the pastor to partially reorganize the church. Admitting no handicap and relying wholly upon God for wisdom, he launched into a most commendable program. Changes were introduced only where found absolutely necessary and beneficial. Rev. Gingrich says, "It is better to get ten men to work than to do the work of ten men." We know this to be true for then ten men will receive a blessing. Consequently, as many as are found willing to be led by the Holy Spirit are being set to work. New life, hope and enthusiasm are manifested everywhere. It is like the bursting forth of spring "in Pennsylvania." This church is going forward. Attendance in every single department

is increasing. The offerings have increased about forty per cent. Two new missionary societies have been organized in the church, namely, the Women's Missionary Society and the Sisterhood of Mary and Martha. A three weeks Holy Ghost Revival, with the pastor as Evangelist, assisted by local Brethren pastors during the first week, was held just prior to Easter. This revival was just what the church needed. There were some eighty persons who personally stepped out on the Lord's side; some to renew their covenant with the Lord and lay their lives on the altar of service, and others confessing Christ for the first time. Eleven persons expressed their desire during the meetings to unite with the church. The Evangelist received a love offering of \$156.34 which he very graciously returned to the Church Treasurer to assist in meeting the current expense deficit of unpaid bills, dating back for approximately one year. The goal for the offering was \$200. This church owes Rev. Gingrich a debt of gratitude. He is working hard and the Lord is honoring his efforts.

A radio program is being put on the air by this church every other Monday night at 9:30, consisting of message and song. Our pastor gives the messages and our choir sings. There is a Brethren Hour every night at this time, and the different Brethren Churches in this locality take turns in broadcasting. Pray there may be a great harvest of souls.

A School of Christian Education is now being conducted in this church. Rev. Gingrich is Dean of the School. Five courses are being taught. The Church has been successful in securing teachers of College and Seminary training for the faculty.

The school continues for six consecutive Tuesday nights, which will constitute one semester. It is open to everybody who desires to further prepare for Christian service and to acquire a better working knowledge of the Bible. It is especially applicable for Sunday School workers and teachers. On the opening night of the school there were sixty-seven present.

An outstanding feature of Rev. Gingrich's ministry in his fine work with the young people. Every third Sunday morning is Junior Church service. There is a Young People's Choir and a Junior Choir, and the ushers at this service are "Little Men." The children conduct the worship program in a dignified

manner. The pastor gives an illustrated message. It is interesting to note that the children love to call for their own parents to lead in the public prayers. The last Junior Church Service drew a Sunday School attendance of 453 and the Church auditorium was taxed to capacity. We heartily recommend this service to any who have difficulty in holding their young people.

Communion services were observed April 15th, with 134 persons participating. A delegation from our Bellflower Brethren Church attended. Thanks, Brother Pine and members, come again. We thank God for this time of communing with Him and with one another.

Rev. Gingrich and family have experienced several "earthquakes" since they arrived in California. Were they scared? He mentions Pennsylvania in almost every sermon. Let's hope they like California and all the good people here and will stay with us a long time.

In closing, may we quote from Grace Troy's beautiful poem:

"Some have gone forth far from loved ones and home,
Leaving their all for His service alone;
Counting the gain of this world only dross,
Seeking no glory save that of His Cross."

Yours in the Master's Service
ESTELLA HEMPHILL,
Church Correspondent

TERRA ALTA, W. VA.

The White Dale Cooperative Brethren Church and Church of the Brethren met in council on Sunday afternoon, April 26th. Elders Emra Fike and Lorenza Fike of the Egton congregation were present. The latter presided at the meeting. By a unanimous vote it was decided the Church of the Brethren and Brethren Church select a Presiding Elder for the coming year. Elder Chester A. Thomas of Sandy Creek congregation was elected to this office. The writer was made church correspondent for The Gospel Messenger and The Brethren Evangelist. The members were urged to obtain their letters of membership and present them to Cheat River congregation for acceptance. This Cooperative church is planning a revival in the near future—either June or July—to be conducted by Dr. Chas. A. Bame of Lynwood, Md.

The Women's Missionary Society and Sisterhood of Mary and Martha will have a joint meeting in the month of May to be held in the church. Plans for the Mother-Daughter Banquet are well on the way at this writing.

We have been enjoying preaching services morning and evening twice each month, ministers from adjoining congregations doing the preaching.

The Ladies Friendly organized Sunday School Class has been active and is enjoying monthly class programs in the homes of its members. They have invited the Men's Adult Bible class to meet with them in their monthly class programs. Fine fellowship is manifest.

The Boosters, organized class of young men and women, and is making splendid progress.

ETHEL THOMAS WHITEHAIR

LYDIA, MARYLAND

At this time we are coming to the readers of the Evangelist with a long delayed report of the evangelistic meeting held in the St. James, Md., Brethren Church. On March 2nd, Rev. E. L. Miller, pastor of our church at Maurertown, Va., came to us for a two weeks' meeting, and a splendid meeting it was. Brother "Ed" was at his best, and from the very first night the power of his Gospel messages was felt. The attendance throughout the meetings was good. The Lord blessed us with good weather during most of the meeting. We had rain or snow several days, however on all but one or two occasions the weather cleared before evening, giving the people an opportunity to come to the services.

The final results of the meeting were ten baptized and received into membership of the church. Five of these made confession during the meeting, and a sixth who had made confession in a meeting at another place asked for baptism and membership with us. After the meetings had closed, four more accepted Christ as their Savior, bringing the total number of accessions to ten. Only two of this group could be classed

as children. The rest were adults and young people.

Brother Miller's stay among us was certainly enjoyed and appreciated. We hope that at some future date we may have the joy of having him in our midst again. May God continue to use and bless his ministry.

On Easter Sunday evening we celebrated our spring Love Feast. This was the best attended service of its kind at St. James for several years. All of the available table space was occupied, and with the few visitors that could be seated the house was filled to capacity. It was sure a blessed service.

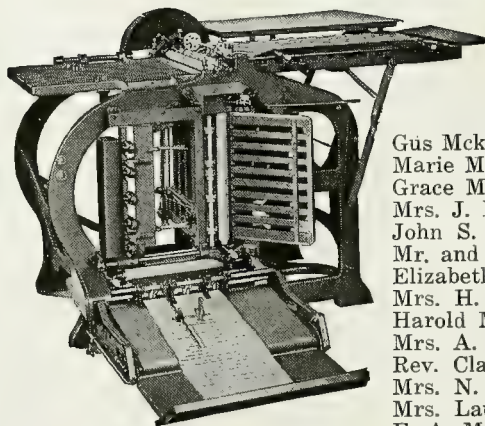
This year marks the fiftieth anniversary of the church here, and we are planning an appropriate celebration of the event. The date will be announced later.

Preceding this event some improvements are being planned in the way of interior decoration. The walls of the Sunday School room have already been redecorated. The Sisterhood girls have offered to refinish the floor in the auditorium. The women of the church have offered to redecorate the walls. Now it should be up to the men to look after better seating. In fact a movement is already on foot toward that end.

Praying that this may be a year of great victory in the Lord's work.

W. S. BAKER,
Pastor of the St. James
Brethren Church.

FOLDER FUND



GIFTS

Gus Mckey	\$1.00
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Grace M. Hurley	1.00
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Mrs. Barbara Musser	1.00
Mr. and Mrs. Robert McBride	2.00

Don't forget we are counting on YOUR help. Send your gift as soon as possible. We are needing this piece of equipment.

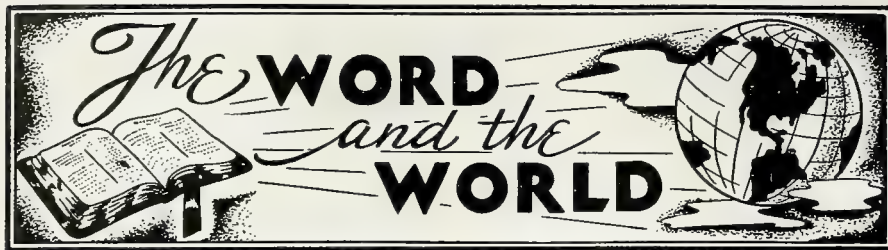
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The BRETHREN EVANGELIST

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By Alva J. McClain

Since our year at the Seminary has recently come to its close, and no Seminary news has appeared in the Evangelist for some time, I shall use my space this week in rendering a brief report of the Seminary work.

THE Student Body.

Last year we had a total of nineteen students in the Seminary and this year the number has been eighteen. In the College last year there were nineteen pre-seminary students, and this year thirty-four. Thus the total number last year preparing for definite Christian service was thirty-eight, and this year fifty-two. Of this latter number, ten are members of other churches, and forty-two are Brethren.

Of the eighteen students in the Seminary this year, fifteen are men; and of these, eleven are acting as pastors. Six of the churches are Brethren, one Congregational, one Lutheran, one United Brethren and two non-denominational. Three Brethren students are pastoring non-Brethren churches. One student is Lieutenant of the Police force of the city of Mansfield, and has had a wide preaching ministry in the various churches of that city.

It is also interesting to note that for the first time the Seminary has had regularly enrolled among its students a Brethren Missionary on furlough from Africa, Brother Orville D. Jobson. During his stay with us, Brother Jobson very helpfully collaborated with Professor Stuckey in the Missions course in presenting material relating to the African field. A very happy arrangement which the Seminary hopes to repeat for both our mission fields whenever possible.

Of the thirty-four pre-seminary students, twenty-eight are men. Eight of these young men are pastors of churches, of which four are Brethren congregations, one Christian, one Methodist, one Presbyterian and one Reformed.

To summarize the above figures, out of forty-three men engaged in the seven-year course, nineteen are acting as pastors of churches with regular services. The others, even among the first-year students, have been widely used in Gospel Team work and preaching appointments. During the Easter season we could not find a student who was not engaged, and we had calls that could not be supplied.

After making deductions for those

who are women, for those not members of the Brethren Church and for normal losses, it is apparent that for the next seven year period, the graduating classes cannot average over four men.

THE Day of Prayer.

Looking at the work of the year from the spiritual side, we are able to report to the church a very definite and marked growth in grace, in spite of the problems involved of the environment in which we are required to work. Worthy of special notice in this connection was our Day of Prayer which was held in the month of February. The experience was so high and sacred that I hesitate even to attempt any report of what God did for us on that day, but both students and faculty feel that it marked an important milestone in the history of the school.

It will be sufficient to say that the Holy Spirit lifted the meeting wholly out of human hands, and made us conscious of the fact that He, and He alone, is the Director of the spiritual life of the Church. In the very first session, which was devoted to confession, sins were freely confessed and things were made right of which the most of us had known nothing. And in the final session it took over an hour merely to hear the requests for prayer. Without the slightest attempt artificially to work up any emotional atmosphere, it seemed that from the sovereign hand of the spirit a great burden came upon all those present to intercede for the lost. Tears were shed as prayer went up for the salvation of friends and loved ones. Nor was this the end of the matter, but as a direct result of the Day of Prayer, the students have become more deeply concerned for the salvation of the lost here on the campus and also in the churches where they work. Furthermore, this zeal for the winning of souls has already borne rich fruit. When the students and faculty reconvened after the Easter vacation, it was a most blessed experience to hear student after student rise to tell of the victories they had enjoyed in winning others for the Lord Jesus Christ.

If I had nothing else to report this year than this Day of Prayer and its blessed results, I would feel that our labor and supplications during past days and years have been justified and

rewarded, "The Lord hath done great things for us, whereof we are glad."

We are praying for the time to come when the experience of such a fellowship of prayer may be shared by every person on the Ashland campus. We ask that the churches join with us in definite prayer to this end. All our problems can be solved according to the Will of God when we are all ready to go to our knees in humble supplication abandoning all human devices and personal ambitions, surrendering our wills to His. Most of our difficulties arise because, instead of seriously giving ourselves to prayer to find the perfect will of God, we make our own decisions and then act on the basis of mere human reason and expediency.

THE Darker Days.

We have been warned in the Word of God to expect, as the age draws to its close, spiritual and moral confusion. In the fog of apostasy and moral indifference, it will be increasingly hard to find and keep to the will of God. Darkness will be put for light, and light will be called darkness. The dif-

(Continued on page 18)

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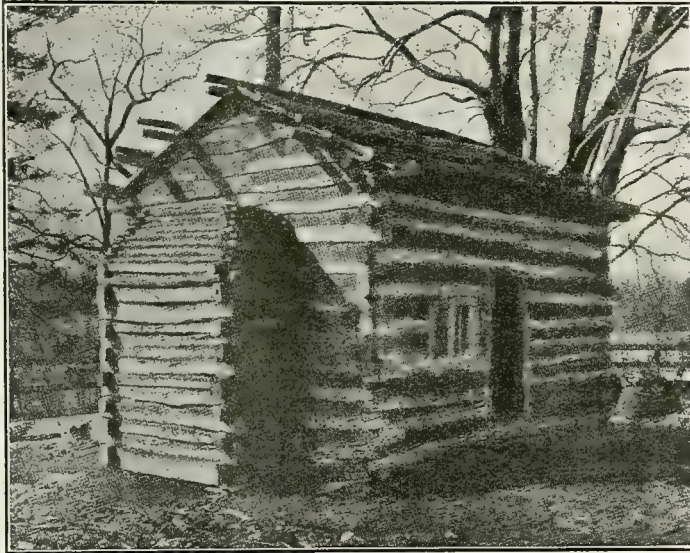
The Editor's Box

LINCOLN'S LOG CABIN

"Abraham Lincoln was born in a little log cabin which he helped his father build." The above statement was made in a composition which a small boy wrote in school. When we asked a ten year old boy, "What is the matter with that sentence?" he said, "How could he help his father build a log cabin before he was born?"

WHERE WE LOSE OUR REASONING

Every person who has the average, normal intelligence of a boy of ten years is careful to detect such errors and discrepancies as the above. Yet not infrequently do we find many people of equal intelligence who seem to have lost their reasoning powers completely when it comes to the matter of spiritual truth. If it is true that Abraham Lincoln could not help his father build a log cabin until he was born, it should seem equally plain that no man can work for God until he is reborn into the family of God. It is utterly impossible to expect people who have religious culture or human wisdom to ever serve God without having first been born again. The Bible reveals that all men are lifeless in the sight of God until born into His family. Therefore it is as impossible to try to serve God before regeneration as for Abraham Lincoln to build a cabin before he was born.



"Abraham Lincoln was born in a little log cabin which he helped his father build."—(See Editorial).

fact. Certainly dark days are ahead for this world. Those who have placed their hope in the power of any earthly organization or group to bring about an acceptable social order will certainly find from this detective's statement some startling information. Even though it is true that dark days are ahead for the world, the opposite is true for God's people. We need not be surprised at the things which are happening in the world. We read in Matt. 24:37, "As the days of Noah were, so also shall the coming of the Son of Man be." Going back to the Book of Genesis, we discover that in the days of Noah the earth

was filled with violence (Gen. 6:11). As we see the affairs among the nations and the social order shaping up in harmony with God's prophetic Word, we as Christians may rejoice that when these things begin to come to pass we may look up and lift up our heads, knowing that our redemption draweth nigh.

DECAY IN THE CHURCH

Not only do we see the nations of the earth drifting into sin and unbelief and the social order crumbling, but the professing church itself is so honeycombed with unbelief, worldliness and looseness of life that it ought

A DETECTIVE SPEAKS

Edgar J. Hoover, head of the Federal Detective Bureau at Washington, is reported as having made the following statement, "One out of every twenty-five persons in the United States is criminally inclined. There are at the present time 150,000 murderers at large in our country. 200,000 persons will commit murder before they die."

Whether or not this statement is absolutely accurate, we are compelled to admit that coming from the head of the Federal Detective Service of United States its author must certainly be speaking from

IN THIS NUMBER

The Word and the World—A. J. McClain	2
Editorials	3
Three Great Losses—Frank Gehman	5
The Great Red Dragon and the Woman's Child— Dr. Louis S. Bauman	6
Righteousness of the Early Church	9
Epistle to the Ephesians—Raymond E. Gingrich	10
Christian Life Department	11
Sunday School Department	14
Southeastern District Conference Program	16
Christian Endeavor Department	17
In the Shadow	18
News from the Field	19

to call forth rebuke from every sincere Bible-believing child of God. In a great church organization in the city of Los Angeles, a report was recently sent out giving interesting facts about the congregation. One of the announcements includes the following statement, "The regular Wednesday 25c fellowship supper, followed by motion pictures, open forum and prayer meeting, is absolutely unique." Accepting the fact that "unique" means "unusual," we can certainly agree that this is most unique. Who ever heard of fellowship suppers, motion pictures, open forums and prayer meetings all mixed together on the same night? It is quite likely that the church organization can report good attendance at these meetings, but one cannot help but wonder if the Lord is there. Some of us would also like to know what these prayer meetings are like. We would also like to know how many people have been saved in the last six months as the result of this program. It is sad, sad indeed that today many people have completely forgotten (if they ever knew) what things are expected in a church where God's people are filled with the Spirit and the Gospel is preached.

ARE THEY ALIKE?

Occasionally we hear some well meaning person try to harmonize Christianity and socialism. Although there are of course some similar principles, the man who investigates carefully will discover that although the outward manifestations may in a small degree appear to be alike, they are built on distinctly different foundations.

THE SOCIALISTS ON SOCIALISM

Recently a book came to the editor's desk from the Press of the Ministry of Foreign Relations from Mexico City. The book is entitled "The Mexican Schools and the Peasantry," and sets forth the philosophy of Socialism as its advocates are attempting to present it to Mexico. If any of our readers desire to know what the Socialists say that Socialism teaches about the Bible, it will be found in the following:

I think that the school that preaches socialistic reform contains two fundamental ideas—one entirely **rationalistic and scientific**. This first part . . . aims at having explained to children all the phenomena of existence, from a logical and scientific point of view; the why and wherefore of all things, of the life of man, animals and plants, of death, of disease, of the horizon and of all the phenomena of Nature; to remove from the mind of the child, of man and woman, the falsehoods sown during the whole course of humanity's existence, the falsehood that has for **twenty centuries with duplicity, malice and perversity, been installed into the consciousness of man for generation after generation.**

It will be noticed that the statement quoted above does not mention the source of all of these "falsehoods." But one can very readily understand that reference is made to the Christian viewpoint of God and the universe. This is further evidenced when an account is given of what happened in a town of about forty families when an airplane flew over it.

The sexton of the church spread the story that it was a supernatural occurrence, that it was the coming of the Messiah of free Mexico from all the aberrations and errors which she had fallen into. The whole village bowed down before the apparition of the phenomenon said to be supernatural. On his side, the schoolmaster, knowing that the people were being deceived and misled, explained the supposedly supernatural occurrence to his pupils; that it was nothing more than a machine born of science and placed at the service of humanity for its benefit. And as the children listened attentively to the schoolmaster's explanation, a group of their parents poured into the street and attempted to lynch the teacher, who might, had it not been for the authorities that prevented the outrage, have fallen a victim of the fury of those good but mistaken folks . . . As you will understand, the schoolmaster's explanation was natural, logical, scientific. He spread the truth among the country folk, and said to them, "This is a machine invented by man, which enables him to conquer space." On the other hand the sexton misled the people . . ."

REAPING WHAT HAS BEEN SOWN

There is no doubt that the attitude of opposition which the above reveals to us concerning apostate Christianity has some foundation. The church, having failed to present the Word of God consistently and having failed to show men the way of salvation in Mexico, is now suffering the consequences. Socialism is against the church. Socialism will continue to be against the church and against every religion except that of its own making. The only Christianity that Socialism will ever acknowledge is a Christianity which has been divested of the great truths about Christ, sin, salvation, heaven and hell. Those who think that there is any room in the same nation for Socialism and true Biblical Christianity at the same time will sometime discover that such is impossible.

Editorial Notes and News

AT ROANOKE, VA., the Ghent Brethren Church has organized a Bible Conference Association. From a notice in the calendar we read that "The purpose of this association will be to bring to this church for one or more Bible lectures fundamental and premillennial Bible teachers. These teachers will be invited to this church when they can be obtained and as often as the church feels that it is expedient to have them. Mr. Jesse Tate, Jr. was elected secretary of this Association to work with the pastor in obtaining the speakers."

We also learn from a personal letter from the pastor, Brother Koontz, that "We recently had a great Bible Conference with J. Huffman Cohn. Seven hundred dollars was the amount pledged to the work of the American Board of Missions to the Jews. Most of the time more than half of the congregation was made up of people from other churches."

IT HAS BEEN ANNOUNCED that Brother Alva J. McClain is to deliver the Baccalaureate address for the graduating class at the Los Angeles Bible Institute. The Brethren living close will be glad to attend this great service Sunday evening, June 7th.

NOTICE to pastors and adult teachers. In the adult quarterly in the lesson for May 31, pages 32 and 33 are reversed in some of the quarterlies. Since it is not known where the quarterlies are, we make this general announcement.



What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?—(Luke 15:8).

The Lost Sheep, the Lost Coin and the Lost Son are the three points of illustration in Luke 15. The first two are plainly parables. The last has all the earmarks of a factual narrative. They are grouped under one occasion and around a common purpose. It gives complete unity to this chapter.

The occasion was created by the criticism surging with increasing intensity around the ministry of the Lord. The first two verses reveal what gave rise to it. "The publicans and sinners were drawing near unto Him to hear Him." Whereupon the Pharisees and the scribes, the religious legalists and the intelligentsia of that day, accused: "This man receiveth sinners, and eateth with them." This feature of His ministry was growing conspicuous and met with severe objection from His unsympathetic hearers. Yet

THREE GREAT LOSSES

By Frank Gehman *

they themselves did not gladly receive His message.

His purpose is clearly to defend His loving and receiving of the sinful. It is a bit ironical, to say the least, this need of apologizing to a professedly religious audience for receiving sinners. Religion has lost all semblance of usefulness and practicality when and where it fails the weak. But self-righteousness—today, as then—is brazen in its conceit. The Pharisees and scribes were just as much lost as those they despised only they did not acknowledge it. God loved the despised ones as fully as He dared love those self-righteous hypocrites. Our Lord defends His receiving these classes on the ground of God's love for all the lost.

There is no question that He accomplishes His purpose, and yet more. His words begin with the appearance of an apology. They end with a pointed rebuke to the Pharisees and scribes for their hard-heartedness. He arrays against these cynical critics all the direct and indirect "rejoicers" of His illustrations. Rejoicing at the finding of that which was lost is common to the heart of man. Yet they criticized Him freely for wanting to see the lost, as represented by these degraded classes, saved. Their perspective was poor, just as the self-righteous today will criticize a church, or a pastor, or a fellow Christian for setting strictly spiritual truths over against worldly things. Certainly the lower a man the greater **appears** his need of a Savior. Certainly, too, in these days of rejection and apostacy on every hand, churches need to hold high real spiritual values.

A number of striking similarities appear in these illustrations. Their teaching moves along with a cumulative force toward the objective. The Lord quickly passes beyond the defense of His own position and with Divine ease puts His critics on the defensive. He accomplishes this in part by showing the wideness of the range of rejoicing over the finding of that which has been lost; also by making the sullen, self-righteous attitude of the elder brother the very picture of themselves.

Each illustration is begun with the losing of something. That is in preparation for what He means to drive home later. A lost sheep, a lost coin, a lost son—these are His illustrations. But in His mind and on His heart the things lost are the poor degraded classes, the publicans and sinners. One of these the Pharisees did not think worth a sheep. One

* Pastor, Brethren Church, Ardmore, Ind.

(Continued on page 15)

PROPHETIC DEPARTMENT

The Great Red Dragon and The Woman's Child

First in Series

By Louis S. Bauman *

Several years ago, two Jews whose names are familiar to all the literary world, Ludwig Lewisohn and Jacob Wassermann, were walking along together in the Styrian Alps. Following a few moments of meditative silence, Wassermann suddenly broke the stillness as one soliloquizing:

"When I consider the hatred and stupidity vented upon us in every age, wreaked upon us again in this age and land, I am the more convinced of our import, of our mission." Then, with a touch of irony, but without bitterness, he continued, "Yes, we are a very famous people. A **very** famous people! The whole world talks about us, thinks about us. Why?" Again they stood silently, meditating, as the mountain sides were reflecting the last rays of a setting sun. Once again that most eminent living master of the German language spoke softly: "I do not know **why**. I know that we are needed . . . That is all . . . We are slaves—the slaves of righteousness, of the ultimate humanities, of the moral energy whose name is love!" The greatest mystery to the Jew is the Jew himself. In his unending trek over the earth, over and over and over this vagabond of the centuries is heard plaintively muttering, "**Why?**" "**Why?**" "**Why?**"

Several years ago, the British minister for the Colonies received in Jerusalem representatives of the various racial and religious groups of Palestine. Some Arabs protested Jewish schools, Jewish agriculture, and Jewish immigration. Mr. Amery replied by pointing to the fact that the Jews were reclaiming the arid soil, bringing money, industry, and schools, and were not asking for help. He added that it would be well if the Arab majority would devote themselves

to similar activities, productive of peace and happiness. This reply was received in utter silence, until Emir Omar el-Bittar of Jaffa drew himself up to exclaim: "**In al-Din-din, Yehudi ibn Yehudi!**" ("Cursed be the faith of thy faith, O Jew, son of a Jew!")

But, **why?** Whether we know **why**, or not, we do know that the outburst of the Arabian chieftain is profoundly significant of the whole world's attitude toward the Jew—yea, it is the spirit that underlies all racial enmities, and keeps the dove of peace sitting uneasily upon her nest.

The Answer to the Question, "Why?"

But there is an answer to that plaintive cry—"Why?" The answer is to be found within the first recorded promise and prophetic utterance of the God who sees the end from the beginning: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 15, R. V.).

Then and there began the battle of all the ages—the battle of the two opposing "seeds": Cain against Abel, the Nephilim ("giants") against Noah, Ishmael against Isaac, Esau against Jacob, Pharaoh against Moses, Canaanite against Israelite, Herod against Rachel, Nero against Paul. To the one "seed," the Lord Jesus said: "Pray ye: Our Father which art in heaven" (Matt. 6:9). To the other "seed," He said: "Ye are of your father, the devil" (John 8:44).

"The woman," symbolically, must be that body which in every age **mothers** the people of Jehovah. Before the flood, she was of the line of Seth. After the flood, she was of Noah, Abraham, and Israel. It might be said that the woman was "the Ekklesia" (church) in its broadest sense. That is, she is "that



The Mosque of Omar now stands on the ancient temple site. This Mohammedan building is one of the issues over which there is great contention with the Jews.

* Pastor, First Brethren Church, Long Beach, Calif.

which (of God) is called out"—and separated unto God for His sovereign and eternal purpose in redemption. And this "woman" is naturally the object of the Serpent's hatred. The moment God said to the sons of Jacob, **"Ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation"** (Ex. 19:5, 6), out came the forked tongue, hissing hate. And when again God covenanted with Israel: **"The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath"** (Deut. 28:13), the devil's ultimate defeat was promised, and we may safely conclude that the emotions within the breast of his santanic majesty were not of the most wholesome sort. For was it not the pretentious claim of the Serpent that "all the kingdoms of the world...and the glory of them" were his, and to whomsoever he would, he could deliver them (Luke 4:5, 6)? And to think that he must some day yield his dominion of all the earth to a lot of despised Israelites! Unthinkable! No wonder his serpentine "Honor" writhed with furious indignation!

The Ceaseless Battle of The Seeds

Soon after Elohim promised Mother Eve a redeeming "Seed" that would bruise the Serpent's head, she bore her first-born child. In wonderment and joy unspeakable, she cried: **"I have acquired man, even Jahveh!"** (Gen. 4:1, literal translation). Was this the promised "Seed"? "The great red dragon" ("great" but not omniscient) did not know. But he took no chances. He struck. His venom entered the heart of the child, and Cain became the seed of the Serpent — "a murderer from the beginning" (John 8:44). Again the woman conceived, and again she brought forth. Again the dragon leaped, and Abel was but a "vapour" (Heb., Hebel, "breath" or "vapour").

Once again she brought

forth, and cried, **"God hath appointed ("set") me another seed,"** and she called his name Seth (Heb., Sheth, "setting," or "slip"). **"God hath set me another slip"**—and around that "slip" God planted a hedge through which "the great red dragon" could not pass.

"God hath appointed...another seed"! Thus, the appointed "seed" was narrowed to the line of Seth. And upon that righteous line all the forces of the powers of darkness immediately centered their attack. Satan, his angels, Nephilim (Gen. 6:4), demons, and unregenerate men pounced upon "the seed" to devour until but one righteous man, Noah, was left—probably the only man left on the face of the earth whose blood stream was not polluted by intercourse with the fallen "sons of God" (Gen. 6:1, 2). A careful reading of II Peter 2:4-7, and Jude 6, 7 strongly inclines us to the belief that in the days of Noah, the "great red dragon" made a supreme attempt to so pollute the blood stream of "the woman" that it would be impossible for **"that holy thing . . . which . . . shall be called the Son of God"** (Lk. 1:35) to be born of her. As it was, God cleansed the polluted earth with the waters of the flood, keeping alive once more "the seed" through Noah.

The Battle Continues

Several centuries passed. The children of Noah departed far from God. Again Jehovah narrowed the line of "the seed" to one man of faith—Abraham. And this line descended through Isaac only. Then twins were born and the dragon drove his venomous fangs into the older, even as in the case of Cain. Immediately, Jehovah again narrowed the line to Jacob. Unto Jacob twelve sons were born. The old dragon forthwith corralled "Jacob, and all his seed" (Gen. 46:6) in his Egyptian den, and struck! The whip of the taskmaster drove them forth to impossible tasks. But Israel endured. Thereupon, "the king

1. The Jew gave to us the great truth of the unity of God. When our ancestors were worshipping idols and following polytheism, God was giving His divine revelation to the Jewish nation concerning the truth of ONE GOD.

2. The Jew gave to us the truth of the tri-unity of God. It was Jews who first became Christians. The early church for a number of years was made up entirely of Jewish people. Through these, God gave to us the revelation of Himself as Father, Son and Holy Spirit.

3. The Jew gave to us the Messiah, the Lord Jesus Christ our Savior. There is no trick nor device in reasoning that can ever be brought to pass to disprove the fact that Jesus Christ according to the flesh was a Jew. God, fulfilling the promises which He gave to that nation, in the fulness of time brought forth Christ our Savior, made of a woman, and that woman, the virgin Mary, was a Jewess.

4. The Jew gave to us the Bible. It is one of the laws of God's revelation that He gives the truth concerning Himself through the Jewish nation. Not only was the Old Testament given and preserved through the Jewish nation, but the New Testament as well. Our Bible is a Jewish Book.

Because of these things, our gratitude to the Jew should be such that we will have no part in any persecution of that nation. Furthermore, because of God's covenant relation with that nation, the time will come when they shall recognize the Lord Jesus Christ as their King. Then as a nation they shall no longer be the tail, but the head. Before that wonderful day comes to pass, the Jewish nation will confess the Lord Jesus Christ according to Isa. 25:9, "Lo, this is our God; we have waited for him; he will save us: this is the Lord; we will be glad and rejoice in his salvation."

Although at the crucial time the leaders of the Jewish nation rejected Jesus Christ as their Messiah, we are under no less responsibility to give the Gospel to a Jew than to a Gentile. All have sinned, and all need to be saved.

of Egypt spake to the Hebrew midwives . . . When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool; if it be a son, **then ye shall kill him**" (Ex. 1:15, R. V.) But the midwives feared God more than Pharaoh. Then "Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river" (Ex. 1:22). Again, Omnipotence intervened and not only saved "the seed," but "drew out of the water" a little "slip" that grew into the mighty rod that crushed the power of the Serpent's mightiest empire. Under the protection of that rod, "the slips" were returned to the land of promise, planted once again in their native soil, but not until the great red dragon had made one last supreme effort to wholly destroy them on the banks of the Red Sea.

Need we relate how the dragon trailed them for forty years through the wilderness, time and time again almost devouring them, by beguiling them into sin and rebellion until the wrath of God Himself arose against them? But a saving mediator was found in Moses: "O Lord God, destroy not thy people and thine inheritance . . . Remember thy servants, Abraham, Isaac and Jacob. . . . **They are thy people and thine inheritance**" (Deut. 9:26-29). Verily, the prayer of a righteous man, calling upon God to remember His covenants, availeth much!

Need we continue to tell of the marvelous deliverances of "the seed" from the jaw of the dragon when Balak sought to curse them, and the many inhabitants of Canaan sought to destroy them?

The Narrowing Line For "The Seed Royal"

With the passing of the years, God narrowed the line of "the seed royal" to a single man, David: "I will set up thy seed after thee, which shall proceed out of thy bowels . . . and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son" (II Sam. 7:12-14). Quickly, the red dragon opened his bloody jaws once again, and Athaliah, daughter of the serpentress, Jezebel, **"arose and destroyed all the seed royal"** (II Kings 11:1), except one tiny little "slip"—Joash, whose nurse snatched him away at the last moment, and secreted him in a bedchamber. Marvelous, indeed, how often "the seed of the woman," the hope of the ages, has been reduced to but a single tiny "slip"! But, **one little "slip" and God are enough!**

Nor need we tell the story of Haman's dastardly attempt to annihilate all "the seed" in the days of Esther, and of the marvelous deliverance Jehovah again wrought; nor of Nebuchadnezzar, who discovered to his dismay that "the seed of God" could not be burned; nor of Antiochus Epiphanes, who, 167 years before Christ, discovered that his sword, though it let rivers of blood, was unequal to the task of destroying "the seed."

The Seed of The Seed

Then, wonder of wonders—one day the Seed of the seed Himself—just a little "slip" planted in a manger—appeared. And "for this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). The dragon knew it well! Imagine the sulphureous snorts of the old dragon as the angels sang above that lowly manger! With a growl—a roar that must have quivered the gates of heaven and of hell, the great red dragon leaped for his prey: "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2:18). But, Rachel, dry your tears! The "slip" reposes safely upon its mother's breast—in Egypt!

When "the Seed" had grown, time and time again its destruction was sought, until one dark day a shout went up from the pit, that quaked the earth—"the Seed" was being destroyed upon a tree! At last the great red dragon, after four thousand years of relentless hounding, has the Child helpless in his jaws. **"IT IS FINISHED!"** The bowels of the earth closed over His body of flesh, while down in the nether world the gates of Hades closed upon His spirit. **Is not this the end?**

Lo! Hades found that it had shut its gates upon a Samson! The grave had closed in upon a God! The bars of the gates of Hades snapped, and captivity was led captive (Eph. 4:8). The great stone in the mouth of the tomb, though fastened with imperial Caesar's seal, rolled back. "The Seed" leaped out and up—"caught up unto God, and to his throne"—and sat down in majesty at the right hand of the Most High, "from henceforth expecting till his enemies be made his footstool" (Heb. 10:13).

The Serpent, Losing His Chief Prey, Increases In Enmity

Terrible from the beginning, how the hate of the Serpent must have been intensified when the "man child" who arose triumphantly from Hades to earth, continued His triumph by arising from earth to heaven! Moreover, His ascension was directly through the Serpent's aerial domain. Was not he, Satan, "the prince of the power of the air" (Eph. 2:2)? Had he not boasted: "I will ascend into heaven, I will exalt my throne above the stars of God.

. . . I will be like the Most High" (Isa. 14:13, 14)? And now behold! The despised "Child" is "ascended up far above all heavens" (Eph. 4:10)—"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also that which is to come" (Eph. 1:21). The Serpent, knowing that God hath committed unto Christ the power and authority to "put all things under his feet" (Eph. 1:22), and knowing that his own

(Continued on page 13)

Righteousness of The Early Church

By J. M. Bowman, Harrisonburg, Va.

"If the righteous scarcely be saved, where shall the ungodly and sinner appear" (I Peter 4:18)?

Who are the righteous? Those who are "born of God," those wearing the robe of righteousness. They are the redeemed who are walking in the steps of the Master. These are they which shall be caught up in the rapture when he comes to gather his elect, his called-out church.

Are we ready, watching and waiting for His coming? The redeemed who are abiding in the will of God will do what Jesus would have them do. They are filled with the Holy Spirit and praise the Lord for salvation and healing. They are filled with the fullness of God. They are persecuted for righteousness' sake and misunderstood, as Christ was in his day.

The early church was composed of saints who suffered with him, who made him first in all things, presenting their bodies a living sacrifice, holy, acceptable unto God which was their reasonable service. They were not conformed to this world, but transformed by the renewing of their minds.

Thus the Word grew and multiplied and thousands were converted. But now a sad reverse we see. The glory of the church is departed. Some few like good Elijah stand, while thousands have revolted. The saints of the early church loved, worshipped, obeyed, preached and lived Christ. The Holy Spirit was their Guide. Man-made rules and forms were rejected. The power of the Highest overshadowed them. Their faith was unwavering; the sick were healed and the captives set free. Christian discipleship, with its perfect rule of faith and standards were accepted by our Lord. If they, "the righteous scarcely be saved," where will the modern church without the Spirit's power appear?

Does Christ's standard differ from that of the

early church? No, for "he is the same yesterday, today and forever." He is no more lenient today, nor will he be pleased with less praying, watching and working. He will not be pleased with less giving to missions and more for our comfort and resting at "ease in Zion." He suffered for us that we might have eternal life. Ought not we to suffer for him, to "go into all the world" to "call out a people for his name?"

A minister of the government one time committed a grave offense. He was tried, convicted and a sentence of death was the verdict. The governor pardoned, and handed the pardon to a man who was an enemy of the minister. Satan whispered, "Hold back the pardon and you can have your revenge." The minister was executed. Now are we not doing the same when we fail to give to the point of suffering with Christ to send the gospel to the whole world? Would not we be holding back the pardon?

When the spiritual tide begins to ebb away, the waves of formalism and ritualism beat the shores of unbelief. As one writer expresses it: "Have less fire in the supper room, and more fire of the Holy Spirit in the upper room; more room for the Spirit and less room for oysters and ice cream."



In ancient mythology there is the story of the island where the sirens lived. When ships sailed close the sirens sang so sweetly that the sailors left their posts. When the vessels went to destruction, the sirens took the spoil. Finally a ship came past, and though the sirens sang their most enchanting songs the sailors did not turn to listen and the boat went by in safety. The reason the sailors were not interested was that Orpheus, the god of music, was on board and he sang a sweeter song than any known to the sirens.

Here is the true secret of the Christian life, lived in the midst of the world and all its blandishments. When we have seen Christ and have Him ruling in our lives the things of time—"the pleasures of sin" (Heb. 11:25)—take their proper size in the scheme of life. "The Sun of righteousness"—Christ—(Mal. 4:2), dwells within our hearts and lesser lights are blotted out as we let Him shine.

—By Permission of Revelation Magazine.

"Every great spiritual awakening since the days of our Lord has met with violent opposition—usually within the church, with determined effort at suppression." God pity the church or individual that refuses the light when it is once revealed. An old colored man who had undergone a rich experience in grace was listening to a minister who said there was no such thing as a distinct religious experience coming to the soul in the process of the new birth. The colored man arose and said: "Mr. Preacher, de nex' time you say dey ain't no such thing as religious experi-

(Continued on page 15)



BIBLE EXPOSITION:

The Epistle to The Ephesians

By Raymond E. Gingrich*

Third in Series



III. The Unification of the Mystical Body of Christ, chapter 2:11-22. In the preceding section (2:1-10) the moral and spiritual condition of the Ephesians, and of all mankind, before and after conversion, was set forth. In this section (2:11-22) the change in the relationship of Jew and Gentile in Christ is set forth. The salvation of individuals was the problem under investigation. Here we shall discover how these individuals, Jew and Gentile, are united into one body, the Mystical Body of Christ.

All mankind, up to the time of Christ, was divided into two classes, Biblically speaking. All who were not Israelites were Gentiles. After the formation of the Church there were three classes—Jew, Gentile and Christian, the latter being made up of both Jew and Gentile (I Cor. 10:22). In verses 11-12 the former position of the Gentiles as outside of the

promises of God. Class hatred had been developed to a high degree of perfection between Jew and Gentile. "Few things are more astonishing than the scorn which one set of human beings can cherish toward another. Sometimes it is the scorn of the white man for the colored man; of the proud European for the Asiatic; sometimes it is the scorn of members of one religion for those of another, as of the Moslem for the Christian, or even alas, of the Christian for the Jew." Here it is the Jew for the Gentile, i. e., for the people of any other nation. "It is by no means certain that something of the same bitter scorn has not crept into the heart of Romanist for Protestant before now, of Protestant for Romanist, of members of one church for members of another" (Brown). We might add that the same is true even of brother members of the same church. Someone has fittingly said that contempt for others is a weed that easily grows in the human breast, and it may sometimes show itself even in the garden of the Lord.

Because the Gentiles were uncircumcised they "were separated from Christ," that is, they had no part in the promised Messiah. When Jesus did come to redeem the world He declared "Salvation is of the Jews." (John 4:22). When the Syro-Phoenician woman cried after Him and addressed Him as "Son of David," He answered her not a word. As a Gentile she had no claim on Him. After the Jews had rejected Him and delivered Him into the hands of wicked men, then was the Gospel given unto the Gentiles.

Note further, that the Gentiles were "alienated from the commonwealth of Israel." (v. 12). The word "alienated" means "shut out from one's fellowship and intimacy." "Commonwealth" here, means the "rights of citizenship." Gentiles and Jews were once united in the hope of redemption. With the apostasy of the nations a definite commonwealth for the Jews was established, from the blessings of which the Gentiles were alienated. As a result of this alienation of the Gentile world from the commonwealth of Israel they became "strangers from the covenants of promise" (v. 12). The "covenants of promise" is plural, and refers to the covenants concerning the

The heart desire of every Christian should be: "Not that I should have more of the Holy Spirit, but that the Holy Spirit should have more of me."

covenant of redemption is set forth in burning terms. The picture indeed is dark, but it brings out all the more the marvelous beauty of the grace of God in transforming such benighted, hopeless, godless wanderers to members of the Mystical Body of Christ.

1. Let us now study **the position of the Gentiles without Christ.** (11-12). The first characteristic of the Gentiles in the flesh is that they "are called uncircumcision" (v. 11). In the first century language this means, as someone has said, that they were despised outcasts, beyond any known possibility of salvation. It was a term of contempt used by the Jews to characterize those who were outside of the commonwealth of God's chosen people. Each of the five following characteristics are the result of the Gentiles being outside of the covenants and

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CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

AN UNRULY MEMBER

Yes, we have discovered an Unruly Member in our Church. She's an active one. In fact, intensely active, always on the go. She's busy about all the time. She's enthusiastic, just fired with zeal. She's very faithful, always on hand and on the job. She's very versatile, into everything and after everybody? She's liberal, generous in her contributions. She's keen, sharp in her discriminations. But, she's an unruly member and must be disciplined. Who is she? Turn to James 3:8 and you will find her name. James calls her "an unruly evil, full of deadly poison." He stoutly insists that "no man can tame" her. This member is a "little member," but "boasteth great things." Starting with a spark, "a little fire," she becomes a "world of iniquity." She can "defile the whole body and set on fire the course of nature" when she is "set on fire of hell." Well, we have called this member "she," but we could just as well call this member "he." James called this one "It." Now, if "no man can tame it," what's to be done? This unruly member must be tamed by the Spirit of God. Brethren, we are persuaded that this little member is responsible for 90% of all the trouble in the church. God give us sanctified tongues! Spirit controlled tongues!! Read, Study, Pray over these passages: Job. 6:30; Psalms 34:13, 52:2; Prov. 21:23, 31:26; Rom. 3:13; James 1:26, 3:1-18; 1 Pet. 3:10.—C. H. A.

HOW DO I KNOW THAT I AM SAVED?

By A. T. Pierson

One afternoon some years ago, a little girl, then only eight years old, came into my study during the hours habitually given to conversation with those who were seeking salvation. To my question she frankly replied that she came to talk with me about herself. I said to her: "Anna, are you a disciple of the Lord Jesus?" "Yes, sir." "Do you know yourself to be a child of God?" "Yes, sir." "Well, how do you know it?" "Why, sir, because God says so." "Where does He say so?" "He says," she confidently replied, "Him that cometh to Me I will in no wise cast out" (John 6:37). "But," I rejoined, "that does not say anything about your being a child of God. How, then, do you know that you are?" "I know it because I know that I have come to Him, and He says that He will not cast out those who come." "Then," said I,

"you know you are His because you know what you have done, and you know and believe what God has said." "Yes, sir, that is it." And I thought, What disciple of threescore years can give any better reasons for his faith than this simple little child, who knows her saved state because she rests on God's Word?

There are three elements which enter into my confidence that I am a child of God:

First, The knowledge of His Word, which positively declares that if I thus come, He will in no wise cast me out. His promises are so repeated and varied and unmistakable that after I have come to Him I ought to rest absolutely on them without waiting for any other evidence. This is faith—venturing upon God's Word. It is not, however, without conditional compliance on my part, for no promise is mine until I come.

Second, The knowledge of my own act, that is, of my sincere and repeated coming to Christ. My self-surrender has been so frequent and so hearty that if I know anything about my own acts of voluntary choices I know that I have thus fulfilled the one condition on which His acceptance of me is based (see John 6:37).

Third, The knowledge of God's continued work in my soul, giving me new convictions, desires, resolves and affections. This evidence confirms the others, but it comes in its fullness only when the others have first been experienced: "Having also believed, ye were sealed with the Holy Spirit of promise" (Eph. 1:13, R. V.). God gives this "sealing witness of the Spirit" only to those who have first believed. True assurance is thus a matter, not of feeling, but of faith. We need to look less into ourselves and more unto Him. Doubt is unbelief, and for it there is no remedy half so prompt or so sure as simple trust in the Word of God. He who can forget his own unworthiness and sinfulness, and think only of the grace that seeks and saves the lost—he who will take the free gift of salvation and commit himself wholly to the sure Word of God's promise—may know the perfect peace of him whose mind is stayed on God.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

"Upon a life I did not live,
Upon a death I did not die;
Another's life, Another's death,
I stake my whole eternity."

OUT OF TOUCH

Only a smile, yes, only a smile
That a woman o'erburdened with grief
Expected from you; 'twould have given
her relief,

For her heart ached sore the while;
But weary and cheerless she went
away

Because, as it happened, that very day
You were "out of touch" with your
Lord.

Only a word, yes, only a word
That the Spirit's small voice whispered,
"speak";

But the worker passed onward un-
blessed and weak,
Whom you were meant to have
stirred

To courage, devotion and love anew
Because when the message came to you
You were "out of touch" with your
Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said, "write," but then you
had planned

Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and
woe—

You were "out of touch" with your
Lord.

Only a song, yes, only a song
That the Spirit said, "sing tonight,
Thy voice is thy Master's by purchased
right;"

But you thought, "Mid this motley
throng,
I care not to sing of the city of gold"—
And the heart that your words might
have reached grew cold—

You were "out of touch" with your
Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches, and where
it will end,

Of the hours that you frittered away?
The Master's command is, "Abide in
me;"

And fruitless and vain will your service
be

If "out of touch" with the Lord.
—Author unknown

LIFE THROUGH OUR RISEN LORD

By Dr. E. W. Longnecker

The following is an outline of the Easter lesson as presented by Dr. E. W. Longnecker, teacher of the Men's Bible Class of the First Brethren Church of Dayton. Since it is impossible to ever over-emphasize the truths based upon the resurrection of our blessed Lord, we are glad to present this study.—Editor.

Easter Sunday, What is it? Com-
memorative day of the resurrection of
Christ Jesus.

Significance of Resurrection? The crowning event of God's redemptive plan.

God's Plan? Eternal life for whoever will have it.

Eternal Life? That infinite, unending, timeless existence into which the believing Christian's spiritual life is merged or absorbed.

Believing Christian? One who believes that the risen Christ is the Son of God, Who died to save him from the penalty of his sins, and accepts Him as his Savior, and His Resurrection as His receipt in full, tendered to every one, for the payment of his debt for sin. He who accepts the receipt is a Believing Christian. When we accept the receipt we recognize Christ as the only Way, the Door through which we must enter into the Kingdom of God. This means the accepting of God's Great Gift, His Son, as our Savior, and through Him, His gift of eternal life. The Believing Christian makes the Kingdom of God his aim of first and supreme importance, just as the marksman makes his target his principle aim. Believers may have many aims in mind, but the one FIRST and supreme purpose, above all others, is the Kingdom of God. "Seek ye First the Kingdom of God and His Righteousness and all these things shall be added onto You." (Matt. 6:33).

How assure oneself of Eternal life? By believing and accepting Christ and His finished work on the cross and His Resurrection. To assure Nicodemus, Christ told him, "Ye must be born again", (Spiritual Birth), (John 3:7).

You ask as Nicodemus did, How? "Whosoever believeth that Jesus is the Christ, is born of God", (Spiritual Birth) (I John 5:1).

Born of God, When? The moment one believes on and confesses Christ.

Confesses? Rom. 10-9, "That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised Him from the dead, thou shalt be saved." Again—Jno. 4:15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." When God dwells in us we are born of God, (Spiritual Birth), and are saved. When God moves in to dwell there He is there to stay, and He never moves out. Satan and all his imps can not dislodge Him or throw Him out. Even though we sin you ask? Yes, God dwells there to protect us and keep us and will not let us go. His promise is, "I will never leave thee nor forsake thee."

But, you ask, if God indwells us are we supposed to commit sin? No! There is that urge that we strive to refrain from yielding to the continuous temptations of Satan.

We will fail often because of the sinful nature of our freshly bodies. In the Lord's Prayer, when talking of his saved disciples they were told to ask God to "Lead (bring) them not into temptation," Why? Because Christ knew that they would be tempted be-

yond their will power of resistance. He promises victory. (I Cor. 10:13).

John, in writing his first letter to believers says, I Jno. 1-9, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Does eternal life begin here on earth? If so when? Yes, it begins the moment we repent, renounce all sin, accept Christ as our Savior, and trust Him with our soul's salvation. As proof of this, please notice Christ's own words, Jno. 5-24, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath (not, will have), but HATH (now), everlasting life, and shall not come into condemnation, (judgment), but is passed (now) from death (in sin) unto life" (eternal).

God's Plan then is, that all believing Christians are not only given a passport, a through ticket, into eternal life, but are not required to even pass the test of judgment for the guilt of sin. The risen Christ is our salvation.

EPISTLE TO THE EPHESIANS

(Continued from page 10)

Seed and the land made to Abraham, and confirmed to his descendants; and to the new covenants (Jer. 31:31-34; Heb. 8:8-12) given because the old covenants were broken (Jer. 11:7-8; 31:32). In short it refers to the promise of redemption.

The foregoing characteristics state the position of the Gentiles "in relation to Revelation and its blessings." As to the experience or condition of their souls, they were "without hope." (V. 12). They had no joyful and confident "expectation" of eternal salvation. They had no hope in the final triumph of the divine righteousness and love; for them the final issues of the history of the world were dark, troubled, uncertain; their Golden Age was in the past and was irrevocably lost, while the Golden Age of the Jewish people was in the future" (Dale).

To add to the hopelessness of the Gentiles they were "without God in the world" (v. 12). The Greek word is "atheos" meaning in the active voice, either (1) "denying God"—atheists, or (2) "ignorant of God;" or, in the passive voice it means "Forsaken of God." Dean, Alford thinks the latter sense is the best. "They had gods many, but no God." This fits in very well with Paul's description of the Gentiles in the first chapter of Romans. "They knew God and glorified Him not (1:21). They became vain and were darkened in sin. They thought themselves wise and became fools. They became idolatrous, and then "God gave them up" in their bodies (1:24); in their souls (1:26-27), and in their spirits (1:28)" (Gaebelein). They roved in the dark wilderness of sin and sorrow, without "the light of the knowledge of the glory of God in the face of Jesus Christ." Gods many and lords many, they had, but not God, the Holy One, the Eternal Father of

Love. What a terrible denunciation to have pronounced upon a group of people or nation. They were without Christ without citizenship, without promise without hope, without God, (Christless, homeless, hopeless, godless). No blacker, no more despairing picture could be painted. Add to these characteristic verses 1-3 of chapter two and a most dismal picture it is indeed which reveals the state and character of the unregenerate world.

"BUT NOW"—what blessed words what glorious harbingers of divine love and mercy and power! What the Gentiles were once or formerly, has been set forth in burning terms. "But now what a sublime change God has wrought "in Christ Jesus"! This Epistle is an immortal monument to the great debt the Church owes to Christ Jesus, her Head.

2. The Process of Removing This Alienation of the Gentiles from the Commonwealth of Israel is worked out through the blood of Christ (2:13-18). "Ye that once were afar off are made nigh in the blood of Christ" (v. 13). The efficacy of the blood of Christ is infinite in its work. The Gentiles, who were "far off" and going farther every day were "made nigh" in the blood of Christ. A literal translation of "made nigh," which comes from the word "ginomai," in the first aorist, as used here, means "to come into existence to be created, exist by creation." Hence the Gentiles were "created nigh" in the blood of Christ. This is indeed the work of God. A "new creature" came into existence by the creative work of the Holy Spirit and this new creature was the regenerative work of the Holy Spirit and this new creature was the regenerated Gentile who was brought nigh to Christ, to God, to the covenants of promise, to the Spiritual Israel, which is the church today. By the blood of Christ we have forgiveness (1:7); remission of sins (Matt. 26:28); redemption (I Peter 1:18-19); justification (Rom. 5:9); propitiation (Rom. 3:25); sanctification (Heb. 13:12); peace (Col. 1:20); access with boldness (Heb. 10:19); cleansing (I Jno. 1:7); washing (Rev. 1:5); white robes (Rev. 7:14). Oh, for faith to enter fully into our promises and our new state which is ours in His Eternal Son!

The second step in the process of removing the alienation of the Gentiles is found in the expression, "For He is our peace, who made both one, and broke down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances that He might create in Himself of the two one new man, so making peace." (verses 14-15). Four things are listed here by which "He is our peace," (1). "Having made both one", that is, having made Jew and Gentile one body. (2). "Having broken down the middle wall of partition", or literally, "having broken down the partition wall of the fence," which was the law, that great bulwark between Israel and the nations, dividing

them—till He fulfilled it, and so brought to an end its typical and separate enactments (Moule). (3). "Having abolished the law of commandments and ordinances," the institutions and decrees which separated and distinguished Israel from the world. (4). "Having slain the enmity," the end of which was in the cross. The Jews were just as estranged from God as the Gentiles when they rejected and crucified the Messiah. The ordinances of the Law, Christ annulled by fulfilling them in His sacrificial work, thus creating in Himself of the two great bodies, Jew and Gentile, one new body, the Church, and "so making peace." The mighty power of the cross of Christ is here displayed. "The enmity" between Jew and Gentile, and the enmity of both for God, was broken down through the cross. After the enmity was removed then both parties could be reconciled into one body unto God. "Here we find the Slain One slaying the slayer by the instrument upon which He Himself was slain" (Miller).

The fourth step in the process of removing the Gentile alienation and in unifying the two bodies is in the fact that "He came and preached peace to them that were far off, and peace to them that were nigh" (verse 17). The peace-maker rose from the grave to be the messenger of His own blessing. He is our peace; He made peace; He preached peace.

The fifth step in this process of reconciliation and unification is in giving them both access in one Spirit unto the Father. "For through Him we both have access in one Spirit unto the Father" (verse 18). A grand unity and cohesion is at last accomplished. Both parties, Jew and Gentile, are "in one Spirit" conducted before the throne of God as the finished and perfected Body of His Son Jesus Christ.

3. **The Glorious Consequences of This Unification** now command our attention (verses 19-22). Five blessed results are listed by the Apostle to characterize this new position of the Gentiles in Christ. (1) The Gentiles are "no more strangers and sojourners" (v. 19). The Gentiles were no more foreigners, without the right of citizenship — mere wanderers on the face of the earth. (2) On the other hand they are "fellow-citizens with the saints" (v. 19). That is, they possess the same citizenship with the others. They are "sharers with all who belong to God in all the privileges of His Eternal City, enrolled now in the high register of the heavenly Zion with Abraham, Moses, David, and Isaiah, with prophets, with apostles, and hereafter to sit down with them in actual presence, within its starry walls" (Moule). (3) The Gentiles are now members "of the household of God" (v. 19). They no longer live in another country or city as strangers, or as neighbors or in the next house to God, but in the same country, in the same city, in the same house with God, (oikeioi). Now their citizenship, and

consequently ours, is in heaven, from whence we look for our Savior, Who is Christ the Lord. (4) Not only are the Gentiles—that is, we—members of the household of God, but we are even constituent portions of the holy temple which is the "habitation of God in the Spirit" (v. 20-22). The foundation of this spiritual temple, the Mystical Body of Christ, consists of the apostles and prophets (v. 20). The chief corner stone of this temple is Jesus Christ Himself. He holds the most conspicuous and most important place in the building. He holds the foundation and building blocks together. He is the keystone, the Head of the Church. This building "is growing into a holy temple in the Lord" (v. 21). In this Holy Temple, of which we are constituent parts, God, in the Spirit, dwells. "In whom ye also are built together for an habitation of God through the Spirit" (v. 22). It is God's habitation. We are His habitation. Think of it! "What? know ye not that your body in the temple of the Holy Spirit, Who is in you, whom you have of God, and you are not your own, for you are bought with a price; wherefore glorify God in your body (I Cor. 6:19). Men hold in high regard as sacred, certain spots or places here in this world. They would under no circumstances defile or profane such places. Yet no place or spot is so sacred as the building in which the Abiding Presence of the Living God is found. That building is the believer's heart. There God dwells and reigns and reveals Himself unto a lost world. Small we wonder that the apostle exclaimed, "It is no longer I that live, but Christ that liveth in me." Oh, that that were true of every professed follower of Christ today. It is true of the true members of the Mystical Body of Christ, Jew or Gentile, united into that one Body to the honor and Glory of God.

THE GREAT RED DRAGON

(Continued from page 8)

head was one of the "all things," and that in due time Christ will exercise His power, need we marvel that the wrath of the Serpent leaped all bounds, and that he turned in jealous rage to vent his spleen, not only upon Israel according to the flesh, but also upon Israel according to the Spirit? "Star (spiritual) seed" or "sand (earthly) seed" (Gen. 22:17), he hissed his hate against both!

What else could the saints expect save the horrible pagan and papal persecutions that followed through the centuries, continuing to this day? More than fifty million of the "star" seed (the church) have suffered martyrdom at the hands of the seed of the Serpent. But it is not with the persecution of the "star" seed of the woman that we wish here to deal. Let us follow the line of the earthly seed, Israel, ever the object of the Serpent's special hatred

because "salvation is of the Jews" (John 4:22).

The Serpent Crawls on, and Its Trail Is Red!

After the "child was caught up to God, and to his throne" (Rev. 12:5), the Serpent's trail continues red—red with Judah's blood. In A. D. 50, on the same ground (Jerusalem) where the "dogs" (Psa. 22:16) 'licked up the blood of "the Child," there the great red dragon licked up the blood of 30,000 Jews. In A. D. 66, the bloody jaw of the dragon opened again, and the blood of more than 40,000 of Judah's sons went down his throat. In A. D. 70, those insatiable jaws opened once more to receive the blood of more than a million of "the seed." Again, in A. D. 135, those awful lips were stained with the hot blood of 580,000 Jewish hearts!

On through the centuries crawled the old dragon, spilling both Christian and Jewish blood. But, keeping to the fleshly seed, we mention here only a few of the redder spots. With the conversion (?) of Constantine in A. D. 312, the Jews once more became a condemned and persecuted race. The shadows about them constantly grew darker. From Britain, all the sons of Judah were banished in A. D. 1020. In A. D. 1096, an attempt was made to murder all Jews in Europe who would not submit to baptism—and, it was called the "Holy War!" It is said that in A. D. 1189 not a Jewish household in London escaped bloodshed and pillage. In A. D. 1272, Edward I began his persecutions and finally drove all Jews from England, and for nearly four hundred years, it has been said, no Jewish foot touched upon British soil. Similar waves of anti-Semitism swept over France. In Germany, in the fourteenth century, the Jews suffered all the agonies of hell and death, at the hands of the seed of the Serpent, who preached their extermination. At Strasburg, for the crime of being born of the same blood that flowed to purchase our redemption, 2,000 sons and daughters of Israel were drapped upon an immense scaffold, and the torch was applied! Spain drove the seed of the woman into the arms of the "Iron Maiden," where, while the victims shrieked in agony, the bloody nails were driven slowly into their vitals. In a hundred other horrible ways, Spain fertilized her soil with Jewish blood. "Red Russia," plastered with the blood-reddened slime of the "great red dragon," trailing through a thousand Jewish pogroms—"Red Russia," where the blood of millions upon millions of Abels cries unceasingly unto God from the ground—gory old Gog, that devouring Fury whose red trail, so clearly traced upon the prophetic charts of Jehovah, leads on even into the fold of the flock "upon the mountains of Israel" (Ezek. 39:17), where his arteries are to spurt until every buzzard and brute shall "drink blood till . . . drunken" (Ezek. 39:17-19)—"Red Russia" has been and still is the strongest of the modern fortresses of

the persecuting dragon. The fact that apostate Jews themselves sit in the blood-smeared seats of Russian power only proves the Lords words: "A man's foes shall be they of his own household" (Matt. 10:36).

Hissing His Hate, the Serpent Still Crawls.

In the present hour, we hear the muffled sobbing of the trekker of the ages, as the dragon continues to dog his footsteps. Behind him he still hears the hiss of the Serpent. Before him rise terrifying shirted specters—a red shirt in Russia, a brown shirt in Germany, a blue shirt in Britain, a silver shirt in America! And, lo! in Italy, a black shirt which, we fear, the wanderer mistakes as clothing a friend. As in all the ages past, among the nations the wanderer finds no ease, nor does the sole of his foot find rest. He has not forgotten Haman! Herod is still the nightmare of his memory! And, lo! now Hitler arises before him! Once again there is "a trembling heart, and failing of eyes, and sorrow of mind." Once again his life hangs in doubt before him, he has "none assurance of life." Once again, in the morning, he cries, "Would God it were even!" And in the evening he cries, "Would God it were morning!" (Deut. 28:67). A day of great trouble and sorrow is approaching: "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:6,7).

Surely, great have been the transgressions of Israel, or Omnipotence would not have permitted the Serpent to so fearfully bruise the wanderer's heel upon the rough pathways of the centuries. We shall not minimize his evil doings. Of them, we shall speak more specifically later. But Israel is still the earthly seed, and God keeps His covenants. For Israel, therefore, the rainbow of promise appears in the blackest cloud: Yea, "He shall be saved out of it!"

O Israel, in the healing of your wounds (Jer. 30:17) shall all the wounds of men be healed. In your blessing shall all mankind be blessed (Gen. 12:3; Zech. 8:13). In your peace shall all peoples find peace (Zech. 9:9, 10). In your rest (Jer. 30:10) shall all nations have rest (Isa. 2:4). In your prosperity (Amos 9:13-15) shall all the children of men know prosperity (Psa. 72:16, 17). In your glory (Isa. 60:1-3) shall all the earth be filled with glory (Psa. 72:18, 19). And in your salvation "all the ends of the earth shall see the salvation of our God" (Isa. 52:9, 10)—
"For salvation is of the Jews" (John 4:22).

Therefore, O ye Gentiles:

"Pray for the peace of Jerusalem' (Psa. 122:6).

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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A CHALLENGE TO THE BIBLE SCHOOL

By Mrs. Frances N. Nielsen

Mrs. Frances Nielsen, the writer of this article, thoroughly understands education. For some time she has been the principle of the Progress School, an institution in the city of Long Beach giving regular elementary instruction under Christian influences. Her work is thoroughly accredited by the Department of Public Instruction in the State of California. She has also been a most successful Sunday School Superintendent in the First Brethren Church of Long Beach. She has the rare capacity of combining the laws of education and school management with the teaching of the Word of God.

"Living in a changing world" are the familiar words which fall so often upon one's ears these days. Looking about us we cannot deny the reality of such a phrase in this Scientific Machine Age. But amidst the realization of the rapid changes constantly taking place, we are confronted with the question: What of the Bible School today? Is the Bible School content with one hour one day a week; or is she meeting the challenge which confronts her, to send forth Christians, grounded in the Word of God, able to give a reason for the faith that is in them?

The teaching of the Bible as a reality in the lives of its members is a crying need in Christianity. Such a need is imperative as we consider the facts about us. A recent editorial in a leading newspaper speaks of the mystifying predominance of youth in crime; and states that this activity begins at fifteen years, and reaches its climax at nineteen. A large percentage of our prisoners are between nineteen and twenty-two years old, and the average age of all prisoners is under thirty years. The youthful criminals today indicate a woeful lack of training among the young. The home has thrown off its responsibility, and the public school seeks to carry on the obligations of the home, handicapped, without the teaching of the Word of God.

Certainly in the light of these facts we must conclude that the greatest need for training lies in the Bible School. The Bible School must awaken to the task which confronts her and realize that in the midst of a changing civilization her mission is greater than ever before; and in the face of such a crucial hour, every individual Christian must be alert to the need of training in the Word of God.

Such a call comes most forcibly to the Bible School because of the greatness of The Book upon which it should stand. The Bible has endured throughout all the changes of time and history, as the greatest book of all ages. Translated in more than 770 languages, the "Road Map" which meets the need in every walk of life, it is adaptable to every age, young or old; and is acknowledged to be the greatest piece of literature ever known.

The testimony of science proves the truth of The Book, for no scientific fact contradicts the Bible. Its authenticity is established historically every time the archaeologist turns over a spade in Bible lands. Spiritually, it is the Eternal Word of God; the lantern which sheds forth the light of salvation and gives us the assurance of life everlasting.

With such a "Book" as a basis, the call for training comes with increased emphasis to the Bible School. Other fields are demanding workers who are trained. Governments have established schools for the purpose of preparing suitable men to protect their interests. The professional and commercial world and the public schools are requiring more and more preparation on the part of their workers. Dare we, as ambassadors of the King of Kings, close our eyes to the call for the training of workers to go forth into the fields which are ripe unto harvest?

The weight of responsibility for training in the Christian life and making the Bible a living reality in the life of the pupils rests upon the teacher. Qualifications for a Bible School teacher go farther than a knowledge of the Book. A man, who studies his Bible is not necessarily a good teacher, unless he has understanding of youth and the application of his knowledge. To be sure, every inspiring teacher must be a student of The Word. The successful teacher must be grounded in the Truth in order that he may give his pupils a reason for their faith, whereby they may withstand the onslaughts of atheism, infidelity, and modernism.

But with a knowledge of the text the teacher must go a step forward and plan the set-up whereby a workable, living Christianity becomes a reality in the life of the child. Therefore, each child must be studied individually, according to his environment. The home conditions and limitations which surround the child's world must be understood if the teacher would gain the confidence and love which will enable him to lead the child to an acceptance of

Christ and his Savior. Thus, the supreme interest of the Bible School is centered in the curriculum, organization or equipment. The pupil becomes the center of interest.

With a knowledge of the Bible and an understanding of the pupil the teacher must know how to adapt and apply these truths to meet the needs in the pupil's life. The responsibility of the Bible School is to create the necessary environment which will carry over from the short session on Sunday and continue in the home, school, and social life of the pupil.

The educational philosophy of "learning by doing" is not a modern invention. Christ demonstrated this method centuries before the eminent educators of today advanced such a theory. The Bible School must recognize this necessity and make Christianity a vital part of the pupil's daily experience. More than just listening to a lesson for an hour on Sunday, Christian Education must promote Christian living; and make the doctrines and ordinances a reality, through learning activities and experiences; so that the members will not desire to feed upon the husks of the world.

Keep youth busy and give them something to do in Christian service. Youth today is just waiting to grasp the opportunity if only given a chance to assume responsibility. Thereby the activity of the learner becomes the most significant part of the learning process; and the problem of the teacher is molding the whole life of the individual, through the guidance of the Holy Spirit.

In shaping the life of any normal pupil, certain periods of development must be considered. Psychology may be simply termed "the study of human behavior." Certainly Christian education must recognize these God-made divisions in properly adapting the material and type of instruction to the various stages of human behavior.

Childhood covers the period from birth to about twelve years of age, and may be divided into the periods of babyhood and Early and Later Childhood. This is a period of imitation and obedience, when the home environment is supreme. How little we realize the importance of this division. Psychologists tell us that the child is conditioned for life during the first three years. What a vital place the Cradle Roll Department occupies in our Bible school! With the utmost care and divine guidance should the workers be chosen to care for these lambs.

The period of Adolescence is our golden opportunity when conscience is keenly alive and sensitive, and a great outreach is made after God. It has been stated that 85% of those who ever determine their life work do so during this period. In later adolescence all powers are in their prime, and there is preparation for the task of life. Alas the Bible School often fails to grasp this opportunity and put these powers to

work, thereby controlling the pupils' interests, and holding them for the Christian life in adulthood.

Finally, the whole task and serious purpose of the Bible School, in the midst of a changing civilization, is to arrange its equipment, organization and curriculum so as to best serve the highest interest of the pupil as he is found in the various stages of his development. The teacher becomes the builder through a knowledge of the Bible and an understanding of the individual and his needs, whereby Christianity is made a living reality, a new birth, in the heart of the pupil every day of the week. What a wonderful work is ours in shaping lives for Eternity.

A Builder built a temple,

He wrought it with grace and skill;
Pillars and groins and arches

All fashioned to work his will.

Men said, as they saw its beauty,

"It shall never know decay.

Great is thy skill, Oh builder;

Thy fame shall endure for aye."

A Teacher built a temple

With loving and infinite care,

Planning each arch with patience,

Laying each stone with prayer.

Day by day as she labored,

None knew of her wondrous plan;

For the temple the teacher builded

Was unseen by the eyes of man.

Gone is the builder's temple,

Crumbled into the dust;

Low lies each stately pillar,

Food for consuming rust.

But the temple the teacher builded

Will last while the ages roll,

For that beautiful unseen temple

Is a child's immortal soul.

RIGHTEOUSNESS OF THE EARLY CHURCH

(Continued from page 9)

ence ob de soul when it am bo'n ag'n,
you jus' modify dat a little; you say,
'not as you knows of.'

The minister was trying to bring the teachings of the Scriptures down to meet his own lack of experience. It is difficult for one to see over a mountain before he reaches the top.

Three great needs of the church today are: a filling of the Holy Spirit; a more faithful following in the Master's steps; a greater desire and more fervent, effectual prayers for the salvation of souls.

If the church today would "tarry until" and pray with faith and a longing desire for the Holy Spirit, together with "fasting and waiting" on the Lord, there would be a downpour of the power that would shake the community. The dry bones in the valley would come together; standing room would be at a premium at the church services, and precious souls would be brought to the foot of the cross. Hundreds would be converted where tens are now. Oh, when will the church of today soar to the mountain of God's holiness, and dwell in the "secret of his presence"?

THREE GREAT LOSSES

(Continued from page 5)

might be worth a small coin—if the coin were small enough!

In each case the thing lost represented something of value to the loser. One sheep out of one hundred—only a small part of the flock, but valued. One coin out of ten—not a fortune, but of worth to the loser. One son out of two—but no number of sons can fill the void made by the absence of one. These things men set store by. It is right that they should. Even the critics saw that. Why, then, object if God values and loves the souls of even the degraded?

In each case the emphasis is on that which is lost and not on that which remains. Little is said of the ninety-nine sheep, of the nine coins. The other son get prominence in the story because of the attitude which he took and because he was the point of rebuke to the complainers. Even then the emphasis is not on him. The ninety-nine were safe else the shepherd would not have left them. The nine coins were made safe else the housewife would not have risked them while she sought the tenth. The father reminded the elder son that his brother had come back as a prodigal, but he was always a son in the house—"all that is mine is thine." God certainly cares for His own, but He yearns over the lost, too. The true pastor is certainly concerned about those that are in the fold, but he is not a true under-shepherd if he does not emphasize the need of those without the fold.

Each time diligent search is made. The shepherd went forth. The woman lighted a lamp and swept. And was it a happen-so that the father saw the prodigal while yet he was a long ways off? The fact that he saw him assures us that the father had long watched. It is natural to seek in these instances. How much more should there be diligent search where the eternal souls of men are involved? Jesus said that He came to seek and save the lost.

The diligent search is each time rewarded with finding. The shepherd sought "until." The woman sought "until." The father was watching until the prodigal came in sight. Here is continued seeking. What do we know of the weariness of the shepherd's search? How long must the woman have sought for the coin that meant so much to her? Can we measure the trying days and night the anxious father waited for the son's return? Here is example. Never give up the search. Is any man hopeless, impossible? Who said he was? Did God? A man must go a long way before God will give him up.

Finding brings rejoicing. The thing of value to the searcher has been restored. Diligent search has resulted in finding. Joy fills the heart of the seeker.

(Continued on page 18)

PROGRAM

The Forty-Ninth Annual Conference OF THE BRETHREN CHURCHES OF THE SOUTHEASTERN DISTRICT

To Convene at The First Brethren Church of
Washington, D. C., corner of 12th and E. Streets
South East.

JUNE 9, 10, 11, 1936

CONFERENCE OFFICERS

Moderator	- - - - -	Rev. E. L. Miller
Vice Moderator	- - - - -	Rev. H. W. Koontz
Secretary-Statistician	- - - - -	Rev. John F. Locke
Treasurer	- - - - -	J. Maurice Stillwell
In charge of Conference Music	- - - - -	Floyd Hartman
Pastor of the Entertaining Church	- - - - -	Rev. Homer A. Kent
Executive Committee—Rev. E. L. Miller, John F. Locke, Homer A. Kent, Herman W. Koontz, Bernard Schneider.		

PROGRAM

TUESDAY AFTERNOON

2:00—Service of Worship - - - Led by Mr. Hartman
Address of Welcome - - - Rev. Homer A. Kent
Responses by a delegate from each church in the
district.
Organization:
Election of officers.
Appointment of committees.
Bible Lecture—"The Reasonableness of the Brethren
Faith" - - - - - Chas. W. Mayes
Announcements.
Adjournment.

TUESDAY EVENING

7:15—Song Service - - - - - Led by Mr. Hartman
7:30—Devotional Meditation - Rev. F. G. Coleman, Jr.
8:00—Special Music.
Offering.

8:15—Address - - Retiring Moderator, Rev. E. L. Miller

WEDNESDAY MORNING

8:00 to 8:30—Prayer Hour - - Led by R. E. Donaldson
8:30 to 10:00—Sunday School Session.

"The Educational Problems of Sunday Schools"

—President C. L. Anspach

10:00—Address—"Publishing Our Denominational Literature"
—Editor Chas. W. Mayes

11:00—Departmental Sessions:

Ministers and Laymen:

Topic for the day—"Biblical Church Ordinances."

Program:

Address—"Baptism and Confirmation."

—Rev. Herman W. Koontz

Discussion of Subject - Led by Homer A. Kent

Women's Missionary Society:

Program:

Song.

Devotions - - - - - Mrs. Homer A. Kent

Business of Organization.

Solo - - - - - Mrs. Florence Otey

Appointment of Committees.

President's Report with Recommendations

—Mrs. George Simpson

Secretary-Treasurer's Report.

New Business.

Benediction.

Sisterhood of Mary and Martha:

Program to be supplied.

WEDNESDAY AFTERNOON

1:30—Worship - - - Conducted by Rev. W. S. Baker

1:45—Business Session:

Minutes, District Missions, Conference Location,
Selection of Board Members, Ministerial Aid,
Property, National Executive Committee, College
Trustees.

3:00—Missionary Program by Brethren Missionaries on
Furlough - - - Rev. and Mrs. Orville Jobson

4:00—W. M. S. Session:

Program:

Theme of Sessions—"Missions."

Song.

Devotions - - - - - Rev. H. W. Koontz

Duet - - - - - Mrs. Susie Dyer

Mrs. Marietta Brumbaugh

Address—"The African Women"

—Mrs. Orville D. Jobson

Benediction.

WEDNESDAY EVENING

7:15—Song Service.

7:30—Bible Lecture—"Who is Jesus Christ?"

—Chas. W. Mayes

Special Music.

Offering.

8:20—Address - - - - - Dr. C. L. Anspach

THURSDAY MORNING

8:00 to 8:30—Prayer Hour.

8:45—Business Session:

Minutes, Treasurer's Report, Statistician's Report,
Committee Reports.

9:45 to 11:00—Mission Session

—(President of the Board in Charge)

Report of Board.

Report from each Mission Church in District.

Missionary Address - Rev. F. G. Coleman, Sr.

11:00 to 12:00—Departmental Sessions:

Ministers and Laymen:

Program:

Topic for the Day—"Biblical Church Ordinances."

Address—"Lord's Supper and Anointing Service"

—Rev. Thoburn Lyon

Discussion - - - Led by Rev. J. E. Patterson

W. M. S. Program:

Theme of Sessions—"Stewardship."

Song.

Devotions - - - - - Rev. Orville Jobson, Jr.

Special Music.

Messge—"Stewardship" - Rev. Chas. W. Mayes

Benediction.

THURSDAY AFTERNOON

Young People's Session:

Theme—"Young People Meeting Today's
Problems."

Problems."

Song and Worship Service

Led by Russell Blomberg

1. "Selecting the Worthwhile in Amusement and
Recreation"—by a young person from Roanoke

2. "Young People and Christian Temperance"

By Preston Campbell

3. Music - - By Maurertown Young People

4. "Developing Intelligent Christian Citizenship"

—By a young person from the Hagerstown Church

5. "Choosing Friends and Companions"

—Miss Elizabeth Garver

6. "Youth and a Changing Morality"
—Miss Bernice Baker
7. Music - - - Winchester Young People
8. "How Young People Should Use The Bible"
—By a young person from Cumberland Church
9. "Church and Denominational Loyalty"
—By young person from Oak Hill
10. Duet - - - Miss Mary Merrick
Miss Katherine Sampson

Announcements.
Closing Hymn.
Benediction.

THURSDAY EVENING

- 7:15—Song and Worship Service—Led by C. H. Wakeman
8:30—Devotional Meditation - - - Bernard Schneider
9:15—Closing Address - - Rev. Orville D. Jobson, Jr.

S. E. DISTRICT ANNOUNCEMENT

The Conference of the churches of the Southeastern District of Brethren churches will meet at the Washington, D. C. Brethren Church, June 9, 10, 11. We are looking forward to a fine conference and the Washington church is making every effort to properly entertain all who come. It will be the first church gathering in our new church building and we are hoping that every church in the district will be well represented. We will welcome also visitors from other districts. The best way to get to the Washington church is to come to the Capitol, then find Pennsylvania Avenue going east, and go east to the 15th street and you will see the church on the left at 12th and Pennsylvania Avenue, Southeast. We will be looking for you.

HOMER A. KENT, Pastor

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,
826 East 150th St.
Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR
BY UNCONSECRATED EXTENSION VANGELISM

C. E. ACTIVITIES

Many Christian Endeavor Societies are anxious to know what type of Christian work they may do. The following article will offer some suggestions which may be used by societies in various parts of the country that individual members may have the joy of active Christian work.

Hospital Visitation

This may be done on Sunday afternoons or during the week. In this work any Christian young people may discover for the first time the joy of personal soul winning. Such is the high privilege for any Christian on earth. It may result in a decision for life work. The place of such work, at home or abroad, would then be a secondary decision. Besides this, the work is most worthwhile from the standpoint of those who are on beds of sickness

THE HOLY AMBITION

To do something for some one else; to love the unlovely; to give a hand to the unattractive; to speak to the uncongenial; to make friends with the poor and folks of lowly degree; to find a niche in the church of the Lord, and to do something out of sheer love for Him; to determine in His house to have His mind; to plan to win at least one for the Master; to aim to redeem past time that is lost; to will to let one's light shine; to cut off practices that are sinful and costly; to add the beauty of holiness, —this is to grow in grace; for growing in grace is simply copying the beautiful life of the altogether lovely One.—Edward F. Reimer.

Many souls have been saved in hospitals when a Christian worker has been willing to take to them the Word of God.

Jail Work.

Almost every town has a jail. If proper arrangements can be made, young people may have the privilege of singing Gospel songs, of reading the Word of God, and of bringing short messages regarding the power of Christ to save. Some of our Brethren Churches have been greatly blessed through their jail work. It is also true that some splendid Christian men are now working for the Lord who themselves have been saved through the work of the jail teams.

Special Sunday Schools

In some districts of our country, Christian Endeavor Societies could very profitably start a Sunday afternoon Sunday School in some out of the way place. There are communities, several miles from established churches, where precious souls need to hear the Word of God. Such a Sunday School would not only bless those who come to hear the Word of God but those who teach the Word of God as well. Every person in this country has the right to hear the Gospel, but how will they hear without a teacher?

Visitation Work in Homes.

It is surprising how much older people love to have young people come to see them. If they are sick they especially enjoy a visit from young people to cheer their homes with Gospel songs, testimonies, the Word of God and prayer. Even if a single individual drops in to visit older people for a short time it helps.

Foreign Service Work.

Every Christian Endeavor Society

should give special attention to the needs and work of foreign missions. Definite prayer may be arranged, propaganda concerning financial support may be distributed and possibilities for personal service may be emphasized.

Gospel Teams, Quartettes

Such groups may regularly arrange for programs to be given, in jails, hospitals, country schools, orphanages, sick homes, rescue missions, girls rescue homes, or any where that the message may be given out. Care should be exercised to send those who are fitted for such places. Only those should go who are able to offer a consistent testimony for the Lord. This cannot be emphasized too much.

Occasionally street meetings may be held provided that those in charge know how to make a street meeting effective. Christian Endeavor Societies should consult the pastor regarding details as to the method of conducting gatherings in new places.

Literature Distribution

This is a day when every ism and cult spreads its literature everywhere. We should not do less! The church in New Kensington, Pa., has very successfully followed a plan of literature distribution known as the Tract-a-Week club. Information may be secured from Brother R. D. Crees, national president of Christian Endeavor, of that city.

It is probable that every Christian Endeavor Society may find from the above suggestions some possible methods of Christian service. If there are any Christian Endeavor societies which now have interesting reports to make of such work or any new phases to suggest, we are certain that our readers will be glad to hear from them through these columns.

OHIO BRETHREN YOUNG PEOPLE—NOTICE

The Fourth Annual Training Camp for Brethren Young People, sponsored by the northeast Ohio Brethren Churches will convene June 21-28. The site of the camp is Camp Craig operated by the Medina Co. Y. M. C. A. A program of seven wonderful days will be enjoyed by all who attend. Cost for each person, \$5.00. For information write—

Rev. Tom Hammers,

826 E. 150th St.

Cleveland, Ohio.

THREE GREAT LOSSES

(Continued from page 15)

er. This is proper. This is normal life. Yet these critics wanted Jesus to surrender the rejoicing that was His at the finding of believing souls amongst their class enemies.

In each case the finder refused to rejoice alone, and took others into the rejoicing. The shepherd and the woman called in friends and neighbors. The father gathered the household, the servants and friends (as suggested by verse 29). The human heart craves sympathetic understanding, the very thing they were now denying the Lord. Rejoicing confined to a single heart loses much of its spice.

Each successful seeker wished to share his joy with others, but each found others less ready to join in it. Both the shepherd and the woman had to "call" the friends and neighbors together. The father had difficulty with the elder son. The servants participated in the making merry, but we do not see them shedding forth any joy of their own. Likewise have the Pharisees failed to rejoice in the saving of souls and have murmured against the Savior instead.

Jesus had to appeal to heaven to find those who would rejoice with Him over redeemed souls (Verses 7 and 10). The father failed to find sympathetic understanding in his own household. The picture of the heavenly Father receiving prodigals in the spiritual realm. But there are those who rejoice with the heavenly Father.

All this is meant to picture the importance of lost souls in the sight of God and to rebuke those who find no joy in their salvation. Their worth is not measured by what men may think of them. Nor is the seeking for them to be limited to the patience of men in seeking. Are we self-righteous Pharisees, the elder brother, or are we the solicitous shepherd, the careful housewife, the yearning father? Are we concerned about souls and do we seek and find and rejoice in their salvation, or do they go out into eternal darkness without a word from us to stay the sentence?

THE WORD AND THE WORLD

(Continued from page 2)

ference between good and evil, between the world and the church, will be blurred. Such will be the confusion of which our Lord Himself warned, that if it were possible the very elect would be deceived. In such days, if we are among the wise, we shall keep close to our Lord in prayer and devotion to His infallible Word.

TO BE Continued.

Next week, the Lord willing, I shall continue the report of the Seminary work and our graduation program.

IN THE SHADOW

WOLFORD—Rev. Harley H. Wolford, husband of Goldie Garland Wolford departed this life at his home, 1132 Roosevelt St., Stockton, Calif., Sunday, April 26, 1936.

Harley had been in poor health for the past few years, but while his body was broken he maintained a noble spirit until death quietly released him from his sufferings.

Brother Wolford while with the Brethren Church held the pastorates at Lathrop, Ripon and Turlock, Calif. He was pastor of the West Independence and Gretna churches in Ohio. He served as pastor of Roann and Elkhart, Indiana. He preached in the Chicago Brethren Mission. Then too, he was a student and professor of Ashland College.

The writer, with J. W. and Mrs. Platt were the representative Brethren who attended the funeral services held in the First Congregational Church in Stockton, Calif.

Let us remember Sister Wolford with her four daughters, Mrs. Ed. Atkins and Mrs. Ruth Cory of Stockton, Calif., Mrs. F. G. Sismil of Sacramento, and B. O. Vaughan of Oakland, Calif., in this their hour of grief, and hold them up before the throne of God, with our prayers.

BENJ. F. OWEN.

SNYDER—Obadiah W., second son of George and Malinda Snyder was born in Stark County, Ohio, Jan. 28, 1858, and passed to his eternal reward at the Kauffman Hospital in Canton, Feb. 19, 1936, aged 78 years and 22 days. He was a member of the First Brethren Church of Louisville, Ohio. He loved the church and gave liberal support to all its interests. He is survived by one brother Aaron Snyder of Middlebranch, Ohio.

Funeral services were held at the church conducted by his pastor the undersigned.

A. E. WHITTED

BLAISER—Mary Elizabeth Lydia, daughter of Ralph H. and Lydia Margarette Blaiser was born at Syracuse, New York, October 9, 1918, and passed away at Mercy Hospital in Canton, March 22, 1936 at the age of 17 years and 4 months and 23 days. Six years ago she gave her heart to the Lord and united with the First Brethren Church. She had finished two years work in Camp Buckeye and was anticipating the completion of that work in June. Lydia was a cheerful Christian girl. She is survived by her parents and two brothers.

Her funeral was held at the church conducted by her pastor the undersigned.

A. E. WHITTED

STUCKEY—Levi, son of Jacob and Sarah Stuckey was born at Paris, Ohio, July 23, 1870 and departed this life at his home east of Louisville, Ohio, Sunday afternoon, April 26, 1936, at the age of 65 years, 9 months and 3 days.

On October 20, 1896 he was united in marriage to Minnie Etta Mock. To this union four children were born, one daughter who died in infancy, three sons, Melvin A. Stuckey of Ashland, Ohio, Fred Stuckey of Alliance, Ohio and Virgil Stuckey of Massillon, Ohio.

For some 30 years Brother Stuckey has been a faithful member of the First Brethren Church of Louisville, Ohio. Early in his Christian experience his church elected him to the office of deacon which office he filled with dignity and grace until his Lord promoted him to serve in glory. A true Christian gentleman has gone home.

The funeral services were held at the church on the afternoon of the 26th, conducted by his pastor the undersigned.

A. E. WHITTED

ESHELMAN—Henry, son of Michiel and Susan Eshelman was born at Louisville, Ohio, April 21, 1853 and went home to glory from his home here April 23, 1936 at the advanced age of 83 years and 2 days. His entire life was spent in and about Louisville.

On October 1, 1878 he was united in marriage to Emma Kein, to this union one son was born, Arthur A. Eshelman of Cleveland. The wife and mother passed away in 1879.

On November 15, 1900 he married Bertha Hang, who with the son survives him. Brother Eshelman was a charter member of the church here and all through the years he was concerned about its welfare and growth.

The funeral services were held from the church Sunday afternoon of the 26th conducted by his pastor.

A. E. WHITTED

BRENNEMAN—Mrs. D. W. Brenneman of Rittman, Ohio departed to be with her Lord a few hours after Easter day. I think that she was not too late to celebrate the resurrection of Christ in his very presence.

She became a Christian at the age of 21 and had served Christ fervently for almost sixty years when she had the call upward. She was a charter member of the Rittman Church. Her generosity and cheerful-

ness in giving was most outstanding. Never did she forget a single interest of her Denomination.

Her influence for Christ in the community was monumental. The poor will miss her many gifts. She left 122 grandchildren and 10 great grandchildren as well as her own immediate family with the blessed memory of one in whose heart the love and grace of God abounded.

May God give the Brethren Church more saints of her faithfulness.

EVERETT B. NISWONGER,
Oak Hill, W. Va.

AGLER—Samantha Josephine Agler, daughter of Andrew and Nancy Foreman was born in Blue Creek Township, Adams Co., Ind., Sept. 12, 1864, and passed away at her home 5 miles east of Berne, April 11, 1936, bringing her age to 71 years, 7 months and 30 days. She was united in marriage to Harlow F. Agler Oct. 18, 1883. To this union was born 7 children, 4 sons and 3 daughters, Chalmers, Glenn, Charles, Clarence, Grace Miller, Alma Smitley, and New Lantz. She leaves to mourn her departure her husband the 4 sons and 2 daughters. One daughter, Grace Miller, preceded her mother in death 9 years ago. She also leaves 2 brothers Henry Foreman and William Foreman and 1 sister Ida Fisher, 18 grandchildren and 4 great grandchildren. Her father, mother, 1 sister and 1 brother and 3 grandchildren have preceded her. She was converted, baptized, and became a member of the Bethel Brethren church over 20 years ago, and was a faithful member, always attending whenever her health would permit.

The family wishes to thank all the neighbors and friends for their many kindnesses, sympathy and assistance during their bereavement and for the many beautiful floral offerings.

Funeral services at the Bethel Brethren church April 14th at 2 o'clock by the undersigned, assisted by Rev. W. F. Johnson and Rev. Leo Polman.

JOHN PARR

WHITE—George White went home at 10:10 A. M. on Friday morning, April 10th, having been afflicted with Thrombosis for about 48 hours or more. He was born near Clay City in Harrison Township, Clay County, Sept. 16, 1879. At the age of 19 he united with the United Brethren Church of Clay City; but later during R. Paul Miller's evangelistic services at the First Brethren Church, the Lord led him into the waters of baptism and a closer walk with Him. On June 1, 1919, he was united in marriage to Freda E. Lash of Center Point, Indiana. To this union were born two children, George Austin and Dane Maurice who survive besides his wife.

Those who survive beside the above are three brothers Will of Brazil, Ind.; Paris and John of Clay City, Ind.; three sisters, Mrs. Charley Mayrose of Bowling Green, Mrs. Will Schlegel of Clay City, and Mrs. Laura Hochstetler of Pasadena, California; also one sister-in-law who found this to be a home as one of the family; besides the above, a host of friends.

He believed in his life telling for Christ. Service a First Brethren on April 12th at 2 o'clock in charge of the writer, assisted by a minister of the Assembly of God of Clay City, Ind. Burial in Maple Lawn Cemetery.

PAUL A. DAVIS

WAGNER—William Harry (Mike) Wagner, 411 N. Murland Ave., Pittsburgh, Pa., son of Mr. and Mrs. W. H. Wagner of Johnstown, Pa., was born Sept. 17, 1887. He suddenly departed this life at Johnstown, March 23, 1936 to be with his Lord whom he loved and served most faithfully. He had lived in Johnstown until 5 years ago, being promoted to the head of his department (plumbing) in the Pennsylvania R. R. System, with his office at this city. He soon established residence here and the family became members of the Pittsburgh Brethren Church, transferring from the First Brethren of Johnstown, where they had been active members since early in life. He was there called to the deaconship, was a S. S. teacher and was very active in the Alexander Mack brotherhood and especially in the missionary activities. He was chairman of the board of deacons in this church and his counsel will be greatly missed. The pastor counted him a warm and staunch supporter in the work of God. He had a special interest in the African mission work for which he yearned, prayed, worked and gave. He literally died at his post. The extremely cold winter had placed heavy burdens on his department and the flood kept him up day and night until he just gave his last ounce of strength. One of his foreman told me he would send in his foreman and wanted them to protect their men but he kept on duty with a heavy cold until the strain was too great.

The funeral was held at Johnstown by the pastor, assisted by Rev. A. L. Lynn, pastor of the First Brethren church, where Mr. Wagner had been a member for many years.

Twenty-five years ago he was married to Miss Rella Custer of Johnstown. Three children were born to this union, Harry, Wayne, Mary Jane. These are left to carry on the work he so well began. He leaves to this fine family a precious heritage of faith and noble Christian character. He also leaves a father and mother, a large circle of relatives and a host of worthy friends. He was a man of firm conviction but generous spirit that endeared him to folks everywhere. May God comfort and bless the aching hearts and give grace to carry on the noble work from which he was called to higher things.

CLAUDE STUDEBAKER



NEWS FROM THE FIELD



GRATIS, OHIO

In our last report from here we were anticipating our Revival meeting with Brother R. Paul Miller doing the preaching. This meeting is now history. The visible results of the meeting were fifteen confessions, two reconsecrations and five coming for church membership who had been members of other churches. Fifteen have been baptized and received into the church. There are four awaiting baptism, one of which came from a meeting in another church since our meeting closed. Two will go to other churches. During this meeting three new families were won for the church. The attendance for the meeting was not what was desired. Coldness and indifference with no desire to be reminded of their sins kept some from the services. This church is the main church in the community and has a splendid opportunity to be a real leader and a light if it will heed the messages brought by Brother Miller. This was his first meeting here and we feel that he made many friends during the meeting. His hewing to the line showed in no unmistakable manner that a Christian is a church member but that a church member is not necessary a Christian. This church is handicapped by church members who feel no sense of obligation or responsibility of any kind toward the church upon whose record they have their names. A fellowship supper and reception was held in the dining room of the church for the new members. A splendid time was had by a goodly number.

It was our pleasure to have Miss Emert with us one night before Easter. She brought a very interesting message regarding the African field. A special Easter program was given which was well attended. The Sunday School attendance for Easter Sunday was the largest it has been for a number of years. The readers of the Brethren Evangelist have been increased, more are being added especially among the new members. The Missionary Society has plans for the enlarging of the church kitchen. This in view of the coming state Conference the third week in June. The Christian Endeavors are flourishing. Monday night, April 27th we entertained and were entertained by the Ashland College Glee Club. It made many friends for itself and the college while here.

The work here has its problems, some of which should not exist. However, there are faithful and loyal people who make the work possible and are willing to sacrifice that it might go on. The

only limit to the field here is the limit of the vision of the faithful members. We covet the prayers of the faithful that Satan might be defeated in this part of the brotherhood.

FREEMAN ANKRUM, Pastor

MEETING AT JOHNSTOWN (MORRELVILLE)

We enjoyed one of the most delightful experiences of our ministry in a joint meeting with our Third Church and the Church of the Brethren which are only one block apart in location and probably even somewhat closer in faith. The field was not entirely new to me as we labored with the Third Church six years ago in a fine three weeks meeting, and have occasionally met a number of their fine people since. Last year they extended me an invitation to assist in a meeting, being unable to do so, promised them for a year later. About the time our meeting was to begin their pastor, Rev. J. L. Gingrich, left for California and it was decided not to hold the meeting without a pastor on the field. A short time later the two churches asked me to assist them in a joint meeting. Dr. Galen B. Royer, pastor of the Church of the Brethren, was pastor in Pittsburgh when I came to the city. A more efficient pastor and more congenial personality and a more lovely home life is not to be found in this old world. Sound in the faith and loved fervently by his people and all who know him. He spent 30 years as secretary of their foreign mission work and saw their work grow from \$1000 a year to a \$1,000,000 endowment. He has a wealth of experience in travel, missions, educational and pastoral work. My fellowship with him and his lovely wife was a great joy. The two churches were so completely one during these three weeks, that it seemed almost wrong to separate them. They cover the same field, have the same faith, I could not tell any difference in the audience, one seemed to respond to the gospel just as much as the other. A joint choir of some 30 voices was a great asset to the meeting. Mr. Floyd Benshoff planned the program of music and presented a most appropriate program of special music. Mr. Chester Strayer led the congregational singing. A climax of fellowship was reached in a joint communion service on the last Sunday afternoon, when almost 300 sat at the Lord's table. Each came as though it was his own communion, as indeed it was. Dr. Royer and I had exchanged pulpits in such fel-

lowship in Pittsburgh that we did not fear any unpleasantness. I am convinced that true Christian love in every heart and a minus quantity of vanity would soon unite many churches in a greater testimony for Christ. These two churches are about the same in numbers and strength, both have good new buildings and though they would be glad, in the main, to unite in one body, yet there are some problems involved that will have to be worked out. They are more nearly one in spirit since this meeting than before, I am sure.

Johnstown is one of the strongholds of the Brethren faith. Probably no other large center of population has as great a proportion of Brethren people. We appreciated the fellowship of Rev. Jones, Nowag, Ringler, Lynn, Schaffer, Gehman, Robinson and Kimmell. Rev. Kimmell was leading in a meeting at the same time at Conemaugh.

We lived at the Leroy Ambrose home and indeed it was a real home to us. Our entertainment in many other homes of each church, also was a rich experience. Brother Robert Blough was my pilot and co-worker in visitation for a number of days when Dr. Royer was unable to go with me. He was indeed a pleasant and effective worker.

The results of the meeting were very gratifying, in attendance, in the appreciation of the sermons and in response to the invitation and call of the Spirit. I do not know whether some one is reporting from either of the churches or not, so I presume it will not be vain to say there were 31 baptized, some waiting baptism and some very definite reconsecrations. We believe the entire body was edified and renewed in spirit and love for one another more. May God abundantly bless these two churches in his service. We left Johnstown Sunday night, not many hours ahead of the flood, but soon had one at Pittsburgh, although our church and people did not suffer greatly.

CLAUD STUDEBAKER

BURLINGTON AND LOREE

BURLINGTON

The Burlington church found Easter an occasion of rejoicing. 124 were present for Sunday school. And the attendance at the morning services always equals or exceeds that of the Sunday School. In the week prior to Easter they had re-decorated the church and laid new carpet. In the morning worship hour the membership was reconsecrated, the house of worship re-dedicated, five children were dedicated to the Lord by their parents, and, after the choir had rendered an Easter Cantata entitled "Ecce Homo," three persons accepted the Lord Jesus Christ as their personal Savior. Since then another has also confessed Christ. The foreign missionary offering was more than double that of last year. The Bible reading record is holding up well.

Since our last report two members have passed from the scenes of earth.

They were Sister Nettie Stewart Shanks and Sister Palestine Hanna. The latter was a blessed example of Christian fortitude in the trial of suffering, having been an invalid for twenty-three years.

LOREE

The Loree church has definitely decided to build an addition to the church building in the near future. A local church constitution has been adopted to go into effect on October first. Our spring communion will be held the evening of May 26. Visiting Brethren are indeed welcome.

The Loree Sunday School took the percentage of attendance and also mileage awards in the recent convention of the Miami County Council of Religious Education. Brother W. A. Shinn, who has been Sunday School superintendent at Loree for a period of twenty-three years, was elected county president for the eleventh consecutive year.

When the pastor is occupying the pulpit at Burlington, programs of public service are being supplied on Sunday evening by the members and friends of the church. Another new effort has been the starting of a ladies' chorus. Miss Johanna Nielsen has been scheduled to spend two days and nights, May 14 and 15, in the Loree and Burlington Churches.

CLARENCE Y. GILMER, Pastor,
Bunker Hill, Ind.

ONE YEAR OF LABOR FOR THE LORD IN NORTHERN CALIFORNIA

My first introduction into the Brethren churches of Northern California came through N. W. Jennings and his good people of the Turlock Brethren Church.

On March 3, 1935 the Turlock Brethren called the writer for a two weeks meeting. The Lord blessed the effort and two individuals came forward, one reconsecrating and the other confessing Christ.

After the Turlock meeting a visit was made on Brother and Sister J. W. Platt at Ripon, Calif. Brother Platt insisted that I stay over one Sunday, Mar. 17, 1935 and preach in his church at Manteca. The Lord led us to be with Brother Platt for the desired Sunday and at the close of the morning sermon an invitation was extended resulting in eight coming forward. In the afternoon baptism was administered. Brother Platt asked the members assembled in the afternoon whether Brother Owen should remain for a continuous week of Evangelistic meetings, it was agreed and the Lord was with us. Twenty-five individuals came forward throughout the meeting, confessing their sins, reconsecrating life and seeking membership in the church.

Next came the Northern District Conference to be held at Lathrope, April 25-28, 1935. The conference Board

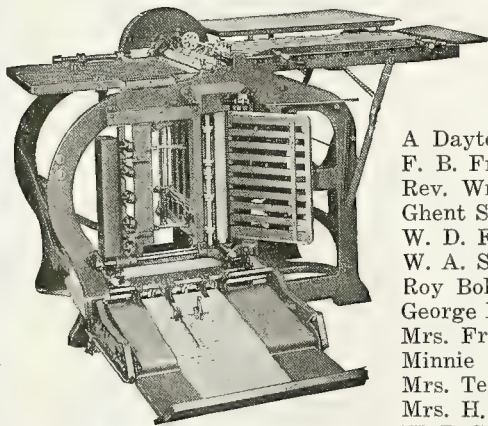
of Directors invited the writer to be the Evangelist to preach an evangelistic sermon at the closing hour of each night session. Again the Lord blessed the efforts in that 55 or more individuals came forward in confession and reconsecration.

Then came the call from a few consecrated Brethren at Tracy, Calif., with the northern District Mission Board, that a new work, which we have given in detail before, be started. This work began May 19, 1935. To day we have an organized Brethren Sunday School and a fully organized Brethren Church. The northern District Conference in session April 16-19, 1936 approved of the Tracy organization and received Tracy into membership. Thus a new Brethren Church has been added to the northern District named The First Brethren Church of Tracy, Calif. Twenty-two individuals have come forward during the first year. Thirteen have been baptized and four await baptism. We have a membership of 22.

Thus far, in one year, the Lord has led us. Will the Brotherhood and other Christians who read this report pray for our work in Tracy. Tracy is praying and hoping that the Home Mission Board will assist them in the coming year. May God bless all who have and are praying for this work and thanks for the contributions sent for the work.

BENJ. F. OWEN, Pastor,
Box 438, R. R. 1.
Ripon, Calif.

FOLDER FUND



GIFTS

A Friend from	
Martinsburg, Pa.	1.00
Evelyn Feters	1.00
Byron C. Feters	1.00
Mrs. Frona Grove	1.00
Mrs. J. C. Simmermon	1.00
A Dayton, O., Friend	1.00
F. B. Frank	1.00
Rev. Wm. Schaffer	1.00
Ghent S. S., Roanoke, Va.	10.00
W. D. Findley	1.00
W. A. Shinn	1.00
Roy Bohn	1.00
George LeMaster	1.00
Mrs. Fred Diesch	1.00
Minnie Clingenpeel	1.00
Mrs. Tella Rinehart	1.00
Mrs. H. J. Hartzler	1.00
W. P. Spiggle	2.50
W. H. Spiggle	2.50
Mrs. A. R. Umbel	1.00
Mrs. J. R. Borwn	1.00
Mrs. Alta Wright	1.00
A Pennsylvania Reader ..	5.00

Don't forget we are counting on YOUR help. Send your gift as soon as possible. We are needing this piece of equipment.

Thanks.

THANK YOU

Our profound gratitude goes to the officers of those Sunday Schools responding in such a fine way to our appeal for immediate orders for supplies for next quarter.

We are very anxious to save every cent we can and if all will do as some few have already done there will be no loss in left-overs and no school needs be disappointed in being too late to have order filled. Orders from seven schools have been received. Three of these orders are dated May 9, three May 10, and one May 11. The first to reach this office came from Sterling, Ohio. The others came in the following order: Sidney, Ind., Third Brethren, Philadelphia, First Brethren, Philadelphia, Flora, Ind., Morrill, Kans., and Waynesboro, Pa. Five of these orders were accompanied by check in full for the supplies.

We want you to know just how much this means to us here at Ashland. It is hoped the others will follow your example and that we may have all the orders within the next ten days and that remittance will accompany the order, when convenient.

How about YOUR school? Won't you give us your order at once, please?

Thank you,
J. C. Beal,
Secretary of Publications.

The BRETHREN EVANGELIST

"He Taketh Away"

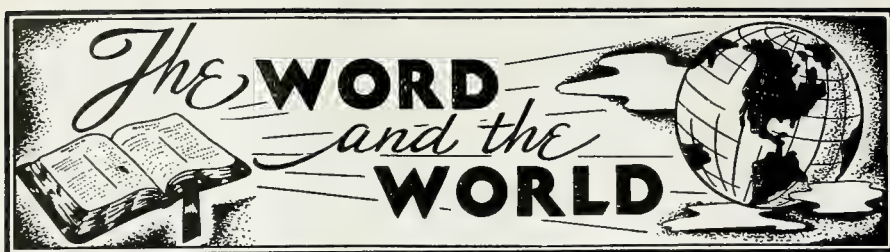
By Annie Johnson Flint

He taketh away the sin of the world—John 1:29.
Every good gift....cometh down from the Father.
—James 1:17

"What shall I lose if I follow Christ?"
The careless worlding cries,
And he thinks he sees all joys depart
From the gaze of his longing eyes;
"I shall lose so much, for He takes so much
Of the things that are pleasant and fair;
Yours is a Master hard to serve
And a yoke that is heavy to bear."

But how little they know of our Christ and His gifts!
He is the Maker of mirth,
Giver of gladness that never dies,
And pleasures of lasting worth.
Creator of flowers and stars and birds,
All beauty, all light, all song;
The glory of earth and the joy of Heaven,
All things to His own belong.

They are born of a saved and rejoicing soul,
And a heart that feareth never,
For they rest on His promise of faithful love,
And life that shall last forever,
He is the giver of all good gifts,
To count them we cannot begin,
And He asks only one in return for them all,
For all that He takes is—our sin.



By Alva J. McClain

THE Seminary Commencement.

The program began on Sunday evening, May 3rd, with the Baccalaureate service. Brother S. M. Whetstone, pastor of the First Brethren Church of Goshen, Indiana, delivered the sermon, a very practical and effective message which brought spiritual help to all who heard.

On Wednesday evening the seminary, faculty and students, both graduate and pre-seminary gathered about the Lord's table for the annual communion service. As I recall, only two students were not present, the one being ill, and the other delivering a public school graduation address. Between fifty and sixty were present to enjoy the blessed fellowship of this hour. According to our school tradition, the seniors assist in the preparation and administration of the service, their final task before graduation.

Friday morning at 9:30 both college and seminary faculties, with the seminary students, marched in academic procession from the Library Building to the church where the graduation service was held. The address was ably delivered by Brother R. D. Barnard, pastor of the Dayton church.

On behalf of the seminary, faculty and students, I desire to express appreciation to both Brother Barnard and Brother Whetstone for their willingness to leave busy pastorates for the purpose of sharing their ministry so generously and helpfully with us.

THE Graduating Class.

Only two men were graduated this year, Brother J. Paul Dowdy who received the theological degree, and Brother Robert A. Ashman who received the diploma, with them in the class of 1936 would have been Brother Curtis Morrill, had not the pressing need in Africa called him there last year before completing his work.

In recognition of unusual scholastic accomplishments, the high honor of *Magna cum laude* was awarded to Brother Dowdy. Prof. M. A. Stuckey, in awarding the honor on behalf of the faculty, spoke briefly of his work, stressing especially the value of Brother Dowdy's thesis which dealt with verses one to seventeen of the thirteenth chapter of John.

OUTSIDE Lecturers.

Due to the resignation of Dr. Monroe last December it became necessary to make special provision for the courses in this department. This was done in two ways: first, by increasing the hours in certain other departmental courses; and second by bringing in three outside lecturers for one week each.

Dr. Louis S. Bauman spent a week at the seminary in March.

Dr. Wm. Evans was secured for April 12th to 19th, the First United Brethren Church of Ashland cooperating with the seminary in order to make this series of lectures possible from the financial standpoint.

For the last week of the seminary year we were able to have with us Dr. David L. Cooper, president of the Biblical Research Society, who lectured on The Messianic Psalms.

The work of these three speakers brought real spiritual and intellectual profit to our students, and enabled us to complete the year without serious curtailment of hours. We are hoping that each year our students may have an opportunity to hear such lecturers from outside. Such work, however, should be supplementary to the regular courses in the curriculum. It is practically impossible, and also somewhat unfair, to assign to outside speakers the courses which are scheduled in the regular departments. Therefore, the effectiveness of the seminary will be seriously impaired until a teacher is secured to handle the Department of Old Testament and Hebrew.

CONFERENCE at Waterloo.

For the third successive year I returned to Waterloo for a Bible Conference with Brother E. M. Riddle and his church, beginning on Sunday evening, May 10th and closing on the following Sunday night. We had a most blessed week of fellowship in the book of Romans. This Conference was unique in my experience, for one thing, that I attempted the task of covering this great Epistle in nine addresses, when ordinarily in the seminary I devote thirty lectures to it. But with sympathy and prayers of the hearers we managed to study the first 12 chapters. With these people, however, it is scarcely the whole truth to say merely that

we studied the Book of Romans. At the Waterloo Conference we feed on the Word. May the Lord bless the pastor and his people there as they continue their work and testimony.

As the years pass, I become more than ever convinced that no enduring work can be done in the church unless it is founded upon a program which exalts the Word of God to the place of supreme importance. The church can exist and grow without anything else but the Word. Yet how many churches, and even Sunday Schools, give almost the last place to the simple study of the Bible. I have seen Sunday Schools, highly organized and running as smoothly as a well oiled machine, where the Bible was given practically no place at all. How tragic in the one place where people have the only hour of the entire week to study the Word, to fritter that precious hour away in doing other things which have no permanent value.

Brother Riddle and his church believe that it is highly worthwhile occasionally to do nothing else but read and study and feed upon the Word of God.

This is being written at Del Rio, Texas.

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

The Editor's Box

A HUGE BUILDING

It is said that a number of men of varied interests stood and gazed at the interior of a huge building.

The athletic coach said, "This would certainly make a good gymnasium."

The manufacturer said, "I'd like to have this for a great warehouse."

The farmer said, "I wonder how many tons of hay this building would hold."

The preacher said, "What a magnificent tabernacle this building would make!"

So it is that men look at things through the eyes of their past experiences and interests.

THINGS AS THEY ARE

The apostle Paul understood that one of the transformations brought about by the Gospel is always to bring men with varied interests to the one common source of life and wisdom, the Lord Jesus Christ. Accordingly, he prayed for the Ephesians that the eyes of their understanding might be enlightened that they might know the hope of His calling. The great need for men is to see things as God sees them. This is seeing things as they really are. Only God with His infinite wisdom is able to set a standard of values on things. We are wrong right now unless we see as God sees.

THE ONE BOOK

There is but one book which gives us the revelation concerning how God sees things. That book is His Word. It reveals the mind of God, His plan with men and the outline of the future. On one occasion, our Lord upbraided the Pharisees and the Sadducees, telling them that although they could discern the weather, they could not discern the signs of the times. In other words, they could not tell what God was going to do next. If some pastor needs something to preach about, why not try setting forth the mind of God as to what His next move will be in the unfolding of the ages? It is certain to arouse some interest.

COMPETITION OR PREPARATION—WHICH?

California again leads in progress! At a recent P. T. A. meeting at San Jose, it was agreed that they should, "hire hot orchestras for the high school dances, so that the schools may compete directly with the beer parlor and the night club." One blase, enthusiastic young woman passionately argued, "And don't try to get away with a three-piece orchestra when the beer parlor around the corner has an eight-piece band! We will have to put up good competition to keep our young people out of such places." The careful observer is quite apt to see immediately that this is not competition with the night club; this is preparation for it. The level-headed mothers and teachers should know that every time they compete with the night club, the night club will "go them one better."

A LESSON HARD TO LEARN

One of the hardest lessons we Christians have to learn is that compromise with evil never brings us victory. There is a certain church which for some time has followed the theory that since the movies are taking large numbers of their young people on Sunday evenings, they would prevent the young folks from going to the movies by bringing the movies to the church. Accordingly some of the "good" reels were selected and a moving picture machine installed in the church. For a few weeks the scheme seemed a great success. The young people stayed to the evening show. Before long however, the young people were drifting back to the theaters because the church movies were "not hot enough." Later when the church tried to have regular evening services their people who really had a taste for spiritual things had formed the habit of going elsewhere to services and the movie crowd was at the theaters. So the evening church service was very slim.

IN THIS NUMBER

The Word and the Word—Prof. A. J. McClain	2
Editorials	3, 4
The Epistle to the Ephesians—R. E. Gingrich	5
Cleansing by the Word—Claud Studebaker	7
Prophetic Department—L. S. Bauman	8
A Word from the Editor	10
Christian Life Department	12
C. E. Department	13
S. S. Department	14
Conference Program—Ohio District	16
News from the Field	18-20



THE YOUNG PEOPLE

How shall we hold our young people? This question has been asked times without number. The first thing to remember is that the church cannot hold her young people. Every scheme devised by church leaders is doomed to fail. There is a way however that they can be held. The Gospel is still the power of God unto salvation to every one that believes whether he be Jew or Gentile, bond or free, old or young. The Gospel is mighty to hold young people today. There are churches scattered over this country from coast to coast where from one third to one half of the evening congregations are made up of young people. The church cannot hold young people, **but the Lord can do it.**

A TRAGEDY

It is a tragedy that in many churches young people have been rushed into membership in the church without having a definite and genuine understanding and experience of salvation. It is not the fault of these young folks who are criticized and slandered for their failures. It is the fault of the old folks who have not presented the Gospel in such a way as to get hold of the boys and girls. Some young folks, like some older folks, need to be "saved" all over again and that will make once.

THAT EVENING SERVICE

Some places it is being said that the Sunday evening service is no longer making any contribution to the work of the church. They tell us, "people have so many other places to go that we can no longer ask them to come to church twice on Sunday." Nearly ten years ago, a modernist preacher in another denomination told the editor that the Sunday evening service should be discontinued because no preacher could preach two good sermons in one day. The opinion of the editor has not changed from that day. If a preacher cannot preach two good sermons in one day, then the church had better get a new preacher! The trouble with some churches is that the people do not hear enough Gospel when they go to church to realize what they miss when they do not go.

WHAT SHALL WE TELL FOLKS?

The Brethren church has only one thing to tell the world. It is the message of the Word of God. When entertainments and side shows have utterly failed to get a crowd, the Gospel will still hold people if it is consistently and continuously taught. The churches which are advocating discontinuing the evening church services are the ones where many of the people do not know whether the book of Zedekiah is in the Old or New Testament!

IT DID NOT CLOSE

About fifteen years ago there was a young student who prayed that the Lord would send him after graduation to the hardest and toughest spot on the

earth to preach the Gospel. He considered several mission fields in foreign lands, but no openings seemed to be found. He was led to supply for a few Sundays in a little church which had struggled for years to keep its doors open in the "toughest" part of Chicago. Just before this young man came to supply it was decided that the church would be closed. At the morning service there were less than two dozen people present and they were all discouraged. In the evening, there were fewer people yet. The young man continued to supply. Then he became the pastor. To make a long story short, in the last fifteen years, thousands of people have been saved through the influence of that church. Hundreds have gone into Christian service and the influence of that church is felt on every continent on earth today. It was the church that did not close. If some discouraged pastor who reads this may be feeling, "The battle is too hard; after all what's the use? Why not close up?" let him remember that it is not by might nor by power, but by the Spirit of God that great things are done. A small, faithful company of believers can pray down mighty blessings from God.

Editorial Notes and News

THIS WEEK we are printing the regular issue of the Evangelist because the copy for the Foreign Mission number has been delayed. This means that each of the special issues will be delayed one week for the month of June. Last week we printed no magazine thus dropping one of the two numbers which are omitted during the year. The Brethren Evangelist is printed 50 times a year.

ELSEWHERE IN THIS NUMBER will be found a program of the Ohio District Conference and a cordial invitation from Brother Freeman Ankrum, the pastor of the entertaining church at Gratis, Ohio. The Conference will be held June 16-19.

BROTHER PAUL A. DAVIS, pastor of Clay City, Indiana has an announcement from the church which is to entertain the Indiana District Conference, June 16-18.

PRAYER IS ASKED on behalf of Brother D. A. C. Teeter pastor at Kittaning, Pa., who is very ill. Brother Teeter assumed the pastorate at Kittaning only a few months ago. His many friends over the brotherhood should remember him before the throne of grace.

FROM THE CHURCH CALENDAR from Whittier, Calif. we see a notice of the District Conference which is to be held in that church July 10 to 19. This is widely known as one of the greatest Bible Conferences in Southern California. Ashland Theological Seminary will be represented on this program by two of her professors, Brother McClain and Brother Stuckey. We also note that Brother McClain is to hold a Bible Conference in the Whittier Church May 31 to June 7. It is pleasant to note that the Whittier Calendar is full of good things about the work of the Lord at that place. In the absence of the pastor, Brother Ashman, to hold an evangelistic campaign in Fillmore, Calif., the weekly classes are being taught by Brother Albert Flory, assistant pastor and Brother Floyd Shiery of the La Verne Church. Whittier church is rejoicing over a great merged service on Easter with more than 500 present.

BIBLE EXPOSITION:

The Epistle to The Ephesians

By Raymond E. Gingrich

(Fourth in a Series)



IV. The Revelation (in time) of the mystical body of Christ, (Chapter 3).

In the previous section, we have seen the two great bodies of the world, the Jew and Gentile, unified in salvation through the blood of Christ, into the one great body—the Church. This body is the spiritual temple of God. The saints of the Asian churches have appeared as stones built one by one into that wonderful structure. Rising upon their foundation in Christ and compacted and held together “in Him as their Corner Stone, they are destined at length to form, forever, the complete and faultless sanctuary to be inhabited by the eternal Presence, the shrine for the manifestation of God to the universe in the endless ages” (Moule).

The Apostle has set forth the facts concerning the Christian's former state and his present privileges and relation to Christ and Christianity. Now he wishes to exhort them to walk worthily of their calling. Because of the foregoing doctrine and in order that the believer might receive power to walk worthily and glorify God, Paul bows his knees and prays. This I believe to be a resumption of the prayer of chapter one beginning with verse fifteen, for that prayer was never finished. The prayer, here again begun, is interrupted because of the fact that the author wishes to reveal the fact of his apostolic commission.

“For this cause I, Paul, the prisoner of Jesus Christ in behalf of you Gentiles...” (V. 1). “For this cause” connects this verse with the preceding chapter and gives a foundation for the prayer of verses 14-21. There is no verb in this verse. It must be found in verse 14 where “bow” is the verb of “I” repeated because of the digression of verses 2-13. Paul became a prisoner of Jesus Christ for the Gentiles, when on his last visit to Jerusalem, he related his experiences, speaking from the stairs, which led into the castle, and addressing the Jews in the

temple court. When he told them that the Lord has said unto him, “Depart, for I will send thee far hence unto the Gentiles,” the Jewish mob would listen no longer, but cried out, “Away with such a fellow from the earth!” (Acts 22:21-22). In this way he became a prisoner of Jesus Christ unto the Gentiles. Now he was in Rome by the hatred of his countryman because he endeavored to reveal the oracles of God of which he was a minister. Yet from the dark prison house at Rome the plan and purpose of God continued to be fulfilled and this sublime message is poured forth from behind those walls by the Holy Spirit through His servant Paul. Let us now note what is revealed by the pen of our beloved apostle.

1. The Revelation of the Mystery (verses 2-6) has five outstanding facts worthy of attention.

(1) It was revealed through Paul as the agent of revelation (v. 2-4). By “mystery” is meant “something which cannot be found out by the searching of men alone, but must be revealed by God; although after it is revealed, it may not be ‘mysterious’ in the modern sense” (Miller). It was made known to Paul by “revelation,” that is “taking off the veil” (apokaluirin). It was perhaps during his sojourn in Arabia that he received this revelation (Gal. 1:11-18).

(2) It was a mystery hidden in other generations (v. 5). It was not made known in other generations “as” it hath been revealed to the holy apostles and

prophets. This seems to indicate that there was a partial but incomplete revelation before the time of Paul. Now, in him, the mystery was entirely made clear. It was a glorious fact now made known to all who will believe, “to wit”.

(3) That the Gentiles are fellow-heirs of God. (v. 6). The literal translation is “joint-heirs.” The Gentiles are become joint-heirs with the Jews and joint-heirs with Christ (Rom. 8:17) of the blessings of God. This is indeed a new revelation not



“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13).

made known before to the sons of men. They are heirs of the covenant of grace, with all its benefits, namely, the blessings of chapter one of this epistle. It was because of this that Paul prayed (chapter 1: 18) that God would give the Ephesians the Spirit of revelation that they might know what is the riches of the glory of the inheritance to which they have been called.

(4) The Gentiles are "fellow-members of the body" (v. 6), that is, they are constituent portions of the body of Christ. The term "fellow-members of the body" occurs nowhere else in the New Testament, according to Miller. It means, undoubtedly, that the Gentiles are as much partakers of the life of Christ as their Jewish brethren. They are one body.

(5) The Gentiles are fellow-partakers of the promise in Christ Jesus through the Gospel (v. 6). This promise is that of redemption; made to Adam, repeated to Abraham, fulfilled in Christ Jesus, and made known to the Gentiles through the gospel of which Paul was then the chief minister. This leads us directly to the second main consideration under the revelation (in time) of the mystical body of Christ, which appears in the next paragraph.

2. The Proclamation of the Mystery (verses 7-8) involves three interesting facts.

It was revealed **through** Paul (v. 7), **by means of** the gift of grace (v. 7), **to** the Gentiles (v. 8). "I was created a minister" of this gospel, says Paul. It was his duty or business to preach the gospel of the mystery of God, which was revealed to him through the Holy Spirit, who gave to Paul the gift of the grace of God. It was, indeed, a marvelous demonstration of grace when God called a persecutor of the church and a blasphemer of Christ to become a chosen vessel to the Gentiles. Little wonder that Paul, when viewing his inner self and seeing that from which he had been saved, marvelled that he, "less than the least" of all saints should be the one to declare unto the Gentiles the unsearchable (untrackable) riches of Christ, "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:2-3).

3. Let us now determine what was the Intent or Purpose of the Revelation of the Mystery (verses 10-13).

It was "to the intent that now unto principalities and power in the heavenlies might be made known through the Church the manifold wisdom of God" (v. 10). The principalities and powers refer to the angelic hosts in heaven. "They, too, are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom" (Alford). They are sealed in the heavens but below Christ and the Church. Miller makes a very interesting observation in that he says, "These angelic beings on the second line (referring to a chart of his) look up and see the church of Jesus Christ, a great company from

all nations, Jews, English, American, Chinese, Japanese, Indians, and all, living in harmony and victory and fellowship and happiness. They wonder how they came to be there and in that condition. They look down and see the confusion in the air. They look further down and see the wretched unregenerate, lashed by the devil, degraded and suffering because of sin, but they get also the story of the Cross of Jesus with the 'Lord of Glory' hanging thereon, and they hear the words, 'Christ also once suffered for sins, the just for the unjust, that He might bring us to God' (I Pet. 3:18), and the mystery is solved, made known through the Church'."

Because of our relation to Christ, which is according to His eternal purpose, we have "boldness" or "freedom of utterance of speech" and "access" or "introduction" in confidence through our faith in Him. When we come to God by faith in Christ Jesus we may be assured that we will be accepted. How slow we are to become sharers in the unsearchable riches of Christ.

"Therefore," says Paul, "I ask that you may not faint at my tribulations for you, which are your glory" (verse 13). He was evidently fearful lest the Ephesian brethren, upon learning of his high and holy ministry of the eternal purposes of God, and then knowing that he was a prisoner and a sufferer in a Roman prison, would become discouraged. Suffering is the lot of the true disciple of Jesus. If the Head suffered, ought not the body be willing to suffer likewise? "Well may we glory in tribulation when we think of the glory which is ours in Christ."

And now, once again, the apostle resumes the prayer he began in chapter one, resumed in chapter three, verse one, and now finally completed (verses 14-21). Picture the scene found in that lonesome Roman prison house. The great apostle is at prayer, "bowing his knees." There may be his pretorian guard, with Luke and Epaphras and maybe a few others present. A hushed silence reigns over the group as Paul pours out his heart and soul before God. What he prays for his converts, he prays for us, too.

(Continued on page 17)

'When one looks into the quiet eyes of Him that sitteth upon the throne, the tremors of the spirit are stilled. Pharaoh, king of Egypt, is but a noise; and the valley of the shadow of death is tuneful with songs of praise. Storms may rave beneath our feet, but the sky above is blue. We take our station with Christ in heavenly places; we dwell in the sabbath of God.'

—DAVID M. M'INTYRE.

Cleansing By The Word

"Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word"

—(Eph. 5:25b-26)

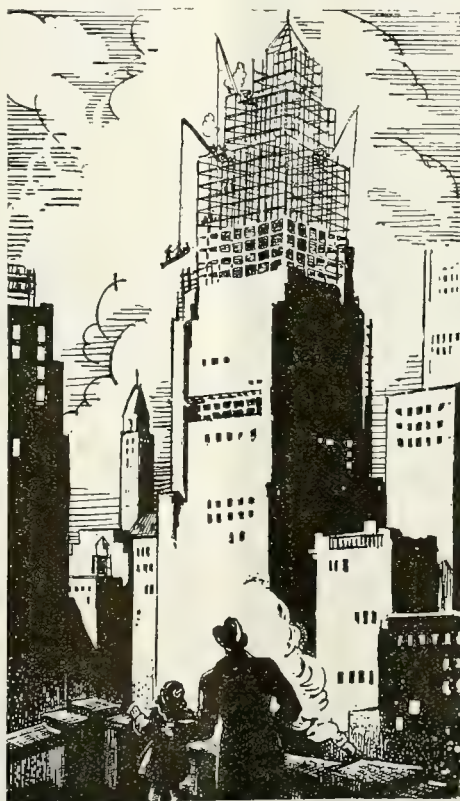
By Claud Studebaker *

In the following article, Brother Studebaker has very effectively emphasized the importance of obedience to the Word of God. We are certainly living in a day when men everywhere desire to be a law unto themselves rather than to humbly bow to infinite, divine revelation. God's ministers therefore need to emphasize obedience. Perhaps this article may not be in perfect harmony with the viewpoint of every reader. However, if we all agree to keep in mind that salvation does not come by the righteousness which we PRODUCE but rather the "RIGHTEOUSNESS OF GOD THROUGH FAITH IN JESUS CHRIST," we will have little difficulty. We live the Christian life after we are first alive in Christ. We cannot overemphasize the necessity of the born-again child of God demonstrating his salvation by careful and sincere obedience.—Editor.

How is cleansing from sin accomplished by the Word of God? This question has been thrust in upon my heart and probably my meditation may be helpful to others. On hearing a noted Bible teacher say with emphasis that, "Born of water" (Jno. 3:5) in the words of Christ to Nicodemus did not mean baptism, but quoting as a proof text, "Cleanse it with the washing of water by the word", (Eph. 5:26) the conclusion being, cleansing was by the word and the water had nothing to do with it, my question was, "How is cleansing accomplished by the word? The word of course is the word of God, the cleansing is to be in my heart. How is it accomplished? My first conclusion was, there is

no cleansing of my heart by the word, unless I obey the word. No matter what your spiritual understanding, no disobedient soul will be cleansed by the word. I think of Naaman, when the prophet speaking the word of God without any show of power of the Almighty, quietly sent word, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." (II Kings 5:10). I believe if Naaman had not dipped himself seven times in the Jordan river he would not have been cleansed. The word cleansed him, but the word said, "dip in water," and therefore, if he had expected the word to cleanse without the water, he would no doubt have

died a leper. The water did not cleanse, his obedience did not cleanse, but he could not have the cleansing of the word without obedience to it, and if the word involved water and dipping in it, then in order for the word to cleanse, everything that the word says must be done. If the word says, born of water, it is quite likely you will not be born in any other way only as the word says. When Christ said to Peter, "If I wash thee not thou hast no part with me" (Jno. 13:8). I believe if Peter had refused to allow Jesus to wash his feet with water he would not have been cleansed with that soul cleansing by the word of God. I know the water of the sacrament of washing did not cleanse, but I am quite sure if the word of God, which said plainly to wash with water had not been heeded, then indeed without obedience to that word, the cleansing by the word is not appropriated by me. There



A little girl saw some workmen high up on a skyscraper, and said to her father, "Oh, what are those little boys doing way up there?" The father explained that they were men, and that they looked small because they were so high up. She thought for a moment, "They won't look like much when they get up to Heaven, will they?" Men sometimes forget their real size because they compare themselves one with another. They may be large among men, but in the light of God's holiness, they shrivel. Happily we who believe are covered by the righteousness of Christ provided at His death.

—Used by permission, Revelation Magazine.

* Pastor, First Brethren Church,
Pittsburgh, Pa.

(Continued on page 15)

PROPHETIC DEPARTMENT

The Great Red Dragon and The Woman's Child

Second in Series

By LOUIS S. BAUMAN, Long Beach, California

The Repository of Faith—Israel Survives!

There is a bit of the old temple wall still left to the Jew in Jerusalem. Thither the grief-worn sons of sorrow have made pilgrimage week after week, year after year, generation after generation thankful to "the Eternal" for even the privilege of bending their weary bodies toward the wall, washing the cold grey stones with their tears and kissing them with fervent lips. Over and over, they sob the prayer that their fathers before them have prayed:

"Have pity, O Eternal! upon Thy people and do not let Thine inheritance become a reproach or the nations hold sway over them. . . . Do not forsake us, O Eternal our God, be not far from us, for our lives are oppressed by reason of the sword and captivity, pestilence and plague. Oh, do Thou deliver us from all kinds of sorrow and grief, for in Thee we hope!"

Grief-bent it may be, but the spirit of Israel remains unbroken. Stilled is the lash of the Egyptian taskmaster. Shattered are the chains of the Babylonian captor. Broken is the sword of the Syrian. Rotted are the crosses of the Roman. Cold are the fagots of the Spaniard. Israel survives! The bearded patriarchs still greet the years: "This year here—next year in **Yerushelayim!**" Sustained by a great idealism, spurred by an undying hope, every morning of his life the orthodox Jew recites his thirteen articles of faith, one of them being: "**I believe with a whole (hearted) belief that the Messiah cometh, the Son of David; and though He tarrieth, yet will I wait for Him!**"

And need we wonder why, in spite of the Jews' stubbornness, in spite of his blindness, in spite of his follies, God still loves and the devil still hates—the Jew! In that breast, faith ever survives. Waters, fires, lions, swords, gibbets all have failed to destroy it. It may not be the faith it should be. It may not be the faith it will be. But it is not bold, bald,

bleak, blatant, hopeless unbelief! It may not be the faith that saves "to the uttermost," but faith in the living God it is! Of that faith, Israel remains the ages-old repository. While Israel survives, faith in God survives! The God of Abraham may chastise, but He keeps covenant with the children of **faith**.

Israel may be blind, but Israel still **believes**. And he who believes shall some day **see**. Listen to "The Cry of the Jew."

"There is no Face in pity bent
When by the way I fall,
No anxious, loving Shepherd comes
In answer to my call;
There are no tender eyes to seek,
No gentle arms to hold,
No nail-pierced hands to take me up
And bring me to the fold.

"And when on naked, bleeding feet
To Calvary I go,
And stagger, crush'd, beneath the cross,
There's none to heed or know;
There's none to lift the cruel weight,
There's none to even share—
O Thou who climb'd the Hill before,
Look down and help me bear!"
—"A Jew."

The Protocols—What Matter They?

As in ages past, that eternal problem—the Jew—has ever divided the world into two great camps—Semitic and anti-Semitic—even so it is today. The first condones and soft pedals for the Jew. The second blames him for every disaster known to the sons of men. If you smash your thumb with a hammer

— go kill a Jew! The saddest part of the situation is that the problem of the Jew is beginning to divide the church — even the sincere fundamental-



A Scene in Palestine



Joppa, the great modern port of Palestine

ing Gentile upon the Jews—will that admission make a saint out of any Christ-rejecting Jew? Will it limber up a single stiff neck among the sons of Jacob? We doubt it.

There is a disposition on the part of some Christians to blind themselves to all the sins of Israel. They seem to think that special divine favor will come to them by so doing. We are not ignorant of the fact that the prophet Zechariah wrote as he was moved by the Spirit of God: "**He that toucheth you (Israel), toucheth the apple of his eye**" (2:8). Nevertheless, the God of Israel never minimized Israel's sins:

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people does not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. 1:2-4).

Israel has not improved greatly since the prophet wrote that terrible indictment. In fact, the Jew sometimes sinks almost to the level of the Gentiles! If God has any special favors in reserve for Israel, His reason is specific:

"Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people" (Deut. 9:5, 6). The only reason the sons of Jacob have not been devoured by the dragon long ago, is that their God—the God of Abraham, Isaac, and Jacob—is a **covenant-keeping God!**

The Divine Side to Anti-Semitic Fury

Verily, there is a divine side to the anti-Semitic fury that Jehovah, for centuries, has permitted the dragon to pour out upon the head of Jacob. "His blood be on us, and on our children" (Matt. 27:25). It has been! And there it will remain until they shall confess: "We are verily guilty concerning our brother" (Gen. 42:21). Yes, there it will remain until they shall see Him astride His white charger (Rev. 19:11) with the "wounds" (Zech. 13:6) still in His hands. Only then shall they cry: "My Lord and my God!" (John 20:28). Only then shall the pilgrim of the ages find rest in the homeland, and none shall make him afraid.

Let there be no maudlin sympathy; it is not wholly without cause that the tide of anti-Semitism has arisen against the Jew. While we have no agreement whatever with the dragon-spirit of anti-Semitism, yet the fact remains that all out of proportion to his numbers, the Jew is the world's archtroubler. Most of the revolutions of Continental Europe in the nineteenth century were fostered by Jews. The Jew is not proving himself to be a Nathanael in this twentieth century! More than anyone else, we can thank Kark Marx, socialist-preacher of the war of the proletariat, and his chief backer, Friedrich Engels, for

the death damp of communism that rests as a noxious effluvium upon the nations today. It is an indisputable fact that the stage and the movies, foremost of the Satanic agencies for the world-wide demoralization of youth, are almost wholly dominated by Jews. There seems to be some ground for the widespread belief that the present universal economic breakdown was due to gold in the manipulating hands of Jews—especially German Jews.

A book, **The Cause of the World's Unrest**, which was published in London in 1920, carefully tabulates the leaders of the Neronian Bolshevik Revolution. Of the fifty names which are given, only six are really Russians, one is a German, and **the other forty-three are Jews**—one, a Jewess. German Jews themselves now and then confess that the German people have some reasons for their apprehensions. Even spiritistic Hitlerism is preferable to atheistic Sovietism. In simple justice to the great mass of Jewry, it should be stated that the Bolshevik Jew is of atheistic Jewry—not of orthodox Jewry. The Bolshevik Jew, hater of all that is called God, naturally is a sworn enemy of his own believing brethren. One of the earlier leaders of the Bolsheviks was Trotsky. To the patriarch Tikhon (since a victim of Soviet

(Continued on page 17)

A Word From The Editor of Publications About S. S. Quarterlies

As the Editor of Publications, it is my desire to speak a personal word to our people all over the brotherhood about the Sunday School literature.

For a number of weeks, we have been hearing from the leaders and teachers of the Sunday Schools throughout the brotherhood. This has helped us to determine not only the feeling toward the quarterlies as they were published for the last quarter but how to improve them. We have had many letters from people from coast to coast telling us the viewpoints of the Sunday Schools. We might fill a page with testimonies from those who have commended our attempts to continue a worthy Brethren literature, the foundation of which our predecessors have so carefully laid.

In the many letters that have made comments on the adult quarterlies, there has been no adverse criticism. On the contrary, the viewpoint has almost been unanimous that they have no suggestion for improvement.

Regarding the Youth's Quarterly, we have discovered that this is used in classes with a very large range of ages. It is used in some churches in

classes which would rightly belong to the Junior Department. In other places it is used for those of high school and college age. Our readers will readily sympathize with us when we make an attempt to satisfy the needs of the brotherhood with one quarterly covering such a range of ages.

From the concensus of opinion, we have concluded that the Youth's Quarterly is at present a little too difficult for many of the classes in which it is used. Therefore the next issue will have some changes in it with the purpose in mind of making this adjustment. It is hoped that at some future date, if our Lord shall tarry, we shall be able to print separate quarterlies adapted to the various ages which are now being served by the Youth's Quarterly.

It is conceded by all who know and understand the growth of children that the Junior Department age which is served by our Boys' and Girls' Quarterly is the most impressionable age in which to stamp indelibly the Word of God upon the hearts of children. We are very fortunate in the preparation of the Boys' and Girls' Quarterly to secure the services

of Miss Grace Allshouse as the writer. She has given a great deal of time and research to the needs of Sunday School literature. She is a graduate of the Los Angeles Bible Institute, having specialized in Christian Education. Her course included specialization in all Sunday School departments. She has also thoroughly investigated the type of literature being used by all leading Sunday School publishers. On the basis of the latest approved methods of presenting the Word of God to Juniors, these quarterlies are being produced.

Again we have had the same problem confront us with these quarterlies which we have had with the Youth's. We find that they are used for a wide range of ages, from the older Primary children in some instances to those of near high school age. It is simply impossible to make any literature fit this wide range. However we have this testimony from one teacher of boys and girls:

"In regards to the Boys' and Girls' Quarterly, I find that it meets my needs better than anything else I have seen since I took charge of that class about two years ago. I have a wide range of ages and it is very difficult to find something which is simple enough for the youngest and yet interesting for the oldest. So far I find that this method takes care of that very well."

Another has said:

"The girls of this class, being ninety per cent present, stated that they liked the new quarterlies very much and that all of them followed the lesson each day of the week. The teacher of the class liked the new ones because they acquainted the pupils well with the Biblical background of the lesson and made teaching more easy and interesting.

"I personally teach the boys' class and we like the new quarterlies fine.

"No suggestions were made as to how the quarterlies could be improved. We find them very satisfactory and I like them best because they bring out the message of salvation in each lesson and place it before the teachers in such a way that will help them make a personal invitation to the students."

From one of the large Sunday Schools in our denomination which has not been using our literature, after receiving a sample copy we have this word:

"We have examined the Boys' and Girls' quarterlies for the Junior Department. Can say we well well enough pleased to agree to use them, which will mean an order for 250 for next quarter."

We have received many letters asking if it would be possible to institute a fully graded series of quarterlies for the younger departments. We are glad to report that at the last meeting of the Publi-

cation Board we were authorized to produce a graded series of lessons covering the needs of the Junior Department. This graded series will begin October 1, 1936. We believe that this announcement will be enthusiastically received all over our brotherhood. The course will begin with the Book of Genesis and cover the Bible in the three Junior years. We are certain that the teachers will be glad to know also that through the kindness of one of the Brethren, teachers' quarterlies will be available for this graded series without any extra cost to the Publication Board. We are planning to have the first quarter of the graded series at the National Conference for inspection.

It is our sincere desire to produce literature which can be used to teach our constituency the Word of God. With the cooperation of teachers who have vision along this line, there is no doubt that the Brethren Church may be able to establish its members in the faith as no other denomination is able to do today. The Lord is giving us great opportunities. Pray with us that we may make use of them to His glory.

WHY WE SUPPORT OUR CHURCH

Seven Reasons

- 1—The Church provides the place, leadership, and fellowship for worship of God.
- 2—The Church is the protector of our communities. Her house of worship and her work are witnesses to God every day in the year.
- 3—The Church is the great mother of children, receiving them by baptism, educating them in her homes and schools, and training them for uplifting service.
- 4—The Church is the conserver of the values of the past, the creator of ideals in the present, the torch-bearer of tomorrow's progress.
- 5—The Church sends a steady stream of consecrated men and women into every avenue of life.
- 6—The Church, through its ministers and members, is continually in a ministry of consolation to the aged, the sick, the sorrowful, the tempted, the lonely, the defeated.
- 7—The Church alone proclaims the gospel of Christ's redeeming love and life, and ever seeks to evangelize the neighborhood and the world.—Exchange.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

6. Prayer's Holy Ghost Effectualness

By J. Hudson Taylor

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend he said: "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all who read these lines would thus lay hold on God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of Divine grace and power wrought in the place of weakness, failure and disappointment, let the whole Church answer God's standing challenge: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

7. Prayer's World-Wide Supreme Objective

Extracts from "Earth's Last Pentecost," by Rev. D. M. Panton, Norwich, England).

"Pentecost was a partial, but not an exhaustive, nor even the main, fulfillment of Joel. The downpour has come, yet it is still to come.... It is certain that we are rapidly approaching this world-wide downpour of the Spirit; for the very judgments which we see around warn us of the revival dated to arrive before the final scenes, and seem to intimate that we are in the immediate neighborhood of this immense movement of God the Holy Ghost. So, in linking up ourselves with myriads of Christians throughout the globe in praying for world-revival,

"MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT"

1. Prayer's Trembling Adversary

"Satan dreads nothing but prayer... The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is, to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, BUT TREMBLES WHEN WE PRAY."

—(S. Chadwick).

2. Prayer's Omnipotent God

Says A. E. McAdam of London: "No praying man or woman accomplishes SO MUCH with SO LITTLE expenditure of time as when he or she is praying. If there should arise, it has been said—and the words are surely true to the thought of our Lord Jesus Christ in all His teaching on prayer,—if there should arise ONE UTTERLY BELIEVING MAN, the history of the world might be changed. Will YOU not be that one in the providence and guidance of God our Father?"

(However, remember this: That is not prayer that is omnipotent, but God operating omnipotently through impotent man in answer to prayer. The glory of ALL His).

3. Prayer's Prevailing Conditions

"Nothing lies beyond the reach of prayer except that which lies outside the will of God." But even within the limits of God's will there are certain "conditions" which must be met if our prayers are to be answered. Seven of the principal of these are the following: A right heart and motive (Psa. 66:18; Mark 11:25; James 4:3, 8; I John 3:21, 22); According to God's will (I John 5:14, 15); In the name of Christ (John 14:13, 14; 16:23, 24); In faith (Mark 11:22-24; Heb. 11:6); Without anxiety, but rather with thanksgiving (Phil. 1:6); With perseverance (Luke 18:1-7); In the Holy Ghost (Eph. 6:18; Jude 20). With these conditions met, God must answer. He cannot deny Himself. (See II Cor. 1:20; II Tim. 2:13, 19; Heb. 6:17-19; 10:23, 35, 36.)

4. Prayer's Commanded Accompaniment

"With thanksgiving" (Phil. 4:6). Rev. Henry W. Frost, director for North America of the China Inland Mission, wrote some time ago: "Nothing so pleases God in connection with our prayer as our praise,...and nothing so blesses the man who prays as the praise which he offers. I got a great blessing once in China in this connection. I had received bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission home these words: 'Try Thanksgiving.' I did, and in a moment every shadow was gone, not to return. Yes, the Psalmist was right. 'It is a good thing to give thanks unto the Lord.'"

5. Prayer's "Five Reasons"

The following is George Muller's statement telling why he believed his prayers for the unsaved must be answered.

"First, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for He would 'have all men to be saved, and to come unto the knowledge of the truth' (I Tim. 2:4), 'And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us' (I John 5:14).

"The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14), that is, on the ground of His merit and worthiness, and on that alone.

"The third reason is, I have always believed in the ability and willingness of God to answer my prayers. (Mark 11:24).

"The fourth reason is, that I have not allowed myself in known sin, for 'if I regard iniquity in my heart, the Lord will not hear me.' (Psalm 66:18).

"The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given. Luke 18:7: 'Shall not God avenge His own elect, which cry day and night unto Him?'"

Whenever the Lord showed George Muller that it was His will he should pray, he continued in prayer until the answer came.

Elkhart River on the beautiful Easter morning.

The officers for this year are: President, Willeta Staynor; Vice-President, La Vonne Strine; Secretary, LeRoy Lichtenburgher; and Treasurer, Albert Rowe.

Your in Christ Jesus,
ISABELLE SIGERFOAS
Elkhart, Ind.

NORTHERN CALIFORNIA YOUNG PEOPLE'S CAMP

The Young People of northern California are all set for another camp meeting. This is the third and the time of the camp runs one week, June 8-15 inclusive. The organization has adopted the name, "Brethren Berean Band." It has also named the camp, "Camp Bethany." A constitution and by-laws has been adopted.

The camp will be held this year, God willing, in the Mills Grove on the banks of the Merced River about ten miles from Turlock, the same as last year. A full program from Monday evening to the following Monday morning has been arranged and all are anxiously awaiting the opening signal. Down beneath the beautiful oaks, not hiding from God among the trees, but seeking a deeper Christian experience, and a closer walk with God, decisions will be made for all eternity.

With Brother C. E. Johnson and his wife and son, Mrs. Platt and myself visited the camp site the other day. I paced over the spread of the grandest oak of the grove; it spread just forty-one stretched out steps. I estimate that one oak spreads in a straight line, one hundred thirty feet, a veritable temple covering.

The young people have adopted the motto, "Livify your Bible; Biblify your Life." They will build their thoughts and plans around a theme, "The Bible Adequate for a Complete Christian Life;" using II Tim. 3:16-17. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

All the Brethren preachers resident in the district who can and will have been asked to take part. Some have found it impossible to do so. A large number of the young people themselves will participate in various ways. It is hoped all who can will take advantage of the camp. Several guest speakers have been invited to give messages. As the program stands today the bulk of the regular periods of teaching devolve upon Brother C. E. Johnson and myself. The prayers of the Brotherhood will aid mightily. We welcome any who can come. Bibles, note books and pencils are all necessary equipment. Yours for a good camp.

J. WESLEY PLATT.

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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WHAT I WANT MY TEACHER TO BE

And Other Answers to a Questionnaire
Given to an Intermediate Class
Of Girls

By Helea M. Lord

My class of nine girls has had three years in the Intermediate Department and are between fifteen and sixteen years of age. With the exception of two girls they come from Christian families.

In connection with the Evangelical Teacher Training Course which I am taking in the Bible Institute of Pennsylvania, one of the textbooks is "Working with Intermediates," by G. S. Dobbins (The Times Book Service, 1721 Spring Garden St., Philadelphia, 65 cents postpaid. An assignment, calling for a questionnaire to be presented to a class, is designed to bring forth in the answers the individual needs, so that the teacher after summarizing the results will be able more efficiently to meet those needs.

We hold a monthly social and business meeting at which time the following questionnaire was submitted to the nine girls:

1. What do you expect to make your life work?

2. (a) What are your five favorite books in the order of your choice?

(b) What is your favorite magazine.

3. Do you enjoy outings in the park, or woods? Why?

4. Do you like class socials? What do you like to do at the socials?

5. What do you do with your spare time?

6. What kind of recreation do you like best? Why?

7. Do you go to the movies? How often?

8. What, in our church and Sunday School, appeals to you most?

9. What changes do you think could be made to improve our department?

10. What qualities in a teacher do you like best?

11. What could be done to make the class period more interesting?

12. What kind of lessons do you like best? What kind of sermons help most?

13. (a) What do you do when you realize you have done wrong?

(b) How long do you wait before doing it?

14. (a) Who are your favorite Bible characters?

(b) What five chapters in the Bible are your favorites?

15. What does it mean to be a Christian?

16. Why ought one to join the church?

It will be noted that the questions are of such a nature as to cover almost every phase of a girl's life: mental, social and religious; and at the same time they are intended to bring forth the girl's point of view as to changes that might be made, in teaching methods and organization, to real advantage.

Many a girl, through the faithful guidance of a Sunday School teacher, has caught a vision of the life work God would have her do. Thus when I learn, in reply to Question No. 1, that three girls are looking forward to teaching, one to art, one to nursing, and one to secretarial work, I realize that they probably have not sought God's guidance in the matter, but are following their own inclinations. I know I must remind them again and again that God has a plan for each life, and if they would have a "successful career" they must seek his will. I take courage however, in the fact that one girl has definitely decided to be a missionary, and another says she wants to be either a nurse or a missionary, and a third writes: "A missionary, if that's what I'm supposed to be."

I discover that on the whole I need have no serious concern as to their reading matter, although there is one girl who says that the Moving Picture Magazine is her favorite, and another reads True Story. Having visited both of these girls in their homes I am sure that they are simply choosing to read what the home is supplying. As their teacher, and realizing the importance of proper reading matter, I must make an earnest endeavor to put some wholesome, Christian literature into their hands.

The social life of girls and boys is largely determined by the home, which is all the more reason for a Sunday School teacher to exert all the influence she has. The questionnaire revealed that almost without exception the thing most to be desired is "fun."

As every teacher of Intermediate girls knows, there is a social problem that needs no questionnaire to bring it to the surface—the boy problem. It slipped into the questionnaire uncalled for in reply to Question No. 11—"What could be done to make the class period more interesting?" One very apt reply was, "If ——— would stop talking about the boys," and another, "If ——— would stop flirting with the boy next door." There are several ways that a teacher can help her class along this line. First, sympathy and understand-

ing, which is the only way to gain their confidence. Heart-to-heart talks with individuals help immensely. Another method that I have used is to distribute such leaflets as "Our Young People's Purity Problem," by Robert C. McQuilkin (Columbia Bible College, Columbia, S. C.). These leaflets cost only 4 cents a copy or 10 copies for 25 cents, postpaid, and I have had girls tell me that they were helpful. Especially effective is this method when used in connection with such a lesson as "Joseph the Worker (in Potiphar's household)," June 5, 1932, or in the lesson scheduled for October 23, "Problems of the Modern Home." "The Heart of the Rose" is another leaflet, in story form, that would appeal to girls (the Times Book Service, 1721 Spring Garden St., Philadelphia, 33 cents postpaid).

Realizing, before God what sort of teacher I ought to be, it was with some hesitation that I asked: "What qualities in a teacher do you like best?" Here are the answers:

"One that has personality; one that holds the attention of the pupils and doesn't read her sermons; a good Christian; one who tries to stand by what she teaches; one who knows what she's talking about, and teaches the truth, and is cheerful, knows her class, and can make them listen; one who can enjoy things with you and do what you like to do; a 'pal'; one who is not above having fun with kids that are not worth having fun with; a good Christian who can act young and have good times with the rest of us."

If a teacher lives up to what the class expects of her she will be a fairly good one.

The suggestions concerning the betterment of the department were not quite so constructive, probably because our Sunday School is comparatively new and the girls could not think of any changes that should be made for the better.

After having taught this class for a year I have a pretty good idea of what their Bible knowledge is, and I was not at all surprised that they readily named their favorite Bible characters and Scripture portions.

I was most interested in the answers I received to Questions 15 and 16: "What does it mean to be a Christian?" and "Why ought one to join the church?" More than ever am I convinced that "the natural man receiveth not the things of the Spirit," since three out of the nine answered:

"To be a Christian means: (1) To walk in the footsteps of Christ; (2) to try to live to your utmost ability a life that is patterned from that of Jesus; (3) to read the Bible, and pray, and go to church and Sunday School."

One of these girls did not know why one should join the church, and the other two said one should join "to be a Christian." All the others gave answers that delighted me, such as:

"A Christian is one who believes on

Jesus as her Savior; to be a follower of and a believer on Christ; to believe on the Lord Jesus Christ.

If there is one thing that I have emphasized throughout the year it is what it means to be a Christian, so I take courage in the fact that it is the Holy Spirit's work to drive these precious truths home, and that my duty is faithfully to plant the seed and pray that it may come to fruition in God's own time. Collingswood, N. J. —S. S. Times

CLEANSING BY THE WORD

(Continued from page 7)

is much emphasis placed on the word, these days, but little said about obedience to it. I know very well the word gives life or speaks death, "He spake and it was done," "He shut up the sea," "Commanded the morning," and "caused the dayspring to know his place." Pleiades, Orion, Mazzaroth and Acturus with his sons obediently follow his course and obey his will. But man is always seeing out some better way than the plain commands of God. Humble obedience is too dull a procedure, we want some demonstration of power in the process of salvation. We like to use many of our own words to analyze and set forth the power of the word of God, when really the power is made known to ourselves and others in faithful obedience to it. When people announce that they know they are saved because they have the witness of the Spirit in themselves, this really is not the best of evidence. The word of the individual, that he has the final word because of an inward experience, opens the way for the most extravagant claims and grossest errors. If you have the Holy Spirit, He will not have to be announced, he bears fruit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. God gives the Holy Ghost to them that obey him.

"And so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

"If ye love me keep my commandments" (Jno. 14:10), "Now ye are clean through the word which I have spoken unto you" (Jno. 15:3).

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him" (I Jno. 2:3, 4).

"Seeing ye have purified your souls in obeying the truth (I Pet. 1:22).

"Given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature" (II Pet. 1:4).

"Being born again—by the word of God, which liveth and abideth forever" (I Pet. 1:23).

"He that heareth these sayings of mine and doeth them, I will liken him unto a wise man" (Matt. 7:24), the final test of these two men was that of obedience to the word.

"Of his own will begat he us with the word of truth," (Jas. 1:18).

"Be ye doers (obedience) of the word and not hearers only, deceiving your own selves" (James 1:22).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Certainly, these texts are sufficient to emphasize the fundamental fact that, cleansing, begetting, purifying your souls, being born again, partaking of divine nature, is accomplished by obedience to the word of God which liveth and abideth forever. Of course these marvelous gifts are by God's indulgent grace made available to us through our faith in his word, expressed in humble obedience. When the Lord speaks, "If I wash thee not thou hast no part with me," we had better respond as did Peter. If the word says, the water of the basin, and we expect the washing of the word, it certainly is wise not to omit the basin and the water. No matter what a teacher or ecclesiastical authority says about spiritual experience and cleansing by the word. When Christ says, He that believeth and is baptized shall be saved, and gives the specific formula, and again, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, we had better make no reference to water regeneration. If the word says water, or baptize or whatever, and we expect the regeneration by the word, or to be born again by the word, or cleansed by the word, then if the word says baptism is involved in salvation, can you have salvation by the word and omit those things spoken by the word. Naaman protested as nonessential, Peter uttered a loud protest, but the word must be obeyed if you expect to be washed by the word. I would not in any sense presume to sit in judgment on any, for I love all that love the Lord Jesus Christ in sincerity, and call them my Christian Brethren, but I am a preacher of the Word of God. I represent a church whose historical emphasis has been obedience to the word of God, in matters of faith, ordinances and Christian conduct. I am of the opinion the world needs the emphasis on obedience to the word of God for this day and every day. It is the word that gives new life and assurance. Obedience to the word makes those blessings available. It is the final court of appeals. Man's words may become confused and his heart experiences deceitful. The word of the Lord endures forever.

It is one thing to think of ourselves as belonging to Christ by virtue of some act of dedication on our part; it is quite another to realize that we are His by virtue of a sovereign work on His part. The one makes us His followers; the other makes us His very own.—Norman B. Harrison.

PROGRAM

Ohio District Conference

TUESDAY, JUNE 16th

Evening.

- 7:30—Opening Song Service - - - - - Jacob Kliever
- 7:45—Devotions - - - - - Garber Drushal
- 7:55—Address of Welcome - - - - - Freeman Ankrum
- 8:10—Address—"How I Found Christ" - Rev. Oscar Wago

WEDNESDAY, JUNE 17th

8:00—(Simultaneous Sessions).

Ministerium

- Devotions - - - - - Samuel Adams
- Address—"Pastoral Duties and Responsibilities" - Willis E. Ronk

Women's Missionary Society

- Devotions - - - - - Mrs. Ollie Focht
- Business Session - - - - - President
- Special Music - - - Ladies Quartette of Gratis
- Address—"Reaching Our Goals" - Mrs. C. A. Stewart
- Closing Song.

Sisterhood of Mary and Martha

- Greetings.
- Music - - - - - Clayton S. M. M.
- Address—"Witnessing in the Word" - J. C. Beal
- Address—"Serving in Jerusalem" (At Home) - Mrs. Grant McDonald
- Business.
- Benediction.

- 9:00—Opening Song.
- Devotions - - - - - A. E. Whitted
- 9:15—Business Session.
- 10:15—Moderator's Address - - - - - Grant McDonald
- 11:00—Bible Lecture—"Prophecies in Current Events" - Rev. Oscar Wago

Afternoon.

- 2:00—Opening Song.
- Devotions - - - - - Raymond Gingrich
- 2:15—Publication Address—"Witnessing Through the Printed Page" - Russel D. Barnard
- 3:00—Report of Sunday School Research Committee - Dr. M. P. Puterbaugh

Evening.

- 7:30—Opening Song.
- 7:45—Devotions - - - - - C. A. Stewart
- 7:55—Address—"Witnessing Through Missions" - W. E. Ronk
- 8:30—Bible Lecture—"Witnessing in the Light of the Lord's Return" - Chas. W. Mayes

THURSDAY, JUNE 18th

Morning.

- 8:00—(Simultaneous Sessions).
- Ministerium**
- Devotions - - - - - C. C. Grisso
- Address—"Parents and the Church Program" - Russell D. Barnard

Women's Missionary Society

- Devotional Song and Prayer.
- Bible Study - - - - - Mrs. Hill Maconaghy
- Business Session - - - - - President
- Piano Solo - - - - - Mrs. Herman Hoyt
- Address - - - - - Mrs. Raymond Gingrich

Sisterhood of Mary and Martha

- Music - - - - - Dayton S. M. M.
- Address—"Witnessing in Prayer" - Rev. George Kinzie
- Address—"Serving in Judea and Samaria" (Home Missions) - Mrs. Tom Hammers
- Business.
- Benediction.
- 9:00—Opening Song.
- Devotions - - - - - Hill Maconaghy
- 9:15—Business Session.
- 11:00—Bible Lecture—"The Reasonableness of the Brethren Faith" - Chas. W. Mayes

Afternoon.

- 2:00—Young People's Hour - - - - - Tom Hammers
- Sunday School.
- Young People's Camp.
- Christian Endeavor.

Evening.

- 7:30—Opening Song.
- 7:45—Devotions - - - - - Alvin Byers
- 7:55—Address—"Witnessing Through the College" - Dr. C. L. Anspach
- 8:30—Bible Lecture—"Witnessing Through the Seminary" - Herman A. Hoyt

FRIDAY, JUNE 19th

Morning.

- 8:00—(Simultaneous Sessions).
- Ministerium**
- Devotions - - - - - George W. Kinzie
- Address—"The Challenge of Our College to Our Ministry" - Dr. C. L. Anspach
- Business Session.
- Women's Missionary Society.**
- Devotional Song and Prayer.
- Report of Committees.
- Special Music - - - Ladies Quartette of Dayton
- Address—"How the W. M. S. Affects the Spiritual Life of Our Women"
- Missionary Playlet - - New Lebanon W. M. S.
- Closing Song.

Sisterhood of Mary and Martha.

- Music - - - - - New Lebanon S. M. M.
- Address—"Witnessing in Stewardship" - Jacob Kliever
- Address—"Serving in the Uttermost Parts of the Earth" (Foreign Field) - Mrs. Orville Jobson
- Business.
- Benediction.

- 9:00—Opening Song.
- Devotions - - - - - A. D. Cashman
- 9:15—Business.
- 10:15—Address—"Witnessing Through Benevolences" - Dr. Martin Shively
- 11:00—Bible Lecture—"Who is Jesus Christ?" - Chas. W. Mayes

CONFERENCE OFFICERS

- Moderator - - - - - Dr. K. M. Monroe
- Vice Moderator - - - - - Grant McDonald
- Secretary-Treasurer - - - - - Floyd W. Shiery
- Statistician - - - - - Conference Secretary
- Christian Education - - - - - M. A. Stuckey
- Credential Committee:
- W. S. Crick, Mrs. C. A. Stewart, Mrs. Edmund Hastings, N. G. Kimmel,
- College Trustees:
- 1937 George Kem, Alvin Byers, J. C. Beal.

THE EPISTLE TO THE EPHESIANS

(Continued from page 6)

The petitions for the prayer are as
follows:

1. To be "strengthened with might
by His Spirit in the inner man" (v.
16). The Spirit of God is the source
of power in the man within—the heart.
He is the power of God by which we
are kept (I Pet. 1:5).

2. "That Christ may dwell in your
hearts through faith" (v. 17). The word
for "dwell" means "to settle down into
a permanent abode." Christ should have
a permanent dwelling-place in our
hearts through the Spirit.

3. "That ye, being rooted and
grounded in love" (v. 17). This is the
glorious result of having Christ dwell
in our hearts. "Rooted and grounded"
signify stability and fixity of nature.
The Christian who is well established
in love cannot be easily shaken.

4. That ye may "know, with all the
saints, what is the breadth and length,
and height, and depth" of love (v. 18-
19). The Greek word from which
"know" or "comprehend" is derived is
in the middle voice, aorist tense, and
means "to take down, lay hold of, or
seize for one's self." Christians should
seize for themselves the love in its full
dimensions and appropriate it for their
own lives. But just what is the breadth
and length and depth and height of the
love of Christ?

What is the breadth of the love of
Christ? Behold the outstretched arms
of the Savior crying, "Come unto me
all ye that labor and are heavy laden,
and I will give you rest." All includes
everyone and excludes no one. "For
God so loved the world," is another in-
dication of the breadth of God's love in
Christ.

The length of Christ's love is from
eternity to eternity. God thought of us
before the foundation of the world and
chose us out of the world, and gave us
the pledge of our inheritance for eter-
nity in the future. There is no end to
the length of His love. "As far as the
east is from the west, so far hath He
removed our transgression from us"
(Ps. 103:12).

The depth of Christ's love may be
partially grasped by the immeasurable
distance he traveled from the highest
heights to the lowest depth, where we

were, dead in sins, under the curse. He
went from glory to the cross for us be-
cause of His great love wherewith He
loved us. Ah! We can never know the
depth to which He traveled to reach
fallen mankind and redeem for Himself
a glorious body without spot or blem-
ish.

The height of His love reaches into
the very heavens themselves. There
upon the throne of God sits the God-
Man crowned with glory and honor, and
into that glory and honor has He taken
redeemed mankind, as His glorious
body. "The glory thou hast given me I
have given them." Ah yes! the love of
Christ indeed "passeth knowledge"; we
can only begin to know something
about it, not fully know it. This knowl-
edge will result in the Christian being
"filled with all the fullness of God" (v.
19). This is the climax, the ultimate
purpose of it all. Christ is the fulness
of God (Col. 1:19). To have Christ
dwelling in our hearts guarantee that
we are filled with the fullness of God.

The apostle began this section with
a hymn of praise and closes it with a
benediction. "Now unto him who is able
to do exceedingly abundantly above all
that we think or ask, according to the
power that worketh in us, unto him be
glory in the church and in Jesus Christ
unto all generations forever and ever,
Amen" (v. 20-21).

Thus ends the doctrinal portion of
the apostle's letter. No sublimer revela-
tion was ever made know to man be-
fore. The knowledge of this revelation
requires yielded lives. "In solemn cov-
enant He has given Himself utterly to
us; we must give ourselves in utter-
ness unto Him. Refusing, we render His
plan inoperative — we hold the key.
Yielding, pliant in His hand, answer-
ing spirit to Spirit, mind to Mind, will
to Will, life to Life, love to Love,—the
result is heaven's glory in human mold"
(Harrison).

THE GREAT RED DRAGON

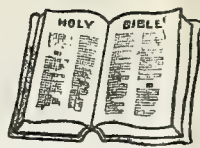
(Continued from page 10)

bloodthirst) Trotsky said: "If you refer
to the Jewish religion. I have none!
Religion to me is merely opium for the
intellect! As to my origin, I cannot help
being born a Jew, but I hate and des-
pise all my race!" Behold! a Jewish
ingraft upon the seed of the serpent!

apostate and godless, naturally the extermination of "the seed of the woman" will become its overmastering passion. After the church has been "caught up . . . to meet the Lord in the air" (I Thess. 4:17), and the old dragon goes down to defeat under the sword of Michael (Rev. 12:7), then—"Rejoice, ye heavens, and ye (the heavenly seed, the church) that dwell in them, (But) woe to the inhabitants of the earth (that earthly seed, Israel) and of the sea (Gentiles)! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman (Israel) which brought forth the man child" (Rev. 12:12, 13).

Apparently, the stage is being set to-day in all the nations of the earth for the beginning of the last great persecution of the earthly seed of the woman. The sudden revival of Nebuchadnezzar-anian hate and fury against the children of Israel is a thing of tremendous import! And when the Nebuchadnezzar of the end-time comes, the Hitlerian blowpipes will all be set for heating the furnace for Israel's last affliction "one seven times more than it was wont to be heated" (Dan. 3:19). Even as it is written: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble" (Jer. 30:7). The Lord Jesus Christ, referring to that day, said: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). His special warning was: "Then let them which be in Judea flee" (Matt. 24:16). But not only Christ, but also Jeremiah, Daniel, John, Joel, and every other seer of Jacob's hour of trouble—all make the same definite promise: "**He (Jacob) shall be saved out of it**" (Jer. 30:7).

Anti-Semitism is to be the direct cause of Armageddon, as we shall see more fully in our next article. Foolishly, the nations are becoming anti-Semitic, providing the cause for Armageddon. Frantically, the nations are running their munition factories day and night, preparing the weapons for Armageddon. Fearfully, the nations are shuddering as they meditate upon the imminency and the sure horrors of Armageddon. Hopefully, however, the saints look forward to the day after Armageddon when the ages-long night shall give place to the glorious sunrise of the new age—when sorrow and sighing shall flee away, and the Prince of Peace shall reign in righteousness. In that day, "They shall not hurt nor destroy in all my body mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:5, 9). "Blessed be the Lord God, the God of Israel. . . Blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen" (Psa. 72:18, 19)!



NEWS FROM THE FIELD



TRAVEL FLASHES Linwood

Miles by the thousands are being registered on the speedometer of my car as we run to and fro in the work of the Lord. Our summer home is 350 miles from Ashland. After arriving here at Linwood, Maryland, we began a very interesting week of pre-Easter services. They were well attended and a good interest marked the entire week. These services prepared us for a revival of the mid-week services which will be given to prayer and a study of Larkin's "The Second Coming of Christ." A lively interest is being aroused in this. A union Sunday evening service of all the Brethren churches of both groups has been instituted and already, we are delighted with the response. They will be held in our meeting house at Linwood and preachers of the Church of the Brethren will "take their turn" with the pastor in the services. Our Spring Communion date is May 30. All friends interested are invited.

Elgin

May first was the date for the meeting of the two committees of Ten to further study and guide the movement toward cooperation among the Brethren. Some of us arrived a day ahead and gave our time to a study of our problems. Not all of the committee from either group were present but a good working number were represented and four reports were prepared and adopted without a single negative vote. The meeting was a love-feast and a challenge to our conferences will be given in the reports which will be submitted. For the third year now, we have been studying these problems and it would seem are coming more and more to realize our responsibility to each other and the Lord's wish in the furtherance of his work as it is to be done by the inheritors of the fidelity and fealty to the Word of God given to us by the founders of our faith. That heritage can not be passed on to the world with a divided front: it must be achieved by union on the Biblical foundation they gave us.

County Line, Indiana

As dew from heaven came this call to fit into the scheme of our drive to Elgin. For only a week we were with these Brethren. It was a week of rich experience and fellowship. Our home was with wife's sister, Mrs. Jeanette Bunnell, at Plymouth, but ten miles away. This was a most happy arrangement. We ate and visited with the members during the day and gave a brief Bible lecture each evening, led

the singing and then preached the sermon. The people were hungry for the Word and we believe that we left them richer in their love for the Book and its Christ. A joint meeting of the women of the Brethren and the Church of the Brethren was an interesting feature. The monetary recompense was liberal and the fellowship with their pastor, B. H. Flora, now in his eightieth year was rich in the sharing of experiences of two men who have given many years of devoted service to the cause of Brethrenism. Brother Flora, is "filling in" here after retiring several times—rather trying to do so.

Home Again

Back to Ashland for a day, picking up the "better half," we again crossed the five or six mountain ranges to return to this beautiful spot to be with a people for service during our stay among them. We anticipate a very happy stay here surrounded by historic places and historic Brethernism of more than two hundred years. What will be the story at the end of two hundred more years?

CHARLES A. BAME

LIMESTONE, TENN.

With the Psalmist of old, we desire to say, "The Lord hath done great things for us whereof we are glad."

On Dec. 14th we celebrated the 25th anniversary of this church. We were still enjoying lovely autumn weather at that time which was really a contribution to all the other good things which we enjoyed on that day. Rev. Roscoe Smith, pastor of the First Baptist Church, Erwin, Tenn., was our guest speaker at the morning service. Rev. Smith was formerly a missionary to Japan. In him is to be found a minister who is fundamental in all his views. He is an outstanding Bible teacher and his subject on that morning "The Glory of the Church" made one feel that being a part of that mystical body, the body of Christ is indeed a glorious privilege.

At the noon hour, a lovely dinner was served in the basement of the church. The tables literally "groaned" under their load of good things to eat.

In the afternoon service speeches were made by various members of the church. Special talks were given by some of the charter members. After hearing what this church has meant to the spiritual life of the members, one could not question the fact that God has planted this work here for His own glory.

During the past winter and spring, the blessings of the Lord have rested upon us in a marked way both tempor-

ally and spiritually, even though we had the most severe winter which this section of our country has experienced in many years. At the same time, there were no disastrous results. Our hearts have gone out in real sympathy to the people in the flood and tornado districts.

Despite the many hindrances in the nature of inclement weather and high waters during the past months, the work of the church here has been moving steadily forward under the efficient leadership of our pastor, Rev. Raymond Blood. All services were kept open during the entire winter. Only two or three services had to be called in. One Wednesday evening, at the hour for our prayer service, a terrific snow storm began, making it impossible for anyone to reach the church, also, one Sunday morning there were no services due to a downpour of rain and high waters. Our church is situated near a creek which is quite a handicap to the attendance during a season of heavy rains. On the whole the attendance has been commendable for a rural congregation, in view of the unusual cold loves the Lord feverently. To listen to weather, deep snows, and the creek overflowing so many times.

A few weeks ago, our Saturday evening Bible class completed a study in dispensational truth. The lessons were presented clearly and effectively by the pastor. We have had much teaching on the subject of dispensations. For this, we are truly thankful, because without an understanding of dispensations, one cannot properly understand the Bible. At the present time we are studying the names of God in the Old Testament. This is a new study for us and is proving quite profitable.

On Sunday, Apr. 5th, our pastor began a Bible Conference, the concluding service being on Saturday evening, Apr. 11th. Christ's messages to the seven churches in Asia were the subjects for exposition each evening. Brother Blood labored very hard during this week and seemed to leave nothing unsaid which would clinch his teachings in the hearts and minds of those who were present. A hindering feature of the attendance during the Bible conference was so much rain and consequently high waters. A number of evenings it was almost necessary for some people to swim in order to reach the church.

On Easter Sunday, Brother Blood brought to us a thrilling message on some of the proofs of Christ's resurrection. In the evening our Sunday School presented a very effective Easter program to a very large and appreciative audience. The first part of the program was rendered by the children. The second part of the program consisted of a cantata and pageant entitled "The Dawn of Victory" rendered by the choir. Our primary motive in presenting the entire program was to exalt our risen Lord. All parts were rendered very efficiently. For the success of the children's program, due credit should be given Miss Mary Pence, Mrs. Ralph

Armentrout, Mrs. Frank Gueiner and Mrs. Saunders Henry. The cantata was sponsored by our pastor and much credit is due him for the thorough presentation of the same. The excellent music which he rendered at the organ accounted much for the enthusiastic singing of the choir.

On Monday evening, April 13th we observed our spring communion service. A large representation of the membership was present. In thinking of our communion service, we feel that a week of special spiritual blessings reached a real climax on that evening.

While telling of the spiritual progress of the work, I should not forget to tell of the material progress.

Since coming to this field nearly a year ago, Brother Blood has not only served the church spiritually but also materially. In the person of Brother Blood is to be found a rare combination. He is a good musician, a very efficient painter and carpenter and best of all, however, a true and faithful minister of the Gospel of our Lord Jesus Christ.

Since we had never before had a pastor with a family, the upstairs of our parsonage was unfinished. Because of our pastor's knowledge of carpenter's work and his willingness to work, our parsonage has been a finished product for many months. A number of the men of the church contributed their services to this work also, but a large part of the work was done by Brother Blood, assisted by his two boys. To the front porch of the parsonage, he has also erected beautiful colonnades and concrete steps. These together with the lattice work have added much beauty to the exterior of the building.

At our January business meeting, a trustees program for one year was presented to the membership. This program was sponsored by the pastor and consisted of the following plans, painting of the outside and the roof of the parsonage; painting of the church, both inside and outside and painting of the church roof. Due to the hustling qualities of our pastor, this program was pretty nearly finished by Easter.

The only work remaining to be done is the painting of the roofs. The outside of the parsonage was painted by Brother Blood, also, the inside of the church. However, Brother T. L. Swinney contributed much service by helping with the painting of the outside of the church. It is needless to say that a great change is readily observed in the appearance of both the church and the parsonage. Both are very attractive, indeed. The auditorium of the church presents a cheerful atmosphere with the light ivory walls and the lovely borders of stencilling which Brother Blood knew just how to do.

In conclusion, I wish to say that I voice the sentiment of the entire membership when I say that words cannot express our appreciation to Brother Blood for the valuable material service that he has rendered this church. He

has given this service freely and unstintingly, and how we wish it were possible for us to reward him as he deserves for this efficient service. We know, however, that wherein we fail because of our human limitations, the Lord can bestow rewards which have eternal value.

Please pray for us that despite our many shortcomings, we may bear at least some fruit which will meet His approval.

In His name,
LELIA ARNOLD,
Church Correspondent

MARTINSBURG, PA.

The Martinsburg Brethren enjoyed their spring communion service April 19th. All who participated in this service received a spiritual blessing and felt it was good for them to be there.

Our church is very much alive in all of its departments. The attendance is increasing since the severe winter weather is passed and we are planning great things for the summer and autumn. The W. M. S. held its Mother and Daughter Banquet Friday evening, May 8th with a very large attendance. Carnations were given by one of the Sunday School classes to each one present, also a special corsage of sweet peas to the oldest mother, youngest mother, oldest daughter and youngest daughter with mothers present.

We are looking forward to having Brother A. V. Kimmell with us from the 8th to the 14th of June inclusive to hold an Evangelistic Bible Conference. Brethren, we solicit your prayers that we may have a glorious, profitable, and a real spiritual feast. All neighboring Brethren and friends are cordially invited to share this wonderful opportunity with us.

Brother R. Paul Miller is planning to be with us sometime in October to hold a meeting for us. Pray for its success.

May we have the prayers of the Brotherhood that the Martinsburg Brethren will remain faithful stewards and that we will be able to accomplish more for Him under the capable leadership of our beloved pastor and wife, Rev. and Mrs. Stanley Hauser.

Sincerely in His service,
MRS. C. K. SNIDER,
Roaring Spring, Pa.

REPORT OF NORTHERN CALIFORNIA DISTRICT CONFERENCE

Before the echoes from our northern California district conference become so faint that they cease to be echoes, I am going to make an effort to pass on to the Brotherhood through the pages of our Evangelist, a brief account of the four days of fellowship enjoyed by the Manteca, Lathrop, Tracy, and Turlock churches.

The conference opened Thursday, April 13th at 10 o'clock and continued

through Sunday. The first day was taken up with formal opening, a business session, the usual devotionals, Bible studies, and messages. The attendance, which was unusually good for the first day, increased each day following until on Sunday we entertained approximately two hundred people.

Friday, the District Woman's Missionary Society, which had just recently organized, had charge of the entire morning session and a very fine program was enjoyed. The Woman's Missionary Society from each church made its contribution to the program, the concluding number being a pageant given by the Manteca ladies. These organizations are outstanding auxiliaries to their churches, standing back of them one hundred per cent in personal matters and in a material way. Since organizing, the women are planning on holding luncheons at stated times where problems relative to the district work, that can be aided by them, may be handled.

Saturday we called young people's day. The entire day was given over to their activities. Our young people are a well organized group, carrying out a definite business program throughout the year. They concluded their program Saturday evening by singing a most beautiful cantata, "The Day of Resurrection." When one realizes that these young people traveled more than thirty miles several times during the early spring, practicing first in one church then in another, that they might master this difficult task, we cannot commend them too highly for their fine spirit of perseverance and willingness to do their part. It was a fine piece of work that would have been a credit to a much larger organization.

Sunday the usual morning hours of Bible school and worship were held. The afternoon session was given over to the District Mission Board. Reports relative to their work accomplished since last conference were given, and future plans made. It will no doubt be interesting to the Brotherhood to know that the "First Brethren Church" at Tracy has been organized with Brother Ben Owen as pastor. It has been a real undertaking for so small a group of churches with small membership and meager incomes. There is great need of an adequate place to worship, which necessarily requires funds. There is a group of twenty-two who are doing the work in Tracy and are making real sacrifice to carry on. It is the hope of the district mission board that inroads may be made into Stockton and some money was raised for that purpose. But it hardly seems reasonable to suppose that two projects of this nature could possibly be carried on successfully, unless some tangible recognition and help be given by the denomination.

The Turlock church people acquitted themselves in a very creditable manner as hosts to the conference, making every effort to have the special needs

of the guests cared for, and in every way providing as best they could for the comfort of all. Two meals were served each day, those attending from our sister churches bringing covered dishes. As everyone was most liberal in their contributions very bountiful tables were set and not only the food but the fine spirit of cooperation and sociability was enjoyed. Each day from seventy-five to ninety were seated at the tables, and on Sunday approximately one hundred-fifty partook of the noon meal, with ninety remaining for supper. I give these numbers that those who read may see that there was a very splendid interest shown, otherwise the attendance would not have held up to such marked degree.

We were fortunate in having sufficient elders and pastors to take care of all the gospel messages. Brother Earl Studebaker is our latest addition, having been called as pastor for the Turlock Church. He is a very humble, earnest Christian gentleman who has established himself in the hearts of his people. J. Wesley Platt, who was our efficient moderator, faithfully shepherds his flock in Manteca. Brother Palmer, whose spiritual sight more than makes up for the loss of his physical sight is an elder and a pillar in the Lathrop Church and was a great blessing to the conference. Brother Ben Owen faithfully serves in Tracy as well as helping elsewhere in the district. He brought several fine messages as did Roger Darling of San Jose, and C. E. Johnson of Turlock. Then we also have Kenneth Ronk and N. W. Jennings, elders in the Turlock Church, who were so engaged it was not possible to take any part but were in attendance part of the time.

We are prone to say at the close of each conference, "This is the best conference we have had in years." We do it not with the spirit of ego or of underestimating the work of the previous years, but I believe in the opinion of many who are faithful attendants at all such gatherings, that in point of consistent attendance, concentrated effort, undivided interest and a united spirit of desiring to do bigger and better work, this conference was outstanding. We are a very small group and in a way are isolated from the Brethren headquarters, but to the best of our ability we strive to carry on a truly Brethren work in our own vicinity and helping with missionary projects of the Brotherhood. We ask an interest in your prayers for success in work we are conscientiously trying to put over.

MRS. CLARA P. LUNDAHL
Sec'y of N. C. D. Conference

COMMUNION NOTICE

The First Brethren Church of Gratis, Ohio will hold their spring communion service Sunday night, May 31st at 7:00. An invitation is extended to all of like faith to share in this service.

FREEMAN ANKRUM, Pastor

OHIO CONFERENCE DELEGATES

Gratis Invites You

The First Brethren Church of Gratis is planning for your edification and entertainment from June 16th to 19th. Lodging and breakfast will be furnished in the homes free. Noon and evening meals will be provided in the commodious church dining room at a reasonable price. There will be provisions made to care for those who desire supper Tuesday evening. Gratis is located 15 miles west of Dayton city limits, road 11 and 35, and 7 miles south of West Alexandria. Turn south at stop light in West Alexandria. Black top road into Gratis. Gratis is 9 miles southeast of Eaton on State Highway 122. Plan to spend a few days in Preble County the garden spot of the state. Therefore delegates and friends, this is your invitation.

FREEMAN ANKRUM, Pastor

INDIANA STATE CONFERENCE

The Brethren Church of Clay City, Ind., is happy to welcome all Brethren of the Indiana District, and all former pastors and members living in other states to the District Conference the third week of the month of June, beginning on Tuesday and extending through Thursday, June 16th.

Since this is the first district conference that the Brethren of this church have been privileged to have, we extend a hearty welcome to every one to be present and fellowship with us.

In order to take care of all Brethren in the best manner for lodging, meals and other accommodations, we desire that all delegates, both lay and ministerial and others if possible please notify at least one week ahead.

We want all preparation ready for the start of the best district conference ever held in Indiana. We are expecting many who have not been to Clay City or even to the district conference to attend.

The W. M. S., the Sisterhood, the Boys' and Young Men's Brotherhood, and the laymen are expecting great things and are laying plans.

As to location, Clay City is in the southern part of Clay County, about 150 miles southwest of Indianapolis; about 117 from Flora, via LaFayette and Crawfordsville.

All churches or Brethren located near State Road 43 will find this to be a less traveled road but a very good paved road with plenty of scenery and not any large cities to pass through.

I will appreciate your kindness very much.

Fraternaly yours,
PAUL A. DAVIS, Pastor.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



Worth Thinking About

*You don't need the church—any more than the
flowers need the sunshine.*

*He who does not honor God with his substance
does not honor him with his soul.*

There are two life principles: service and serve us.

The Bible promises no loaves for the loafer.

*The present is the future from which we hoped
so much.*

*The truest end of life is to know that life never
ends.*

*When faith goes to market it always carries
a basket.*

A good Sunday makes a better Monday—Try it.



Christ in the Life of a Printer

By R. E. Donaldson

"For the Son of man is come to seek and to save that which was lost."

This was the mission of our Lord Jesus Christ and in seeking those who needed to be saved, He found them in many different places and under different circumstances. He found some on the seashore and some on the heights. He found Paul on the Damascus road and Luther on his knees climbing a staircase. He found Moody in a shoe store; and it is probable that all down through the centuries, men, women and children have been sought and saved by our Lord under different circumstances in every instance: at street meetings, and in cathedrals; in hospitals and in jails; in rescue missions and at home; in Sunday School and in Church.

Eight years ago there was a printer who was unsaved. He was a man of the world, enjoying (?) the fruits of this world without any thought of the next one. He was fortunate in having regular work, had a good home, and as the average man is looked upon, he "had no kick coming." He had such friends as the world has to offer and sought and found his pleasure in the usual worldly places. He was the average "natural" man, who had time for everything not worthwhile, but no time for Godly things. This man knew God's plan of salvation, having attended Sunday School as a boy and also having heard the Gospel preached. Of such things he was not ignorant, only indifferent.

At The Case.

Then one afternoon, while at work at the case, this printer took stock of himself and came to the conclusion that all was not as it should be. He was 45 years of age with not a great deal of life left, and had only that which he earned from day to day, having wasted his substance as did the Prodigal Son, and he could not see anything good in the future to be expected from this life. He felt that there was a lack in his make-up, something missing in his life, and after sober thought, "he came to himself"—came to the conclusion that this shortage could be supplied by taking, on faith, Jesus Christ as his personal Savior, and giving Him a trial. This meant a complete "turn-around" from his former mode of living, but then and there the decision for Christ was made.

That night at a little church in the neighborhood, where evangelistic services were being held and the true Gos-

pel preached, when the invitation was extended, he gave his heart to God. O HAPPY DAY! The pastor and people of this church were most fundamental and under their teaching and guidance this printer grew in grace and in the knowledge of Jesus Christ; each week the great truths of the Bible were absorbed and personally applied, so that as the days rolled on, he came to see more and more how far he had been from God and what such separation meant; how much Christ means in the life of sinners, of which he was chief.

In Simple Faith!

This man had accepted Christ on faith, without emotion or great feeling, as one who ventures into a business transaction, on faith, but as the great truths of God's Word entered his heart he knew he had made the right step; after a while he knew he was saved,—saved from the wrath of God and saved for the good things which the Father has in store for those who love Him; he knew that Jesus shed His blood and died on the Cross that he might live, because he had been dead in his sin and trespasses. He came to know that the things of this world must pass away; that nothing is lasting except that which is God's. He came to know that the world offers friends but that Christ gives you brothers.

And oft in his new life has this printer thanked God for the little church on the corner and its people, who for some 35 years, week in and week out, preached Jesus Christ as the way of salvation to all who would believe on Him as Savior. He gives thanks, that through good times and ill, they carried on until the Holy Spirit led him to take the glorious step which meant salvation and a new-born life. He feels that although many, many souls had been led to Christ at this place, that all of the years of labor which they put in were that he might find his Savior ere too late. Again he thanks God for those who preach the Gospel and who hold to the work even though the labor seems in vain. Sooner or later, they reap if they faint not.

Deeper Experiences.

As this printer came to know his Lord better and yielded himself to the Holy Spirit, the knowledge was borne home to him that there were many others in the world like himself — those who "lacked" something in their lives—and he felt drawn into the work of spreading the Gospel. Having some

printing equipment stored away, he brushed off 14 years' accumulation of dust, and put it to use doing what he could to make known through the printed word that Jesus Christ is the Savior of mankind. He has had the pleasure of working in the vineyard by doing the printing for his church and has found time to print literature for the use of others who are engaged in sowing the seed of the Word, knowing that it shall not return void, but that some, at least, will fall on good ground. From one who had no time for Christ, this man now has not time enough to do the service for Christ which he desires. He has found it great pleasure to work for and testify for JESUS CHRIST; to tell others that Jesus is "the way, the truth, and the life;" how He takes sinners and by the implanting of His spirit within those who confess Christ as Savior, makes them into new creatures, called Sons of God, fellow heirs with Jesus Christ, whose footstool is the world. He tells others that some day Jesus is coming in great power to rule and to reign over this old world and that His followers shall reign with Him; that in the meantime He has gone to prepare a place with mansions for those who acknowledge Him as Savior, that

(Continued on page 12)

The Brethren Evangelist

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The Editor's Box

HELL AND HOW TO GET THERE

While the editor was pastor at Whittier, California, we had a large bulletin board on which were displayed sheets of paper announcing special Sunday evening services. These were quite artistically printed in colors weekly by some of the Brethren at the church. For one Sunday evening service, the subject was announced, "Hell and How to Get There." While sitting in my study with the outside door open, I chanced to hear some of the remarks made by some of the high school girls who were passing on their way home from classes. One said, "Oh, look, 'Hell and How to Get There.' I'll tell you how to get there," she said flippantly, "go to dances, go to the movies, play cards and smoke cigarettes, that's the way to go to hell."

INCERE BUT WRONG

The remark of this young high school girl indicates the viewpoint of multitudes today. Many think that people go to hell because they do bad things. The Bible reveals that people do not go to hell because they do bad things, but that they do bad things because they are on the road to hell. It is not necessary to do anything to receive the wrath and condemnation of Almighty God. Condemnation is upon all men regardless of their good or bad deeds. Condemnation is only removed by salvation in Jesus Christ. Unless a man is saved, born again, regenerated, and transformed his end will be the lake of fire whether he does or does not do the things which the high school girl mentioned.

THE OTHER SIDE

Since many are of the opinion that people go to hell because they do **bad** things, we find many others who think they will go to heaven because they do **good** things. This is the viewpoint of the natural man. It is not the revelation of God's Word. The best man of all the sons of Adam could never go to heaven by his good deeds. Our salvation is "Not by works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5). Since it is not by works of righteousness which **we have done**, it is **not** by any good deeds which we ever could do. This great truth needs to be emphasized continually.

I BELIEVE"

In a popular magazine some time ago, there appeared an article under the above heading, written

by a young man who has revealed a most hungry heart. He wrote:

I am a doubter. I want in the worst way to believe in something and, frankly, I don't. About the only thing I do believe is that some kind of belief is necessary to happiness and success. If knowledge were beads, I'd have plenty of them. But I'd still have nothing to string my beads on, nothing to give form to what I know.

My grandfather was a circuit judge and a great force in his community. He believed in God, in government, in a rigid system of morals, in so many things. His beliefs made him strong and carried him through. My father believed things, too. He believed that hard work and long hours paid, that you couldn't get something for nothing, that the Constitution was infallible, that God was in His heaven and all was right with the world.

I thought college would give me foundation of organized knowledge and faith upon which to build a good life. It simply destroyed what foundation I already had and gave me nothing in its place. Professors of science shot my religion full of holes and professors of economics undermined all the faith I had in the system and in our government.

I should like to read somebody's article of faith—somebody's changeless beliefs in this changing world.—L. E. D., Los Angeles, Calif.

IN THIS NUMBER

Christ in the Life of a Printer—R. E. Donaldson	2
Editorials	3
The Book of Galatians—Floyd W. Shiery	5
Ohio District Conference Program	6
Stewardship—Leo Polman	7
Sunday School Association	8
Department of Christian Evidences	9
News from the Field	11
The African Substitutes for God—Orville D. Jobson	13
Pleasure—A Substitute for God—Mrs. Laura Rager	14
Chaff or Wheat	15
W. M. S. Worship Program for July	16
Bible Study—Mrs. J. B. Paul	17
My Thanksgiving Box	18
The Cult of the Devil	19
Signal Lights Program for July	23
W. M. S. Information	24, 25
For Your Sakes—Rev. R. D. Crees	26
Planned Giving—Mrs. Miles Taber	27
Experiences in Proportionate Giving	29
Senior and Junior Devotional Programs	30, 31
What Goes Out of Our Pocketbooks—Hazel Keiser	31
S. M. M. Information	34, 36

A TYPICAL YOUNG AMERICAN

This young man appears to be in a class with tens of thousands of others. In the first place, his grandfather was apparently a man of great conviction concerning the Christian faith. His father is apparently considerably less enthusiastic, and even in the closing days of his life has little to say about his Christian convictions and is apparently unable to help his son in the least. The young man fits his generation. The three generations show good faith, little faith, no faith. This is the drift of the times.

The young man does not hesitate to say that the so called new faith of some American colleges to him is no faith at all. He calls the bluff of the modernists who persist in maintaining that no faith is still a new style of faith.

The most interesting statement of all is that which reveals the hunger of his heart. "I should like to read somebody's changless beliefs in this changing world." What a challenge for some wide-awake young pastor who knows how to defend the faith of the Word and who knows how to present the Bible to those who have been the victims of the guesses and denials of the skeptics.

THE EASTER OFFERING

JUNE 15th! By that date, all Easter offering money should either be in the hands of the Treasurer, or be in the mails, if the offering is to appear in the regular "EASTER OFFERING REPORT" which is to be printed in The Brethren Evangelist (Foreign Missionary Number) which goes into the mails the first of July. Churches, Sunday Schools, Endeavorers, brethren—if your offering does not appear in the report, before writing to us here in Long Beach, inquire of your pastor, your clerk, your treasurer, or whoever it is that was appointed to forward the offering to us. **Be sure it was sent on time before writing us.** All money not received in time to go into the Report, will appear in the next regular monthly Report. **But that Report will belong to next year.**

We expect to be able to report to the brotherhood the entire amount of the Offering (or thereabouts) about the middle of June. Watch for the report. We are praying that it may be the largest ever. Keep the lights burning in Africa and Argentina! It will not be long any more! Surely, He is coming soon! And when He comes, may He say: "Well done!"

We will say at this time, that so far as reports have been made to us, everything is exceedingly encouraging. But the larger part of the offering is yet to come in. Pastor, see to it that your offering is sent in! **DO IT NOW!**—L. S. B.

Editorial Notes and News

A REPORT from the Dept Liquidation Day at the Dayton, Ohio church shows that the debt on the building has recently been liquidated by about \$10,000.00. This brings the total for the year to \$16,000.00. This is a splendid record for only twelve months in debt liquidation.

BROTHER PAUL A. DAVIS of Clay City, Ind., has a word to say in commendation of the unified service as having increased the attendance at the morning service. Those interested may write him.

BROTHER H. M. LICHTY, once a teacher in Ashland College and one of the pioneers at Sunnyside and one of the founders of the Brethren Church at that place died recently after a month's illness. He had lived at Sunnyside since 1882 when he and Chris Rowland, and S. J. Harrison moved to the northwest from Lanark, Ill. Obituary will appear in this magazine.

WE LEARN that Brother Earl Studebaker has recently become the pastor at Turlock, California.

A TWO YEAR FORWARD PROGRAM has been adopted according to the calendar from New Kensington, Pa. This program would be a challenge to many of our older and larger churches. Brother Crees is also announcing a fine series of prophetic messages which he is delivering through the month of June on Sunday evenings.

WE CAN'T SEE how members of this church can do without the Brethren Evangelist. Give the Evangelist agent a quarter for a ten-weeks subscription. (A certain Church Calendar). Other pastors should copy!

DO YOU KNOW that one of the ministers in the Brethren Church carries on a regular ministry among the seamen as they come and go from Los Angeles harbor? Last month Brother Claude H. Pearson visited many ships from eight different nations of the earth. One of Brother Pearson's workers of Rangoon, Burma, supported under Pearson's Sail-or work, speaks seven different languages and deals with sailors of many nations. Those desiring to hear the thrilling stories of the conversions of sailors should write C. H. Pearson, 503 S. Cabrillo Ave., San Pedro, Calif.

THE NATIONAL CONFERENCE of the Brethren Church will be held at Winona Lake, Indiana, August 24-30. The Winona Lake Bible Conference with speakers from all over the world will be held the ten days previous, August 12 to 23.

A LATE NOTICE from Indiana states that the laymen meet at the same hour as the ministers at the Indiana conference.

THROUGH THE KINDNESS of Dr. Chas. Wiesenberg who is writing a series of messages for our Jewish Department in the Home Mission number of the Brethren Evangelist, we are able to announce a free booklet, tracing the Messiah through the Old and New Testaments. This will be especially interesting to all who desire to see Christ in the Old Testament. Mail will reach Dr. Wiesenberg through the Christian Witness to Israel, 2248 Westchester Ave., New York City.

BIBLE EXPOSITION:

Book of Galatians

By Floyd W. Shiery *

First in Series

Galatians 1:1-9.

WHY THE GALATIAN EPISTLE?



1. The epistle of St. Paul to the churches of Galatia was written to meet a definite need that existed in those churches. This need was a clear conception of the grace of God and the scope of Christ's death upon the cross. Therefore grace is the great theme of Galatians. Dr. Scofield says, "The theme of Galatians is the vindication of the gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace!"

2. Galatians is God's antidote for Christendom's most deadly heresy, which is that of adding human merit or works to the atonement of Christ as the basis of our justification and sanctification. Due to the universal tendency of man to self-exaltation this epistle has been one of paramount importance to the church in every age. The desire for self-exaltation always produces a desire to corrupt the blessed truth of salvation by grace.

3. The great warriors of the Christian faith down through the centuries, who have been used of God to call the church out of the darkness of legalism, have depended upon his weapons. Martin Luther said, "The epistle to Galatia is my epistle. I have betrothed myself to it. It is my wife." With this short epistle as his weapon, the humble monk from Wittenburg defied the forces

of the Roman empire, shook civilization to her foundations, and awakened godly men to begin a fearless preaching of the gospel. Hence, faithful ministers of the Word of God must expound this book to every generation. Its great truths must be thundered forth today with all the force we have at our command.

I. THE SALUTATION. (1-5).

1. The salutation, which consists of verses 1-5, heralds the two main tenets of the epistle, namely; Paul's apostleship and the gospel he preaches. These two lines of argument expound and defend the blessed doctrine of salvation by grace. There are three subjects in these five verses: The Apostle — The Churches — and The Greeting. It is significant that the usual words of prayer, praise and thanksgiving so profuse in the other Pauline epistles, do not occur here. The very grave situation in the churches of Galatia precluded any such words.

2. The apostle's divine authority is presented as a reason for accepting his teaching. In verse one Paul carefully asserts his apostleship. It did not come from men as to its source of his apostleship, and Jesus Christ, the Son of God conferred it upon him. This apostleship made him a personal delegated authority from Al-



One of the great events in the reformation—Martin Luther nailing his accusations to the church door.

*Pastor, Brethren Church, LaVerne, Calif.

mighty God. The brethren with him at the time he wrote the letter concurred with him in all that was said. These brethren no doubt included Timothy, Titus, Silas and the great missionary church of Antioch in Syria.

3. The churches of Galatia included some of the first churches Paul established. This would be the churches of Iconium, Lystra and Derbe. You may read about them in the fourteenth chapter of Acts. The letter was written to them about the year 53 A. D. and at the time mentioned in Acts 18:22. Having founded these churches Paul was personally interested in their welfare.

4. The greeting is stated in verse three. "Grace and Peace" are the New Testament twins. They are in their logical order. The unmerited favor of God to man makes possible a peace between God and man, and man and his fellowmen. The basis of this peace is stated in verse four. "Christ gave himself for our sins." Because of this God is able to deal with us in grace. He gave himself to "deliver us from this present evil age." This reveals the purpose of God in

permitting Christ to die for us. The whole plan of salvation was according to the will of God our Father. "To whom be glory for ever and ever." Amen.

II. THE OCCASION. (6-9).

1. The occasion for writing the epistle is stated briefly and boldly in verses (6-9). "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Paul did not express grief because the Galatians were forsaking him, although that was true. But he was astounded because they are turning from God who called them into the grace of Christ. Holding his personal feelings inabeyance, the great apostle endeavors to stop them in their turning by reminding them that they have turned from God.

2. The Galatians were turning to another gospel. To their corrupt ears their seducers' words sounded like good news. But Paul says, "It is not another gospel." There is but one message of good news, and that is the message that Jesus paid it all when He went to Calvary's cross. This may seem to be a

(Continued on page 10)

PROGRAM
of the
Forty-ninth Indiana District Conference
Of
Brethren Churches
June 16, 17 and 18
At
Clay City, Indiana

THEME: "For we are labourers together with God,"
—I Cor. 3:9

TUESDAY EVENING, JUNE 16
7:30—Clay City Extends Welcome - - Paul Davis
7:45—"An Appeal To The Scriptures" - C. Y. Gilmer
8:15—Address - - - - Dr. C. L. Anspach

WEDNESDAY MORNING, JUNE 17
8:00-9:30—Simultaneous Meetings.
Business Session
9:30—Organization of Conference.
Report of Credential Committee.
Appointment of Committees.
10:15—Moderator's Address - - - - G. L. Maus
11:00—"The Plea of the Fathers:
Shaking Off Humanisms" - - G. W. Rench

WEDNESDAY AFTERNOON
Business Session
1:30—Statistician's report.
Report of the Board of Trustees.
District Mission Board Report.
2:30—"An Unanswerable Argument" - Leo Polman

WEDNESDAY EVENING
7:15—Devotions.
7:30—"The Plea of The Fathers:
Clinging to Ordinances Divine" - G. W. Rench
8:00—"The Yielded Life" - - - George Pontius

THURSDAY MORNING, JUNE 18
8:00-9:30—Simultaneous Meetings.
Business Session
9:30—Report of Committees.
Unfinished Business.
10:15—"The Misunderstood Jesus" - - F. C. Vanator
11:00—"The Plea of the Fathers:
The Old Program Fitting Into New
Conditions" - - - - G. W. Rench

THURSDAY AFTERNOON
1:30—Song Service and Prayer.
1:45—"The March of Time" - - - H. F. Stuckman
Business Session
2:30—Election of Officers.

THURSDAY EVENING
7:15—Song Service and Prayer.
7:30—"The Divine Side of Things" - - R. F. Porte
8:00—"The Christian in a Bankrupt World"
—S. M. Whetstone
Conference Song Leader—Leo Polman.
Frank Gehman, Sec'y

W. M. S. PROGRAM
THEME—The Ready Christian.
WEDNESDAY, JUNE 17, 8:00 A. M.
Devotions—Victory Through Sacrifice - Mrs. R. F. Porte
Special Music - - - - Muncie W. M. S.
Reports of Officers.
Election of Officers.
Special Music - - - - Fort Wayne W. M. S.
Our Two Year Program - - - Mrs. U. J. Shively
Our State Program - - - - Mrs. Clyde Rager
Memorial Service - - - Mrs. L. C. Rentschler

THURSDAY, JUNE 18, 8:00 A. M.
Devotions—Great Are Those Who Serve - Mrs. James Cook
Special Music - - - - Peru W. M. S.
Talk—"Great Things For a Great God"
—Mrs. Alta Funderburg
The Best Thing Accomplished By Our Society This
Year - - - - By The Presidents

Stewardship - Does it Only Cover Our Money

(Third in a Series)

By Leo Polman

Stewardship is the Christian law of life. Too many times we put the wrong emphasis upon things in this life, and really lose life's real blessings. We value everything by its worth in dollars and cents.

Three boys were bragging about their dads. And that's boy fashion isn't it?

One said, "My father can write a poem and get fifty dollars for it."

The second one said, "Huh, that's nothing. My dad can play a violin in a concert and get a hundred dollars for it."

The third boy was the son of a minister, and for the moment he was hard put to know how to hold his dad's end up in company like that. Suddenly he triumphantly exclaimed: "Huh! My father can preach a sermon and it takes eight men to bring the money in."

Let it be understood from the beginning that stewardship does NOT primarily refer to property and money through it includes these. Paul says, "This is how men should think of us—we are Christ's servants, and stewards of God's secret truths." (I Cor. 4:1. Weymouth Trans.) And in I Cor. 4:2, Paul says, "In this connection further what is required in stewards is to prove faithful."

Too often, "stewardship is taught for the expansion of the Christian enterprise rather than for the expression of our life in Christ." All life is a stewardship of vital energy in whatever form, whether physical, mental, moral, or spiritual. It is a trust from God. (Read I Pet. 4:10; Col. 1:25).

The doctrine of stewardship is not merely a financial plan. It is a fundamental principle, an attitude which underlies the whole meaning of life itself. It is related to material things only because material things are related to the Christian life. Much of one's stewardship has to do with the common duties within the family circle, the intimate associations of friendship, the service rendered to society, and loyalties to the state.

GIVING IS LIVING

"For giving is living" the angel said
 "Go feed to the hungry sweet charity's bread."
 "And must I keep giving again and again?"
 My selfish and querulous answer ran.
 "Oh no!" said the angel piercing me through
 "Just give 'till the Master stop giving to you."

Even as all elements enter into the deposit entrusted to the Christian for his use, so also the administration of his stewardship will be through all channels. (I Cor. 4:1).

Not by giving of money only, but also of service and influence and prayer and the witness he bears to the gospel of the grace of God. This part of our life's output should far overbalance that which can be reduced to dollars and cents. The New Testament concept of stewardship in its full sweep involves all the factors of life. Life itself is a trust, a stewardship. That is Christ's idea of being faithful, but which we have so pitifully narrowed. Christ does not talk of being faithful to a creed or a commandment, **but of being faithful in what has been committed to us.** Life is not just a probation which ends in reward or punishment in another world. **It is a power and a possession which we are to use.** God has made us working partners in His plans for the world. The New Testament word is stewardship. This thought of life as a great trust has many sides.

There is a stewardship of time. My time is a trust.

Not only does one day in seven belong to God, but all days are His. We must render an account of our time as well as **our talents.**

MY TALENT

By Frances Swift Pender
 A talent bright was mine

Long years ago.
 "Use it," the Giver said,
 "Twill brighter grow."

I used it; how it shone!

And then one day,
 For just a whim,
 I laid my gift away.

Untouched I left it
 While the years rolled
 on.

Today I seek it,
 But my gift is gone.
 (Continued on page 10)

THE REASON

*Why should I give? What can God need from me,
 When His are all the earth and sky and sea?
 What worth to Him my little all would be?
 He wants me to!*

*Why should I go? Archangels He could send
 To bear His Word to earth's remotest end;
 Yet "Go ye!" comes the call to me, His friend.
 He wants me to!*

*Why should I pray? My feeble voice Him move?
 Bends He a listening ear to me in love?
 Yet when I cry He answers from above.
 He wants me to!*

*"Am with you always;" "All the power;" "Then go!"
 His final message. Am I, then, so slow
 I shall not do His will? Enough to know
 He wants me to!*

—Selected

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FIRST STEPS IN CHRISTIAN TRAINING

By Miss Hazel Keiser

How proud every little child is when he, for the first time, is able to say a part of the alphabet for big brother. The very first letters, A-B-C, are his incentive to carry on throughout the entire alphabet when once brother has praised him for his success of the first few. Just so with the Christian's experience; a superintendent or teacher may act as big brother for the child in encouraging him to go to the end in Christian activity from his success of the first steps. After big brother has lent his meagre assistance in this manner, then it takes the master hand to complete the babe's growth and education to a perfected goal. So with the child in the Christian training, after the teachers and superintendents have lent weak assistance in the Christian growth and development of the child in supplying the milk, it takes the Master-hand to complete that growth to the perfected goal of eternity.

So shall we repeat, our part as teachers and superintendents of children is the A-B-C portion toward the desired Christian goal.

We have taken a wide-drawn territory in the consideration of keeping of these three points of the Christian's development, but believe the helping hand of the mere man can and should reach throughout this limit.

A-B-C with children:

A—Attention.

B—Bible.

C—Christianity.

So may we receive some sort of introspection as we read the following portion of this article.

A—Attention—Its Great Value.

To gain attention, one must give something to provoke thought; mere entertainment for passing through an hour is not enough. Thoughts for deep study get the best of attention. A music teacher finds out that analysis satisfactorily explained and worked upon gets the strictest attention and deepest interest from the pupil at the piano and time passes the fastest for him. On the other hand mere playing and skimming of notes never wears time away but one hour at such seems like ages in eternity to the uninterested pupil. Just so, skimming over God's Word or the mere acting of it will fill a short time but will not develop the after-thought or even hold the strict continuous attention necessary for spiritual growth and enthusiasm.

No better trait can be acquired in a children's worker than the practice of

regular presenting of Bible verses for analysis or explanation, followed by the memorizing of the same. This provokes thought and meditation in deciphering the true meaning thereof. The ordinary child will have attained a spiritual help at the same time which mere reading or acting of the passages or only the singing of songs will not give. When people think that the fifteen minutes opening period of Sunday School is satisfactorily cared for through mere singing of songs, and presenting of announcements, it seems to the writer that such will often be intermingled with unnecessary and unhelpful whispering and wiggling, totally adverse to spiritual growth and reverence. Oftentimes one Bible verse presented for memory and thoroughly explained gives food for meditation (real attention being demanded), supplies a platform upon which reverence may fully display itself, and sends forth a message in the heart of the child. This rings repeatedly within his conscience during the week to follow when daily activities and experiences too often otherwise crowd out the consciousness for good or reverence.

B—Bible—The Certainty of its Need.

Already we have seen from the above paragraph a use for the Bible in each opening service of the Sunday School hour. What can a conscientious Christian think of a superintendent, especially of the children's department, who repeatedly opens a service with no presentation of God's Book? And yet how many superintendents wend their way hurriedly to the house of God with no sign of a Bible or Testament under their arms or within their pockets? Too often they rely totally upon a story from nature, a song book, or picture attractive to the eye, all of which are splendid in their place, but none of which can compete with the very Word of God.

Sunday School and Church; what does this imply? School, the place for study and instruction. Sunday School, study and instruction suitable for Sunday. And Church, a building for Christian worship, or an earthly temple of God.

So, Christian, what book can better be used within God's earthly temple, and for study suitable for Sunday than God's own Testament or "Will" presented through His Book, the Bible? Yet how many teachers and superintendents repeatedly appear before the Sunday School and in God's temple with no sign of a Bible. If by accident, any Sunday School should have such a superintendent which otherwise is very

considerate for the work and which the majority of the school agrees could not be removed, a splendid gift to present to the children's department would be a large Bible to be placed at the front of the assembly, over which should be hung a placard upon which is printed in large letters the Brethren slogan, "THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE."

C—Christianity—Its Preeminence in the

Brethren Faith.

The Brethren slogan, "The Bible, the Whole Bible and Nothing But the Bible" should have a great purpose enfolded with itself. What better purpose would it contain than the making of men, not as the world sees men, but a specimen (speci-men, species of men) that will fit in God's plan?

The gardener in early spring plans his garden and studies the best catalogues to detect the choicest species of plants that will best fit his idea for the forming of his plan. If such attention is necessary for the planning of the garden which wilts away with the season, is any less attention necessary in the working out of God's plan which lasts for eternity? If we cannot attain to the purpose of our slogan, why then have such a slogan? May we review the comparisons between the gardener of plants and the gardener of lives:

Gardener—he who cultivates the soil:

Earth.

Heart, spiritual life.

Means of enlightenment, book for study:

Catalogue of plants.

Bible of Divine Will.

Purpose for gardening:

Strong man for a lifetime, three score years and ten, (the world's man).

Strength for eternity, (God's man).

Results:

Food for the season.

Food for eternity.

Which, dear Brethren teacher, would you decide to be the most lasting, and thus the most necessary? Will you then consider the weight of the A-B-C proposition in the children's period? May we for a moment prove to ourselves the reality of this conclusion as a scholar proves an answer to a problem by working that problem backwards? With attention, and the Bible going hand in hand to develop Christianity, do you not believe it will prove itself backwards as well, in that a Christian life with the use of the Bible will demand attention of the average child? Then cannot the following equation be a proven statement: Christian and Bible for Attention equals Attention and Bible for Christianity? Why not prove it by trying it out in your school?

John the Baptist said, "I must decrease." He decreased and decreased and decreased until he was nothing but a voice, bringing men to God in repentance; only a voice, but the voice was the Voice of the Holy Spirit.

—Andrew Gih.



Department of Christian Evidences

Conducted by E. R. Black

The 6 Days of Gen. 1:2-31

1. These are not six days of Creation. The creation of "the heavens and the earth" is recorded in 1:1. The necessity for these six days of work is clearly stated in 1:2, "But the earth had become empty and waste."

(1) Submerged in water and

(2) Enveloped in darkness....**uninhabitable**, a Chaos. Isa. 45:18 tells us God "did not create it" so, but made it "habitable." Jer. 4:23, using the same two words as Gen. 1:2, declares "The fierce anger of the Lord" had been visited upon it. II Pet. 3:6 tells us "The world perished" by this "ancient" visitation. This could not apply to the flood of Noah's day, when the world, (cosmos), did not perish.

The scant revelation concerning this event forbids our prying into the secret. Pember and Bartoli deal with this subject exhaustively. The student should know that

(1) **Ethnology**, the traditions of the ancient nations, reveals a catastrophe after the creation and before the flood.

(2) **Geology** bears positive testimony to a catastrophe that affected the topography and climate of the earth, long before the flood of Noah.

(3) The ruin of the earth before man's creation and its subsequent restoration matches the history of man;

(a) **Created perfect;**

(b) **Ruined by sin;**

(c) **Restored by God;**

(d) **Ultimately to be delivered from all imperfect conditions.**

2. The **Restored Earth**...the six Days of Work:

First Day—V. 3-5. Light dispels the darkness at the command of God. It was not the **creation of light**; that was part of the creation of Gen. 1:1. God had turned off the light in judgment; now He turns it on. 2 Cor. 4:6. Science now knows how easily the sunlight might be excluded from earth.

Second Day—V. 6-8. The firmament or **atmospheric heavens**, was made by the separation of the salt waters beneath from the sweet waters above. The wonders of this atmosphere will be studied later. Atmosphere is the second essential, as light is the first.

Third Day—V. 9-13. Appointing "bounds" for the seas, that "Dry Land" might make possible plant life. The creation of vegetable life is not definitely stated here; but that God created it is stated in Gen. 2:4-5; and to this lowest form of life He gave the power:

(1) To assimilate food from light, atmosphere, soil and water; and

(2) To reproduce "after its kind", thus separating the species and making an orderly vegetable life possible.

Fourth Day—V. 14-19. Two great lights for the earth were "SET" for seasons, days and years. This necessary adjustment was **not a creation**. A later lesson will present the **proof** from astronomy that the sun was set in relation to the earth's orbit on the 4th day.

Fifth Day—V. 20-23. The creation of animal life, in the waters and in the air, with power:

(1) To assimilate food from the light, atmosphere, soil, water and vegetable life, and

(2) To reproduce "after its kind", thus separating the species.

The transmutation of species is an impossibility; if it were true, there would be **chaos** in the animal world. Geology teaches that life in the waters preceded life in the air.

Sixth Day—V. 24-31. The creation of

(1) Land animals, and

(2) Man, with very definite statements of the gulf between these. See later lesson.

3. The Scientific Order of "Things Created and Made" in Gen. 1.

(1) The Heavens

(2) The Perfect Earth

(3) The Chaotic Earth

(4) Separation of Light from Darkness

(5) Making of the Atmospheric Heavens

(6) Separation of Land from Water

(7) The Appearing of Vegetable Life

(8) The Adjusting of the Sun

(9) Animal Life in Water.....The Species

(10) Animal Life in Air—The Species

(11) Animal Life on Land — The Species

Testimonies of Scientists to the Truth of the Genesis Record

"There can be no doubt that the order of Creation in Genesis corresponds with the results of astronomical and geological research"—Sir Wm. Dawson.

"All scientific facts contradict the transmutation of one species into another"—Prof. Balfour.

"Everything declares the species to have had their origin in a distinct creation"—Sir Chas. Bell.

"No instance of change of one species into another has ever been recorded by man"—Prof. Owen.

"Nothing in Physics proceeds from the simple to the complex; therefore, you have to start with a universe

charged with a tremendous amount of high grade energy"—Prof. Hull.

"The creation of matter, of the universe, of the solar system, of the earth, and of all living things, including man, imposes the need of God in the whole physical domain to account for any of the phenomena known to us"—Dr. Sagnous.

"The matter of our universe must have had its origin through processes wholly different from any process now going on around us. Matter must have been called into existence in some manner no longer operative. Radio-activity forbids the eternity of matter"—Prof. Price.

"Everywhere matter bears the stamp of a manufactured article. The theory of chance has been overwhelmed by evidence of design in every sphere"—Kellogg.

"The atoms bear distinct marks of being manufactured articles"—Clerk Maxwell.

"There is only one choice; when we say evolution, we deny creation"—Prof. Pfeleider.

"The doctrine of evolution is directly antagonistic to creation"—Sull.

"The chemical elements, the stuff composing the universe, must have been created at some time in the past"—Sir J. H. Jeans.

"It is impossible for science longer to agree with Darwin's theory of the origin of the species; no evidence has been discovered to verify his genesis"—Bateson.

"I challenge any scientist to maintain the false theory of the evolution of one species into another"—Prof. Bartoli.

"The Darwinian theory is purely a product of the imagination"—Prof. Fleischman.

"Evolution is the cast-off clothing of a philosophy of fifty years ago....It is 1-10th bad science and 9-10ths bad philosophy"—Prof. Wright.

"No case is certainly known where any special of animal or plant has ever been changed to assume all the characteristics of a new special"—Sir Wm. Dawson.

"When we descend to details we can prove that not one species has changed"—Darwin.

"The transmutation of the species is a scientific mistake, untrue to facts, unscientific in its methods"—Agassiz.

"Everything declares the species to have had origin in a distinct creation"—Sir Charles Bell.

"In all this great museum (British) there is not one particle of evidence of transmutation of species"—Dr. Etheridge.

"We are ignorant of a single instance of the derivation of one good species into another, although the world has been ransacked for an example"—Winchell.

"The doctrine that life can come only from life is victorious all along the line"—Huxley.

Parents cannot pass on to an off-

spring any element they do not possess"—Mendell's Law, demonstrated by thousands of experiments.

"Germinal embryonic life is never reproduced, is unimprovable and is unpreservable"—Dixon.

"All living substances arise from other substances already living. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution, can endue a single atom of the mineral world with the attribute of life.... Life is not now being created from the non-living. 'Spontaneous generation' has been thoroughly exploded by Pasteur, Redi, Harvey, Tyndall, Huxley"—Prof. Price.

Prehistoric grasshoppers, the mosquito, ants, reptiles, mammals, ibises, toads, fish, birds, belonging to the fossil age of the earth, the other side of the flood, are identical with the living creatures of these species today.

Immanuel Kant wrote "Give me matter and I can explain the formation of the universe; but give me **matter only** and I cannot explain the formation of a caterpillar."

"As we see for the first time in each rock system certain specific forms of life, we note that **they appear suddenly and perfectly fitted for their environment**"—Rimmer.

"Every effect must have an adequate cause" is a fundamental law of Philosophy. Is **chance** an adequate cause for a universe of universal law, order, design, variety, and unity? Is God an adequate Cause?

"In my factory it takes a girl two days to learn how to put together the seventeen parts of a meat chopper. You can shake these seventeen parts together in a tub for the next seventeen million years and you will never have a meat chopper"—I. T. Jones.

You cannot produce the finest literature by mixing the letters of the alphabet promiscuously. You cannot solve a problem in mathematics by shaking together the ten factors. The automobile, the steam engine, the airplane, the bridge that spans the chasm, are the product of **mind** and not chance. The universe is infinitely vaster and more complex than the proudest manufactured product of human intelligence. The reign of law is universal; but law is not a creator, but a creature of a Creator.

Instead of increasing in number, species have decreased. There were five hundred species of trilobites once; now they have all disappeared. There were nine hundred species of ammonites; now they are all gone. Of the four hundred and fifty species of nautilus, only three remain. Whole families have become obliterated. All this is antagonistic to evolution and proclaims a creation.

Moreover, nature shows a downward tendency. Retrogression of species is well established. Older species are superior to the present. The saber-toothed tiger of antiquity is far superior to the modern elephant. Dragon flies once had

pos-bodies from a foot to sixteen inches long; and wings a foot long and over two feet spread. Ancient frogs of which fossils have been found in Texas, were six feet, some ten feet long with jaws more powerful than those of an ox. Dinosaurs reached the length of seventy and eighty feet. "This species was over twice the weight of the modern elephant and one-third taller"—Dana. This is evidence of tremendous weight in support of Creation. "Degeneracy has marked the history of every living form"—Price.

(To be continued)

GALATIANS

(Continued from page 6)

very narrow position. But did it ever occur to you that truth is always narrow and exclusive? Facts cannot be twisted either to the right or to the left, and remain facts.

3. In every realm of science we find great unalterable facts. For instance water has as its formula H₂O. To add one atom of hydrogen or oxygen to the molecule of water will cause it to cease to be water. Paul says there is only one gospel. Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And Peter declares, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

4. Certain false teachers are troubling Paul's children in the Lord. Hence in verse seven Paul turns from the Galatians, and their terrible error, to the ones who had seduced them. This does not absolve the Galatians, for in verse six he plainly told them that they were removing themselves. False teaching always causes trouble. Sinful men's efforts to change the truths of God's word always result in disaster.

5. These trouble makers would pervert the gospel of Christ. They insisted that law keeping must go hand in hand with belief in Christ for our justification, and that ceremonial purification must go hand in hand with faith for our sanctification. But Paul says this is a perversion of the gospel. Any addition or subtraction to divine truth is a perversion. If you change the gospel you cease to have a gospel.

6. To change the gospel of Christ brings down the curse pronounced in verses eight and nine. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The unchangeable gospel could not be changed by the ones who proclaimed it. Paul preached the gospel by divine compulsion. He once cried out, "Woe is me if I preach not the gospel."

7. The great facts of the gospel are clearly given in 1 Cor. 15:1-4. To preach any other message is a certain

proof of an unregenerate life. Isaiah perfectly describes the unfaithful preacher with these words, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Ever angels have no right to change the gospel. Holy angels are ministering spirits, not perverters of the gospel of Christ. "As we said before, so say I now again, if any man (anyone of whoever) preach any other gospel unto you than that ye have received, let him be accursed."

STEWARDSHIP

(Continued from page 7)

Many who are commendably faithful stewards in the making and use of money, are wholly unfaithful stewards as to their time and talents. Engrossed in the making of money, in the handling of things, they forget that God has a right to their time, often neglecting to even give Him His day, the Lord's day, for worship and praise. To give God a portion of their time for the giving of counsel, leadership and service in Christ's work, for His Church, well that's just too much. (Eccl. 12:1; 1 Pet. 1:17; 4:1-5; Eph. 5:15, 16).

Business is a stewardship. Business as a stewardship means more than that we must be just and honest and acquiring. It means that our business is to be for service and not for personal gain merely.

Prayer is a stewardship. The largest available source of power known or committed to man, is Prayer. Radium, they say, is a million times more powerful than dynamite. Fourteen pounds of radium would keep a 50,000 horse power engine running for a year. One ounce would drive a motor car for a whole life time. (Wouldn't you like to have a convenience like that?) A piece of radium, scientists calculate, continues in full activity for two million years. Think of it! That's power! And yet, all such power falls into insignificance when it comes to the power God gives us in the spiritual life. The power of **prayer**. Prayer is a trust to be used for God and in the setting up of God's work here on earth. "Prayer is the soul's sincere desire uttered or unexpressed." Stewardship makes us accountable for this vast privilege and opportunity. There is no greater service than prayer. It is the most exalted stewardship!

There is the Stewardship of life as full time service. A Christian has no more right to become a carpenter, a stone mason or a doctor without a "Call" than he has to become a minister of the gospel without a "Call." To be a true steward of life means: that the farmer will raise crops; the teacher will teach school; the doctor will perform his duties with exactly the same purpose and fidelity as is to be ex-

pected in the case of the minister or the missionary.

If we are true stewards we will make every ounce of our energy count for God, even though our particular job in the vast plan may be delivering groceries or wiping or washing dishes.

A travelling man was asked what his business was. He answered, "A soul winner, a worker for God. But I sell shoes to make expenses." Yes, God is interested in our every activity and a child of God has no right to invest his life in any activity which does not minister to his fellow men. It is said that a donkey discovered a mine that has paid \$43,000,000. And that other donkeys have put ten times as much into mines that have paid nothing. The plague of great numbers of lives is the wish to give as little as possible of self, of time, of service, and of money, and get as much as possible for one's self. When Colossians 1:18, really possesses us, the Holy Spirit will lead us into that service in which God would have us.

Finally. Stewardship is the Bible's way of saying all we are and have belongs to God and is entrusted to us to administer not for self alone but to administer as partners with God for the work of His Church. Men do deny it. They deliberately appropriate for their own purposes what has been committed to them as a trust. The consequences of such denial of God's ownership is the loss of fellowship with Him as trustee, steward and partner. To lose God at this point is to lose Him altogether. To deliberately deny God's ownership of all things is to cut away the life entirely from the divine intercourse. It is to declare that we are independent of God and owe Him no obligation.

Some deny God's ownership very deliberately. For every person who deliberately denies God's vested property rights in all things, there are a host of people who piously accede to this principle in theory while they deny it in practice. In their prayers, their worship, their hymns, their testimony they affirm—"All that we have is thine alone, a trust, O Lord, from Thee." But in their actual living, they use their possessions as if these things wholly belonged to them, as if they could use what they have as they please. They have no sense of trusteeship. They make no acknowledgement of their stewardship. They spend their time, their talents, their money as if these all were their own and God had no right to claim them.

It is not enough to say, "Yes, God owns all things," and then neglect the acknowledgement of our stewardship and plan to use our possessions as we please. Let us acknowledge God as the Owner. As the Owner, He has put these things into our hands. He has made us possessors of His property and let us not forget that, he requires of us the faithfulness of stewards in all our life!

(To be continued)



NEWS FROM THE FIELD



Dear Evangelist Readers:

On March 16th, Mrs. Bowman, an eleven year old grandchild, and I, left my son's home in Sergeantsville, New Jersey on an extended trip through the south and as far west as Elgin, Illinois.

Wife has been slowly recovering from a spell of sickness contracted last June. Doctors advised, because of her peculiar illness, it would likely be a great help for her to take her to my daughter's home in Indiana for the summer.

I am indeed happy to say to her many friends through the Evangelist, that in only two weeks she has been rapidly improving and we are expecting her health to become normal.

Had we been able to see the hardships ahead we would not have left until ten days later. The first day all went well. We stopped with our daughter in Philadelphia.

The second night we spent with wife's sister in Baltimore. Here our troubles began. Wife was stricken with flu and the flood cut us off from our trip up the valley of Virginia. Railroads and bus lines were flooded.

In our perplexity we decided we would visit an intimate friend of ours who had been confined to his bed for five months. Wife weak, but fever almost gone, we journeyed to Washington.

We were glad we made this trip, as our old friend promised he would trust God and hoped he might become able for Brother Kent to baptize him. We had been great friends when boys in Virginia. He is now past seventy-five and never confessed Christ. He had a devoted wife and daughters who were faithful members of Brother Kent's church, and greatly loved their pastor. His wife fell asleep in the Lord a few months ago, and Brother Ritenhour was homesick to see her. We took the first train after the flood to Maurertown, Va. a day late for service. A good congregation was disappointed and so were we. We took supper with Brother Ed Miller, my spiritual son. Again we were disappointed, my brother from Jordan Mines, Va., was to meet us, but was stopped by the flood.

Brother John Locke, became the good Samaritan and took us fifty miles after supper to his church at Mt. Olive. Here we met a large congregation of Brethren and Church of the Brethren and many others.

I preached on Fraternal Relations between The Brethren Church and the Church of the Brethren. They took up a liberal offering here which helped us on the way.

My Brother got through the flood

and took us to another brother of mine where we spent the night. The next day he took us over 150 miles to his home at Jordan Mines. Here we met our youngest daughter that cared for her mother for two weeks.

I preached at Clifdale for my brother over Sunday. Rested for a week, then preached at Jordan Mines over the next Sunday. Interest was so good we kept services up until Wednesday night. We closed with a crowded house. We should have continued here, but I had sent out two telegrams, postponing one meeting in Kentucky and appointing another in West Virginia. While here we visited Brother Snyder in Covington, Va. They are building a nice church there. My brother and his Clifdale membership will be moved to Covington as they have had services in a union building. This church will be under the general Mission Board and is a prospective field.

Will write another article later as this one is becoming long.

ISAAC D. BOWMAN,
Howe, Indiana.

CAMDEN, OHIO

Dear Evangelist Readers:

We thought you might be interested to know how we are carrying on here at the old Camden church.

At Easter time we made an effort to have 125 present at Sunday School. We had 123 which is the largest attendance since we came back. Two years ago the church was locked up and there was no Sunday School.

Just after Easter, we held an eight day Bible Conference. As a result of this meeting there were ten confessions and we have had eight more since making eighteen in the last three weeks.

The attendance at all services has increased. Recent victories encouraged everyone to work harder and there is much more prayer. Our mid-week Bible study has increased in attendance from 20 to 35 each week.

We ask for your prayers and when you come this way stop off and see us.

S. LOWMAN, Pastor

INDIANA CHURCHES

As Moderator of the Indiana District Conference, I wish to call the attention of all District pastors and churches that the Conference will be held at Clay City, Ind., June 16-17-18. Let every church have its full quota of delegates and let us make this one of the best Conferences we have had. A good program has been arranged and Clay

City is going to do everything for the entertainment of the delegates that is possible for them to do. We hope to see you at Clay City, June 16-17-18.

G. L. MAUS, Moderator

NOT LOOKING FOR ANOTHER

By E. J. Morgan

Matthew 11:3

*Art Thou He, the promised King?
The One of whom the prophets sing?
The One for whom the wise men trod
Long, weary miles to find a God?
The One who came from God to man
To bring to us salvation's plan?
Or, shall we look beyond Thee here;
Go back again to doubt and fear,
To wait, and long, and pray each day
For One whose coming lights the way?
Art Thou the One, the promised One,
Or is another yet to come?*

*Ah, when we see Thy wonders here,
And hear Thee speak in tones so clear;
And see the lame man as he leaps,
And hear the dumb man as he speaks,
And watch the blind receive his sight,
And see the leper clean and bright,
And see Thee in the midst of them
Who are the poor, oppressed, con-
demned—*

*Ah, no! We need not wait, but sing
And herald Thee our Christ, our King.*

CHRIST IN THE LIFE OF A PRINTER

(Continued from page 2)

they might be forever with Him, and that "There is therefore now no condemnation to them which are in Christ Jesus;"—that being in Christ Jesus is having your name written in "the Lamb's book of life"—"and whosoever was not found written in the book of life was cast into the lake of fire."

To this man, who was once blind but who now can see, it is a pleasure to have a part in spreading the Word in foreign lands as well as at home; to fellowship with God's people in his home and in his church; to give aid to his pastor in whatever way requested; and to have part in the work of the Sunday School, that great auxiliary of the church.

The life of this man has been completely changed—changed from a life of sin, without hope, to a life of joy in Jesus Christ—heir to all the promises of God's Word, "looking for that blessed hope, and the glorious appearing of the great God and Savior Jesus Christ." He has a song in his heart the theme of which is "Since Jesus Came into My Heart."

And he recommends to the unsaved, "take Jesus Christ, on faith" for a "complete" life.

"For the Son of man is come to seek and to save that which was lost"—and he found this printer one afternoon at work at the case.

(The printer mentioned herein is myself).

A STATEMENT AND A CORRECTION

The Gospel Messenger, dated May 23, 1936, prints the "Report of Committee on Fraternal Relations." The name of the undersigned appears as a member of that Committee, and also as one who has approved the Report by placing his signature beneath it. By what authority my name was placed there as one of the signatures, I do not know. I do know that under date of January 11, 1936, I forwarded my resignation to the Chairman of the Committee, informing him that it would be absolutely impossible for me to serve longer on the Committee, and therefore I would not be with the Committee when it would meet in April, 1936.

I was not at the meeting in Elgin the first of May, when this Report was formulated. Neither was I apprised of its "Findings" and its "Recommendations." My first knowledge of the Report was through reading it in The Gospel Messenger. Some of the "Findings" in that Report may have been found by my brethren. Personally, I cannot "Find" some of them and would be glad to know where my brethren found them. Some of the "Recommendations" in the Report, I certainly cannot recommend. If all other signatures to the Report are authorized, mine own is not, and my name and my soul are still my own.

I fully realize the fine spirit and good intentions of my brethren in both the Church of The Brethren and The Brethren Church, in their efforts to have the two Churches meet in one common bond of Christian fellowship. No true Christian could possibly refuse to give all assistance to an effort to bring together brethren of like faith and practice, and thus rejoice the heart of Him Who prayed that His own may all be one. But every loyal follower of Jesus Christ must forever stand against any effort to bring together brethren of un-like faith, especially when such a union would mean the engulfment of the minority group which he believes to be of God. To attempt to bring together those who are unlike in their faith and practice, is not to promote either harmony, peace, or brotherly love. Once again, let me say with all the emphasis at my command, my name does not belong at the bottom of that Report.

LOUIS S. BAUMAN

THANKS AGAIN

The following is a list of those giving to the "Folder Fund" since last report. We still need your gifts. Send them at once, please.

We are giving, too, a late list of gifts for "Publication Day Offering." Has your offering been sent in?

Folder Gifts

The Berean Class, Uniontown, Pa.	5.00
Mrs. N. V. Flynn	1.00
Grace Sellers	1.00
J. M. Heckman and family	1.00
Jeney Engle	1.00
Louis Engle	1.00
Mrs. Louis Engle	1.00
Hershel Hunter	1.00
Elmo Engle	1.00
C. E. Heckman	1.00
Seltha Dawson	1.00
John Aeby	5.00
Mrs. G. C. Dowell	1.00
Lucy Hall	1.00
Sarah J. Smith	1.00
Mrs. Frances M. Good	1.00
Mrs. S. E. Hanawalt	1.00
Dorothy L. Whitted	1.00
Lyda Carter	1.00
M. Ida Borneman	1.00
H. H. Link	1.00
Mrs. Florence Kimmel	1.00
Mrs. Mary E. Rieger	1.00
Mrs. C. P. Baer	1.00
Mr. and Mrs. Walter G. Crawford	3.00
Gladys Spice	1.00
Mrs. Myrtle Landis	1.00
Mrs. Thelma Landis	1.50
Mrs. Fehnel	1.00
Don Hadley	1.00
Mrs. Don Hadley	1.00
Robert Hadley	1.00
Clyde Irwin family	5.00
N. J. Buckland	1.00
M. S. Karp	1.00
Mrs. M. S. Karp	1.00
Philip Karp	1.00
Mrs. David Boss	1.00
Loyal Bible Class, Morrill, Kans.	1.00
Prof. M. A. Stuckey	1.00
Edward Bowman	1.00
Jack Simmons	1.00
Chester Zimmerman	1.00
Roy Patterson	1.00
Mrs. E. B. McGeary	1.00
Mayme Fleming	1.00
Annetta Yarger	1.00

PUBLICATION DAY OFFERINGS

Mrs. John Rochford	8.00
Leon, Iowa	1.10
Flora, Ind.	2.40
Uniontown, Pa.	9.35
Mrs. Steltha Dawson	1.75

OHIO BRETHREN YOUNG PEOPLE—NOTICE

The Fourth Annual Training Camp for Brethren Young People, sponsored by the northeast Ohio Brethren Churches will convene June 21-28. The site of the camp is Camp Craig operated by the Medina Co. Y. M. C. A. A program of seven wonderful days will be enjoyed by all who attend. Cost for each person, \$5.00. For information write—
Rev. Tom Hammers, 826 E. 150th St., Cleveland, Ohio.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

"The African Substitutes For God"

Orville D. Jobson, Missionary to Africa

PRACTICALLY EVERY AFRICAN Tribe has its "High God" or "Sky God," and it is very probable that at one time the Africans were monotheistic in their religious beliefs. But "some-where Africa took the wrong turning in her search for God" and the "Sky God" became but a legendary being who lives only in their folklore. They have turned to the spirits of their departed ancestors, and find in them spiritual satisfaction. Each family worships its own ancestors, and the oldest man in



ORVILLE D. JOBSON

the family acts as the priest through whom these spirits are contacted.

In Karreland there is no temple for the worship of these spirits, nor altar whereon the priest offers his sacrifices. The house of the old man is the meeting place for all social as well as religious matters, and it is at his door-step that sacrifices are offered and the spirits appeased. As is often the case, this old man has a number of wives, some of his own by choice, and others inherited from his father or brothers passed on into the spirit-world. Each of his wives, according to the Karre custom, has a house of her own and he by turns lives with them all. But there is one house at which all of his religious duties are performed, and that is the house of his "ma pou"—his first wife, and in case of her death the next in succession. This door step then is his altar, and the front yard his temple.

Throughout Karreland there is one regular yearly gathering of the families for the purpose of sacrifice and festival. The month generally observed is December after the grain has been harvested, and before the big hunt begins. This general gathering is called "mbana-ouone" meaning laying hold upon the spirits, or continuing the worship of the spirits. All members of the family are duty bound to be present at this gathering, and if sickness or other

unavoidable circumstances prevents one from attending, there is special provision made whereby he too may receive the blessings of the spirits.

When the grain is cut, and beer is made in great quantities, the day of observing the yearly festival is announced by the priest. All male members of the family, from ten years and up, then trap small animals and secure chickens, and the women prepare cassava flour for the big event. On the morning of the day announced the priest goes into the first wife's house and remains there until the family arrives. A short distance from the house the family, having arrived, form in line, the next oldest male member who is to succeed the priest leads the procession, and the others fall into line in order of birth, with their wives and children. The leader takes a chicken and a stem of grain in his hands and the procession moves slowly to the old man's house. The aged old priest then comes out of his house, and squats down on his door step. The leader then hands him the chicken and the grain, which each member of his immediate family must touch. These are placed on the ground beside him, and each individual family then moves forward, repeating the act with whatever small animals have been secured.

After all the members have completed their meat offering, and been seated on the ground in front of the house, there follows the libation of water. The old man's first wife hands him a gourd of water, drawn from the family spring, where the ancestors drank. This he holds in his hand while he appeals to the spirits of his ancestors, beginning with the first one within the bourne of his memory, and down to the priest he succeeded, and offers a few words something like this; "The day of commemorating the spirits has arrived, and we have all come for a blessing. Give to each his need; to the men animals in the hunt, and to the women a fruitful womb; and to each door step a continuance forever." He then pours a libation on the ground, near the many fetishes at his door, and takes a sip from what remains in the gourd. Then beginning

with the old man's family, he serves each individual a sip of water, adding his blessing as he goes among them.

Then the women retire and prepare the food for the feast. When the food is ready the family gathers separately in groups of from five to ten around a common dish of meat and gravy, and a big cassava loaf. The old man takes some food from his portion, and once again calling the names of his ancestors in order, pleads their blessing and favor. The food is then placed on a few leaves, or a sacred stone at his door step. The old man then begins to eat and all the others do likewise.

It is believed that the spirits of the family are all present on these occasions and that they even eat out of the same dishes with the living. The small amount of food placed on the leaves remains untouched; at least, it appears so to us. But upon in-

quiry we are told that the spirits have eaten the shadow or spirit of the food, and that is all they require.

Ancestor Worship is but one of the African substitutes for God; fetishism and magic play their part. If in the long ago the African took the wrong turning in his search for God, it was because he was misguided. But today Christian Missionaries have been sent to a great number of African Tribes, and by the hundreds they have "turned unto God from idols, to serve the living and true God, and to wait for His Son from heaven." What about the thousands that have not yet been told the way of salvation? Do we not have a peculiar responsibility to such? May God help each one of us to realize what we owe to misguided Africa.

March 13, 1936.

Ashland, Ohio.

"Pleasure --- A Substitute For God"

Mrs. Laura Rager

WHEN HUMAN BEINGS come into this world it is but a few years until they are capable of discerning between right and wrong. They are influenced by their environments and soon find pleasure in certain things. Now what these pleasures will be depends largely upon the training received in the home and the teaching received in the Sunday School and in our day schools.

No individual lives life in half-way measure. We cannot be neutral for we are either living in worldly pleasure or we are living Godly lives, finding pleasure in spiritual things. Whatever we do is irrevocable. No human being can change the past. Every idle thought and work is recorded against us. To paraphrase the words of Pilate, Life always turns to us and says, "What thou hast written, thou hast written. What thou hast lived, thou hast lived." Our yesterdays are beyond our grasp. Like sand, they have trickled through our fingers.

Now have we been living in sinful pleasure using it as a substitute for God? The pleasure of seeking the almighty dollar is one of the most tragic of all. What sins individuals will engage in just to satisfy their ambition to have money. They lie, cheat, murder and give up their character just to have pleasure for a season. "The love of money is the root of all evil," I Timothy 6:10. Judas, for the small sum of thirty pieces of silver, betrayed our Lord; Ananias and Sapphira tried being deceitful just to keep back a part of the price of the land. They lied to the Holy Ghost. They did not lie unto men, but unto God. What a serious thing it is to try to fool God.

The pleasure of having money will not pay our

fare on the great ship that will carry us across the River of Death to the Land of Perfect Day. In the eighth chapter of Acts, the eighteenth, nineteenth and twentieth verses, Peter tells Simon, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money."

Another pleasure which is a substitute for God is the appetite. Kagawa, the great Japanese Christian leader says, "The thing that is wrong with our civilization is 'too great an appetite,' too big a stomach and too small a brain." Well do we know the pleasure of satisfying the appetite leads many away from the straight and narrow way. Hearts are broken, homes are wrecked, young people are dragged down into the blackest mire of vice because they have made of the appetite a substitute for God. It is only the precious blood of Jesus Christ that can change these vile souls and make them pure and white.

This god of Liquor, if we may call it that, has set himself up in every conceivable place in our land and has so lured our American people until they are blinded to his deadly work. And unless the followers of our living God becomes in greater earnest to fight this evil in a few generations hence it will spell doom for America.

Other pleasures are popularity, style, worldly amusements, card playing and dancing. These pleasures are only charming in the present or in the immediate future. They have no charm in the past. How fascinating is sin a moment before it is committed! How absolutely necessary it seems to our

happiness! But when they slip into the past their pearly teeth become ugly fangs, and their shapely hands become unshapely claws, and their winsome tresses become writhing serpents. The pleasure used as a substitute for God often seems as fair as an angel from heaven, but the sin of yesterday is as ugly as a fiend from hell. Choose the way of worldly pleasure if you will, and though you may laugh your laughter will be but temporary.

We need to pray for grace and faith to make us true soldiers of the cross, that we may not falter in the time of temptation.

Years ago in Pompeii there was unearthed a figure of a Roman sentinel. He was standing erect in his place at the gate of the city. His spear was in his ashen hand; his sword at his side. His helmet was on his head. There the ashes had embalmed him

and kept him through the long years. Now this disaster that overtook the city of Pompeii did not put this Roman soldier at the place of duty and keep him there, faithful and true. It only photographed him for us. It only found him in the attitude of faithfulness and preserved him as it found him.

Will we be found at our post of duty serving our Lord and Savior when he comes in the clouds of the air to claim his own? Or will we be following Pleasure, a substitute for God?

"Earthly pleasures vainly call me;
I would be like Jesus;
Nothing worldly shall enthrall me,
I would be like Jesus.
That in heaven he may meet me,
I would be like Jesus.
That his words 'Well done' may greet me,
I would be like Jesus."

Roann, Indiana.

"Chaff or Wheat"

BACK IN JEREMIAH we read in the twenty-third chapter and the twenty-eighth verse, "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

When we go back into these days we are caused to remember that everything men looked upon held the atmosphere of unrest and carelessness. These were days that were anything but good and encouraging. False prophets held sway and substitutes for God were everywhere prevalent. For this reason Jeremiah comes forth with the thought that as compared with the Word of God all these teachings are as but chaff to the wheat. The false prophet is dispensing chaff; the prophet of God the real, nourishing wheat. It is thus today, for the messages of isms and false prophets are as chaff compared to the real message of the Gospel. It is true that men find out that there is no other plan for the world's redemption which can supersede the plan of God.

The Bible, which is the Word of God, is the source book for the real Christian. When this Word of God is compared with the other so-called sacred literature of the world, such as the Koran of the Mohammedans and the writings of Confucius and other such writings, there is no difficulty in seeing the superiority of the Bible. This book is designed to instruct men in the Way of Life. It is where we find the knowledge of God; the way of salvation; the way of entrance into immortality; the pathway to heaven and instruction in things concerning spiritual living. It tells us of the Living God; his essence; his power; his presence in our midst; his forgiving spirit; his love for his children; his joy at our acceptance of his salvation. But we must use care that we do not let the book itself become a substi-

tute for that for which it stands. We do not worship a Bible, but the God who is revealed within its pages. We do not bow in humility before its pages, no matter how sacred we may deem them; but we bow in humble servitude before the Creator of the world and all that lies therein. We do not reverence the Bible as a book; but reverence the Person revealed within its wonderful story. Within its pages we may find the answer to all our problems, but we must remember that it is the message of a High and Mighty Potentate, even our God, whom alone we must worship.

We may not even compare the Bible with our Christ. For He is the Living Word. Whether we consider his plans, his person or his power we find that he is unique in the annals of history. There is no substitute for the Christ of the Cross, nor for the Christ of the Resurrection. His place cannot be filled by any other. There can be no substitute for Him. He is the "finest of the wheat;" "the Bread of Life."

There can be no substitute for Christian experience. And Christian experience can only be found when there is genuine fellowship with God. There can be no substitute for Christian testimony. And Christian testimony can only come from those who have a genuine Christian experience. There can be no substitute for Christian values. And Christian values are not found except one has found Christian experience. There can be no substitute for the Bread of Life. And one cannot partake of the Bread of Life unless he is able to know the difference between chaff and wheat. The Psalmist says, "The ungodly are not so, but are like the chaff which the

wind driveth away. In other words we become a part of the harvest of wheat and we would suggest that we try feeding the hungry multitudes on the Holy Bread and not in the effort of giving them chaff.

Christ is Wheat. Let us feed our souls on Him. There is no substitute for wheat. Remember that Jesus said, "They shall burn the chaff with unquenchable fire; but the wheat shall be garnered into the kingdom of God."

We cannot substitute chaff for wheat and expect men to live and thrive on such a meal. There is no substitute for the Reality of God.

WORSHIP PROGRAM

JULY

Topic: "Substitutes Men Use For God"

SONG: "Standing on the Promises."

Standing on the promises of Christ my King,
Through eternal ages let his praises ring;
Glory in the highest, I will shout and sing,
Standing on the promises of God.

CHORUS:

Standing, standing,
Standing on the promises of God my Saviour;
Standing, standing,
I'm standing on the promises of God.

Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the word of God I shall prevail,
Standing on the promises of God.

Standing on the promises of Christ the Lord,
Bound on him eternally by love's strong cord,
Overcoming daily with the Spirit's sword,
Standing on the promises of God.

Standing on the promises I cannot fall,
Listening every moment to the Spirit's call,
Resting in my Saviour, as my all in all,
Standing on the promises of God.

SCRIPTURE: Exodus 20:1-6.

PRAYER.

BUSINESS.

SONG: "Faith of Our Fathers."

Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
When e'er we hear that glorious word!
Faith of our Fathers, Holy faith!
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for Thee!
Faith of our fathers, Holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife:

And preach Thee, too, as love known how,
By kindly word and virtuous life:
Faith of our fathers, Holy faith!
We will be true to thee till death.

BIBLE STUDY: "Daniel—The Man."

TOPIC: "Pleasure—A Substitute for God."

FOOD FOR THOUGHT: By the Leader:

A SUNDAY MORNING SOLILOQUY

By a Christian Automobile

I surely hope all my folks are going to church this morning.

It is a good sight to see a lot of us parked on the street around the church. It speaks well for the attendance.

I am proud to be in such good company; Parker's Packard and Oliver's Oldsmobile came filled to the brim last Sunday.

It seems too bad to carry only two when there are so many weary or lame or half-well who would like to go.

If we go out this afternoon I hope we will not go on the Jerico turnpike; when we go there we never get back in time for the evening service. That "Jerico Road" has a reputation of getting people in trouble; a holdup or a blowout or something that interferes with a man's best interests.

I feel sorry for the fellow in the next garage; there he is all ready to go and his folks are all snoozing this beautiful Sunday morning.

The other Sunday afternoon we stopped and left some flowers from our garden for Mrs. Blank, who is sick, and when the folks came out they seemed glad over something.

Good! Here we go. I hope the Fletcher's fliver will be there, and all the Hups and Olds and all the others, for it will be a joy to meet them once again. TOOT!

TOPIC: "The African Substitutes for God."

SOLO: "Jesus, Saviour, Pilot Me."

TOPIC: "Chaff or Wheat."

STORY: "My Thanksgiving Box."

RECEIVING OF THE THANK OFFERING.

DEDICATION PRAYER.

BENEDICTION.

"Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair."

—ALFRED LORD TENNYSON.

He who redeemeth, consoleth, forgiveth;

Who His own body raised up from the dead,
Holdeth all evil in bondage and liveth,

Source of all blessing, our life and our head;
It is His glory that maketh thee bright,

Sun-Day that filleth all Sundays with light.

HARRIET MCEWEN KIMBALL.

Bible Study -- Daniel ---The Man

Mrs. J. B. Paul

IN GENERAL and as the first division or step, we can say that Daniel, the man, was a model person, practically perfect as a human being. Then taking up specific examples, from his very active life, we can show some of the qualifications of such a wonderful man. And in the last step of thought, we shall know Daniel better, as well as strengthening the first statement, because we shall quote Gabriel, the Representative from Heaven. He said to Daniel, "Thou art greatly beloved."

Now, for some examples or phases of Daniel's life, under the headings "Purpose," "Test," "Interpreter," "Judgment," "Prayer," "Greatness," "Righteousness."

The public life of Daniel starts with royalty, captivity, no blemish, favor and a PURPOSE. The first four were showered upon him because of his location, and outside agents. But his purpose reflected his early training and his own conscious efforts, in addition to God's purpose for him. A PURPOSE! There we have motivation. A purpose empowered by the Spirit of God results in a perfect motivation. Such a life was Daniel's, which seemed like a straight line into Glory.

God could use a man in a TEST, whose purpose was allowed to be started and strengthened by Himself. Under such conditions one's appetites and desires will glorify God, and in such cases, the proving is pleasant, as with Daniel. The outcome is certain. In Daniel 1:19, 20, the king found Daniel and his three Jewish friends to be the best. Daniel was humble. He made no boast of his wisdom or health. The test came to an acceptable conclusion. Abstinence won. The test in Chapter 2 brought proper results, because Daniel was in God's will but out of God's way so that his God could work.

The INTERPRETATION of Nebuchadnezzar's dream was a very serious matter with the Chaldean magicians. They were powerless to save their lives. Daniel feared rather, the losing of his soul and remained in the directive will of God. He received the secret from God, interpreted the dream and saved all their lives.

Few of us have wisdom to make correct judgment at all times. In Daniel 2:17, 18 specific directions are given. Daniel and his companions sought the mercies of God regarding the forgotten dream of the king. The answer was revealed, for which they thanked God.

Daniel's persistence in PRAYER was demonstrated when he prayed twenty one days, before he could pierce the "stratosphere" of the evil powers.

He confessed the sins of his people as though they were his own sins. Being a type of Christ he was willing to bear the sins of his people. Dan. 9.

The GREATNESS of Daniel increased even against his own desire. He said, "But there is a God in heaven that revealeth secrets," Dan. 2:28. How easy for him to have assumed the magic power. His desire was to have God increase while he decreased. That is evidence of healthy Christian growth. The pagan king, Nebuchadnezzar made no mistake in his decision as to who was to be worshipped, for he recognized who was "a Revealer of secrets, seeing thou couldst reveal this secret," Daniel 2:47. The king finally made Daniel a great man. Or was it God who made Daniel a great man? God's great man, Daniel, was unselfish enough to divide his greatness among his three companions, 2:49.

He was a RIGHTEOUS man. One of the Old Testament characters who had no stains on his character, or sins counted against him. Gabriel who came from Heaven, said "Thou art greatly beloved," 9:23. Cedar Falls, Iowa.

THANK-OFFERING GEMS

Be thankful that you have something for which to be thankful, and something with which you can show your thankfulness.

When giving thanks to God be cheerful in your "Thank-you" to the Giver, for He loves the "hilaros," high-spirited giving.

There is a magic power that transforms the prayer of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls.

Ten lepers, nine Jews, one Samaritan, and all healed. But only the Samaritan thanked the Healer. To which class do you belong?

"We lose what God has given, the prize for which our feeble faith has striven, because we thank Him not."

"In all things give thanks," for sickness as well as health, for the dark places as for the sunshine, for the word of reproof as for the praise.

"Thanksgiving is a self-rewarding virtue," receiving in itself a deep joy, that overflows into the lives of others, through material ways.

Pray this, sometimes, when thanking Him: "Help me, O Lord, from day to day, to live and give more nearly as I pray."

The great apostle joyously cried: "Thanks be to God for His unspeakable Gift." For this Gift we can be thankful every moment of our life.

My Thanksgiving Box

Sarah D. Maynard

I HAD OFTEN heard of mite-boxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course, when the regular offerings for missions were called for, I wanted to contribute my share as other folks did—as much as I could spare at the time. Then, too, I didn't see that I had anything especial to be thankful for. Dinner, supper and breakfast, of course, and my husband and children; but most of the last had left me either for homes of their own or for the Better Country, and my heart was often heavy with sorrowing for them.

So when Mrs. Heath, the president of our missionary society, begged us each to take one and try it, I demurred. It would be no use, I argued. But our pastor's wife arose and proposed that as many others had found it a good way, we should try it for one year. At the end of that time we would open the boxes and have a full and free conference as to what they had done for us and the cause. And so, quite reluctantly on my part at least, we took the boxes home.

As I went into my cosy sitting-room, I am afraid I slammed my little box down rather hard upon the mantel, saying, "You may stay there if you want to. You are rather ornamental in your blue and gold; and when the year is up, I'll lump my mercies and put something in for the whole year. Who wants to be paying for mercies at a penny a time?"

"What is that, mother?" said my daughter May, the only one left me at home, a graceful, dark-eyed girl of twenty—the very joy and richness of her mother's heart. "Oh," she said, "I see. It is one of those thanksgiving-boxes," and lifting it up she read upon one side: "Giving thanks always for all things," or the other "What shall I render unto the Lord for all His benefits toward me?" and on the top: "Thanks be unto God for His unspeakable gift."

"Yes," I said, "I hardly know what I brought it home for — only to please Mrs. Heath and Mrs. Browning."

"Why, yes, mother," said May, "it is just the thing for you. You are always saying, 'Well, I'm thankful for something or other.'"

"Am I, child?" I answered a little thoughtfully. "Well, I am afraid I don't really mean it, but if you hear me saying it again just remind me. I'm thankful for one thing, anyway, and that is, I've got you."

"Your first contribution," demanded May merrily, and taking the nickel I handed her she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall housecleaning and getting ready for the great meeting of the Woman's Board, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and as I gazed around in satisfaction at snowy window draperies and everything spic-and-span, as a housekeeper likes to see them, I exclaimed:

"Well, I'm thankful for one thing, and that is that they didn't any of them come yesterday."

May picked up the mite-box and rattled the lone nickel warningly.

"O May," I said, "I had forgotten all about it."

"You better put in a dime this time," said May, "for I've heard you say you were thankful for something at least a dozen times the last week. And when they go away," she added, "you must put in another, if we have had pleasant people here. You don't know how I do dread delegates; but there is one good thing, we are to have a missionary and his wife for one room, and they won't come just to shop and criticise, I'm sure."

Our delegates came, six of them, and if any one ever had delightful guests and a time of rare enjoyment we had. May with some of her young friends had acted as ushers at the church, and although she objected a little at first, I was surprised to see how eager she grew to be at every meeting and to stay through them. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought, and an enthusiasm that surprised myself.

I was superintending the finishing touches to the supper table, and my darling May was flitting about arranging some dainty vases of chrysanthemums, and putting a few in her belt. I thought she had never looked so bright and beautiful, never seemed so dear.

"Blessed child!" I thought, "she little knows that I put a five dollar bill into that box this morning—one I had been saving up, too, for a new bonnet—just because I was so thankful for her, that I had her all to myself." And what made me think of it especially was seeing those young missionaries the night before standing up there before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go? So I said, "if

I never was thankful before, I am this time, to think that May isn't one of them, and here goes that \$5 into my thanksgiving box." As this ran through my mind I saw May come toward me slowly, a great light in her dark eyes and a look of intense longing in her upturned face.

"Mother," she said with a little catch in her breath, "mother, can you put *me* in your thanksgiving box?"

I felt myself suddenly turning to stone, but making a desperate effort, said:

"Child, what do you mean?"

"Mother, dear," she said, "I mean it. I believe that I have heard the call to go; that I am needed. I am young and strong. I have my music and my voice—and there are so many to help at home. I believe I am truly called in His Name, for I have prayed and prayed and asked for light—and, dearest mother, *can* you put me in your thanksgiving box?"

In my anguish of soul I called upon God, and a form of love seemed to stand beside me, saying, "Fear not, the child is given to *me*." A hush of peace came over me, and I kissed her softly. Our dear friends came in to supper and in a strange inner stillness I got ready and walked beside my darling to the meeting where, in a simple way she offered herself and all her bright young life to the foreign work.

As the days went by I proved many a promise. My strength was as my day. May was to go soon to Persia with some returning missionaries. She was much needed there in one of the schools. Meantime

we shopped and sewed and planned. Letters were put in here and there among her things to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day, talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, "for a person who is going to send her baby off to the cannibals, or just as bad. Anyone would think she was just going off to get married by the way you take it."

"O Mrs. Brown!" I managed to say, "if I was marrying her off to some rich or titled foreigner, you would think it all right I should be proud and glad. How true it is that

To God we give with tears,

But when a man like grace would find

Our souls put by their fears."

Mrs. Brown shook her head and said, "Some folks have queer notions," and passed on.

The pleasure and the pain of that preparation were over all too soon, and it was only the strength made perfect in weakness that sustained my daily life until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting-room, so bereft of its chief beauty and joy, I walked to the thanksgiving box and with a silent prayer for help put in my largest offering.

"That," I said, "is because I am so thankful that God let me have a missionary all my own."

The Cult of the Devil

Demons, Idols and Witchcraft in West Africa

"WE KNOW that an idol is nothing in the world," wrote Paul to the Corinthian Christians. I feel pretty sure the most of the people that worship idols also believe this to be true of their idols.

Man has been an idolator from his earliest days: he still is so today, though his idols have changed somewhat from time to time. In certain parts of the world the grossest forms of idolatry are still practised in all their ancient hideousness, lust and cruelty. In civilized countries, individuals and governments still worship the monster, though in a different garb. Writing on another occasion, Paul said "Covetousness is idolatry."

Perhaps the crudest and cruelest forms of idolatry are practised in West Africa, where the thick, dark forest, and the superstitious nature of the people, combine to create and maintain a belief in evil spirits.

The African believes that he is ever surrounded by spirits, some of which are good, and some evil. Though these cannot be seen, their work is evident, and their presence is felt. The good spirits we shall pass over at once, for they can do good and good only, and the native sees no reason why he should propitiate such. To him God is one of these good spirits. Evil spirits, however, do evil and evil only, and need to be propitiated continuously. The Yoruba people have images of the devil in their houses, and sacrifice to him to keep evil away.

Spirits are bodyless, invisible things. They seek to reside in some object near the habitation of man that they may torment him. Spirits, therefore, may be found in rocks, trees, hills, rivers, men, birds, animals, etc., and any peculiar or freakish formation of nature. The Juju rock that stands three hundred feet out of the middle of the Niger river is an ex-

ample of this. According to the natives, any man who touches it will die. This belief held good for hundreds of years, till the white man climbed it; since then it has lost its charm. Certain fetich trees have skirts fastened around them, and sacred rocks have houses built over them. This custom not only shows honour to the tree or rock, but marks them as sacred.

Spirits may be induced to enter images, charms, houses, or such things as man has made. I have seen houses with a small hole in the wall, put there to allow the spirit to enter or leave at will, even though the door of the house may be closed. Then there are spirit houses built for the abode of spirits only. A stranger looking into such a house, might consider it empty.

Now it is the business of the medicine-man or witch-doctor, to locate a spirit and either drive it away or induce it to enter a certain object. It is also his work to find out just what kind of a spirit it is, and how it may be propitiated. This can only be determined by magic, such as in the throwing of dice, the beating of a drum, the mixing of medicines, and other like enchantments. Sacrifices, charms, bribes, medicines, mascots, etc., are employed to prevail on the spirit not to do evil to one person, and to do evil to another. It is a common sight to see dogs, sheep, and other domestic animals, and objects, with charms fastened to them, that they may suffer no ill. The spirits of departed ancestors never wander far from their late village and have the power to do good and evil. These also must be propitiated.

Now the African never calls his idol God. Nor does he look upon it as God. It is not worshipped in the same sense that we worship God. No African ever *prays* to his idols. He makes no petition to it that his sins may be pardoned, or that he may be made a better man. The idol itself is not considered to be of much importance, even when indwelt by a spirit, and of no importance whatever when not so indwelt. I have known natives to beat their idols, humiliate, neglect, and eventually throw them out, simply because the spirit has left them, and they have become ineffective to work good or evil. Similarly, when an idolator becomes a Christian and renounces his idols, he has no compunction in burning them.

The heathen believes that there is a spirit in the tree, rock, hill, river, or any other object where the witch-doctor has located it. That spirit is there for a sinister purpose, and unless continually propitiated, will carry out its malignant designs. How then does the native know that an evil spirit is operating in his vicinity? By its visible work. For instance, in heathen countries, there are no accidents: nothing simply happens of itself. There must be a first cause. A child may sicken and die. A few days later an-

other child dies in the same manner. Perhaps half a dozen children die in quick succession in the same village. We might say it was an epidemic of yellow fever, smallpox, or some other contagious disease. The native might also recognize it as one of these diseases. But he would inquire further. What or who has brought the disease? Surely it is nothing other than the working of a malignant spirit! The witch-doctor is called and consulted, and he undertakes to identify and locate the spirit. After having satisfied himself as to the cause, he may prescribe as a remedy, that a black and white fowl be tied by one leg to a post and there left to die, and when dead its body be thrown into the bush during the night. If this does not stop the epidemic another *cure* is tried. By the time the witch-doctor has discovered the right sacrifice (if he ever does), the epidemic has spent itself. Those who have been ill and recovered have established an immunity, and the disease does not reoccur till another generation without an immunity, comes on the scene. The witch-doctor, however, has proved himself a public benefactor, and his services are greatly desired.

Sometimes a mother who has lost all her previous children, will cover her baby with a net, so that its life may not be able to escape. Or she may paint it to look ugly, so that an evil spirit may not desire it. Or she may hang charms and medicine all over its tiny body to ward off the evil spirits.

The Bakusu people of the Belgian Congo have a peculiar custom in connection with the birth of twins, which is considered a monstrosity and a great disgrace to the community. Soon after the twins are born they are placed on a large tray and carried about the village by the parents, who are both naked to show that they are not monsters, as the birth of the twins suggest. The villagers heap curses on the parents, the parents also doing the same on themselves. Offerings are asked for the twins, each given a like present, and also for the parents and community, to avoid calamity. Among the Jukun tribe, the parents choose the child they want, and destroy the other.

A chief suddenly becomes ill and dies. We might say it was a case of heart attack. They say it has been caused by a malignant spirit. Now must evil spirits have accomplices, and these may be the wind, fire, water, men, birds, animals, or anything else. The work of the witch-doctor, therefore, is to find the medium. Often an innocent man's life depends on the throw of dice, the tone of a drum, or the whim of the witch-doctor. This is called "smelling-out" witches. If the offender, according to the findings of the witch-doctor, is an animal, it is brutally beaten to death, or destroyed in as cruel a manner as possible. If the offender is a man, he must prove his innocence. If he is unable to do this to the satisfaction of the witch-doctor, whose word is always

final, the poison ordeal is resorted to. The natives have knowledge of many poisons that kill in different ways. The suspected person is stood in the open market-place, surrounded by the angry villagers, and given a bowl to drink, containing a preparation made from sasa bark. He is told that if he is innocent it will do him no harm, but if he is guilty it will surely kill him. The concoction is a deadly poison, and the ordeal equivalent to asking a man to drink a bowl of carbolic or some such deadly acid. But there are ways out of the difficulty. If, for instance, a weighty gift has been given to the witch-doctor beforehand, he will prepare an extra strong dose which the stomach will eject almost immediately, the man thereby being proved innocent. If however, an ordinary dose is taken, the victim will collapse within twenty minutes. As soon as he shows the first sign of weakening, the mob will leap wildly on him, and literally tear him to pieces. To them no death is too cruel for one who is a witch and has caused the death of the chief, and perhaps of many others in the village.

The natives propitiate the spirits residing in the different objects to solicit their assistance. Thus a man may have a fetich to keep sickness or the evil eye away, or that makes his crops grow. Another that gives him prosperity, or averts misfortune in trade. Another that assists him in the chase. Another that gives him victory in war, etc., etc. One man may possess a number of idols. There is no limit to the number of fetiches and charms that man may devise and make for himself. These have to be propitiated, or charged as we would say, else they become powerless to work good, or overcome other evil

spirits, and are useless to their owner. Idols are charged in different ways, but usually by the blood of some animal, and at times the blood of man. A native will feed his idol by placing food down for it. Now an ignorant person might ridicule the native, and tell him that his idol has not eaten the food. To which he most likely would reply that as it is the spirit inside the idol he is feeding, it lives on the spirit or soul of the food he has given it. Who can say that the spirit has not already partaken of the sacrifice? By looking at an idol or fetich one cannot say whether it is effective or not; that can only be determined by its workings. An electric storage battery, for example, whether charged or uncharged, looks exactly the same. When it is charged it is effective, when it is discharged it is ineffective, and must be recharged. Generally speaking the native does the same with his idols. Now when a native changes, neglects, sells or gives away an idol, it is because it is useless. Real effective idols, fetiches and charms cannot be bought.

Thus we see that the whole system of idolatry is one of fear, and not of worship. No man is brought nearer to God or made better in character by sacrificing to an evil spirit. A thousand years of idolatry, or propitiation of evil spirits have not made Africa, or the African one whit better. It has rather tended to make him forget God. One generation of Christian missions in Africa has done more to enlighten and uplift the people, than thousands of generations of idolatry and fetichism.

Once when travelling in the interior of Northern Nigeria, I visited a lone missionary and his wife at Du, working among the Burum tribe. Now the Bur-

O Grace of God

Man sees the fault, but God the heart's contrition;

Man gives the blame, but God the full remission;

*Man deems indelible sin's crimson stain;
God views the soul by blood made white again.
O grace of God!*

*Man can forgive, and yet doth oft remember
The past transgression; but God's heart so tender*

*Doth cast our sins into the deepest sea,
Nor e'er brings back cleansed guilt to memory.
O grace of God!*

*Man may not feel again love's lost emotion,
Nor yet confide, once wronged, with full devotion;*

*But God, foreseeing all, loves still the same,
Nor breaks His bond, where He has set His name.*

O love of God!

*Love wonderful, love vast, love all unmeasured!
Infinite heights and depths in God's heart treasured!*

*Reveal to us, O Christ, that love transcending
Our highest thoughts—the love that has no ending—*

The love of God!

—J. H. S.

um people are about the lowest type of humanity I have seen anywhere in Africa. For them it is a sure sign of degeneration to wear any kind of clothing whatsoever, hence the men, women and children from the day they are born till the day they die, never wear so much as a thread of clothing. Furthermore, at that time they had no money and no markets. They had a system of barter, a man would exchange a hoe for corn, or anything else he was in need of. Their houses are the smallest and poorest built in the country. They simply exist.

Soon after my arrival on this station, the missionary informed me that although he had spent three years studying the Burum language, and could converse with the people quite freely, he had, up to that time, found no word for God. As he was working on a translation of St. Mark's Gospel, he was most anxious to find the name for God in the language, and if they had no name, to coin one for them. He invited me, therefore, to stay and assist him in his quest.

We gathered the elders of the village together, and started by asking them the name of their chief fetish. They told us he was called "Chid", and that he lived in the grove adjoining the village. Our conversation with them was something after this manner. "Did Chid make you?" we asked. "No," they replied, "Chid did not make man." "Then who made you and who made the sun, the moon, the stars, the trees, the birds, the animals, the fishes, and all you see about you?" we asked. "We do not know who made these things," they replied, "our fathers never told us." "Then if Chid, the greatest of all your spirits did not make these things, who made them?" we inquired again. "We have no idea as to who made them, or when they were made. All we know is that when we were born, we opened our eyes, and saw all these things here," was their reply. By the time we got this much out of them they were tired and sleepy. Primitive man is unable to concentrate or think very long on one subject. Accordingly we dismissed them and told them to come to us again the following day. We also went over the day's work.

The following day when they returned to us we said, "Why do you offer sacrifices to Chid, if he did not make you or any of the things about you?" "Oh, he is our patron spirit, and we sacrifice to him to keep sickness, famine, pestilence, war, and all such vile things from our village," was their reply. "Do you ask Chid to forgive you your sins and make you better men?" we asked. They did not understand this question. There is no word for sin in some primitive languages. Such people will steadfastly declare that they have never done wrong. Evidently then "Chid" was not God, nor did they have any intelligent conception of God. We must try another line of approach.

When we met again the next day we asked them, "What do you consider the greatest of all the things you see?" To this one man said one thing, and another man said another, but eventually all agreed that the sun is the greatest of all things. "What do you call the sun?" we asked. "Gwi" (Gwee) they replied. "Did Gwi make you or any of the things you see about you?" we inquired. "No, we have never heard that Gwi made anything," they said. We persuaded them to talk this over among themselves, and come and tell us what they had found. They returned with nothing new to tell us. At length one man said that he remembered his father or grandfather, telling him one day, that all these things we see were made by someone, who disappeared as soon as he had made them, and they have not heard of him since. This was our first real clue, and excitedly we asked, "What did your father call this someone?" He replied that his father did not tell him his name. "Then what would you call him?" we asked. "We would not know what to call him," they replied. "Well," we said, "this is the one we have come to tell you about. The one who made you and us, and all things. And since you say that the sun is the greatest thing he has made, we will call Him 'Dagwi' the Creator of the sun." The effect of this decision on them was marvellous. They nodded and chatted to each other, all the while saying, "Dagwi made us: Dagwi made the white man: Dagwi made the animals: Dagwi made all things."

The following day I left the Mission Station and started on a long tour through Nigeria, the Cameroons and the Belgian Congo. When I returned to Nigeria a year later, I received a letter from the missionary working among the Burums, in which he said, "I am sure you will be pleased to know that the people of Du have cut down the grove in which Chid lived, and are now coming to the Mission to learn more about 'Dagwi Wonderful.'"

Later on the translation of the Gospel of St. Mark was published by the British and Foreign Bible Society in the Burum language, and sent out to the Field. The Missionary had also taught some of the people to read this Gospel, and they soon learned that Dagwi not only made the sun, and all things, but that He is their Father; He loved them and gave His Son to die for them.

A few years later I had reason to return to Du, and there had the great joy of baptizing a man and a woman into the faith of Jesus Christ. Since then many more have confessed faith in Him, and today there is a flourishing group of believers in the Burum tribe. This also is one of the triumphs of the Gospel.

—A. W. BANFIELD,
In The Evangelical Christian

SIGNAL LIGHTS DEPARTMENT

Program for July 1936

Mrs. H. L. Briscoe

SONG: Let the Lower Lights be Burning.

SCRIPTURE: Matthew 5:13-16.

MEMORY VERSE: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

PRAYER: That our lights may never be dimmed by selfishness and sin, but may burn clear and bright for our Father's glory at home and abroad.

MISSIONARY MESSAGE:

Last month Miss Emmert brought us a long way on our journey and we hope to reach Bassai by evening if all goes well. Let us see.

"Once more all find their places and we are off. We haven't gone far when something goes wrong with the car. Everyone climbs out and looks serious. There is no garage for hundreds of miles on either side. If it can't be repaired with what tools are at hand, we may have to depend on some passing auto to help us, and we have only been meeting one or two a day. What would we do if they, too, were unable to help? We have often seen native truckers standing disconsolately by their loads or perhaps loafing in the nearby village waiting, waiting sometimes days at a time for the return of their helper who has gone to the city for repairs. Let us hope and pray that the same lot be spared us.

Our driver proves to be a good mechanic and with some ingenuity he makes the necessary changes. How thankful we are to be on the way again. We come to another river. Of course, since we are in a hurry the boat men are on the other side, so we must wait until they call some of their absent crew, then push their raft leisurely out into the deep water. We are beginning to learn that first great lesson of working in the tropics: patience. The Africans are not to be hurried. For centuries they have taken all the time they wanted to everything. To try to change their habits too rapidly will use up our nerve forces and theirs, too. Being white people we may never fully learn this lesson, but we shall at least have many chances to study it.

The river is crossed. There is still one more ahead, then Bassai. Will the missionaries be expecting us? There is no way of knowing just when we shall arrive. Already we can see the distant hills

ahead. That line of huge boulders on yonder mountain looks like a train of box cars. We are suddenly in the midst of good sized hills covered with big rocks.

Oh, look! the slight shower through which we have been traveling has produced a rainbow on this side of the hill at our right. There, it is a complete half circle before our entranced eyes. The two ends are plainly visible well this side of the hill in the field, seemingly only a few rods from us. Did you ever see a perfect rainbow before? God's promises are brought to our mind once again and we turn bright faces toward Bassai Station, claiming His presence with us in our service for Him in Africa."

SONG: "I Have the Joy, Joy, Joy, Joy Down in My Heart."

POEM: The Missionary Doll: or Giving the Dearest.

"Now, mama, take me on your lap, and hold me tight—
just so,
And I'll tell you all about how I let my darling go;
For I didn't know 'twas naughty until you said today
That I must not give my playthings, without your leave,
away.

"Oh, but 'twas drefful hard to let my Angelina go!
For she's my oldest child, and my dearest one, you know.
Why didn't I send Nellie, or my new wax doll so tall?
Because I loved my precious one the very best of all.

"Don't you remember all about it—how papa said that night
That when we gave to Jesus it must be our dearest quite?
And I saw the mission boxes being packed so full down stairs
For the little heathen children who've not been taught their
prayers.

"So I hugged and kissed my Angelina—now, mama, don't
you cry;
I'd have let you say 'good-bye' to her, but I knew you'd ask
me why;
And papa in his sermon said, 'Don't tell of what you do,
But help a little if you can,' so I thought that meant me,
too.

"And I hope that ragged heathen girl, way out in Timbuctoo,
Will love my Angelina, and treat her well, don't you?
Though I'm afraid she'll be so lonely just at the first, you
see,
For she's not used to strangers, 'cause she's always been
with me.'

"So please don't tell the boys; they'd tease me 'bout my
'missionary child,'
And I couldn't bear it very well if even papa smiled;
For I tucked her softly in the box when no one saw, you
know,
Though it broke my heart to pieces to have my darling go.

"Yet papa said in his sermon, that very Tuesday night,
That when we gave with all our hearts it must be a hard
fight,
But that Jesus knew about it all, and would help us to be
glad
If we only gave, for love of him, the dearest that we had."

Taken from THE MISSIONARY VISITOR

SONG: "In the Service of the King."

ROLL CALL:

SECRETARY'S REPORT:

OFFERING:

REPORT OF D. W. B.'s. (Let the children say what
they have done without).

SIGNAL LIGHTS BENEDICTION.

PRAISE AND PRAYER

July

LET US THANK GOD:

1. For his provident care in this year of disasters.
2. For the beauties of nature among which we are permitted to live.
3. For the faith and hope which drives us on in the face of obstacles.

LET US ASK GOD:

1. For protection of our homes against the ravages of Divorce, and other social evils.
2. To help us to repel thoughts of discontent in order that we may live lives that are humble and sincere before Him.
3. For a unity of thought in things pertaining to our Denominational welfare.

W. M. S. FAMILY CIRCLE

ELLET, OHIO

Since it has been a little more than a year since our society sent in a report we wish to tell some of the things we are doing.

We are happy to say that last year we made all our goals. This year we are working very hard toward that end. With the Lord's help we hope to succeed.

Our pastor being absent, we had our Public service in August and took our Seminary offering. We are glad to report that this increased over last year. We have already had our month of self-denial. The offering we received from this we sent as a gift to some other work in the homelands. This month we are having another self-denial month.

We have had an increase in our Prayer Band and we expect to have an increase in our Tither's League. That we have not made yet, so we must keep on working.

Recently our church organized a "Seventy" group. Many of our women are taking part in this. We will have our second meeting the first Monday evening of next month. A supper will be held and afterwards work assigned to each member.

Next month we finish our Mission study and that will be another goal completed. The others we are still working on and hope to complete each.

Next month our Mother and Daughter banquet will be held. The plans are now being made.

Last fall the Missionary women were the guests of the Men's Brotherhood at a supper given for them. We enjoyed the evening very much, especially as Dr. Anspach was the speak-

er of the evening. The women retaliated with a Valentine Party for the Brotherhood, at which a good time was had by all.

Although we have not had a report as yet, we feel sure that our Bible reading is coming along fine, as many of our women are attending a Teacher's Training class organized and taught by our pastor. In this we expect to read the whole Bible through before we finish.

As a group we are asking the prayers of Christians that we may grow and keep right on working until such a time as the Lord may come to claim us as His own.

MRS. R. E. KURTZ, Cor. Sec'y

MOTHER-DAUGHTER MEETING AT PERU, INDIANA

On Friday evening, May 8th, the Junior and Senior W. M. S. together with the Junior and Senior S. M. M. entertained the women and girls of the Mexico Missionary and Sisterhood.

The meeting was called to order by Mrs. C. E. Mohler, who was in charge of the program. This consisted of: Piano Meditation .. Miss Marie Moore Welcome to our Guests—

Mrs. Max Long, Pres. Senior W. M. S. Song—"Take Time to be Holy. Scripture Lesson—

Mrs. Fred Mohler, Pres. Jr. W. M. S. Prayer Mrs. Charles Miller Bible Study .. Mrs. Herman Williams Toast to Mothers—Sr. Sisterhood Girls Toast to Daughters—

Mrs. F. C. Vanator

Poem, "Mother" .. Mrs. C. E. Mohler Talk, "The Christian Home—A Training School for Worship"—

Mrs. Walter Wray Talk, "The Christian Home—The Child's Rightful Heritage—

Mrs. Orval Jones Vocal Duet Mrs. Lee Hiatt, and Mrs. Clifford Morris Talk, "The Christian Home—Its Neighborhood Influence"—

Mrs. Max Long Piano Solo Mrs. Robert Gilbert Song, "Blest Be the Tie that Binds." Benediction.

At the close of the program the guests were led to the church dining room where the Junior S. M. M. girls under the direction of their Patroness, Miss Marie Moore, had laid dainty appointments for the refreshments. Tulips and other spring flowers were tastily arranged over the church. At a late hour the group reluctantly dispersed, looking forward to another meeting together.

PUBLIC SERVICE AT PERU, IND.

The public service of the W. M. S. at Peru was postponed many weeks in order that they might have the speaker of their choice for that day. Sunday, May 17th, this service was held at the morning worship hour. Mrs. Max Long, President of the Senior W. M. S. was in charge of the program. The scripture was read by Mrs. Carl E. Mohler, Vice President of the Junior W. M. S. Prayer was offered by Mrs. Walter Wray, Secretary of the Senior Prayer Band. Miss Johanna Nielsen, Mission-

That New Refrigerator

Since our last National Conference we have been looking forward to placing a new refrigerator in the Brethren's Home at Flora, Indiana. After much prayer and investigation the Executive Committee of the Home has purchased a Frigidaire of large size and by the time this reaches you it will be serving the Home.

This refrigerator has been purchased at a nominal cost, the committee having been given a very low price by the dealer.

A generous amount has already been turned in to the Treasurer of the Home, but there still remains a considerable amount unpaid. From different sources we find there are donations being held in different treasuries until such a time as they are needed. THAT TIME HAS NOW COME! Please send your contributions AT ONCE to Rev. L. V. King, Treasurer Brethren's Home, Mexico, Indiana.

ary on furlough from Argentina, brought the message of the morning which brought to us a clear vision of that land where the Risen Lord is so little known.

The need of the Seminary at Ashland was presented by Mrs. F. C. Vanator and a generous offering was received for that work.

The service was closed with the W. M. S. benediction.

ABSENT FROM THE BODY

"Rejoice O grieving heart,
The hours fly past;
With each some sorrow dies,
With each some shadow flies,
Until at last
The red dawn in the east
Bids weary night depart
And pain is past."

—A. A. PROCTOR.

In loving memory of:

Mrs. D. W. Brennaman—Died April 13, 1936—Aged 80 years. Rittman, Ohio.

Mrs. George Hoover—Died December 21, 1935—Aged 78 years. Rittman, Ohio.

The choices God makes are not always understood by us. From the lowliest homes He chooses world leaders.

THE GREAT CALM

Calm soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine
Men did not make, and cannot mar.

—MATTHEW ARNOLD

"It will hurt you more to live a life without prayer than to live it without bread."

If there be some weaker one,
Give me strength to help him on.

—WHITTIER

By knowledge do we learn
Ourselves to know,
And what to God
And what to man
We owe."

REMEMBER THESE

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

—SELECTED.

"The Pharisees wanted to know when the Kingdom of God would come, and they asked the question of the Master who was even then setting up that Kingdom before their blinded eyes. Are we overlooking blessings by seeking them in the distance."

The modern Christian church is often abused as though it were a decaying institution; yet, fairly judged, it is found to be an expanding sphere of spiritual life and fruitfulness.

—W. L. WATKINSON

W. M. S. Useful Information

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Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

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Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.



THE SISTERHOOD

Do God's Will



of MARY

and MARTHA

For Your Sakes

Rev. R. D. Crees

THE STORY IS TOLD in legend of a fine prince who lived in true royal splendor while helping his father rule their small island kingdom. One day he was told of a beautiful maiden who lived on a distant island in poverty and rags. He fitted out a ship and set out to find her and to win her for his bride. For her sake he left his splendid palace and the glory and honor that was rightfully his. For her sake he lived on the distant island many years. For her sake he endured want and privation. For her sake he was willing to sacrifice even his life if necessary. He loved her, and no sacrifice was too great for him to make for her sake. His love was returned and after they were engaged to be married, he sailed away to prepare a home for her in his father's kingdom, promising to return and take her home some day as his bride. Eagerly awaiting his return, the girl remained faithful to her promise to the one who had given up so much, for her sake. Eventually the prince returned, the wedding was solemnized, and they lived happily ever after in their new home.

A greater love story than this is told, not in legend, but in fact in God's Word. The Prince of Peace, even Jesus Christ, made even greater sacrifices, for our sakes. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet FOR YOUR SAKES he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

For your sakes Christ left a perfect Heaven to come down to earth. He left the singing of the angels, only to hear the slurs of earthly men. He left a home of sinless perfection to save sinning humans. He left His home where God was revered to come to a world where His name was blasphemed. He sacrificed thus because He loves you and wants you to become a part of His Bride, the Church.

For your sakes Christ gave up His divine glory. He left the place where His subjects worshipped at His feet, and came to earth to wash the feet of sinning men. In His prayer to God, just before His death, He said, "I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine

own self with the glory which I had with thee before the world was," (John 17:4, 5).

For your sakes Christ limited Himself in a human body. He thus became subject to suffering and even to death. He knew what it was to hunger and thirst. He knew what it was to have no place to lay His head. He was not forced to thus humiliate Himself. He did it that with His divine-human nature He might reconcile us to God. As a divine person only, Christ could not have suffered physical death, and could not save us. As human only, Christ could have died, but His death could not have taken our sins away. Therefore through the miracle of the virgin birth, the divine Christ took human form, because He loved you.

For your sakes Christ became a servant, in order to be a saviour. For us He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," (Phil. 2:7, 8). He came not to be ministered unto but to minister. The ruler of all, yet He became the servant of all.

For your sakes Christ endured temptation. "He was tempted in all points like as we are." His temptations did not stop with the conflict with Satan in the wilderness. Time and again Christ was tempted to take a short cut to accomplish His ends and avoid the cross. Christ proved that human weakness can be overcome by divine power, and then offers that same power to us.

For your sake Christ suffered humiliation. The scribes mocked Him, the Pharisees tried to trap Him, the Herodians laughed at Him. While the crowds sneered and jeered, others defied Him to come down from the cross. They mocked Him as king and spit in His face. Truly He was "despised and rejected of men." Why? Because He loved you!

For your sakes Christ lived an exemplary life. He blazed the pathway of triumphant living over sin. He lived a life so simple and pure that none could find fault with His character. He not only tells

us what to do, but showed us how to do it. Christ lived for us as well as died for us.

For your sakes Christ received persecution from enemies. From right and left came smothered rebukes and open hatred. The very priests who should have loved Him, opposed Him most. His pathway was uphill, stony, and bordered with briers. But His foot never slipped nor faltered. He suffered without a word. "As a lamb before his shearer is dumb, so he opened not his mouth."

For your sake Christ was deserted by His friends. One betrayed Him. Another denied Him thrice. Many left Him completely. Only a few even "followed afar off." He knew the agony of having His best friends forget Him. Yet He was more than willing to pay the price.

For your sakes Christ surrendered His will to God. We all like to have our way, but Christ, for our sakes, said, "Father, not my will, but thine, be done." God's way led to the cross, but Jesus did not flinch, for He loved us.

For your sakes Christ bore a crown of thorns. For your sakes He was scourged. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his striped we are healed," (Isa. 53:5).

For your sakes Christ died on the cross, thus paying the penalty for your sins. He died in our place. He suffered that we might not suffer. He bridged the gap between earth and heaven for us, over the pit of hell. He died that we might live for

Him. We did nothing to earn such salvation. Out of the heart of love, He gave His life that He might redeem His Bride, the Church.

For your sakes Christ arose from the grave, triumphant over sin, death, hell and the grave! He broke the bonds asunder that some day we also might rise.

For your sakes Christ inspired the scriptures. Not willing to leave us groping blindly in the dark, He gave us this guide to light and to the way of life. He gave us food, that we might "grow in grace."

For your sakes Christ sent the Holy Spirit to take His place. He sent Him to teach us and guide us and comfort us.

For your sakes Christ is interceding in heaven now. He is asking the Father to forgive us our sins on the basis of His blood which was shed for us on the cross. He is our advocate, our lawyer, who is pleading our case before God.

For your sakes Christ is coming back to earth again. He is coming first in the clouds for you, as a part of His Church, coming to fulfill His promise to take you to heaven.

Someone has said that "loving is giving". "For God so loved the world that he gave." Love is giving up and giving others. Christ gave so much that He might give us blessings. He became poor, that we might become rich! In the words of the hymn, hear Him say to you: "I gave, I gave My life for thee; What hast thou given for Me?"
New Kensington, Pa.

Planned Giving

Mrs. Miles Taber

I READ ONCE that paying ones tithe may properly be likened to paying "Ground Rent" to God, for the privilege of living on his land, for God owns the whole Universe. It is true we very likely could not live on another's land, and not even offer to pay rent on it. Our financial problems are solved when we faithfully tithe.

God gives us a challenge. Let's consider the verse found in Mal. 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it."

A Des Moines man who was converted in one of Billy Sunday's meetings was assessed for current expenses by the church which he joined, the sum of \$12.50 for the year. When informed of the matter

he protested at the smallness of the sum, "For," said he, "I used to spend more than that for a single night's pleasure." He and his wife began to read the Bible to ascertain what it taught about giving, and the result was that during the first six months of the year he had given twenty-seven times \$12.50, or \$337.50, and has never since given less than that. The book of Malachi settled the basis of his giving.

When Israel was surrounded by the Moabites and there was no water, (II Kings 3:16), they went down to Elisha. The prophet said, "Make the valley full of ditches and ye shall not see wind or rain, yet the valley shall be filled with water, and ye shall drink, ye and your cattle, and live."

Again Elisha advised the woman whose sons were about to be taken by the creditor, (II Kings 4:1-7), when she could not pay, saying, "Go borrow thee vessels." And the oil did not cease to flow until all

were filled. When God opens the windows of heaven to us, there is a spiritual fullness which we shall experience.

In these so-called, hard times, God does not say, wait until better times to tithe but God says, "Prove me now." Dare to obey God and let Him show you what he can do.

It is not, how much of my money will I give to God; but, how much of God's money will I keep for myself. There are different kinds of givers. Some witty person once said: "There are three kinds of givers—the flint, the sponge and the honeycomb." To get anything out of the flint you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get. But the honeycomb just overflows with its own sweetness. Let's be like the honeycomb and plan our giving so that God can bless it because we are giving according to His plan. Then what we give will go much farther and accomplish greater results.

Some people are stingy and hard; they give nothing away if they can help it. Others are good natured; they yield to pressure, and the more they are pressed, the more they will give. A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver." II Cor. 9:7.

It has been said that "many littles make a muckle." A single bee does not collect more than one teaspoonful of honey in a season. Yet in a single hive there is often found as much as eighty pounds. We should not refuse to give for the cause of Christ because we cannot give large sums. The teaching of the

bee is that every one should give. The united littles of God's poor ones will be enough to please Him. But don't forget that the bee gives its very life to do that little. "The Lord loveth a cheerful giver."

If we follow God's plan of giving we will not only give God one tenth of our income, but we will cheerfully give over and above the tenth.

Some thirty years ago there was a man who had lost all in real estate in Seattle, Washington. This young man, Charlie Page, met a Salvation Army solicitor, with a tambourine. And he said, "Sorry lady, I am broke. I only have \$1.15 to my name." She then said to him, "Give God your tithe." "What is that?" he asked. She explained about the ten cents of each dollar belonging to God. And then he said, "I will do more," and he gave her the fifteen cents. From that time on Charlie Page tithed. God blessed him, and he became the oil king of Oklahoma, and his reputation was that Charlie never struck a dry hole. Up to his death a few years ago, he was a great giver.

Prove God, today, and bring the tithes into His storehouse, and He will open to you the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

Fillmore, Calif.

Praying will make us leave Sinning, or Sinning will make us leave praying.

Our Weakness and our Inabilities break not the Bond of our Duties.

What we are afraid to speak before men, we should be afraid to think before God.

—NEW ENGLAND PRIMER.

O, the riches vast and boundless
In the Bible we behold!
O, the wealth of joy eternal
Purer than the purest gold;
Just and holy are its counsels;
Truth adorn its every page;
'Tis the lamp that lights our footsteps
In the path from youth to age.

Blessed Bible, sacred treasure,
Precious Book, of all the best;
There is comfort never failing
And a calm, abiding rest.
Read with reverence, and commit it,
Verse by verse, and day by day;
'Tis the word that God has spoken,
And it cannot pass away.
From "Commit it Verse by Verse"

By FANNY J. CROSBY.

Experiences in Proportionate Giving

Members of Senior Sisterhoods

I HAVE BEEN TITHING since the first salary check I received—with me it was the result of a certain Sunday afternoon meeting of the Junior Epworth League in a small Methodist Church. We did an impromptu sketch concerning a colored cook who tithed and received many blessings from laying aside her fifty cents a week for the Lord.

In the case of giving of our income, the blessing comes first because we are instructed to lay aside on the first day of the week as God has prospered us. I have not, therefore, looked for a special blessing, feeling that I was only giving back to Him a very small part of that which He had already given to me. I have felt, however, that my growing interest in the work of the Lord; my desire to do all that I can and to give of my time and ability; and the earnest wish to be yielded fully to His guidance, all had their beginnings in the determination to set aside a definite amount each month for His use.

I have never regretted that I began from the very first to give definitely and am sure that as long as He needs what I can give, He will provide for me to give.

* * *

As I see it, tithing is the fairest means of serving the Lord financially. An honest man handles his business in a regular manner and according to the custom and accepted practices of his day. Since the Lord's business is the most important I have to transact, I will to do it in the best way I know. The tithe is chosen as a basis for my giving because it is the Biblical standard for giving. It is my belief that one is blessed through tithing although I can draw no comparisons between non-tithing and tithing habits from experience because at least one-tenth of my income has been set aside for the Lord's work since the receipt of my first pay check. There was a period when it seemed I could not possibly give as much as a tenth but neither could I figure that I would be better off by not giving the tithe. Some girls have said to me that they cannot afford to tithe—I feel I cannot afford to do anything else. When I think of all He has done for me, nothing I give in money, time or service can ever be enough.

* * *

Unfortunately, not many Christians today seem to realize the wonderful blessing that comes from giving back, in part, to the Lord that which is His. We, especially young people, forget, actually, that systematized giving is as important as any other phase of the Christian life.

One of the most important reasons we should

tithe, I believe is because God commanded it. Lev. 27:32. God usually says what He means, and when He asks us to give back to Him a part of that which He has given us, He means it. He never asks us to do anything unreasonable, and He only asks us to give back to Him a tenth part of our time, money, possessions, *our all*. He asks this that He might bless us for it.

Then too, it is a blessed privilege to worship God through the means of tithing. He always seems to make a dollar go twice as far when ten cents of it is consecrated to His service. Personally, I can say that I have received wonderful blessing since I have been tithing, and I can truly say that I tithe because God's Word tells me to, and because I consider it a wonderful privilege.

* * *

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Some years ago when Romans 12:1 became a personal message to me, and I gave my life to the Lord Jesus for definite service, I realized that, in the giving of my life, all that I possessed belonged to Him. I had been a tither for a year or so before this time, but now tithing took on a newer meaning. Think of it—one tenth of what I earned or received *belonged* to Him, for I read in Lev. 27:30, "All the tithe is the Lord's." Why the tenth was His already, even before I gave it, it *belonged* to Him. So when I received my allowance or salary and set apart one-tenth, for the Lord's share, that was only paying a debt I owed and was not really a gift.

When on my twenty-first birthday my brother gave me a gift of \$50.00, I was not only overjoyed, but thrilled, for this gift filled a real need for which I had been praying. Then a friend said to me, "Think of the *joy* you'll have, Betty, in giving the Lord His tenth." You know I had forgotten the Lord's share of my gift, for I needed the entire sum to meet that particular need. After praying about it, I decided to give the Lord His share and trust Him to meet the remainder of the need. This He did in a real way.

Real joy in Christian giving is found when we give the Lord His tenth "plus" our gift. I can say from personal experience that it is the "plus" that brings the real joy.

To some people, church membership is a burden which, like a life insurance policy, requires a yearly payment and certain unpleasant obligations.

Senior Devotional Program for July: Ten Dimes in a Dollar

HYMN: Take My Life and Let it Be.

Leader: Give unto the Lord the glory due unto His name: bring an offering and come into His courts.

Group: Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.

All: Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord.

HYMN: I Gave My Life for Thee.

I gave my life for thee, My precious blood I shed,
That thou might'st ransomed be, And quickened from the dead;
I gave, I gave My life for thee, What hast thou giv'n for Me?

My Father's house of light, My glory-circled throne
I left for earthly night, For wand'rings sad and lone;
I left, I left it all for thee, Hast thou left aught for Me?

I suffered much for thee, More than thy tongue can tell,
Of bitt'rest agony, To rescue thee from hell;
I've borne, I've borne it all for thee, What hast thou borne for Me?

And I have brought to thee, Down from My home above,
Salvation full and free, My pardon and My love;
I bring, I bring rich gifts for thee, What hast thou brought to me?

TOPIC: For Your Sakes.

TOPIC: Planned Giving.

TOPIC: Experiences in Proportionate Giving. (You may want to assign one to each of four girls).

SCRIPTURE LESSON: Mark 14:3-9.

SOLO: Master, No Offering.

PRAYER: Give thanks to God for His gifts so free, for His patient love toward us; praise Him for His unspeakable gift in Christ our Savior and all the riches we receive through Him; pray that God may perfect our love toward Him, that we may have willing hearts to be directed by Him in the use of our money, that we may not wrongfully use money entrusted to us; pray the Father's blessing upon those who give and the gifts that they may be a means of enriching others spiritually.

POEM: My Covenant.

HYMN: Spirit of Sisterhood.

BUSINESS: All dues paid up and sent in (See the business column); send in gift to Mission Home Fund; recheck goals in order to prepare the statistical report and send in *on time*; consider sending a delegate to the national conference; don't forget your district dues.

FOR INFORMATION—It would be very interesting if your finance committee would meet with the church treasurer, or someone else who knows, and get some information about how your church is kept going financially. Discover what the church budget is, and for what the various offerings are used. Discuss your church's plan for giving.

BENEDICTION: Psalm 145:1, 2.

My Covenant

By Mrs. G. T. Ronk

*Help me, O Lord, in gratitude,
To witness faithfully,
And with Thy mighty power endued
To serve as unto Thee.*

*Help me, dear Lord, to keep in mind
Those millions who await
The wondrous Love that will unbind
Their chains of fear and hate.*

*For these I will not cease to pray,
Or give of time and wealth,—
In memory of my Lord, today,
I dedicate myself.
Lanark, Illinois.*

Junior Devotional Program for July: What Goes Out of Our Pocketbooks?

HYMN: Spirit of Sisterhood.

READ TOGETHER the Junior Covenant.

Grateful for the love that God has shown toward me through Christ, I will try to study the Bible regularly; I will try to be kind and loving to the girls with whom I associate; and I will gladly help the missionaries and those in need in every way I can.

SOLO OR POEM: Somebody did a golden deed.

BIBLE LESSON: Acts 20:35; Matthew 6:19-21;

Luke 21:1-4.

HYMN: Jesus Calls Us.

Jesus call us; o'er the tumult
Of our life's wild, restless sea,
Day by day his sweet voice soundeth,
Saying, "Christian, follow me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love me more than these."

Jesus calls us: by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.

STORY: What Goes out of our Pocketbooks?

STORY: Keeping a Score Card, in Stewardship Stories, p. 21.

HYMN: Take My Life and let it be.

OFFERINGS IN OUR CHURCH. Plan for your treasurer and president, or patroness to talk with your pastor or church treasurer before the meeting and bring a report of the offerings of your church and how they are used. Include both the Sunday School and Church. Talk about what your offerings help to do. Give each girl a pencil and paper. Let each one figure about how much money she spends a week, or month. Put in a separate column what she gives to the church or its organizations. Balance the two and decide whether she can do better for the work of God.

PRAYER: That we may truly learn to be good stewards for God.

BUSINESS: All dues paid up and sent. Send Bible picture for South America *at once*, if you have not, to Miss Virginia Brumbaugh, 1328 Campbell Ave., S. W., Roanoke, Va. Send gift for Mission Home. Make final check on goals to send in statistical report *on time*. Plan for national conference to send a delegate.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

What Goes Out of Our Pocketbooks

Hazel Keiser

"CIRCUS! CIRCUS! CIRCUS! Coming to town, July 4th. Heaps of fun, a laugh in every minute. Ferris-wheel, roller-coaster, whip, and even a crazy-house. Also see Mamie, the Wonder Lady, the Moon-shiners, and the six-footed frog. Any of these for the sum of 10c each. And here's your greatest chance in a life-time: a five pound box of best chocolates for a 10c draw, you cannot fail, win it and make the whole family happy. Then go to the west side stand, choose your doll baby, toy dog and balloon. You will see there the tailless monkeys playing the drums. Don't forget the date, July 4th. Fun for little and big."

"Oh Mother, may I go? I won't ask to see everything, just so I may ride on the ferris-wheel and whip. And it will be educational to see the six-footed frog. I am sure I would get the box of candy. I never miss on a draw, and I will bring some home for you all. And I should like to have just one balloon and a toy dog to lay on the mat in the corner, they look so

real . . . but" (dropping her head) "I suppose if I get to see the frog I can't see Mamie, the Wonder Lady, or the monkeys. But I *know* I would rather see the frog."

Mother stood silently, watching the excitement of her twelve year old daughter, Margaret. As soon as Margaret stopped for a breath, Mother spoke, "Why child, do you know if you spent money to see all that, you would have your Daddy 'broke'?"

"Well, all the other girls *always* get to go, so can't I go just to see a little, when everybody else gets to see it all?" The circus lasted but a day. But the following week brought new worries for mother.

"Mother, all the school is going to attend the fair, so I shall have to get a different dress for that. May I have one like the mayor's daughter?"

"Margaret, you must forget that, this year. You know we cannot afford any more at present."

"But Mother, every one will be getting one and

going, we *have* to go, my grades will be cut if I stay at home. And I want to see the pony races and dog parade *so* badly. May I also take a little spending money? They always have extra big cones on the first day. Some kids get cracker-jack, orangeade, and even get their fortunes told, and you can get your weight for a nickel too. Can't I get anything?"

"But, Margaret, you told us the same about the closing basket ball game and first football game of the season, so we let you go. I say, we can't afford everything that comes along." Margaret left the room with hot tears flowing down her cheeks.

About two weeks later the same daughter ran in to Mother excitedly and asked: "May I go to the matinee with the Holmes girls?"

Mother, in dread concern said, "No, not this time. You were there just day before yesterday."

"But this is special and a special price too, for this Friday only. Each Friday they will be showing Will Rogers, Holly's greatest actors, Shirley Temple, and the Newfoundland dogs. All of those will cost more, so may I not go tonight?"

"We must draw the line sometime. You may think us very strict at present, but some day you may understand. The more we let you go, the more you coax for everything."

Very disgustedly Margaret let herself into the chair near her. "Well, what *can* I do, I cannot just sit, continually."

But, in a kind voice, Mother answered, "No, daughter, we will try to find some nice things for your entertainment, for we know, too well, that

everyone needs some kind of recreation." Mother thought she had the problems solved, "You have never thought of this—how about a new tennis racket? You have never had one, and that is such nice outdoor sport. Later, if you make good in High School, Daddy may be able to get you a bicycle. Won't that be fine?"

For the first time Margaret showed a sign of appreciation. "Sure, my grades are almost up to normal, I know I shall be able to pass. But why do I have to wait so long? It's always 'wait'."

Margaret stormed as nearly as Mother would allow. "No circuses, no shows, no cards, no banquets, no *nothing*. And yet, what would be the difference, I would spend my own money I have earned running errands, and keeping the neighbors' kids, and . . ."

"And the nickles and quarters we have put into your bank for safe keeping and for college later on, when you will learn how to appreciate the better things, I hope." Mother had finished the sentence for her. "And, Margaret, have you forgotten about the nice party of just a month ago that we gave in your honor?"

"Yes, and you saw who came, some of the girls in our church, who are wall-flowers like me, and a couple of cousins. None of the other girls would come, 'cause they say they are tired of those foolish games."

"Margaret, do we ever get tired of those foolish cards and dancing?" The Bible tells us that if our greatest treasure is our money, and if you desire to use it for worldly things, then our heart is worldly,

My Morning Prayer

O God: Give me courage to live another day; let me not turn coward before its difficulties, or prove recreant to its duties; let me not lose faith in my fellow men; keep me sweet and sound at heart, in spite of ingratitude, treachery, or meanness.

Preserve me, O God, from heeding little stings or giving them. Help me to keep my heart clean and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity.

Open wide the eyes of my soul, that I may see good in all things.

Grant, this day, some new vision of Thy truth. Inspire me with the spirit of joy and gladness, and make me a cup of strength to suffering souls.

All this I ask in the name of the strong Deliverer.
—Amen.

AUTHOR UNKNOWN.

but if we choose the heavenly, then you can easily see where it is. We will have to say that our money is either worldly or heavenly. In the past I have wondered what kind of money my girl would have when once she carried her own pocketbook. I was hoping it would be the heavenly kind, but my! I am afraid it sounds so very much as if it is entirely devoted to the things of the world." She hesitated long, in deep meditation.

Margaret broke the spell of silence. "But, Mother, you know I put a nickel into the church offering most every Sunday, and I give to Sisterhood every month."

"Oh no, dear, be careful. You used to, but not now. Do you recall that they discontinued the monthly offerings, some parents thinking it was asking too often for money during these hard times?" "Wel-l-l I gave 60c dues at the very first meeting of the year, that's the same as 5c every meeting, isn't it?" She thought she had her mother cornered.

"Yes, 60c *dues*, in other words, that has to 'do.' And you pay that because it is compulsory before you can become a member. Do you suppose all that you have mentioned would equal a tithe for God? You know He says in Malachi 3:10, bring all your tithes into the storehouse—etc. You had better find the verse and read it. There is a wonderful reward promised for our so doing.

"We have really given nothing unto the Lord until we have given more than the tenth, for that much really belongs to Him. We do not give to anybody that which already belongs to them. That book that Marjorie lent you yesterday, is hers already. Will you be giving her a gift when you give that back to her? No, child, that is merely giving back what she has lent to you. You will not be giving until you have given her more books than that. The tenth belongs to the Lord for the many blessings you have received from His hand, the talent for earning the money you want to spend so foolishly, the ability for learning when you study for those good grades we are waiting for, the gift of seeing, etc, and even the gift of the beautiful nature we have to enjoy. I think the tenth pays Him for all this, just as we would pay the grocer or circus man for that which we receive from *them*. Isn't it queer in this life? We pay everybody from whom we receive, except God, so it appears. Margaret, do you know what the Bible says about that neglect? Malachi 3:8. 'Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee?' Margaret, very likely you may, just now, be saying, 'No, I have never stolen anything from Him.' But He answers His own question for you, 'Wherein have you robbed me? In tithes and offerings,' He says. Here it is, read it for yourself."

Margaret was left alone with her Bible. She looked up and found her Sunday School book lying

on the table. Opening it to her lesson for Sunday, she saw this memory verse printed with the lesson on Jacob: "If God will be with me . . . and will give me bread to eat and raiment to put on . . . of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28:20-22. Margaret thought much about this promise which Jacob made. At her class the next Sunday, her teacher saw happiness in Margaret's eyes and a smile on her lips when the offering envelope was passed, for Margaret had a secret promise in her heart to keep an account for God of every piece of money that went out of her pocketbook.

Bryan, Ohio.

"I would not exchange for any amount of money the acquaintance with the Bible that was drummed into me when a boy."

—EUGENE FIELD.

SAFETY OF CHURCH PEWS

Church pews never skid into a ditch, smash against a telephone pole, or get tagged for speeding.

THERE'S MORE

We can only see a little of the ocean
A few miles distance from the rocky shore:
But out there—beyond, beyond our eyes' horizon,
There's more—there's more.

We can only see a little of God's loving—
A few rich treasures from His mighty store;
But out there—beyond, beyond our eyes' horizon,
There's more—there's more.

—SELECTED.

"WATCH YOUR STEP"

Walk in the light! so shalt thou know
That fellowship of love,
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made truly his,
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

Walk in the light! thy path shall be
Peaceful, serene, and bright;
For God, by grace, shall dwell in thee,
And God himself is light.

—BERNARD BARTON

ON BENDED KNEE

Pray for the Sisterhoods as they finish their goals for the year that their faithfulness may be rewarded.

Remember the national conference at Winona Lake, asking God's guidance with the various leaders of the church organizations as they plan the different sessions.

Pray for God's richest blessing upon people and pastor of the group in Baltimore, Maryland as Mr. Norman Up-house begins work there in July.

Pray for the native Christian boys who have been trained in our African schools that they live a consistent testimony for their Savior.

Pray for the medical work in Africa that the contacts made may lead to healing for the soul as well as the body.

Pray for God's Spirit to guard the seed of the Word which is planted in the hearts of those who need Christ in South America.

Praise God for His mercy and the richness of His blessing during this year.

FROM THE
MAIL BAG

CLAY CITY, INDIANA

Dear Indiana Sisterhood Girls:

Since the State Conference is drawing near, naturally our thoughts would turn to you girls who will be our guests.

We wish to extend to you a most hearty invitation to avail yourselves of the opportunity of visiting our Sisterhood. We are looking toward this meeting with many expectations and plans. We have planned a tea to take the place of the usual luncheon. Do not fail us.

Our S. M. M. now has fifteen members. We have just completed five scrap books to be used for missions. Sunday night, May 17, we held our public meeting, we gave one of the Stewardship plays, "Thanksgiving Ann," and also had a Candle light service. We are reaching our goals one by one and are hoping to be a banner society again this year.

We close, hoping that we may have the pleasure of meeting some of our fellow-workers for Christ in the near future.

HENRIETTA LUTHER, Cor. Sec'y.

SENIOR SISTERHOOD,
WATERLOO, IOWA

Dear Sisterhood Girls and Patronesses:

The Senior Sisterhood of Waterloo has not written in their news for some time, so we wish to greet all societies at this time.

We are working hard to make all of our goals and be a banner society again this year, and I believe we will make it. Practically all of the goals have been covered that can be except the stewardship reading, and that is being circulated among the girls to be read. Our pledges and money gifts have been sent in, and the dues are all paid up to date. We sent offerings to both Foreign and Home Missions, and all of our money has been raised through tithes and offerings. We started off last September with a contest between two sides, and in a month's time we had nearly twenty dollars in our treasury. At the close of the contest the losing side entertained the winners at a party held at the home of our patroness, Mrs. Riddle. Games and a taffy pull followed by refreshments furnished a good time for all.

Our public program was held on a Family Night at the church jointly with the Junior society. Each society provided half the entertainment and the offering was divided equally between the two groups. The Senior girls presented the play "Aunt Tillie Learns to Tithe," and its splendid message in-

dent, wish to say that the burden of the work has rested heavily on the shoulders of our splendid Patroness and the other Sisterhood girls, for I have been bed-fast since last August. The girls met here all winter so I could be with them, but they have lacked the leadership of an active president.

A Mother-Daughter banquet is being planned to be held the first week of June. This month (May) the meeting was a pot-luck supper and meeting preceding the service conducted by Dean McClain.

Our society will appreciate being remembered in the prayers of other Sisterhoods, and I personally wish to ask the girls everywhere to pray that I may be given health and strength and relief from pain that I might walk again and take an active part in this work for the Lord. We pray that all Sisterhoods may increase in number and purpose, and that we strive even harder to reach the high goals we have before us.

VIVIAN BROWN, Pres.

SENIOR SISTERHOOD
MILLEDGEVILLE, ILL.

Dear Sisterhood Girls:

We are again on our way to become an honor society. We have finished our mission study book, and now we are going to work on our stewardship reading course. We have given our public program. We had a model Sisterhood meeting to show the people what we do at our meetings. We rolled bandages and are planning on rolling some more soon. For our benevolent work, we gave a gift of money to one of the boys from our church who is preparing for the ministry. We have gained two new members. We will soon have our Bible reading finished.

We outlined our work again this year, planning something special by way of entertainment either before or after our devotional program. These are our plans:

November—

entertained Lanark Sisterhood
December—

gift exchange; went carolling
January—Candle-light service.

February—heart sisters.

March—entertained new members.

April—Chili-con-carne supper.

May—Mother-Daughter meeting.

June—entertain girls from Church of the Brethren.

July—picnic.

August—scavenger hunt.

September—lawn party.

October—hamburger fry.

Our officers for the year are: patroness, Mrs. W. S. Bell; president, Claudina Cheeseman; vice president, Eva Allen; recording secretary, Vivian Boggett; corresponding secretary, Dorothy Cheeseman; treasurer, Bernice Hawkins.

Yours in Sisterhood work,
CLAUDINA CHEESEMAN, Pres.

IT'S NOT ALWAYS EASY

To apologize
To begin over.
To admit error.
To be unselfish.
To take advice.
To be charitable.
To be considerate.
To keep on trying.
To profit by mistakes.
To think and then act.
To forgive and forget.
To shoulder a deserved blame.
But It Always Pays!

ter-mixed with a little humor, was well received.

Bandage rolling was held at different times, and a large number of rolls were packed and sent. Our benevolent work was along two lines—we sent a gift of money to the Kentucky girl for her schooling, and we provided Christmas gifts for a family of small children. Each child was given clothing and toys, and the girls got a lot of enjoyment out of planning this work. They started the evening by going carolling for several shut-ins and then came to my home for a soup supper and wrapped the gifts.

Our membership this year is just ten, and though we may have one or two more join, we are losing at least one this next year. The officers this year are as follows: president, Vivian Brown; Vice-president, Alma Andrews; Secretary, Loa Belle La Barre; Treasurer, Fern Smith; Corresponding Secretary, Evelyn Burch. I, as presi-

SENIOR SISTERHOOD GARWIN, IOWA

Dear Sisterhood Girls:

We consider it a pleasure to give you our first report of the S. M. M. of Carlton Brethren Church of Garwin. It was during conference last fall that we were organized by Mrs. Riddle, and also by the help of the other Sisterhood girls who attended the conference.

We have our monthly meetings in the various homes of our members. We gradually increase in numbers and greatly spiritually. Mrs. William Gray, as our patroness, has gladly consented to give us a Bible study every month. She has proven to be a spiritual leader among the young people of Garwin. Since Rev. William Gray, our minister, and family have arrived in our community, we have been greatly blessed by their spiritual leadership.

We have many plans arranged for the near future, hoping God will bless us that our plans will be spiritually uplifting. Our patroness is giving Bible study in the public school in benefit of us Sisterhood girls. We have decided to place Bibles to those who do not have them.

For mothers' day we Sisterhood girls are giving a play entitled "A Mother Daughter", in honor of the mothers, and following we are having a banquet.

We covet your prayers that we may continually be led by the Holy Spirit.

In Jesus' Name,
LOLA WINTEROWD, Cor. Sec'y

JUNIOR SISTERHOOD LINWOOD, MARYLAND

Although you do not hear from us very often, we are quite active in our work for the Master in our Junior Sisterhood. We meet the third Saturday of each month in the afternoon. We sometimes meet in the different homes, but we mostly meet at the home of our patroness, Mrs. J. L. Bowman, as she is more centrally located.

Our group is not as large as many of our sister Sisterhoods, but we have good meetings and good times. We all

enjoy rolling bandages and always have them ready to send early in the year.

We have made all our goals so far this year.

We had the privilege of having one of our missionaries, Miss Grace Bryon, in two of our meetings while she was home on furlough. We enjoyed very much having her with us.

Sometimes we have good times at our meetings. We have taffy "pulls" or make candy, and also have games after our program.

We regret very much losing our good patroness, Mrs. J. L. Bowman, and our pastor, Rev. Bowman, who has been with us six years. We wish them much happiness in the years to come.

Miss Lola Binkley is acting patroness in the absence of Mrs. Bowman.

Sincerely yours,
LINWOOD SISTERHOOD GIRLS

MISSION HOME FUND

No doubt many of you have wondered whether our house has yet been purchased for our missionaries. Each year we have tried to make provision with the Foreign Mission Board so that a suitable house might be bought. However, up to the present time none has been secured.

There have been missionaries in Ashland who might have used it. There is still need for such a house, and will be in the years to come. We all look forward with keen anticipation when our goal may be realized. We trust it will not be necessary to delay unduly.

Still, there are many problems related to such a purchase. To be sure, the committee want to be certain that the property secured is the right one. They are desirous of God's leading in this matter. It is true, also, that one cannot go out and buy the house that suits, but must consider what is available.

We, therefore, make request of you to pray as you make your gifts for our

Mission Home. Pray that God may open the place of His choice and definitely guide the committee in their investigation.

Our total gift to this fund this year should be very large. We have but two more years to complete it, and much is needed. God loves a hilarious giver.

BY THE WAY

Sisterhood National Conference at Winona Lake, Indiana, on August 24-30. There will be eight missionaries on furlough present with us. A very helpful program is being set up. You will find it in our July number. Begin planning for delegates. We shall give you word about our headquarters as early as possible. We are trying to make the happiest arrangements possible.

Would you like to help? There are three projects in connection with our national conference program which may be carried on by individual societies. We shall be happy to receive offers from any group that desires to take the responsibility for any of these things. First, one group may plan and prepare the favors and decorations for our luncheon on Thursday. They should be very simple, yet you can use all the creative interest you have. The expense is cared for as part of the conference budget. Preparation must be made for about 100 places.

The second item is planning to take charge of a get-acquainted party early in the week. There is generally a large group present, but we have a good time. What society would like to take charge of the plans for this?

The third thing is making the conference programs. The Ashland, Ohio, Sisterhood did it several years ago, and we liked them very much. The suggestions would be given by the secretary, but your own group could plan the design, covers, etc. The daily program will be printed, so you need plan for the songs and any other extras with the cooperation of the secretary. Who bids for this?

If you want to help, write at once to Helen Garber. Final decision should be made not later than July 1, so do not delay.

June 30 is the final date for applications for the Sisterhood scholarship at Ashland College. The scholarship takes care of \$100 on your tuition for your freshman year, and will be granted to some Sisterhood girl who intends to finish a regular course at Ashland. Write to Miss Dorothy Whitted for further information and applications.

Remember about your dues! You must send in the complete payment of

Youth, O youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see Me,
Can My presence draw you near?
Is there a prophet among you,
One with a heart to know?
I will grant My peace upon him,
He shall help My kingdom grow.
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak My peace in his soul.

—SELECTED.

your reported membership, else you do not reach the goal. That means 50c for each Senior member and 25c for each Junior member—the same number for which you paid in January. If you have new members, they will count next year, and their dues is to be saved. If you have lost members, they will be counted out next year and not this.

This means—REVISE YOUR MEMBERSHIP ROLL for next year before you send in your report in August. Find out who will be your members for the new year.

STATISTICAL BLANKS will come to you during July. Get your goals checked up so there will be no question.

A letter from the Clayton Sisterhood tells of some of the changes they have had in their work, but they are pushing right ahead. We hope to hear further from them soon.

Your secretary will be returning to New York after her field work, so continue writing her at the New York address until further notice.

Some of the poems included in this number were contributed from the scrapbook of Miss Claudina Cheeseman of Milledgeville, Illinois. We thank her for sharing these treasures. We welcome contributions from others who may have some fine things to share.

FRIENDS

It is my joy in life to find
At every turning of the road
The strong arm of a comrade kind
To help me onward with my load.
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,
God make me worthy of my friends!
—FRANK DEMPSTER SHERMAN.

SENTENCE SERMONS

"No one becomes poor through giving alms."

"We can see things in secret prayer that no one in the world can show us."

"The best way to find comfort in trouble is to carry comfort to others."

"The more we love others the more we may know about God's love for us."

"It takes less sense to find fault with all than to be fair with all."

"A mote in the eye makes all the world look wrong."

"Let each character-mistake be a signboard on which is written, 'Danger; no trespassing here!'"

"Greed is a cruel master. It takes away from a man his faith, his honor, and his self-respect."

"After all, it is the same old common sense—and faith—that get you over the top of the hill."

"When we are alone, we have our thoughts to watch; in our family, our tempers; and in society, our tongues."

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. ½ members cover the assigned Bible Reading for the year—Genesis through Deuteronomy for Seniors; the book of Mark for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent to financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.

General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.

Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literary Secretary—Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer — Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Cridder, 153 South Church St., Waynesboro.

Patroness—Mrs. Chas. Provance, Ma-sontown.

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Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.

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Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Nappanee.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

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Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.

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Northwestern

Secretary-Treasurer — Miss Julia Culver, Rt. 1, Wapato, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering

Mission Home Fund gift

to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

LAST WORDS

By Martha Snell Nicholson

*The one I love went home today,
Went home to God. I cannot say
How I can live the years until
I see her face again, how fill
The empty days. I only know
Yes, KNOW, that some day I shall go
To her, and hear her voice again,
And touch her hand. Ah, Love! . . . Till then,
My chart upon this lonely sea,
Those last faint words she spoke to me,
"Dear, keep the home together and
The boys in school." Sacred command,
My task until the prize is won,—
Her smile, her words, "Belov'd, well done!"*

*The Lord I love went home one day,
Went home to God. He did not say
How long He would be gone, nor when
He would be coming back again.
I only know that He has gone
To make a place for me. Some dawn
Or evening light He'll come for me!
Till then there is a task that He
Has set for me, His last command,—
To preach the Word! O heart and hand,
Be consecrated to His cause,
Spend strength and purse and store, nor pause
Until that wondrous prize is won,—
His tender words, "Belov'd, well done!"*

Love Covereth

By A. C. M. B.

Recently a sister asked me to write an article answering the question why those professing godliness so constantly criticize workers and pass on evil reports. There is only one answer: they lack the perfect love of God that covers.

Under the old covenant and under the new, we have the statements, "Love Covereth." (Prov. 10:12); I Pet. 4:8). And "the Love Chapter," emphatically confirms this, as the Greek for "Love beareth all things," is "Love covereth all things with silence." (I Cor. 13:7).

Early in Bible history we have a record of God's appreciation of the love that "covereth."

Blessings were given to Shem and Japheth because, when they heard of their father's shame they walked backward and "covered" him, and "saw not the nakedness of their father." (Gen. 9:23-27).

The Holy Spirit writing through Moses must needs record Lot's worldliness for our warning. (Gen. 13:10-13). But the Holy Spirit, writing through Peter, overlooks Lot's sin, long since forgiven, and tells us "God . . . delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man . . . in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (II Pet. 2:7-8).

A true history must mention Rahab's falsehood, but love covers the heathen woman's sin of ignorance and only recalls her faith when she heard of Israel's God. (Josh. 2:8-16; Heb. 11:31).

Jesus was unsparing in His denunciation of the Pharisees to their faces, and He sent a strong characteristic word to the sly, cunning, deceitful Herod; but He never personally spoke evil of any individual behind his back. He reproved Peter to his face severely, but He did not tell John privately that Peter was influenced by Satan. He openly and publicly rebuked Simon, but He did not go into the home of Mary and Martha and talk over how uncourteous Simon had been.

With God, a forgiven sin is "covered" (Psa. 32:1). There is not a hint of David's transgression in the New Testament, though his name occurs fifty-seven times.

If we forgive "even as" He, we never speak of an injury done to us. (Eph. 4:32).

A high standard? Yes, but the overcomers reach it. The sons of God are perfect in love "even as" their Father. (Matt. 5:44-48). They reprove those whom they believe are wrong, but they put away all "evil speaking," and "take account" only of the "lovely" things. (Eph. 4:31; Phil. 4:8). They never mention a true, vile report, nor pass on an evil story, that possibly, after all, may

be much exaggerated or altogether untrue.

Years ago, when I was a babe in Christ, somebody stabbed me. It was my rule never to tell any human being of a wrong perpetrated against one. But this time I said to myself, as I lay on my couch thinking it over: "I must tell Tom." But the Spirit whispered, "Love covers," and I saw that I must not even tell my husband.

Then I opened my lips to talk to the Lord about it in prayer, and more decidedly than before the Spirit said, "Love covers." I was ready to weep. "Why Father," I cried, "May I not even tell Thee about it?" Very tenderly He said, "Love covers." I rose instantly and went to my writing. Perhaps a week, perhaps a month, elapsed before I even recalled that I had been wounded, and then could not remember who or what had caused my pain.

The years went by, and whenever the Spirit said, "Love covers," He wrought in me the obliteration of the bitter wrong, until one midnight I found myself wholly sleepless as the surges of a cruel injustice swept over me, and the love which covers seemed to have crept out of my heart. Then I cried out to God in an agony for the power to obey His injunction, "Love covereth."

Immediately the Spirit began to work in me the power that brought the forgetfulness. Mentally I dug a grave. Deliberately I threw up the earth until the excavation was deep. Sorrowfully I lowered into it the thing which had wounded me. Quickly I shoveled in the clods. Over the mound I carefully laid the green sods. Then I covered it with white roses and rapidly walked away. Sweet sleep came. The wound which had been so nearly deadly was healed without a scar, and I know not today what caused my grief.

More years went by, and there came into my life a succession of daily trials, small and stinging, that I seemed utterly unable to forgive and forget. Again my agonizing cry to God was answered. In vision I dug another grave down in the swamp at the side of the house. Into a casket I put the noxious things, and lowered them and covered them and put upon the earth the weeds and rushes, and waited for the roses, but none came. I cried out, "Father, aren't You going to give me any roses?" And then up from each corner of the rough mound there sprang a tiny evergreen tree that grew slowly toward Heaven. I had my victory.

Last week, opening a letter from a dear friend, I read the words, "For your eyes alone. Read and burn." So I walked down the roadway out of human sight, and sat in a breach in the stone wall and read the letter three times over with much blessing. Then I tore it into bits and threw them into the crevices

beside me. Then I covered every crevice with small stones until not a single trace of the letter could be seen.

Then I sat and prayed intensely for such a knowledge of God's thought of "Love covereth" as would make it utterly impossible for me ever to "see evil any more." (Zeph. 3:15; Isa. 33:15).—A. C. M. B.

May be secured in tract form from the F. A. E. 313 W. 3rd St., Los Angeles.

PRESENT AND FUTURE PROBLEMS

The following figures were recently published in **The Missionary Outlook**:

The 80,000,000 people of Central Africa are still pagan.

Sixty million or 80,000,000 boys and girls of school age in China are growing up with limited educational advantages.

More than 99 per cent of the college students in South America profess no belief in God.

Ninety-nine per cent of the women of India may be classed as illiterates.

One-half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, and never have had a Christian home.

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Chas. W. Mayes

EDITORS

Louis S. Bauman

METHODIST APOSTASY Several years ago, the writer was asked to serve on a committee that was to make arrangement for a debate in Los Angeles, dealing, if memory serves us correctly, with the subject of evolution. At that committee meeting, representing its liberal wing, was a popular pastor of a Methodist Episcopal Church in that city. Incidentally, in his presence, we spoke of "the fundamentals." "What do you call the fundamentals?" asked the liberal pastor. We replied:

"The inspiration of the Scriptures; the virgin birth of Jesus Christ who was God manifest in the flesh; the vicarious atonement of Jesus Christ upon the cross; and, the resurrection of Jesus Christ from the dead in the body in which He died — these four things, at least, are fundamental to the Christian faith." "No one of which is any longer held by The Methodist Episcopal Church," flashed back the preacher. "Doctor," we said, "will you put your signature to that statement?" "Why should I?" he asked. "Simply because there are a lot of Methodists," we responded, "that still believe that the Methodist Church stands for those doctrines. And on that ground they are supporting your Church with their money. Now, if the Methodist Church does not hold to those doctrines, I believe that it is only just that they should be enlightened in the matter, and your signature under that statement would certainly be enlightening to them!" "If any Methodists are still interested in knowing whether the Methodist Episcopal Church believes those doctrines," was the retort, "let him go to any College or Seminary supported by Methodist money, get the text books approved by our Methodist bishops, and see for himself if those doctrines are taught!" And the Los Angeles pastor with whom the writer held the above conversation later on went to Indiana and became the head of a great university. A few days ago, he was elected a bishop of the Methodist Episcopal Church. John Wesley's bones must have shivered in the grave! But is it not written, "Brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him . . . it will not be except the falling away (Gr. **apostasy**) come first" (II Thess. 2:1, 3)? And when one sees the Church of the Wesleys in the sad and apostate condition into

which it has fallen, one can only cry, "Surely, the coming of the Lord draweth nigh!"—L. S. B.

BABSON ENVISIONS ARMAGEDDON BY 1950

Roger W. Babson, probably the world's foremost and best known economist, yesterday (as we write), May 25th, addressed the joint commencement exercises of Hendrix and Arkansas State Teachers' colleges. He said:

"Frankly, I believe you are to see very perilous times. There will be no European war this year, or perhaps for several years; but only a spiritual awakening can prevent another great world war before 1950, into which the United States will necessarily be drawn. In this coming world conflict, I should not be surprised to see destruction of the great cities on our Atlantic and Pacific Coasts. . . . Do not go to any seaboard city, whether it is located on the Atlantic or Pacific Coast. Keep fairly well in the interior of the country . . . I wish there was some way my words could be put in permanent form and stored away by you to be taken down about the year 1950. Then you will be wishing that you had taken the advice of this old fogey who is talking to you tonight."

IN THIS NUMBER

Love Covereth	2
Editorials	3
The Redeemed—By Dr. Florence N. Gribble	6
Bible Coach Work in Argentina—By Rev. Domingo Reina ..	8
Death and—Death—By Mrs. Clarence L. Sickel	10
Jews in the Argentine Mission Field—By Rev. J. W. Shank ..	11
A Non-Missionary Church—By Rev. Chas. H. Ashman	13
Argentina—Almafuerte and Rio Tercero—By Dr. C. F. Yoder	13
Minutes of F. M. S. Board of Trustees	14
Why I Am Not a Tither—By E. Eckhardt	14
Quotes from Letters to the Editor	15
An Appreciation by the Missionary Editor	16
Sunday School Department	17
Christian Endeavor Department	18
News from the Field	19
The Passing of an Aged Minister—By Claud Studebaker ..	20

However, if this pessimistic prophecy marks Babson as an "old fogey," the "old fogey" tribe is becoming a legion. Hard-headed men everywhere—men who sit at the helms and direct the ships of state all over the world are saying the same thing with all the emphasis at their command. Only unthinking fools insist on sticking their heads in the sand. And, most of those who guide the ships place the time when the storm will break far this side of Babson's date.

More feverishly than ever before in human history, the nations of the earth are piling high their stores of supplies necessary for that conflict. When it comes, unless Armageddon is a myth, **that** will be Armageddon. Perhaps we should say, the staggering, maddened, bleeding nations will **end** their struggle on Armageddon's awful field. But the true saint is unafraid. He knows his God is overhead, keeping watch above His own. From a doomed world every born-again child of God will surely be called before that deluge comes. How the prophecies are rushing pell-mell over each other to their fulfilment! Who can read the words of Babson, and not recall the words of our Lord: "There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity . . . men fainting for fear and for expectation of the things which are coming on the world" (Luke 21:25, 26). But, thank God, our Lord told us that in the day, **this** day, "when ye see these things coming to pass, know ye that the kingdom of God is nigh" (Luke 21:31). Yea, "When these things **begin** to come to pass, look up" . . . for, "then shall they see the Son of man coming in a cloud with power and great glory."

BRETHREN, KEEP LOOKING UP!—L. S. B.

NOT LAUGHING NOW This past week, we dug out of our "barrel" the notes of a sermon preached here in our Long Beach pulpit on July 10, 1927. From those notes we quote:

"Among the shadows that are falling across the pathway of our generation, none is more menacing, more foreboding of ill, than that which falls from the person of the great Italian dictator, Mussolini. So far as we know, we were the first to suggest that this man might prove to be the Antichrist. Many laughed the idea to scorn then. Fewer are laughing now!"

Those words were uttered nine years ago. And they recall that still farther back, we made a suggestion. Well, now, in 1936 we can say, "And still fewer are laughing **now**!" One thing is as certain as it is certain that the sun will set tonight—some one is going to have to march forth and fight this international gangster, Mussolini, or he is going to make good his boast, "March straight ahead" and impose the principles of Fascism upon the whole

world. And when some one finally decides to go forth to the battle, as they certainly will, what will be the ending of it? If the coming of Jesus is imminent, then some place in the world the Antichrist now is, for he must be here in action when Jesus comes. Is there a better candidate for the job from a Scriptural basis, than this reviver of the old Roman Empire? While the Antichrist will not have his revelation until after the Church is taken out of the way, and, until that time no one will be able to point out with unerring certainty, "that man of sin" (1 Thess. 2:3), yet Mussolini is assuredly a character that is portentous enough to form a mighty interesting study for the student of prophecy. He at least proves that the world is ripe for the coming of the "man of sin." And, when he comes, his reign will be short! Glory!—L. S. B.

WHEN PREACHERS WERE POPULAR

When Charles Haddon Spurgeon was twenty-three years old, he spoke in the Crystal Palace on an appointed day of humiliation and prayer. 25,000 persons came to hear him. Throughout his ministry not only the poor and ignorant, but the rich and learned, hung upon his words. His meetings were attended by the Prime Minister of England, the Lord Chief Justice, the Chief Commissioner of Metropolitan Police, and such other distinguished citizens as David Livingstone and John Ruskin. "For such popularity as this no parallel can be found in the annals of the Christian Church,"—and it was sustained throughout nearly forty years.

It is estimated that 150,000,000 copies of Spurgeon's sermons were sold. He lived in a day when England was listening to the Gospel and when some of the greatest preachers of the church age were not only delivering the Gospel but were popular.—M.

SPURGEON'S MESSAGE

Spurgeon preached Christ. He told all men that they were sinners and constantly dwelt upon the need of personal salvation. He began his message where people live in everyday life and ended up at the Cross of Christ. His ministry was a soul winning ministry. He believed the Bible as the very Word of God. He preached it as absolute authority and depended upon the supernatural power of the living God to bless his ministry and produce the results. Souls were saved by the tens of thousands.—M.

GOD BLESSED ENGLAND

In the days of Spurgeon and many others who preached the same Gospel, God blessed England. At that time during the nineteenth century, there were also many great preachers in America with a continent-wide ministry. God blessed America in those days also.—M.

CAN OUR NATION STOP TO THINK?

In looking over the past, it is easy to discover that God has blessed the nations when they have proclaimed the Gospel. There never was such progress in civilization as that which immediately followed those wonderful days of world evangelism in the latter part of the nineteenth century.—M.

LIFE INSURANCE If President Roosevelt were to ask for information about some kind of insurance against the collapse of civilization in America, the careful student of the Bible would tell him that the best and only insurance in the world for nations is divine approval. After all, nations rise and fall, make progress or decay, only in the permissive will of Almighty God. In the book of Daniel, God several times reveals Himself to be the Most High who ruleth in the kingdom of men and giveth it (the government) to whomsoever He will." If this be true (and it is) nations would profit by seeking the will of Almighty God. —M

THE BASEST OF MEN One would think that if God is in unseen control over the nations of the earth that He would always seek out good men to rule the nations. But such is not the case. We read further in the same passage in Daniel that sometimes God "setteth up over it (the government) the basest of men." (Dan. 4:17). Sometimes God allows evil men to rule because the masses have departed from the Gospel of our blessed Lord. —M.

LOOK AT RUSSIA In Russia today we see the effect of a decayed Christianity of a few decades ago. Stalin rules to make Russia atheistic. In Italy, Mussolini rules with an iron hand planning to become a modern Caesar at any cost. His rule will mean everything but peace for Biblical Christianity. Other nations of the earth are following after these dictators. Some people wonder why.—M.

DEPARTURE FROM THE FAITH About a half century or more ago, there came into great prominence in the educational institutions of the world what was commonly known as higher criticism of the Bible. Today this philosophy is known as modernism. Denying the verbal inspiration of God's Word and questioning the cardinal doctrines of Christianity, the opposition to true faith has spread from the university to the college, and from the college to the pulpit and from the pulpit to the pew. The trouble with America today is unbelief in the pulpit and the pew. All other failures, including the lapse in morality is the result of the departure from the faith. God will not continue to protect any nation in which more and more of the peo-

ple are drifting away from positive faith in God's holy Word.—M.

IS IT TOO LATE? Perhaps it is or is not too late for a nation-wide movement of repentance and turning from sin and unbelief in our nation. One nationally known minister has been in Washington, D. C. attempting to persuade our government to set aside a period of national repentance and confession to Almighty God, that faith may be brought back. How successful he will be will be known shortly. If things continue to move on away from God, there is one inevitable result, the nation will rush rapidly toward the great apostasy so minutely described in the New Testament.—M.

THE BRETHREN CHURCH Regardless of how the world goes, there is but one stand that the Brethren Church should make, and that uncompromisingly. We should stand out in spectacular boldness in our affirmation of the reliability, authenticity and inspiration of God's holy Word. We should preach it with determination and unprecedented persistency. We should affirm, uphold and constantly teach the Bible truths concerning the supernatural Christ of the Bible. We should lose no opportunities to tell the world of men that there is one door to heaven and personal salvation, and that door is the Lord Jesus Christ. If other groups in organized Christianity persist in emphasizing some other message, we cannot stop them. But under no circumstance dare we allow them to stop us from declaring the unchanging truth of the Christ of the Bible Who is the same yesterday, today and forever!—M.

Editorial Notes and News

THIS FOREIGN MISSIONARY NUMBER of the Evangelist is two weeks late due to an unavoidable delay in the copy reaching this office.

THE FOLLOWING CORRECTION is requested by Brother Paul A. Davis in connection with the invitation to the Indiana State Conference at Clay City, Indiana, June 16-18: Clay City, instead of being 150 miles southwest of Indianapolis, is approximately 75 miles distant.

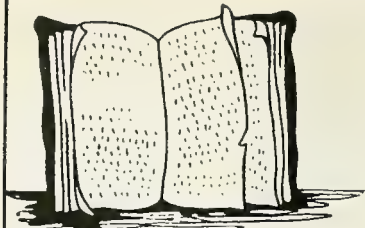
THE FOLLOWING ANNOUNCEMENT arrived too late to be printed elsewhere in this issue:

CAMP JUNIATA

Pennsylvania District Young People's Camp Juniata opens Tuesday, June 23, ends July 4. The daily program begins Wednesday A. M. Young people of high school age and older are welcome. The National Sunday School Association and the Pennsylvania District Conference of the Brethren Church make possible the entire low cost of only \$7.50. Churches are urged to provide transportation both to and from camp.

Bridge on the old route washed away by the flood may be replaced by camp time, but we suggest a new scenic route. Those from the west take route 30 to Everett, turn left and continue on route 26 to Riddlesburg, Riddlesburg to Broad Top City. In Broad Top City, turn right at Monument and continue 2½ miles to Robertdale. At Robertdale turn left, follow straight road to Camp Juniata. A good auto map will direct those from the east to Robertsdale.

N. V. Leatherman, Sec'y Pa. Dist. S. S. Board



The Redeemed

By Dr. Florence N. Gribble



Whom has He redeemed? Them that are under the Law" (Gal. 4:5). Can there be a clearer picture of the futility of the law and the efficacy of the gospel?

Whom has He redeemed? In Exodus 15:13, we read that He has redeemed "**the people.**" With what majesty God has clothed man in making him the object of redemption! Not for angels did Christ die, nor yet for four-footed creatures was His blood shed; neither for the highest, nor the lowest, but for that great mass of erring ones—**the people.** Not for Mars nor for Jupiter, nor the inhabitants thereof, but for the commonplace people of a common-place planet—the earth. Verily, "He is the Saviour of **all men**, specially of them that believe."

Whom has He redeemed? In Deuteronomy 9:26, we read "**Thy people.**" Away back in these Old Testament books, we have exemplified the doctrines of the free-will of man, and the election of God. Not the **one** or the **other**, but **both** are as simple to the majestic mind of the Mighty God, as they are incomprehensible to finite thought.

Whom has He redeemed? In Deuteronomy 21:8, we read: "**Israel.**" Yes, He died for Israel—godless Israel—haughty, stubborn, stiffnecked, rebellious—for them, in their unbelief He died—for them in their darkness, He has still a plan.

Whom has He redeemed? Ah, dear friend, if you will but read Isaiah 43:1, you will find He has redeemed "**thee.**" Will you not then accept and believe—dear reader yet out of Christ—will you not take new courage—you who have already dared to hope?

Whom has He redeemed? In Psalm 31:5, I read, He has redeemed "me, Oh Lord!" Writing this in

far-off Africa, there comes floating o'er my mind like a sweet lullaby the old negro spiritual, "It's **me!** It's **me, Oh Lord!** a-standin' in the need of prayer!" Or, the precious chorus, "He included **me.**" All the theology of heaven and of earth melts in the simple pot of man's personal relation to His Redeemer, not collectively, but individually.

From what has He redeemed me? From what have you been saved? From what have we been delivered? Oh, how replete the Word is here! In Deuteronomy 13:5, we read, His own have been redeemed "out of the house of bondage." I was there, dear reader; were you? (Nay more, are you)? What shall we render unto the Lord for all His benefits? Let us take the cup of salvation and call upon the name of the Lord!

From what has He redeemed His own? In Galatians 3:13, we read, "From the curse of the law." Infinite majesty of redemption, transforming curse into blessing and the sinner to a saint!

From what has He redeemed His own? "From deceit and violence," we read in Psalm 72:14. Is it true—can it be—that from

that heart which is "deceitful above all things and desperately wicked," you and I may be redeemed? Do we have here even in the Old Testament a glimpse not only of salvation, but of sanctification as well?

From what has He redeemed His own? In Psalm 130:8, and in Titus 2:14, we find He has redeemed His own from iniquity. Oh, that we should have ever rested in the mire of iniquity! Dear reader, could you who are yet unconverted, know the slough in which you are grovelling. Could you know the meaning of hope and be delivered from your despondency!

FOR WHOM CHRIST DIED

*"For whom Christ died!" Was ever appeal
More suited to quicken our hearts to feel,
As we remember the way He died
And think of the cross of the crucified?*

*"For whom Christ died!" And then when we
Each say, "He gave Himself for me,"
We own the very highest claim
That can be made is "in His name."*

*"For whom Christ died!" And who are they
For whom this appeal is made today?
Its scope is wonderful and wide—
"God loved the world" for whom Christ died.*

*"For whom Christ died!" The reason why
Our hearts should thrill to the bitter cry
Of the needy and wretched which we hear
Is because he counted them so dear.*

*"For whom Christ died!" He set the price
Of uttermost love and sacrifice.
No gift too great, compared with this,
For greater love hath none than His.*

—Selected.

From what has He redeemed His own? He has redeemed His own from "Babylon"—"Babylon," the place of our captivity. "Babylon," where we had fallen into the enemy's hands!

As sinners then, He has redeemed us from the house of bondage, from the curse of the law, from deceit and violence, from iniquity, from "Babylon" itself! Praise be unto Him forever!

But we have still, perhaps some reader objects, the river of death to cross; we still must pass by the dread portal of the grave—unless He comes soon! And even though we should realize our hope to live until His coming—what a troublous life awaits us here below!

From these things, He then has redeemed us as Christians. Let us read Hosea 13:14, and numerous other passages to find that **He has redeemed us from death!** We may pass through it as thousands of saints before us have done, but "precious in the sight of the Lord is the death of His saints." And the portal of the grave—why dread it? Even the Psalmist, in Psalm 49:15, has told us that we are redeemed "from the power of the grave." Only redeemed ones can truly exclaim: "Oh death, where is thy sting? Oh, grave, where is thy victory?" But, there are Christians who would say, "We fear neither death nor the grave, but we dread the troubles of life—the pain—the sickness—the bereavements—the loneliness—the separations of this vale of tears." But here again we learn that we, as Christians, are redeemed **out of our troubles.** See Psalm 25:22. Oh, that we might realize and possess this inheritance! Let us then praise God that, as Christians, we are redeemed not only from death and the grave, but out of all our troubles.

We have considered from what we are redeemed. But there remains a still more important question: **From whom** have we been redeemed?

In Deuteronomy 7:8, we read of redemption from the "king of Egypt;" and, in II Sam. 7:23, from Egypt itself. If Egypt be the type of sin, bondage and darkness, the "king of Egypt" can be typical of none but our adversary himself. How important to realize that our adversary is a conquered foe,—that we belong to God the Creator by His right of creation, and to God the Redeemer by His right of redemption.

From whom then are we redeemed? "From the hand of the mighty," as we find in Job. 6:23. Yes, from "the hand of the mighty" adversary, by the hand of Almighty God. How glorious and secure is our position as we realize we have been redeemed out of the hand of our wicked and "terrible" enemy (Jeremiah 15:21 and Psalm 106:10); and not only from our enemy, but (Psalm 136:24,) "from our enemies." Beelzebub and all his demons cannot prevail against us. "The soul that on Jesus hath leaned for repose, I will not, I will not, desert to his foes.



This woman is one of many who do not know they can be redeemed. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

That soul, though all hell should endeavor to shake I'll never, no never, no never, forsake!"

Let us in all our conflict, remember that "while we wrestle not with flesh and blood, but with principalities and powers, and rulers of wickedness in high places," we are already redeemed, and, through our redemption, already victorious.

How have we been redeemed? Exodus 6:6, tells us that we are redeemed "with a stretched out arm." How precious to reflect that on our behalf that "arm" is never shortened that it cannot save!

How are we redeemed? According to Isaiah 52:3, "without money." According to I Peter 1:18, without "corruptible things." Nothing perishable could redeem the imperishable soul. It remains for us to find in I Peter 1:19, the infinite price of our redemption, "the precious blood of Christ!" Oh, precious blood of the Lamb immaculate—how we ought to praise God for such efficacy!

Why have we been redeemed? We will not here multiply proofs. Through every passage dealing with the reason of our redemption, there runs one unalterable theme, briefly expressed in Psalm 44:26, "For Thy mercies' sake." It is all of grace, this blest, this wonderful redemption! No claim have I, and none have you, to the precious blood and the gracious atonement. Humbly we bow in heartfelt adoration and praise the matchless worth which has redeemed us for His mercies' sake!

To whom have we been redeemed? Redeemed from the devil for His mercies' sake—to whom but God,

Bible Coach Work in Argentina

By Rev. Domingo Reina, Tancacha, Prov. of Cordoba, Argentina

Again I would write to you, although not because I have a special gift for writing, nor because I like to do so. I would much rather apply the words of my Master, "Let not thy left hand know what thy right hand doeth," to the work that I do for my Lord. But, on the other hand I realize that we are debtors to you, and because of the great part that you have in the work here, we should share our joys with you.

The laborers are few, the field truly is great, and there is much to be done. The new method of working with the Bible Coach as initiated by the Superintendent, Brother Sickel, is proving efficacious, not only for the towns where there is no testimony to the Gospel, but also as a means of stirring the churches and the towns where there is already work established.

Another good result is that of bringing the isolated members living in small towns in closer touch again with our churches, by correspondence.

As yet the Coach is not completely equipped. We need a complete set of pictures from the New Testament, as well as a small tent for living quarters. These, we hope, will be provided before the coach season opens. We have had sundry experiences this year. When the weather has been good, we have slept outside; and, though this is healthful, it is not the best, when one is near a town. When the weather has been at its worst, we have had to sleep like sardines in a tin, inside the Bible Coach.

Since the month of December, I have been busy with the Coach, leaving the work in Tancacha in care of the members,—Brother Sickel going from Rio Cuarto on Friday to take the meeting in Hernando, and on Sunday for the meeting in Tancacha. Thus he has been able to oversee the work and care for the most important meetings. The privilege of

going with the Bible Coach has fallen to my lot. And a privilege it is, being an important work of our Mission, reaching many towns and many souls and preparing the way for the tent work. During this season we have, so far, visited but ten towns, having had to leave many others in order to reach all the towns where there is an established work before the cold weather sets in, when open-air meetings will be impossible.

Starting from Rio Cuarto we have been able to touch, in addition to smaller towns enroute, La Gilda, Las Acequias Alejandro — where we found the little group of believers most desirous of having the work reopened,—Los Cisnes, Laboulaye, Jovita, Huinca Renanco and Realico. We have had audiences ranging from 200 to 1000 people. In Realico we had audiences of more



The Bible Coach at a country home in Argentina

or less 900 each night for the four nights we were there. And more attentive listeners one could not desire.

We give the stereoptican views on whatever white-washed wall we can find in the town, conveniently located. In some towns we have to search to find one, and, in others, the difficulty is to get permission to use the wall after we have found it, owing to religious fanaticism. In La Gilda we found an open lot; and, besides this a wall that was quite to our purpose, but when we asked permission for its use, the owner began to make excuses. He is a merchant and feared the wrath of the people against him. He told us that we must get permission from his partner, knowing full well that such would be impossible, since his partner was not in town; also, that the neighbors would complain, etc., etc. Finally we procured permission from the renters of the house. La Gilda is a small town of some 300 to 400 inhabitants, but more than half were at the meeting that night.

Here, Fascism is extending in a large way, since Argentina is a nation with a large Italian population. In Las Acequias we had great difficulties. The enemy was busy to such an extent, that, one night they had plotted to ruin the Coach and run us out of town. This they were unable to do, since the police authorities and the most important merchant of the town were on our side. Then they tried to slander us, saying that we had offended the Italian authorities. I had only spoken of the ark and its supposed hiding place in Ethiopia; and, that, since back of Mussolini is the Roman Catholic Church, how glad he would be to lay her hands upon any of the relics of the Jews. Accordingly they called the Italian Consulate in Rio Cuarto by phone asking that they put in a complaint at police headquarters there to prohibit the meetings. I was called to the Police Station in Las Acequias; but when I informed them of what had really been said, we were given permission to go ahead.

Later in the evening, the mayor sent to tell us that we had better not have the meeting, since from 6 to 18 men were in waiting ready to beat us and harm the Coach. We placed all in the hands of the Lord and when the hour came for the meeting, having advised the police authorities, we went to the appointed place. There, we came face to face with the pharmacist, the leader of the opposition. He made me air blue with ugly words and threats. That night, we noticed that there were scarcely any women or children near the Coach as there had been on the preceding nights. More than one knew of the plot and were afraid of what might happen. But they were withheld from doing harm, fearing the presence of the police. We had scarcely begun with the views, when the pharmacutists again drew near and began to insult us and our message. But the crowd be-



Domingo Reina and his wife

gan to hiss him down and demand that he keep quiet. This only made him more angry. Then the crowd began to call upon the police to take him away, which they finally did. His companions did not then, dare to do anything, and we were able to have a splendid meeting.

This is only one of the many and varied experiences of the Bible Coach workers. More than one in the

past years who has dared to speak against Catholicism and Fascism has lost his life at the close of the meeting. But we believe that He has called us to preach the Gospel of Grace and for that reason, "I will not fear what man shall do to me." If we are called upon to give our life for His cause, what matters! He gave His for us, and many have given theirs in the past ages that we might have the true Gospel.

Many souls are reached through the Bible Coach and are taught the Gospel in three ways: by what they **read**, what they **see**, and what they **hear**. We firmly believe that the message presented in this manner will never be forgotten, and many souls will be won for Him. With this new method, we will be able to thoroughly evangelize the entire district for which the Brethren Church is responsible. We ask an interest in your prayers for this new effort and work. May the Seed sown fall upon good ground and bring forth much fruit.

LEAN HARD

*Child of My love, lean hard
And let Me feel the pressure of thy care.
I know thy burden, child—I shaped it;
Poised it in My own hand; made no
proportion
In its weight, to thy unaided strength.
Before I ever laid it on, I said,
"This burden shall be Mine, not yours;
So shall I keep my child within the circling
arms
Of Mine own love." Here, lay it down, nor
fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough; I would embrace
thy care,
So might I feel My child reposing on My
heart.
Then loving Me—LEAN HARD!*

—Selected

It is great to adventure with God. Moses had the experience when he led the children of Israel through the desert, and Abraham had it when he followed God out of Haran. And Paul had it when he made a path through lands of the heathen in the footsteps of Jesus. And Wesley had it when he rode five thousand miles on horseback to preach Jesus to the lowly, the Holy Spirit keeping him company. Adventuring with God! It is a great thought.



Death and -- Death

By Mrs. Clarence L. Sickel, Rio Cuarto, Argentina

"The Sting of death is sin—But thanks be unto God which giveth us the victory through our Lord Jesus Christ."

It was a bitterly cold day in winter when the word came that a neighbor's child had died. It was the fourth death in that home within a comparatively short space of time. The mother had ever seemed indifferent to the Gospel message and had not welcomed our visits, but we felt led to go again. Perhaps this might be the opportunity, that we had been seeking.

The house was crowded, as it ever is, in times of sickness and death in this land. There were relatives and neighbors, friends and strangers, from far and near, for the most part, only curious to see and hear all that might take place. The mother was in the depths of despair. There was nothing in the Catholic faith that could help her to give her even a ray of light. Her four dear ones had gone from her, one by one to the flames of purgatory. In her heart she believed that they were looking to her to help them at that time; that their eternal rest depended upon her. What could she do, a poverty stricken, health broken woman? Even though she were to sell all that she had in this world it would not buy the services of the priest, even for one short prayer. And well she knew what it would mean to her to solicit his services, without having the money to pay him. Words cannot describe the blackness of her night. And, as so often is the case, she was so deeply rooted in her beliefs and in her prejudices against the Gospel teaching that she had no ear for the Blessed Words of Life and Light.

Around the coffin were the usual four tall candlesticks. The mother could ill afford the lighted candles, but at least she had provided this comfort for her departed child.

When the hour came, the casket was taken away, without a word, without a prayer, without one word of comfort or hope. The door was locked and the coffin passed out through the window, that misfortune might thus be thrust from her home. At the same time, all present joined in the weird wailing and weeping that always accompanies the carrying away of the body. The mother shrieking and calling messages after the departed. At the cemetery the body was lowered into the grave and covered without one spoken word.

The despair, the hopelessness of those who sorrow without hope. Long will the cries of another mother ring in my ears, "Adois, mi hijito. Adois para siempre!" (Goodbye, my little son, goodbye forever). Nor can I forget the unutterable despair of a daughter who clung to the coffin, calling to the departed mother. When taken away by force such wailing and tearing of her clothing!

Such is death where the life is spent in sin and darkness and goes out without the Light to the Great Beyond.

Death has come this year to the homes of two of our national pastors, but thanks be unto God, that they sorrow not, as those who have no hope.

One day, in the midst of life, there was death. Pablo Sotola, who had, as a child, come under the influence of the Gospel and loved his Savior went to his work, light of heart and with a song upon his lips. Ten minutes later, the young man who had accompanied him came running back to the brothers, with the word that Pablo had fallen from the windmill, which he had gone to repair, and that his head was crushed. A telegram carried the news to the parents in Laboulaye and as soon as possible they were with their boys in Cabrera, but Pablo had gone.

Only a few years before, two little boys had been taken from them within a week. And now Pablo, so young, so capable, so full of life and hope had gone. But for them, there were no lighted candles, no bitter wailing and despairing, but resignation, peace and

(Continued on page 13)

A BEAUTIFUL SUGGESTION FROM AFRICA

In a little village nestling in the jungle of West Africa, a little group of Christians covenanted together that each would select a retired spot in the forest to which he would go daily for solitary communion with God. If any member of the little band appeared to be growing cold in his Christian life, one of the others would gently inquire, "Is the grass growing on your path, brother?"

Jews in The Argentine

Mission Field

By REV. J. W. SHANK, Pehuajo, F. C. O., Argentine
From The Hebrew Christian Alliance Quarterly

The Jews As We Find Them

During the eighteen years of our occupation of the district west of the city of Buenos Aires, we have learned to know the Jewish people in every one of the twenty-six towns we have entered. We also know of their presence in many other towns of the district where we have merely touched in our work with the Bible coach. We have found the Jews to be an industrious people, always engaged in commercial pursuits or in farming. Near the towns of Carlos Casares and Rivera there are Jewish colonies where most of the farming lands are owned and worked by the Jews. But the most of them seem to prefer to be merchants. There are wholesale merchants who handle potatoes and other perishable fruits and vegetables. There are many small stores in charge of Jews. In nearly every town there is a furniture store managed by Jews. We have known wealthy grain dealers and stock buyers among the Jews.

The Jews and General Progress

Nearly all of the Jews are ambitious. They send their children to the best schools, even having them continue in the higher schools and universities. A large number of the school teachers in this country are Jewesses. There are also doctors, dentists, lawyers and notaries of high standing. Even when the home-life of a Jewish family must be simple, yet they will make great sacrifices to have their children become proficient in some profession.

The Attitude of the People Toward the Jews

While the attitude, generally speaking, is not such as to call one's special attention, yet there are occasions when propaganda is made against them. On one occasion we found small bills thrown around in Pehuajo calling attention to the fact that the "Rusos" (Russian Jews) were taking up too much of the business in town. It was a call to the people not to trade with them. However, we have seen no evidence that any harm was done to the Jews by these bills, for their business went on as usual. They are generally good managers and economical in their living, and for that reason they are able to compete with other merchants favorably.

On some occasions we have overheard conversations by ardent Catholics against the Jews. The Catholics are bitter against them because the Jews are considered the worst of heretics for having rejected Christ. One woman in a burst of fury said,

"How should we respect these people when they killed our Christ?" But it may be truly said that we do not hear much of such opposition. The Jews generally live in peace, quietly going their own way without paying any attention to the scorn of others.

The Jews and Their Religion

Religiously I would classify the Jews into various groups, that is, the Jews as we find them here. **First** there is the strictly religious class. These are mostly the heads of the older families who cling tenaciously to their old religious practices. In Carlos Casares, at



This statue of Christ of the Andes was set up between the two warring South American countries as a reminder of the lasting peace established between these two nations. In Christ Jesus, God has brought peace between the Jew and Gentile who were at enmity with one another. "He (Christ) is our peace, who hath made both one . . . for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16).

the times of the regular Jewish feasts, we see evidences on all sides that there are still many followers of the old religion; old men with long beards going to the morning service; some of the shop windows showing displays of the bread eaten during passover week.

Second, those who cling to the Jewish society circle but have little or no interest in religious things. In conversation with some of this class, they confessed to me that there was nothing in their religion for them, but that they were very definitely tied to the Jewish system socially. They always practice circumcision; it is very rare indeed to find Jews who marry Gentiles, though we know of some cases of such marriage in every town. We told those to whom we spoke that the Jewish religion had no living spirit and could not have until Christ should be recognized as their Savior. They were doubtful about the matter, but did not try to argue against it. One young man told me that their religion was only fit for old folks and that it could not possibly appeal to young people.

In some towns, especially where there are large colonies, the Jews have large halls where they have theatricals and dances. I am unable to say whether these social functions are carried on under the auspices of the religious organization or not.

The Attitude of the Jews Toward the Gospel

During the years of our work in this district only one man of Jewish extraction made profession of faith and was baptized. He, however, fell into sin some years later and was lost to the church. Some others have confessed their belief in Christ but were unable to pull away from their social ties and become Christians. It is very difficult to get the Jews to attend services in any of the mission chapels. Very often Jewish children have attended our day schools and occasionally our Sunday Schools. But whenever they seemed to become too much in love with the teachings of the mission their parents would not allow them to continue.

We have felt for years that the only way for effective work to be done among the Jews in our district would be for some converted Jew to work among them. Because of this we have been anxious for Brother Arthur Glass of the new Jewish mission in Buenos Aires to visit us endeavoring at the same time to make some contacts. Thus far he has made one visit, spending a few days at each of four stations. He was able to make some very interesting contacts and even to speak to the Jews in a regular synagogue service. God only knows what might be accomplished if there were to be a Jewish worker who could give all his time to this district alone.

The Jews in Argentine and Their Needs Today

I would estimate that there are no less than thirty or forty thousand Jews in our district, not counting the hundreds of thousands in other parts of this re-

public. Does it not seem sad to think that among so many, there is only one man, with his wife, who are properly prepared to preach Christ to these people? If the work could be organized and supported, a dozen couples could eventually find work to do among the Jews alone. In the meantime we pray that the Lord may guide those who have begun the task, so that Jews may be converted and some of them trained for service.

THE REDEEMED

(Continued from page 7)

Himself. Let the matchless words in Revelation 5:9, thrill your soul: "We are redeemed **to God.**"

Briefly we have considered **who** are the redeemed, **from what** we have been redeemed, **how** we have been redeemed, **why** we have been redeemed, and **to whom** we have been redeemed. There remains but one more question,—the climax of them all.

Who is this Redeemer? In Genesis 48:16, we find He is "the Angel." The Psalmist (in 78:35) reveals to us who **He** is—"the High God"—none less. But lest we should be lost in the contemplation of His exaltation, Isaiah recalls us (41:14) to the fact that He is "the Holy One." Oh, double exaltation of our blessed Redeemer, not only "Most High"—but "Most Holy."

Who has redeemed us? "The Angel"—"the High God"—"the Holy One," Who, according to Isaiah 47:4, is none other than "the Lord of Hosts." All powerful in Himself, "He gives His angels power over us, to keep us in all our ways." Lost in the contemplation of our Redeemer's majesty, we are again recalled by Isaiah to the tenderness of our relationship to this exalted One. For he declares our Redeemer to be "our Father" (63:16). Can there be a smelter climax to the study of His character than this? Let us rejoice that He, "our Redeemer liveth" (Job. 19:25). That He "is strong" (Jer. 50:34). That He "is mighty" (Prov. 23:11). That He whom Isaiah prophesied is coming (Isa. 59:20) **has come** in a glorious but humble birth, **is coming** again in a glorious and consummate rapture to claim us—**His redeemed!** "And so shall we ever be with the Lord."

We challenge the world and we say that Jesus of the New Testament, the Jesus of virgin birth, of virtuous life, of vicarious dying and of victorious resurrection, stands amid this age, with all its fierce light, its boasted civilization, and its new psychology, facile princeps, the crowned Lord, because of the supernal glory of his own character.—G. Campbell Morgan.

When the heart is sick, and the eyes red with weeping we need only Jesus.

A NON-MISSIONARY CHURCH

By Chas. H. Ashman

A Non-Missionary Church is a Church without a mission. Within her there is no sense of divine mission. She has no definite conception of what her business is. She has no goal, no vision, no aim, no purpose. She is like a ship without a rudder on a sea without a port. Aimlessly drifting without chart or compass. She has never seriously decided the question, "Why am I here?" or, "What am I here for?"

A Non-Missionary Church is one without a dynamic urge. She lacks divine urge. "The love of Christ (does not) constrain her." There is no compelling, propelling, impelling force to lead or drive her out into world evangelization. She is possessed with spiritual lassitude and lethargy. She is self-satisfied. Like the Mother Church in Jerusalem, she has "become at ease in Zion." God was forced to allow great persecution to come upon that church to drive her out in evangelization. But, when she was driven out, every Christian became a missionary. "They that were driven out went everywhere preaching the Gospel." Many a church needs a driving out.

A Non-Missionary Church is a Non-Christian Church. She may be composed of saved folks, but to the extent that they are non-missionary, they are non-Christian. Christian means like Christ. Jesus Christ was Heaven's Missionary. His mission field was the whole world. He gave a universal Gospel. He died for all sinners. He commanded a world-wide program of evangelization. No preacher, no Church, no Christian can be like Him and not be missionary. To the degree that we refuse or even neglect to preach the gospel to all creatures, we are non-Christian. We are to be Christ's ambassadors. As such, we must represent Him. But, if we are non-missionary, we fail to represent him. We become non-Christian.

A Non-Missionary Church is a non-growing Church. The reflex benefits of missionary zeal and giving are sadly lacking in her. She becomes afflicted with dry-rot. A process of internal decay begins. She becomes stagnant. The painter who painted that picture of a dead church as one in which cobwebs had collected over the missionary box was right in his indictment. The church seals her own doom by her non-missionary spirit.

A Non-Missionary Church is a Non-Brethren Church. There are some things being paraded under the name, "Brethren," that are not Brethren. But, we are sure that to be a missionary Church is Brethren. The Brethren Church must survive and grow on evangelism and missionary enterprises. If there is a congregation within our denomination that is Non-Missionary, that congregation to that extent is Non-Brethren.

ARGENTINA:—ALMAFUERTE AND RIO TERCERO

By Dr. C. F. Yoder

Since writing a month ago the Lord has blessed us with some new fruits of our labors. Three more have been baptized, and there are five candidates awaiting baptism. One of the three baptized is a Checo-Slovak carpenter, another is an Argentine young man and the third is a Spanish doctor whom I mentioned in a former letter. He was baptized in Rio Tercero and the other two in Almafuerite. The young Argentine has suffered much already for his faith as he was at first cruelly beaten by his father, who is an atheist but was incited by his mother who is a Catholic. Now however he comes regularly and his three younger sisters also come.

In Rio Tercero we now have the Sunday School, or rather Bible School, on Thursday evenings at five o'clock and then preaching at 8:30 P. M. The attendance has increased in this way and a number of new families are interested. In Almafuerite also there are a number of new children in the Sunday school, including three of the family of the directress of the provincial school, who formerly did all possible to keep the school children from coming.

On good Friday we celebrated another love feast in Almafuerite which was, as ever, of great blessing. Four people took part for the first time. We plan to celebrate the Lord's Supper in Rio Tercero May 1st.

This coming week we expect the Bible coach with its workers here and at Rio Tercero and will have special prayer in preparation. The time is here when many men go with their families to work in the corn harvest and are gone from one to three months. Some have gone from here.

DEATH AND—DEATH

(Continued from page 10)

hope. They were sustained by One Who said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

In was this same assurance of eternal life, and assurance of an abundant entrance into the realm of the blest of those who accept the Savior that sustained Adolfo Zeche and his brother and sisters, when on Christmas morning their dear mother slipped away to the better life. Here again, as we stood in the home and at the grave and listened to precious words of testimony from the childrens' lips, our hearts were filled in praise to Him who has indeed taken the Sting out of death.

Such is death where the life has been spent in Light and goes out with the True Light to lighten the pathway in the Great Beyond.

What an overwhelming difference between the Christian hope and the blackness and despair of Catholicism!

IMPORTANT MINUTES THE BOARD OF TRUSTEES THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

**Special Meeting at Ashland, Ohio
April 30, 1936**

Present—Ashman, Bauman, DeLozier, Kent, Kimmell, McClain, Mayes, Shively, Mrs. Vanator and Mrs. Whetstone.

Chairman—Brother Kimmell.

Devotions—Scripture reading by Bro. Ashman, following with prayer by all Board members.

Appreciation to Karl Garling for Wind Charger.

A motion prevailed to express to Karl Garling the Board's appreciation of his interest in the work, as shown by his splendid gift of a wind charger for one of the Stations in Africa.

Authorization of Foster and Gribble Furloughs.

Brother Bauman reported that three missionaries from Africa (namely, Mr. and Mrs. Foster and Dr. Gribble) were about to return to the homeland on furlough, and that the return of these three was approved by the Board Secretary and then by the Field Council in Africa. By unanimous vote of the Board members, these furloughs were approved by the Home Board.

Message of Sympathy to Henry V. Wall
A motion prevailed that the Board send Henry V. Wall a message expressing its sympathy to him in the great trial that has come through the death of his beloved wife.

Letter to N. C. Nielsen.

A motion prevailed that a letter be drafted by the Secretary to N. C. Nielsen, regarding his attitude in the matter of the return of his daughter, Miss Johanna Nielsen, to Argentina.

Application of Elizabeth Lamb, (Africa)

The application of Miss Elizabeth Lamb, of Philadelphia, as a missionary for service in Africa, was read and considered.

Approval of Medical Examinations of Miss Emmert and Mrs. Kennedy.

A motion prevailed that the Board approve the medical examinations of Mrs. Kennedy and Miss Emmert. (Note: The Secretary, by correspondence, already had the approval of all members of the Board individually, for the return of these two missionaries.)

Gift of Printing Press from West Homer, (O.) Church.

A motion prevailed that the matter of accepting the gift of a printing press from the West Homer, (Ohio) Church be left in the hands of Brethren Mayes, DeLozier, McClain and Jobson for final decision.

Mission Home.

A motion prevailed that we again assure the Sisterhood of Mary and Martha that we desire to have a Mission Home purchased, but that we would like

to delay until after next National Conference, because of uncertainty in the matter of location.

Expression of Appreciation to Sisterhood of Mary and Martha.

A motion prevailed that the Secretary be authorized to express to the Sisterhood of Mary and Martha, our appreciation of their continued interest in the undertaking of providing a Mission Home.

LOUIS S. BAUMAN, Sec'y

WHY I AM NOT A TITHER

By E. Eckhardt, in The Gospel Messenger

Quite a number of our people, lay members and pastors, are known as tithers. They give richly of their earthly treasures to the Lord. If the Jews in the Old Testament gave ten per cent of their income according to God's law, why should we in the New Testament not give that much of our income, or even more, of our own free will? If only half of our earning communicants would join the tithers, we could get out of debt, provided of course that never more is spent than is taken in. Still I am not a tither.

Why restrict the Christian giving in the New Testament to ten per cent when God perhaps expects from many of us much larger contributions? Give as God has prospered you. Give as much as you can. The standard according to which Scripture exhorts the individual to apportion his contributions should not be replaced by a man-made less exacting standard of proportion. We aim too low.

God's standard:

The tither's standard:

Lowering the standard results in lowering the contributions. We may be willing to pay \$1,000 for a new \$200,000 church, but cut our contribution in half if the congregation rejects that plan and erects a building to cost only \$100,000.

If tithing is preached, tithing it is. Though a self-made rule, set up of our own free will, it works out as a New Testament law. Wages, \$35 a week; ten per cent makes \$3.50. More God does not get, and the tither's conscience is clean. (As heard some years ago: Budget made up, even a little over the top. Now let us alone).

And do we not all know our human nature? May not temptations arise to cheat God, so that He does not get the full amount pledged? Some may parade as tithers while finding excuses for not tithing themselves for anything else than the pastor's salary.

Again, in many of our congregations the list of contributions of the church-members is printed yearly. Multiply the contribution of a known tither by ten, and you have his salary or income. Of course, there is nothing to hide, but many business people have the notion that it is no one's business what one's income is.

Again, the word tithing reminds us of the Old Testament Law and Jewish customs. As soon as we talk of tithing, we are in the midst of a dispute and have to answer all kinds of questions, such as: Of what did the Jews give the tenth? For what purpose? (For home purposes, the Temple, and the priests only?) Did the father tithe for the whole family? etc. Why not let the Jews alone and say nothing at all about Jewish customs, about which we do not know enough. I do not like the word tithing in the New Testament and wish it would not be used in our circles except in the exposition of Old Testament Bible passages. Why not talk in our own language: ten per cent, fifteen per cent, twenty per cent? Choose your own percentage of God's share. People in comfortable circumstances can easily afford 20 per cent and more. Do not be stingy in the matter of giving to God, your Father and Creator. Some have sacrificed their all, house, family, money, life. Do not start the first month of the year figuring out God's share to a nickel or dime; just give, and give as much as you can. At the end of the year find out your percentage; it may be 11 or 13 or 18 per cent; but never let it go below ten. If you are way below ten now, try this plan out at least for one year, and you will be happy and satisfied and will never want to go backwards again.

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Mrs. Wilhelmina Kennedy, en route to Africa.

Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.

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Rev. Orville D. Jobson, 5 S. Portland, Ventnor, N. J.

Rev. Joseph H. Foster, en route to U. S. A.

Mrs. Joseph H. Foster, en route to U. S. A.

QUOTES FROM LETTERS TO THE EDITOR

THE SICKLES, ARGENTINA, write:

"The Bible Coach has been on the move since the first part of January. The new equipment has proven to be a real factor in the work of the Coach. In all of the towns they have been able to draw real crowds and hold them in the open air meetings. Even in Los Acequias they calculate to have had 450 each night, and in the other towns between 250 and 400. In Laboulaye, Domingo (Reina) calculates that they must have had 1,000. Of course, it is difficult to determine very exactly how many are in an open air meeting. At any rate those figures are Domingo's and you know he is not apt to get reckless where numbers are concerned. He is so enthused over this new way of working that he wrote us that he felt like Peter on the Mount of transfiguration and would like to remain with the Coach. Their success at colporting has not been so good, for of course, these towns have had their turn at that many times, but the pictures shown in the open air do get the crowd and the chance to give a definite message.

Clarence was able to get a complete set of Bible pictures, just exactly what he wanted (through a Bible Society worker) and the cost was not so great, either. The pity is that there are not workers enough to do an efficient follow-up work with the tent and a visiting pastor. Interest sufficient has been stirred in all these towns, for continued work, but where are the workers? Oh, that the Lord should stir someone to come and come quickly! There is so much to be done, and we have only strength and time for so much."

"The Coach is in Jovita, on its way to Huinca Renanco. When the Coach returns this way they are to give several days to Rio Cuarto, and we hope to follow that with a good campaign. In all the other towns things are booming. Praise the Lord! Laboulaye has been stirred, and there have been a number of confessions, among them Sr. Delgado, President of the R. R. Union."

From a letter from Herminia Siccaldi-Cabrera:

"Some new families are attending now, and we believe the Lord will revive and bless the work here. Monday we begin prayer meetings every night for a week or more, and then hope to have a meeting of the church and see if we can begin anew in greater harmony. We know that only prayer and the Work and the Holy Spirit working in the hearts can do the work, together with the good testimony (daily life) of the faithful few. In Los Perdices there is a fine group, really enthusiastic and

faithful. In Deheza we are happy that once more the door has opened for the preaching of the Word. We begin meetings there day after tomorrow. I have had some meetings of women and girls here and in Los Perdices, but sometimes I feel so small and incapable. Then I ask the Lord to give me strength that the little I can do in His name may be a blessing."

"I was in Tancacha for the picnic, January 6, and there were seven baptized, among them my sisters, Dora and Nelida. It was a lovely meeting of testimony with an attendance of some 200."

A LETTER FROM A PASTOR. It would be very interesting if we could reveal many letters that come to us from pastors, and sometimes from members of our churches, sizing up the missionary situation in their churches. Especially is this true immediately after Easter.

Here is a reaction from one pastor who "just had to write" us, setting forth a situation in his church, as he sees it. We fear it is a situation that exists in some other churches. With this pastor's permission, we give our readers a portion of his letter:

"I wrote a whale of a letter last week and then did not mail it. I'm glad I didn't! I was a bit 'down at the mouth' when I guess I shouldn't have been. I had preached, and prayed, and taught, and begged, and had done everything else I knew how, to stimulate interest in our Easter Offering, and the treasurer had told me on Sunday morning that it was \$150.00! I had a notion to quit preaching and go out peddling tracts for the Lord, or something that would count!! However, since that time there has been considerable more come in, and I suppose we will net a good hundred more . . . Of course, such an output for the Lord is TREMENDOUS! Why, some of the most able among them feel that 'If we have to buy our way into heaven, we ain't gwine!' But, believe it or not, one of the 'poor' men, worth only \$50.00, increased his gift \$2.50! He and his wife together gave \$5.00! How they do sacrifice! And these two—a deacon and a deaconess, spend all their time reading about and talking about the soon coming of our Lord! Our dear old brother worth \$40,000 (who never misses a prayer meeting), gave the same amount that he gave last year—NOTHING! Our widowed sister (who is worth \$20,000), whose husband we recently buried and who goes wild over Holy-Rollerism, gave NOTHING! They don't believe in Foreign Missions, Colleges, Home Missions, or anything that costs. But there is another side. Our really poor people did respond nicely. While they did not produce a large amount, it is evident that they are becoming deeply concerned about our missionary work and about the Lord's Return."

"DO YOU BEAT HER?"

(Extract from Diary of Mr. Dawson, Missionary to India, under Ceylon and India General Mission)

"The sun is getting hot as we walk back to the car and drive off to another village, and seek shelter by a well under a group of cocoanut trees. Here we camp for midday food. The owner of the land graciously bids us welcome, and then with sundry male relatives squats down to watch proceedings. As my wife makes tea and boils eggs on a primus stove his interest waxes great, and he points to various articles in our simple outfit, 'What is that? And that? Don't you touch your food with your hands?'—noticing that we eat with spoons. He watched us closely all through, talking loquaciously the while. 'If your wife spoils your food do you beat her?' was his next query. On being told No, he grunted with disapproval. 'I do. If she puts in too much salt, or not enough; or too many chillies, or too few,' was his comment. I asked if he sat down and ate with his wife as I was doing. 'Oh, dear me, no, never,' he exclaimed. When we had finished the meal we began to tell him why we were out thus, and preached the Gospel. He listened with many interruptions, admitting the folly of his own worship, yet utterly indifferent to anything else. Right where we were he had a big group of clay idols which he worshipped daily. He had that morning made them offerings of fruit, cocoanuts, beans, etc.; it was a special worship day. 'Did your gods accept your offerings?' we asked. 'Oh, no, if they took one cocoanut we should never offer them any more,' he replied, and chuckled with amusement! Such is this man's worship. He despises his gods, yet refuses the light. He is typical of many, many souls whom we meet daily.

"He moved off to have his food and then to go to market. During the hottest hours we remained there in the shade, but had people nearby all the while, and the story of the cross was told over and over. Two young men showed an unusually intelligent interest, and repeated in a sort of wonder, 'He took the punishment we ought to have, did He?'"

Do you know that those who are reborn and truly love the Lord are willing to serve Him and never try to short change Him in either means or time? There is no difficulty experienced in telling His own on Sunday from those who claim to be His. Those not willing to give Him any of their time or means on Sunday are mere professors and not possessors.

—Gratis Church Calendar

Personal evangelism is going down into the quarry and getting the rock. Bible teaching does the polishing, but you have to get the rock first.

—William McCarrell.



MRS JULIA B. WALL

Tribute by Her Pastor, Louis S. Bauman

Mrs. Julia B. Wall, beloved wife of our Brother Henry V. Wall, departed to be with Christ on April 29, 1936, from Los Angeles.

Miss Julia B. Sparks was born in Warren, Indiana, on May 24, 1879. Her mother's maiden name was Preddy. Miss Preddy married Joseph Sparks. Julia came to bless their home, and a blessing she was to them to the end of their days. It fell to the lot of the daughter to minister to both of them during their last years upon the earth. Miss Julia Sparks was married to Henry V. Wall thirty-seven years on the 14th of last July. This union was blessed by the birth of one child, Clifford, who survives his mother. She is also survived by her husband, Henry V. Wall, and by two brothers. One sister has preceded her into the Great Beyond.

We first met her and her husband during a meeting we held in the First Brethren Church of Los Angeles in the year 1911. We shall never forget being invited to their home to discuss, at her request, some of the differences existing between the Church of the Brethren (to which she belonged at that time) and the Brethren Church. Later on, when we came to Long Beach to conduct a meeting in a tent, Mr. and Mrs. Wall became interested in the work, and finally united with the little group of believers who were led to organize the First Brethren Church of Long Beach.

From that day to the day of her

death, Mrs. Wall was utterly faithful to the church of her choice. No human being is faultless, but as a deaconess, we have never known and never expect to know on this earth her superior.

Mrs. Wall was little short of an assistant to her pastor for many years. Never once did he call upon her (as he often did) to perform some task that she was not ready and willing to undertake and perform it. At any time he desired information with regard to some person on the roll with whom he himself was not acquainted, Mrs. Wall was always ready to give him all needed information. From the beginning of the Long Beach work to her journey's end, she was a deaconess in charge of Communion preparations, which entails a great deal of work.

She was not only a deaconess of the Church, but she was at the head of the deaconess's work from the very beginning of the work here in Long Beach.

At one time, Mrs. Wall was the Assistant Superintendent of the Sunday School. From the beginning of the Church, she was a teacher in the Sunday School, greatly beloved by her girls, consistently winning them to Christ. When the Junior Christian Endeavor was organized, she was Assistant Superintendent under Mrs. A. V. Kent, continuing until 1914, when she was made Superintendent of that work. She continued as Junior C. E. Superintendent until her last illness. Under this great ministry of hers, many lads had the Word of God hidden in their hearts so firmly that they grew up to be leaders and pastors of the church. Few women have seen boys and girls sit under them as little children, and have lived to see them grow up and be ordained for Christian service, going forth as successful pastors and leaders in the Brethren Church, while she was still continuing her work as Superintendent. Among the pastors now active in the Brethren Church, and who, as children, were instructed in the Word of God by this remarkable woman, we can name Homer A. Kent, Orville Lorenz, Paul R. Bauman, Ernest Pine, Donald Carter and Miles Taber. Four of these were present at her funeral. Moreover, all the pastors and other elders of the Brethren Churches of Southern California gathered for the service when her body lay for the last time in the Church she so loved, and did so much to help build.

"Sister Wall was there!" Of course

she was! That was her peculiar trait. Sunday School? She was there! Church? She was there! Prayer Meeting? She was there! A "Seventy Meeting"? She was there! Christian Endeavor? She was there! A revival? She was there! A funeral? She was there! A Communion? She was there! Official Board Meeting? She was there! A baptism? She was there! Some one in distress? She was there! Glory? She IS there!

It is unnecessary for us to say more about Sister Wall. She is known and will ever be sweetly remembered by hundreds upon hundreds who have known her and loved her during all these years. Nothing we can say will add to their esteem. Her works will follow her.

Upon our return home from the east, Mrs. Wall's old-time team-mate on "The Seventy" (Mrs. J. E. Dunjill), handed us the following tribute written by her own pen:

BELOVED SISTER WALL

Her life was not spent in pleasure and ease,
For the desire of her heart was Him to please.
Her joy was found in serving others.
Oh! that the world had more such mothers.

Calls early and late of the needy to meet.
Just served to make her life more sweet.
She prayed for and wept with many souls in distress,
Beseeching God always their way to bless.

In her daily life always putting God first,
Taking the bread of life to many athirst.
Heaven's gain—the loss of those left below,
Our comfort is: He wills it so.

She was dearly loved by many sisters and brothers,
The fruit of a life that was lived for others.
From a bed of pain to Heaven's best,
She answered His call: "Come up and rest."

"Only a close, warm handclasp
After a weary day;
But the burdened heart grew lighter,
And the clouds seemed rolled away.
Only a longed-for letter,
And the writer little knew,
As she penned the loving message,
Of the good that it would do.
Only some garden roses
In their fragrant beauty sent;
But the restless heart grew quiet,
Filled with a sweet content.
Only the words, 'Forgive me;
I'm sorry I grieved you dear,'
But tears and heartache vanished,
And love shone strong and clear."

W. I. DUKER
President
Goshen, Ind.

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REVERENCE IS FOUND IN A CHILD'S HEART

By Miss Emma Kimmell, Bryan, Ohio

If there is one thing needful in our churches today it is more reverence among children and adults as well. By reverence we mean more than respect; it is akin to honor or worship.

The time to implant reverence is in youth, while the heart can still be molded, but the question arises, how can we encourage reverence in the child's heart?

Children love to imitate, and it is natural for the child to worship; and instinctively he lays hold on the most striking personality to admire and reverence. This individual then becomes his ideal and his model to imitate as far as possible. It is very clear why God makes His revelation to humanity through persons, why He works through human agencies. So a great responsibility rests upon parents, Sunday School teachers and church leaders to show the utmost respect for God in the home by saying grace at the table, by Bible reading, by high standard of moral ideals, and by honoring His name above all names. The same principle applies to church leaders that through their actions they can make or mar a child's reverence for his Creator.

Reverence for God can be inspired and developed by leading the children to the heights and depths that create awe, showing the wonders of nature, the vastness and grandeur of the heavens, the magnitude of the mountains, the depth and vastness of the sea, lake and ocean.

Realization of the beauty of the world leads to reverence for its Creator. The budding shrubs in the spring, the radiant trees in the autumn, the songs of the birds, the beauty of the heavens, and stars at night, the sunset, the loveliness of the flowers, the beautiful green of the grass and trees, surely would make one bow in reverence to greatest of artists, and creators; all these things should witness to the child, that every day is holy day, that God is constantly present, manifesting Himself to all who will see. Parents and teachers cannot call attention too frequently to the wonders of creation. The question cannot be too frequently asked, "What have you seen beautiful today?" For it will do much towards inspiring the feeling of reverence within the child's heart.

Again children are hero-worshippers. Whatever can be told of heroic conduct, of lofty character, of grave dangers nobly met, whatever can be implanted of

lofty ideas will be material to nurture reverence. Characters to depict these ideals can be found in abundance in the Old Testament. In fact, few stories in all literature can be compared with these in the Old Testament. The wonderful powers that these characters display through contact with God will lead to veneration for Him as Creator.

The child has a great capacity for fear and faith which are important elements in reverence and worship. The darkness, thunder-storms and dangers create fear in the child, but when once taught that there is a higher Power Who governs things and loves and watches over His children, children learn to reverence God as their Protector. A child's faith is so great in his parents that when he knows God as his Heavenly Father, Whom he can trust implicitly, he will revere Him as his greatest Friend and Benefactor. One has said, "The clew of our destiny, wander where we will, lies at the cradle's foot," so let us begin with the children to lay the foundation for reverence of God and humanity and we will have more spiritual and larger churches, happier homes and a better nation in which to live. So let us say with David, the Psalmist, "for who in the heavens can be compared unto the Lord? Who among the sons of the Mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

EARLY HOME TRAINING A NECESSARY FACTOR FOR THE RIGHT SOCIAL INTER- ESTS OF THE AMERICAN YOUTH

By E. M. Riddle, Pastor First Brethren
Church, Waterloo, Ia.

"Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" Eph. 1-4.

These verses of Scriptural teaching have to do with the domestic relations of Christian people. One of the most beautiful and important words in the passage is "obey." The first three words of my subject are closely related to the word obey. There is, without question, an appalling neglect in home training in every community. So much of it has been saddled upon the Sunday

School and Church. Then too there is training which cannot be endorsed as genuine HOME TRAINING; it is not Christian. It gets no definite results that are good. Something is woefully lacking in training and instruction when it does not bring obedience.

Very early in life, we see children in the first reactions of disobedience. Such a spirit is easily cultivated. It also may be easily conquered if taken at the opportune time. Early training must demand obedience. The ground for all our religious actions should be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.

It is my own conviction, that it is next to an impossibility to train children to a sense of obedience until they are brought to realize the fact that in it there is a relationship with Jesus. O that we could take that simple view of things, as to feel that the one thing which lies before us is to please God. What gain is it to be applauded, admired, courted, followed; compared with the one aim of "not being disobedient to God or parent"? When the child in the home unites with the church, the parent too often feels his or her work is now done. The responsibility is enlarged, not diminished. The child is now like a transplanted tree in the orchard: it needs care and attention, that the life may be guarded against certain enemies.

What Kind of Parentage?

When we begin with the parents, we have the springs of life. You cannot purify the stream by clearing away the rubbish along the banks, nor by opening up a drain here and there. The springs of all social, intellectual and spiritual life of the American people center in the home. First of all, we need Christian parents, ready to assume responsibility. The real jewels of the land, American youth, have been entrusted into our hands as parents. They are either in the hands of competent care or left alone, allowed to make their own pastime and environment. A card-playing, theater-gadding, night-owl type of parentage is not meeting the problem; in fact it is a big factor in making the problems with American Youth. Parents! we need to teach again the meaning of honor; that it is more than mere forced obedience. It means love and affection, gratitude and respect. God gave us this human relationship as a symbol of our relationship with HIM. God is 'Our Father'; we are His children. Disobedience to parents leads quickly to disobedience of laws of God and country. The American Prison Discipline Association reports, "in the United States in almost all cases the course of ruin began with disobedience to parents."

Good Choices.

The finest type of Christian training in the home will promote right choices and develop a taste for the spiritual. We come into the world with natural

tastes and desires, but it is evident the spiritual must be ministered to. Making a choice of books, of pleasure, companions, a vocation, and ways of using the Lord's Day should be carefully explained to growing children, not in one lecture or talk but little by little as the opportunity comes. In the book, "The Home God Meant", is a chapter entitled "Nurture and Admonition." It is extremely good counsel on the importance of the right type of table talk and especially Sunday table talk. The writer says, "A quickened breakfast anticipation of blessing in the House of the Lord will go a long way toward making the day rich in Christian experience." The conversation may even stress the danger to those who continually neglect public worship. It may be agreed that some member of the home make a phone call to invite some such individual or family to accompany them to church. The same writer as quoted above also conveys the thought that the Sunday dinner may be the best hour in all the week to mold lives. It likely will be the least hurried. Strong points of the worship may be discussed and especially such things as the parents may have been desirous of emphasizing before their family. Right trends in early life cannot help but move a life toward correct choices as they enter the social spheres of life.

To Be Taught Economy.

Children in the home of meager circumstances or in the home where the family is large (so unusual these days) ought to know why they cannot enjoy some things that others do. Children at school age can be taught that the family budget will not always permit certain expenditures. If possible, cause the child to be satisfied with his own situation. On the other hand, the family with good income can help the situation much, if they will. This example will suffice. In a home where a daughter could have dressed in silk and satin to attend a country school, her father demanded that his daughter wear calico and gingham so as not to embarrass any other children in the school. That same daughter is now a young woman with conservative tastes and has always made safe and sane choices in her young life. The effect of the economic insecurity on children the past five years, whose parents are out of work or are afraid of losing their jobs, is not easily controlled or comprehended by some. Nevertheless it has its future bearing upon the social life of our youth.

Parents! Teachers! Leaders! It is no time to give up. We are needed as never before. Assume responsibility with the rising generation. Responsibility is always purifying and ennobling. It will sober and help to sanctify our life.

Defeated and discouraged Christians are trying to work a work without living a life, and, young people, it cannot be done.—Mrs. Arthur F. Tylee.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.

Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION EVANGELISM

"WE CHOOSE CHRIST IN OUR VOCATION"

By Donald F. Carter, Pastor, First Brethren Church, Glendale, Calif.

There are many "whatsoevers" in God's Word and each of them has a blessed meaning to the Christian. However, as far as the Christian Endeavor is concerned, there is one "whatsoever" that is of special importance. The Bible says that "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3:17). Many of us forget that the rule of Christ over us extends clear down, even to the most trivial act or word that comes from us. The message of this verse is better understood by casting it into everyday English something like this: "Whatever you say or do, say it or do it under the authority of Christ."

Now we are here talking about choosing Christ in our vocations. Did it ever occur to you that our Lord should have the first place and that he should sanctify even the very work which we choose to do? As Christian Endeavorers then, seeing that the scripture tells us to "do all in the name of the Lord Jesus", our job is to take Him with us into the workshop, the field, the store, the office, or the home. The vocation which you shall choose or have chosen is not simply a means of livelihood but a part of your experience in the battle for Christ. The Lord did not mean for every Christian to be a missionary or a preacher as such, but that every walk of life should have the ministry of giving honor to His precious name. As we consider the vocations that lie before us, let us remember four salient facts that must be in the heart of every Christian as he goes about to earn his daily bread.

1. Your vocation, if it is of an honest and worthwhile nature, is a high and holy calling instituted of God. It is therefore necessary to choose Christ the Son of God in it. After the fall it was the sovereign God Who willed that man should earn his living by labor. Since that time it has been the hand of man, energized by God, that has wrought progress in this world from the building of a bridge to the performing of a delicate surgical operation. Therefore it is according to God's plan that vocations be chosen and careers planned. He will greatly bless those who pursue their work aided and empowered by the knowledge that they are serving Christ Whom they have received, not only as Savior but as Lord.

2. The very fact that God has led you into a certain vocation means, not

only that you have received a high calling of God, but that He is promising you provision for the needs of this life. The special abilities that God has given you are abundant testimony that He is going to take care of you. A writer of old said, "I have never seen the righteous forsaken nor his son begging bread." The capable hands and talented minds with which God has endowed you are simply the surety that this promise made in the scripture will not go unfulfilled. Then as it is Christ who is the "fulness of the Godhead bodily", the "Chief Shepherd," let us thank Him for the green pastures, the brimming cup, and the goodness and mercy, and choose Him in our vocation, not only as Savior and Lord but as Merciful Provider.

3. Now in your vocation you will find that your labor is not alone for your own benefit, neither is it altogether for the betterment of mankind. If you have honestly recognized the Lord Jesus as your Savior and your Keeper, you will soon see that in your chosen line of work you owe allegiance to Christ as Master also. When you gave your heart to Jesus you gave Him everything you possessed. Consequently, even including the job you fill, every activity of yours must be carried on as a part of the order of the Lord in your life. Your service must be set apart for Christ whether it be cobbling shoes or selling merchandise. If the atoning work of Christ on the cross has made of you a new creature, born again and with a life hid in Christ, then your vocation will be a means of witnessing to the world that salvation is a free gift of God to them. If Christ is real to you then your vocation will also be a means of furthering the Gospel, if not from your own lips or pen then from those whom you send. Your energy and your dollars spent in the preaching of the Gospel will be the evidence that you have made Christ the Master, not only of your destiny, but of your life and your work.

We Christian Endeavorers choose Christ in our vocation because our life "is hid with Christ in God" and henceforth it is not we who labor in this old world of toil and shame but Christ in us the hope of glory. We have learned that our every action, even to the intricacies of our job, are governed by Him and that He shall carry us to the throne of God and the glory laid up for those who love and serve Him.

INTERMEDIATE SOCIETIES

Extra Special Notice

Please send in report of the following to the Intermediate Superintendent at once.

1. Name and address of President.
2. Name and address of Superintendent.

3. Number of members in Society.

Send report to Donald F. Carter,

546 W. Stocker St.

Glendale, Calif.

Pastors and other workers please announce!



NEWS FROM THE FIELD



Dear Evangelist Readers:

After resting for over two weeks at my brothers near Covington, Va., I announced a week of services by telegram near Oak Hill at Gatewood W. Va., where we have a good country church building and a faithful group of Brethren. Wife having now recovered from a case of flu we took train to Huntington, W. Va. and spent the night with our daughter. I left wife here for three weeks, daughter being an experienced nurse, she had an ideal home. I took bus for Gatewood where I began a week's meeting, April 12th. I found here a wonderful faithful membership. Two years ago I held a 12 days meeting and had seven confessions. They did not have any Brethren preaching for five years, yet they had a large thriving Sunday School all these years.

They had no preaching for two years since I had this meeting, save an occasional sermon by a Church of the Brethren preacher and a Methodist. I had one week's meeting. Congregations grew continually until the last night I preached to a crowded house. We had one splendid confession. Interest was so intense, that a local Methodist preacher who was raised among our people and very favorable to our doctrine, consented to continue the meeting another week. I gave a week's sermon on "God's Progressive Plan of Redemption through all Ages and Dispensations." I think I had a hundred young people present the last night. Most of them members of no church. All my messages were for saint and sinner.

I was very sorry to close this meeting but my fixed date for a meeting in Kentucky compelled me to close. I do not know of any other country church, where a consecrated, sacrificing wide awake preacher could do a better work.

I have held some seven or eight meetings here and always have large attentive congregations. If possible in the early fall I will hold them a revival, and reorganize them, and see that they have a regular preacher.

A splendid man, raised in the neighborhood universally respected and loved, preaches for the Church of the Brethren, just a few miles from here and is favorable towards fraternal relations of our two denominations.

It is quite probable that he would agree to take care of both churches.

Here is one place that organic union would prove a great blessing. This building is only six miles from Oak Hill, and there is another Brethren

Church building in the opposite direction about ten miles from Oak Hill, largely built by old father Coleman, deceased. This is a splendid country church building.

Both of these churches ought to be cared for. Gatewood is in one of the richest coal mining districts in West Virginia.

Some of these noble people are poor and somewhat primitive, but I always love to see the poor have the Gospel preached unto them. This article is becoming lengthy so I must close and come again.

ISAAC D. BOWMAN.

Address for several months,
Howe, Ind.

I left wife at my daughters April 14th and took the train at Huntington, W. Va. for Lost Creek, Ky. I was programmed to begin a meeting at Riverside on Tuesday night but I missed the train in Winchester, Ky. After waiting for five hours I took a bus for Riverside. The bus line had been discontinued for nearly two weeks on account of the floods. The driver became exhausted driving over the terrible roads and we landed at Riverside two hours too late for service. All were in bed.

We began our campaign a day late with a full house. From the very beginning the interest was good. The crowds continued to increase until we had the largest crowds that were ever in the log building. Everybody seemed to come to the service. We closed the meeting on Sunday night the 26th of April with an overflow crowd.

I preached the Baccalaureate sermon on Sunday morning for the eight graduates in the high school to the largest Baccalaureate crowd that ever gathered at Riverside. All but one of the graduates were noble Christians and he was deeply convicted and we hope he will become a Christian very soon.

One of the most brilliant young men in the school who graduated was baptized during our meeting by Brother Drushal.

He came from the large city of Ashland, Ky., about 120 miles because of the spiritual influence of the Riverside school.

We closed the meeting with 23 additions with the whole community spiritually aroused.

This is the fourth meeting I held in Kentucky. Three at Riverside and one at Krypton. This I considered to be the most blessed and spiritual of all.

We had a wonderful Communion serv-

ice. Miss Carter, Miss Banks and a Sunday School teacher from Jackson, Ky. enjoyed the Communion service.

We closed the 26th, tired but happy because of the wonderful outpouring of the Holy Spirit upon the meeting.

I never had clearer assurance in my life of the Lord's leading than in this meeting.

We rose 5 A. M. to take 8 A. M. train in Winchester for Huntington. And as usual missed connection in Kentucky, hence missed the bus in Huntington for my daughters at Lesage.

I hired a private conveyance and arrived to meet wife and daughter two hours late.

Packed our satchels and took 8 A. M. bus with wife to go to my daughter's at Brighten, Ky.

Our train again was late and by telegram we held the Pennsylvania in Cincinnati for Howe, Ind.

We arrived at Howe at 8 P. M. Depot locked so we hunted a taxi and were taken ten miles to my daughter Bessy's near Brighten.

We had a happy but unexpected meeting here. Wife is located here for the summer and I am glad to say she is improving right along and we have bright hopes for her complete recovery.

We took a long needed rest on Tuesday night. On Wednesday night we left and took a 3:10 A. M. train for Elgin, Ill.

The Church of the Brethren people loyally entertained us with the old historic hospitality of Dunkardism.

The Sub-committees of Fraternal relations met April 30th in their Publishing House.

We had the best meeting on Fraternal Relations we have ever had, a splendid report of which has been published in the Gospel Messenger. The same report should have been made in the Brethren Evangelist.

We will have to go some to show as good a spirit of hospitality and Christian love as these gave us.

They paid my hotel bill and gave all of us such an exceptional fine treatment as we shall never forget.

This treatment forcibly reminded me of the Church of Ephesus of Revelation three. We may be ever so orthodox in theory but when we lack love, God removes the candlestick from the church and leaves it in total darkness.

We learned that the greatest reasons for the lack of unity is the lack of acquaintance (as we have been separated fifty years), and the other hindrance is prejudice.

I believe we unanimously agreed as a combined committee upon these two points.

I see this article is getting long, so good bye till later.

ISAAC D. BOWMAN,
Howe, Indiana.

AN APPRECIATION

In the passing of Rev. W. G. Gans, an esteemed elder of this church for more than 20 years and a miniseter in the Brethren church for 50 years, the church has lost one more of that type of substantial men of strong faith, who were members of the Brethren church because of the conviction of faith and firm belief in the observance of the ordinances as we interpret them. It made no difference to him what his earthly position or honor in this world, whether high or low, popular or unpopular, a large church or small, the conviction of his heart was the guide of his life. He carried on in that unassuming manner, warm and friendly to all and compromising with none, until the Lord called him from his earthly labors to that eternal rest which he anticipated with joy. We rejoice in his triumphant faith but bow our heads in great sorrow as we mourn our loss.

He was a warm personal friend and called many by their first names. He was loved and highly respected by every member of our church. When he spoke on any question that pertained to the work of the church in our congregational or board meetings it had great weight. He stood high in educational circles but it did not spoil him from the

simplicity of the gospel. He did not keep his words of commendation to himself but was very generous in his praise of those who in any sense merited it. No pastor ever had a more staunch supporter and appreciative listener to his preaching, although I am sure he might have found plenty of ground for criticism. His health had not been so good for the past 2 years but he was in the services when conditions permitted.

The Brethren Church has lost one more of those rugged pioneers of faith who believed that obedience to every command of Christ was the highest expression of spiritual life and gave every evidence of the abundant grace of God in their lives. We doubt seriously if any theologians of any time have had a more adequate conception of the great doctrines of salvation and the ordinances which symbolize them and the life which manifests the fruit of the spirit.

He was ready to serve his Lord in any capacity at any time he could, preaching many times in my absence to the delight of my people, always bringing a sound gospel message, calling the congregation to loyally support their church and pastor and giving them a good example. In the congregation he

was indeed a ministering elder that was a source of joy and strength to his pastor. We shall cherish his memory with every tender appreciation and thanksgiving, and anticipate a joyful meeting on the other shore. God give us more of these men of great honor and strong faith to carry on the work committed unto thy church.

This loss following so closely the passing of the chairman of our board of deacons, W. H. (Mike) Wagner, another man of great honor and strong faith, leaves a vacancy that should challenge others to step into the ranks and carry on the battle against sin. God buries his workmen but his work must go on.

CLAUDE STUDEBAKER

TO WHOM IT MAY CONCERN

Greeting:—Under date of May 26th, 1936, Dr. L. S. Bauman of Long Beach, Calif., writes me requesting reply by Air Mail asking for an explanation of the appearance of his name on a report in the Gospel Messenger of date of May 23rd., purporting to come from the Committee of Ten of which he is a member.

I do not know who is responsible for the names thus appearing. The said report (which I have not seen) is the work of the Committee of Twelve from each group: three from each group on four different committees.

After these four committees had conferred and compared reports separately made, they made a combined report which was acted on by the members present at Elgin May 1st. These four reports were summed up by two men appointed by those present of the twenty four men representing the two groups of Brethren: this summation of the reports is what appeared in the above dated Gospel Messenger, I assume.

Dr. Bauman was not on any of these committees having refused to accept a place in the meeting one year before. He sent to me a resignation from the Committee of Ten under date of Jan. 11, 1936. Of course I could not accept it since he was elected by National Conference.

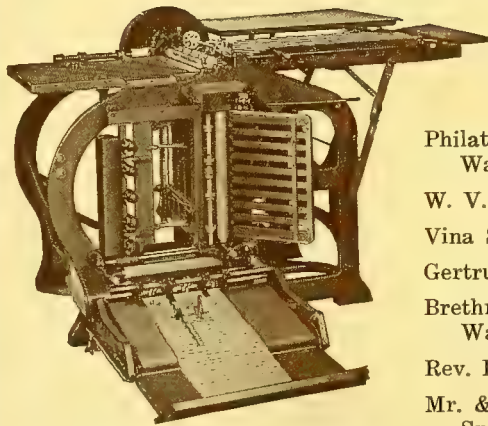
Members present from the Brethren group at Elgin, May 1st, 1936 were: Bame, Bell, Studebaker, Anspach, W. E. Ronk, I. D. Bowman; members absent were McClain, Benshoff, Beal, Ashman, Monroe, Stuckey.

I am glad to ask the publication of this letter in reply to Dr. Bauman in both the Gospel Messenger and the Brethren Evangelist.

Charles A. Bame
Chairman of the combined groups

Let us get rid of the spirit of defeatism—our God is never defeated.
—Dr. Will H. Houghton.

FOLDER FUND



GIFTS

Philathea Bible Class, Waynesboro, Pa.	1.00
W. V. Polk	1.00
Vina Snyder	1.00
Gertrude Rumberg	1.00
Brethren Sunday School, Washington, D. C.	3.00
Rev. H. M. Oberholtzer ...	1.00
Mr. & Mrs. Edward Cordell, Sr.	2.00
Rev. Lee Crist	1.00
Mrs. F. Kalesse	1.00
Fred H. Kalesse	1.00
A Friend	1.00
Conemaugh, Pa. Church ..	2.00
Willing Workers Class, Hagerstown, Md.	1.00

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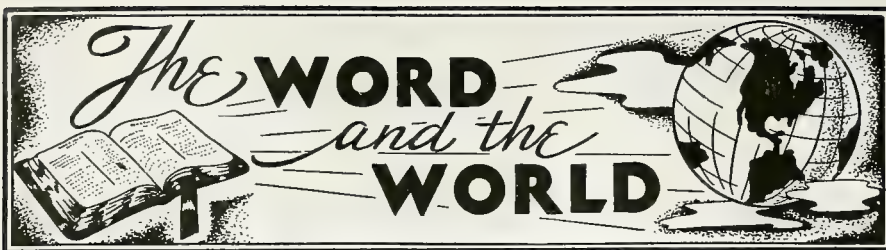
E C Hackett

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



Here is the Cleveland group today. Those who refer to the picture published of this group last year will note the fine growth to date. The group is located in the Mayfair school building at Hayden and Mayfair Streets, East Cleveland.



By Alva J. McClain

WATERLOO to Whittier

After leaving Waterloo, Iowa, for the southwest, our next stop was at Wichita, Kansas, where I spoke under the auspices of the Wichita Bible Conference organization.

In Dallas, Texas, we spent two days at the Evangelical Theological College, a school which is making a great name for itself both by its uncompromising stand of the Word of God and also by the thoroughly trained men it is producing.

Our next stop was at Glendale, Arizona, where my father went from Aurlia, Iowa, in 1897 as a pioneer to reclaim a farm from the desert by irrigation. Here also, as some of the older Evangelist readers will recall, was the home of the late Henry B. Lehman, who was a noted champion of the Christian stewardship of tithing. While at Glendale I learned from his son something I had not known before, namely, that the father had given the Lord a tithe, not merely on his net income, but on his gross income. He ran a large chicken ranch, and when he sold \$500 worth of eggs, he would set aside for God one tenth of this amount before using any of the money to pay the expenses of running the ranch. Even his best friends tried to convince him that by such methods he would commit financial suicide, but he remained unconvinced to the day of his death. As a result hundreds of dollars from his Tithe Fund poured into various causes in the Brethren Church and other churches.

WHITTIER Bible Conference

On May 31st we arrived at the home of Brother and Sister Ashman to begin a week of Bible Conference in the Whittier Church. This remarkable church was begun, as I recall, about the year 1914 under the ministry of Brother A. V. Kimmell. Since that time, until the arrival of Brother Ashman last January, the church has had but two pastors, Brother Kimmell and Brother Mayes. Today it is the liveliest and most spiritual church in a city of churches. We enjoyed our fellowship with these people and their pastor. The church has been built on a Bible-teaching program, and therefore the Bible teacher need spend no time trying to get the people interested. They are ready at the

very first service for serious study of the Word. It should be also said that the Whittier Church is one of the bulwarks of our Brethren Missionary work, holding a high place every year in the list of generous contributors. While I was there, besides caring for the expenses of the Bible Conference, the church was engaged in pushing their Easter offering up to the goal of \$2000. The Whittier church not only gives money, but also lives to the Lord's work. Miss Crawford went from this church to Africa. Brother Bernard Schneider, pastor of the new church at Covington, Va., and a graduate of the seminary, came from Whittier. Two other men from this church will enter the seminary this fall. One, Brother Squires, is now pastor of our church at Ankenytown, Ohio; and the other, Brother Flory, is at present the efficient assistant to Brother Ashman in the Whittier church.

This year, for the first time, the Southern California District Conference will be held at Whittier, July 10 to 19. The Whittier people are famed for their oranges and hospitality. They have ordered a ton of oranges for the District Conference, and promise to provide fresh pure orange juice on ice for all delegates just as ice water is supplied in other places.

OTHER Engagements

On the evening of Sunday, June 7th, it was my privilege to deliver the Baccalaureate sermon at the commencement of the Bible Institute of Los Angeles. The graduating class numbered over one hundred, and the occasion was one of unusual interest because, under the collegiate standing recently attained by the Bible Institute, several students obtained degrees this year for completing the four-year course. An audience of between three and four thousand people were present, among whom I met many friends and former students of past years. Under the leadership of President Rood, the school is making fine progress both spiritually and from an educational standpoint.

Last Sunday morning I preached in the Second Church of Long Beach, of which Brother J. L. Gingrich is pastor. In the evening I spoke at the new Brethren church in Glendale where Brother Don Carter is serving as pastor. Yesterday forenoon I addressed

the Premillennial Association of Southern California.

MILK, Crackers and a Nap.

One meets some queer things that pass for religion in Protestantism so-called. But here is something new, as related to me by a Southern California Brethren pastor. The children of a family had been attending the Sunday School of a church of a certain large denomination. One Sunday these children happened to visit the Brethren Sunday School of that city, and subsequently refused to go back to their former Sunday School, saying they liked the Brethren School better. When asked to explain their preference, they said, "Well, up at the _____ Sunday School, the teachers take us out for a walk in the park, give us a glass of milk and a graham cracker, and then make us take a nap. But up at the Brethren Sunday School they tell us about Jesus."

The children, evidently, had better sense than their teachers. Certainly this is a clear example of the devil's attempt to wholly secularize the only

(Continued on page 18)

The Brethren Evangelist

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The Editor's Box

MORE EFFICIENCY

It is reported that the president of the Tacoma Ring of International Brotherhood of Magicians has recently stated that a campaign should be started to establish a course in card tricks in the public schools. "If every boy had seen a few real card experts deal," he said, "there would be fewer victims for the blackjack tables and the crooked poker games. Demonstration of a few good sleight-of-hand tricks would make him immune forever to shell games." He further added, "In addition, practice in perfecting his own tricks and detecting those of others would sharpen his wits, train his hands, and teach him (the boy) to develop power of observation."

COMPETITION OR PREPARATION?

Perhaps there may be some hope for the world yet. If a regular course in card tricks will sharpen wits, train hands and develop power of observation, someone should have discovered this long ago. We have often wondered what some schools need, and we should probably be grateful for this ray of hope which has been offered by the chief of the card players. We are learning much these days about the contribution which some things are making to our civilization. They tell us that we cannot be graceful without the dance, we need cigarettes for our nerves, booze for true happiness, the modern movie for entertainment and now cards for education. The man who thinks about the effect of these things on human nature will realize that all of these things serve to create an appetite for more of the same thing. Education in cards is not to fortify the young against the card evils, but to prepare them for these evils.

SUPPLY AND DEMAND

One of the great principles in our modern civilization is to create a demand for the supply. If a manufacturer has some goods which he wants to market, he begins to scheme how he can swing the public mind to desire this product. This principle is back of the lying ads in the newspapers which tell us of all the excellencies of booze and cigarettes. A demand for something may not indicate a need at all. A demand may only be an indication that we have been told what we should want.

THE MASS

The great mass of mankind will ever be at the mercy of the leaders. There are always a few who hold the multitudes in their power. The multitudes

are told what they should think, how they should act, in fact, every move to make. Someone may say then that what the world needs is leaders of the right sort. Get the proper leaders and every thing will be rosy for mankind. This should be a comfortable solution for everything.

BUT

The Bible reveals that it is not within man's power to direct his own steps. When man goes according to his own way, his own wisdom, or his own desires, he always goes away from God. It is therefore not simply leaders which the multitudes need, but it is leaders who know God and His purposes.

OUR NATION

The people of these United States should thank God (those who know how to pray) that the leaders of yesterday in this nation actually had a God-consciousness. They realized that there is a God in Heaven Who rules in the affairs of men and to please Him is to insure national blessings. Recently while in Washington, D. C., we stood in the great Lincoln Memorial, an open building one hundred eighty-eight feet long and one hundred eighteen feet wide with fluted columns seven feet and four inches in diameter at the base and forty-four feet high. There in the central hall sits Abraham Lincoln in statue considerably more than life size. He appears to be just ready to rise from his huge armed chair to speak. In the south section of the building is inscribed the Gettysburg address and in the north section the second inaugural address. This latter address should appeal to every Christian. About a half dozen passages of Scripture are quoted in this latter address, (and they are not taken out of their setting

IN THIS NUMBER

The Word and the World	2
Editorials	3
Is the Brethren Church Justified?—Chas. H. Ashman	5
The Decline of Evangelism—Miles Taber	7
Following Our Secretary	9
Among Our New Churches	11
Joys and Trials of the Home Missionary— Charles E. Schaffer	13
A Statement Relative to Ashland College	14
Jewish Department	16
Sunday School Department	17
Christian Endeavor Department	18
News from the Field	18

either). There are many other references to the providential guidance of God and the address is permeated with the attitude of humility and utter dependence upon Almighty God. It is not merely leaders who are needed today, but God-fearing leaders!

AND AGAIN

The people of these United States should ask God (those who know how to pray) that the nation at this present hour should be directed into the will of God. If it be His will to preserve us from utter godlessness, that will must be brought to pass through the prayers of God's people. Christians should never forget to pray for the nation. "I exhort . . . that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: **For kings, and for all that are in authority**; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior."

There is a great apostasy to come upon this old world. When that time comes, God's true believing saints are to be preserved. Is ruin and apostasy immediately ahead of the world, the nations and the godless professing ecclesiastical organizations of the earth? Christians need to read their Bibles carefully these days.

STARTLING FACTS CONCERNING COMMUNISM

According to The Civic Bulletin published by Rev. O. R. Miller of Albany, New York,

"There are over 300 Communist newspapers and magazines, printed in all languages, circulated regularly (some daily and some weekly) in the United States today.

"There are over 610 national Communist and affiliated organizations, with thousands of state and local branches, in heated revolutionary action in the United States today.

"There are six times as many members in the Communist Party and its affiliated movements in the United States today as there were in Russia at the time of the bloody Bolshevik revolution which cost the lives of millions of so-called 'capitalists,' peasants, ministers, men, women, and children, and all of their property and private rights.

"There are twice as many members in Communist and affiliated movements in the United States today as there are at present in the Communist Party of Russia which subjects 168,000,000 Russians to enslavement and depredation by armed force."

When we remember that Communism is atheism at heart, we can realize not only the trends in the nations of Europe but the trends in our own land. Disturbances among the nations indicate to the Bible-loving Christian that when we see these things **begin** to come to pass, we are to look up knowing that our redemption draws nigh. (Lk. 21:25-28).

Editorial Notes and News

THE NEW CHURCH at Covington, Virginia is to be dedicated June 28. Rev. Bernard Schneider is the pastor of the church. It is largely the result of his untiring efforts that this congregation is now ready to dedicate the building. Brother Schneider is not only an able preacher of the Word but he is a carpenter of the first rate. He has worked faithfully to build the structure while ministering to the needs of the people. Brother Herman W. Koontz, pastor at Roanoke is scheduled to deliver the dedicatory address. The people from other Brethren churches of the district are urged to be present at this dedication.

WE ARE GRATEFUL to a number of the Sunday School classes and other groups who have received and sent special offerings for the folder fund. This is not only a great help to your Publishing Company in purchasing a needed piece of equipment, but it shows a loyalty and interest more valuable than money.

IN A REPORT from Cumberland, Maryland, where Brother C. H. Wakeman is the pastor, we learn that for a number of months the men of the congregation have been busy working on the new church building. Much has been accomplished by these willing workers. We expect to be able to give a more detailed report later.

SIXTEEN MEN AND BOYS responded to the first call for volunteer labor to be given to the erection of the new church at Compton. It appears from information in the church calendar that the work is now well under way. It is noteworthy that from coast to coast the people of our churches are getting more and more the vision of building and repairing buildings by volunteer labor. This is a most commendable spirit on the part of laymen.

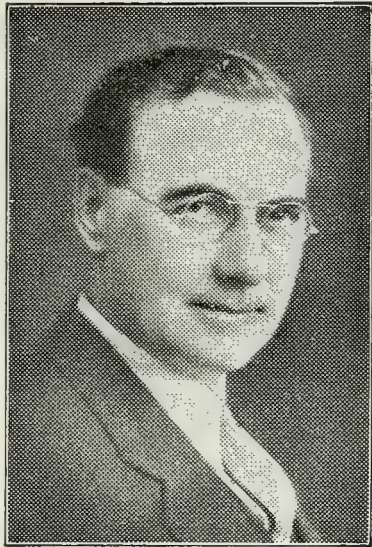
THE DEDICATION ANNIVERSARY at the Glendale, California, church was held in conjunction with a service of dedication of new pews and carpet recently. Much has been done to make the Glendale building more practical and attractive.

RECENTLY THE EDITOR and family were most hospitably entertained at the Southeast District Conference which was held at Washington, D. C. He was scheduled for several addresses on the program which were well received. The entertainment at the Washington, D. C. church was carefully planned and well carried out. In response to an invitation from Brother Homer A. Kent, pastor of the church we remained over Sunday to preach to two very appreciative audiences. The conference was said to be the largest in many years and perhaps the largest ever. There was a total of ninety-seven ministerial and lay delegates. Next year the conference is to be held at Oak Hill, W. Va.

THOSE LIVING "MID-CONTINENT" may enjoy station WMBI owned and operated by the Moody Bible Institute, Chicago. For eight years or more, gospel programs have been sent out ministering comfort, encouragement and instruction to multitudes of grateful listeners. The station has been maintained without the leasing of time to other interests or the broadcasting of any commercial advertising whatever. Its support depending upon the prayers and gifts of the friends of "The Gospel on the Air."

Is the Brethren Church Justified Today In Entering Fields That Are Already Churched?

By Charles H. Ashman, Whittier, Calif.



Charles H. Ashman

IT ALL depends! If we are to preach no different type of Gospel than other churches preach; if we are to teach no different type of truth than they teach; if we are to present no different type of church program than they present; if we give no different interpretation of the events of history than they give; if we do not insist on a higher and fuller separation from the world than they do; if there is to be nothing dis-

tinctive about the Brethren Church—then we are not justified in entering fields that are well churchied! Just another church in a community? No! Just another college in a state? No! Just another church paper in circulation? No! The Brethren Church cannot establish herself and maintain her existence in the average community on the same level as other denominations. The competition is too strong.

But—if the Brethren Church proclaims the full Gospel, all of it, every part of it, evangelistic, missionary, prophetic, and all; if we present a strictly Biblical program, minus the worldly elements of the popular church programs of the day; if we give the prophetic interpretation of history according to the Word of God; if we insist on separation from the world, the living of the separated life on the part of every member of the church, not just the preacher and his family alone—then there is ample justification for our entering any field where there are sufficient people from whom to win souls, regardless of whether it is well churchied.

There is a place in every community for a fundamental, evangelistic, missionary, prophetic, separated church. The competition is usually very weak in these things. The field in this respect is usually left to one or very few churches. The same is true of a college or a publishing plant. Today, in these days of apostasy, thousands of true believers are awakening to the peril of the scepticism and worldliness in the churches. They are seeking a denomination, a

This is a short but ringing challenge to the Brethren Church as to the justification for her program of advancement in which we are now so tremendously engaged. Every word of it is true.—R. P. M.

local church, a college, publications, which will ring true to the Word of God, both in teaching and living separated from the world. They will rally to such a church in membership and support. It is possible to plant a Brethren Church in every community, provided the proper leadership and program is available. There is a separation going on among the professed followers of Jesus Christ today. The genuine is being separated from the false. Things are heading up for the harvest. There is a place and a mission for the Brethren Church in this, providing we preach, teach, live, a distinctive Gospel. But, absolutely none, if we are to be "just one among many."

A FEW THINGS THAT NEVER DID HAPPEN

Peter preached a wonderful sermon on the Day of Pentecost, and the meeting would have very likely been a great success, but several of the prominent members took their lunches and went to Mount of Olives and had a picnic dinner and took an auto ride clear down to Hebron and did not get back for evening services.

Miriam went to choir practice Thursday evening and expected to have her two-hundred men and two-hundred women, but to her surprise, some of them had company, some colds, some whist parties, some worked too hard that day, and so she told Aaron it was just no use to try.

The poor widow was going to throw a couple of mites into the offering, but she said she just made up her mind that since Brother Barnabas had sold two farms he might just pay the bills, and so she despised her offering and missed a great blessing.

Mary Magdalene had her hair bobbed and Salamee bought some King Tut ear rings with their missionary money.

Zebedee's two boys worked all day Sunday on the car; ground the valves so they could go fishing early Monday morning.

Zacchaeus said he had driven some pretty hard bargains, but he thought it was his duty to look out for a rainy day, and that if a fellow didn't look out for himself, nobody would.

Philip and Nathaniel were out doing personal work, but Aristarchus and Demas said they had a radio and wanted to listen in on Ebal and Gerizim services.—Selected.

Do You Know Anyone in Baltimore?

Beginning July first, Brother Norman Uphouse will take up the active pastorate of the new Baltimore field.

We are now calling for the names of all Brethren now living in that city that they may be enlisted in the new work.

Pastors, Sunday School Superintendents, teachers, members, help us at once by sending in the names and addresses of all former members of the Brethren Church whom you know are now living in Baltimore.

We must all work together if we will have success. Do your part—now.

Help us plant a Brethren Church in Baltimore.

There Are Hypocrites in the Church! Oh, yes! and in the lodge, in the shop, in the office, in the home . . . in fact everywhere on earth. There is one place, however, you will NOT find a hypocrite . . . IN HEAVEN. Do not permit some poor, weak, useless hypocrite to keep you out of that glorious place. Forget that hypocrite. You are not called upon to give an account of HIS life. Stand on YOUR OWN FEET on the promises of CHRIST!—Selected.

"EXAMPLE" OR "SUBSTITUTE"?

At the close of a service in Germantown, Pa., some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example." "Would you then be willing to follow Him if I preach Christ, the Example?" replied Dr. Stearns. "I would," said the stranger, "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step. **'Who did no sin.'** Can you take this step?" The stranger looked confused. "No," he said, "I do sin, and I acknowledge it." Well then," said Dr. Stearns, "your first need of Christ is not as an example, but as a Savior." And this is every man's need. (See Rom. 3:23-26).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isa. 53:6).

Better have a church composed of a select band of a hundred "right-hearted" men, ardent, generous, persevering, than a thousand lukewarm professors, who are scarcely distinguishable from the world, and who attempt to serve God and Mammon.

—Evan. Mess.

Notice!

PASTORS

SUPERINTENDENTS

FOUNDATION BUILDERS SECRETARIES

The Foundation Builders Programs are now ready. They begin with the month of June, and provide one for each month till November. A special Thanksgiving Home Mission program is provided for that month, and also copies of the Home Mission playlet to be given Saturday afternoon at next National Conference. All is now ready.

NOTE: *The churches that used the programs and banks last year led in the Thanksgiving Offering. They also reported the least slump of any in their Sunday Schools.*

These programs together with the Foundation Builders' Banks are the best preventive of the summer "slump" yet devised, and also the finest way of increasing your Thanksgiving Offering. Pastors, get your secretary appointed if you do not already have a capable one, and get the programs and banks started at once and thus **HAVE MOST OF YOUR THANKSGIVING OFFERING RAISED DURING THE SUMMER BEFORE THE TIME COMES.** That is good judgment!

But remember, the programs won't put themselves on, nor will the banks fill up themselves. No plan, however capably made out, will succeed with a leader whose heart is not in the work. Remember this, Pastor, when you appoint your secretary.

THE DECLINE OF EVANGELISM --

The Cause of Decay in the Protestant Church of America

By Miles Taber, Fillmore, Calif.

With the discernment of the true physician the author has pronounced the startling diagnosis of the present decline in the Protestant Churches of America. Evangelism has been dying for years. Union meetings that shake a whole city for God are no longer heard of. Modernism, liberalism, and the social gospel have cut its throat, leaving a decaying church. The offense of the cross has ceased because the cross is being ignored. How true are the author's words, "It just isn't polite to tell a friend he is hell-bound because he does not accept the plain teaching of the Word relative to salvation." This article should be read to every congregation in the Brotherhood. (R. P. M.)

BE FRUITFUL, and multiply, and replenish the earth, and subdue it." That was God's command to the first human pair; it was His only provision for populating the earth. The nation that neglects this order decrees its own destruction.

"Go ye into all the world, and preach the gospel to every creature." That is God's command to those who have been made new creatures in Christ Jesus; it is His only provision for populating heaven. The church that neglects this order assures its own death.

As a nation declines with its birth rate, so a church declines with its "new-birth" rate. The world could commit race suicide in one unfruitful generation, but there is little danger of that. The church could commit suicide in one unevangelistic generation, and there is real danger of that. Not that church organizations would cease, but that real "born again" believers would become exceedingly rare. Our Lord apparently saw that danger when He asked, "When the Son of man cometh, shall He find faith on the earth?" His own description of the church in the last days is "lukewarm." The fires of evangelism have died out. The zeal for soul-winning is past. And the church which thinks herself rich, is decaying at the heart as evangelism declines.

A generation ago there were two very effective fields of evangelism which are rapidly declining today—mass evangelism and Sunday School evangelism.

"The old order passeth, and we may as well face the fact that the annual church revival, with or without an evangelist, as a method of saving souls and

recruiting the church rolls, is passing its day" (Frank L. Brown). There are notable exceptions, of course, but there is no question but that this method is failing to produce the results of a generation ago. Whether the method has failed, or whether the church has failed to properly use the method is not the point. The church is not evangelizing America effectively by this method.

Sunday School evangelism has been proposed as a substitute. We have been much impressed by statements to the effect that between 80 and 90% of church members are recruited through the Sunday School. But now Sunday School evangelism is on the decline. Lesson and lesson helps are placing the emphasis on a social gospel to the neglect of personal evangelism. Nature stories for the children, social reform for the youth, and politics and pyramids for the adults have taken the place of "the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Even where the Word of God is taught in the



Who enjoys a stagnant pool? It needs ever to be fed. It does not flow out. When the church becomes like a stagnant pool, it not only fails to help those of the world who are lost in sin, but it fails in the purpose for which God has placed it in the world. The church must never lose its overflow of salvation. "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive." John 7:38-39.

Sunday School, the school is becoming less and less a "feeder" for the church, and more and more its substitute. Another has called the Sunday School the "Protestant Mass." It is true that many adults as well as children think that their religious duties are all met for the week if they attend their class on Sunday morning. The rest of the week, even the rest of the Lord's Day, is for worldly pleasure. As an evangelistic agency to win men for Christ and the church, the Sunday School is failing miserably.

There are two principal reasons for the decline of evangelism in the churches—suppression and substitution.

Old-fashioned evangelism is being deliberately suppressed in many churches because the old-fashioned gospel is being denied. Paul wrote, "Knowing therefore the terror of the Lord, we persuade men." But if the reality of hell is denied, the motive for persuading men is gone.

Jesus said, "Ye must be born again." But if reformation and culture take the place of the new birth, then evangelism must give place to education. Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." But if a man can earn salvation, or any part of it, then the mission of the church is changed from evangelism to the teaching of ethics. The denial of Bible doctrine destroys Bible evangelism.

Evangelism is also being suppressed by those within the church who want to walk with the world. It just isn't polite to tell a friend he is hell-bound because he does not accept the plain teaching of the Word relative to salvation. Leaders in the church who seek the friendship and support of the world find that aggressive evangelism is distasteful and sometimes embarrassing, both to themselves and their worldly friends. So the church, and church-supported institutions, must throttle the testimony of these few Spirit-filled Christians who still have a passion for the souls of men.

Those who would not think of opposing evangelism often contribute to its decline by substituting other programs for the one given by our Lord. Often our choice is not between the good and the bad, but between the good and the best; and when the good in-

terferes with the best, then it becomes evil. There are many good things the church could do if it did not already have a divinely-given work which challenges its every resource. But now we can support these "good" endeavors only at the sacrifice of our peculiar work, to preach the gospel to every creature. Many people are deceived at this point. They think that if a work is good, the church ought to be doing it. So prohibition, world peace, social justice, old-age pensions, and many other "good" works are living as parasites upon the church, and the parasites are killing the host. The church is decaying because she is neglecting her supreme task—evangelism. Even those who are interested in the parasites should be able to see that they too must die when the life has been bled from the church.

The president of the United States sometimes sends proposed bills to congress which are called

"must" legislation — these bills must be passed at that session. Brethren, our Chief Executive has given us a work which **must** be done: "Even so must the Son of man be lifted up." Paul wrote: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" The gospel must be preached! The world needs it. The Savior commands it. The church can not afford to neglect it. Every activity of the church, local, district and nation-

N O W

By Bertha Gerneaux Woods

*Lord, do it NOW, I pray—transforming me;
In place of sin today, give victory.
Delivered from the body of this death,
NOW let me find in Thee my life, my breath.
The burdens borne so long, so needlessly,
The frets, the nagging fears, all laid on Thee!
Swift answers, Lord, are Thine, no waiting
long.*

*Today Thou makest mine a new, new song.
For reassurance sweet comes straight from
Thee:*

"I am the Vine, and thou a branch of me."

al, must keep this goal supreme. If any agencies of the church can not be brought into harmony with this program of aggressive evangelism, they must be cut off: the church can not afford to waste her powers. "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." If the Brethren church is to escape the widespread decay of Protestantism, she must be evangelical in belief, separated in life, and evangelistic in spirit.

WHEN YOU SING "I would be true," if you really mean it, just remember there is a way of making certain that you will be true, and that is by making use of the power of the Spirit of God Who would ever work in and through us. Paul took advantage of the all-sufficiency of divine grace and declared, "I can do all things through Christ who strengtheneth me." So you can change the words and sing, "I will be true."



HOW ABOUT THE PROSPECT IN INDIANAPOLIS?

men residing in that town. By the helpful cooperation of some of our pastors, a number more have been discovered of which we knew nothing before. From the number of folks we heard about who USED to belong to the Brethren Church, but who, after waiting for years, finally yielded and joined other churches, we could have had two strong Brethren churches in the city of Indianapolis by now by merely gathering together the Brethren who moved to the city. But for twenty years these losses have been going on. While we are set to stop these losses from now on, yet only a small number of folks comparatively now remain in the city who can be reached by the organization of a Brethren Church here.

THIS IS NOT THE FIRST START MADE

We have heard of efforts in many other cities to start Brethren Churches in the past, but of none in Indianapolis. But during this survey we learned to our great surprise that there was an effort to start a church for the Brethren some years ago, but that it died before getting anywhere. Had a successful start been made at that time, there is little doubt that we would have a large work there now.

SOME FINE PEOPLE IN THE CITY

We were much pleased with the type of people who constitute the Brethren in Indianapolis. All but two were really anxious to have a real Brethren Church estab-

lished in the city. Some of these folks have lived in the city for twenty years or more and yet are true to their faith. Brother and Sister Sharpe, formerly of Goshen, Indiana, are now located in Noblesville, Indiana, about twenty five miles from Indianapolis, and they plan to get back of this new work to the best of their ability. It is easy to see the deep love these folks have for the "Faith once for all delivered unto the saints," when they are ready to drive this far to have a part in the new church we hope shall soon be established in Indianapolis. It is such love and faith on the part of our isolated folks that make the secretary's work a pleasure when it comes to starting a new church among them.

NOW FOR THE NEXT STEP

The next step in the way of getting started in Indianapolis will be to gather them all together at a meeting in the near future. Then we will try to organize a Woman's organization and a Sunday School. Regular services will be attempted, to be held not less than once a week, if at all possible. From then on, we can only be guided by the developments of the work. But to avail ourselves of an open door to the establishment of a testimony for our Lord in this great and needy city of three hundred and fifty thousand souls is a challenge to us all. We earnestly petition all our readers who pray to remember this new work daily before the Lord.



Site of Cleveland's new church

PERMANENT SITE CHOSEN FOR CLEVELAND CHURCH

The building site committee of the young Cleveland church finally, after much prayer and seeking, found what they believe to be

a very fortunate location for their new church building. Dr. Charles L. Anspach, president of the Home Mission Board, and the secretary, drove over to that city on the morning of Sunday, May twenty-fifth. We were privileged to enjoy their morning service, after which we drove out with the pastor and committee to look the ground over. We found that our judgment corroborated that of the committee, and recommended the purchase of the ground. The matter is now being submitted to the members of the Home Mission Board for final decision, but it is quite evident that the matter will be approved.

The property is located on the east side of the city, on Quilliam Road, two blocks from Noble Road, east. It is easily accessible from main arteries, has all improvements in and paid for, and is situated in a section of nearly two miles square in which there is no church work now being done at all. The type of homes is of the middle class, not a shack in all the district, and yet they are not of a class to be unreachable. It seems evident that the Lord is leading the Brethren Church into a hitherto untouched field in the city of Cleveland.

The plans are to have one unit of a permanent structure erected yet this summer. This will undoubtedly be a great aid to swift progress in the building up of this new work in that city. Let all pastors take this before their prayer meetings for intercessory prayer. About all that remains now is for the local congregation to get back of the whole thing in a hearty way, and the program is on.

ALBERT LANTZ Just as this is written
IN word comes of an automo-
SERIOUS ACCIDENT bile accident near Forsythe,
Montana, in which our
Brother Albert Lantz, pastor of the Brethren Church in Spokane, Washington, his daughter, Mary Josephine, and Mrs. Margaret Jones, a member of the congregation, were seriously hurt. All were taken to the hospital because of their injuries. Mrs. Jones was hurt so badly that she was returned to Spokane. We understand that the insurance company in which Brother Lantz was protected provided him with a new car at once and he drove on to the home of his wife's father in Berne, Indiana. Her folks are members of the Bethel Brethren Church of that place. They could all have been fatally hurt, the car being a total wreck. God is good to His children and saves them from many a tragedy out of which they could never otherwise be saved. Furthermore it looks like Brother Lantz' insurance company is of the right kind.

Christ never told His disciples to stay home and let sinners come to them.

THREE REASONS WHY I DIDN'T BECOME AN INFIDEL

A thoughtful scholar, after reading every book he could get, which assailed the religion of Jesus Christ, says he would have become an infidel but for three reasons. Here they are:

Second: "I had a mother; I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as a child goes to sleep on the breast of its mother. I know that was not a dream."

First: "I am a man; I am going somewhere; to night I am a day nearer the grave than I was last night. I have read all such books can tell me; they shed not one solitary ray upon the darkness; they take away the only guide, and leave one stumbling blind."

Third: "I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

How thankful we are, that the Lord Jesus Christ says, "Come unto me All Ye That Labor and are heavy laden and I will give you rest." Matt. 11:28.

Dignity lies in service, not in enslaving others to do our will.

The purity of life is found as in the brook in constantly giving itself away. The stagnant life like the stagnant pool, becomes foul, and a menace to the life of the world.

"We must interpret the old creed into modern speech. I am quite aware that some who claim to be doing this are not really interpreting the old message, but ignoring it in part, and in part plainly misinterpreting it."—Canon Gore.

THE HEREAFTER

"Every one of us shall give account of himself to God."

"I'm tired of all this preaching about the hereafter," said an impatient young voice. "I'm living now, and I mean to have a good time. The hereafter isn't here yet!"

But her more thoughtful companion replied, "Not only the first part of it; but I shouldn't wonder if the 'here' had a great deal to do with shaping the 'after'."—From Forward.

SUMMER YOUNG PEOPLE'S CAMP FOR ILLIOKOTA DISTRICT

Will be held again at Morris Isle Y. M. C. A. Camp, near Cedar Falls, Iowa, from July 20th to 25th. The cost is \$5.00.

Rev. E. M. Riddle, Dean, 1117 Randolph St. Waterloo, Iowa



ONE YEAR AT COVINGTON, VA.

By Bernard N. Schneider, Pastor

"Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" One year has slipped by since we first came to Covington for the purpose of organizing a new Brethren work. So great and many have been the blessings of the Lord during this first year that we do not know where to begin in making mention of some of them. We came here with faith in the Lord, filled with enthusiasm for the success of the Gospel. Sometimes this faith was tried and more than once the original enthusiasm had to be renewed by looking up some of God's promises in His Good Old Book, for the going was hard and sometimes steep. But now at the end of just one year of service we are convinced that our faith was not too great nor our enthusiasm too much, for the results of the year have been far above our expectations. It is with a happy heart therefore that we take this opportunity to tell our friends about some of the things that have happened here in Covington during the past year.

I. A Promising Sunday School

When we first came to Covington, there was no Brethren Church nor Sunday School here and it took a few weeks to find a small store building where a Sunday School could be held. The building finally obtained was small, but it was the only one to be had and suited fairly well for a start. It could accommodate only about forty-five people, but that number even seemed large at the start. There we started our first Sunday School with 15 members, more than half of them belonging to the same family. In a few months we filled the building, but there was no other building to be had so we had to make the best of it. This we did for ten months, looking forward to the time when we would be able to move into the new church building which we started to build last October. For almost two months now we have occupied the new building and the growth of the Sunday School since then has been more than satisfactory. In a year's time the original band of fifteen (and they are all still with us) has grown to one hundred nine members and we are just now in the midst of a regular "boom" of expansion.

There is a great future for this Sunday School and we have a fine group of officers and teachers at the head of it who are really interested and are conscious of their responsibility.

II. A New Church Building in the Center of a New Community

Since no building of any size suitable for church services could be found in this community, plans were started soon after our arrival here for a new church building of our own. After much prayer and consideration we bought five lots in the center of a new and promising section of this city for a total of \$625. That was last June. In the meantime a lively building program got under way in this section and prices on properties were raised overnight. According to prices here now we would have to pay at least \$1,800 for the same lots. Preparations for the new building went on all summer with timber being cut in the mountains and hauled to a sawmill, the labor being donated. Actual work on the building site was started last October and with the exception of a few finishing touches the building stands now completed. It is a frame structure, thirty-five by sixty feet with a concrete basement. The basement is built to accommodate eight Sunday School rooms with three more rooms upstairs. The auditorium will seat about three hundred people, has hardwood floors and good interior finish, is well ventilated, and has been praised by all who looked inside.

It is hard to estimate the material value of the property because much of the material and labor was donated. However we believe that an estimate of \$8,000 would be conservative. Considering the fact that our total indebtedness is only about \$2,500, we think we have ample reason to praise God and to look for a bright future. At present we are engaged in our first evangelistic campaign which is being held in the new church building from June 12th to June 28th with Brother R. Paul Miller as the Evangelist. The prayers of the entire brotherhood are needed and appreciated in behalf of these services. Plans are under way to have the dedication service of the church on Sunday, June 28th at three o'clock in the afternoon. We herewith extend an invitation to all those who can come to join with us in this service

which is to be a memorial to the Lord.

Looking back we are amazed to see what a difference one year of time can make for a work if the Lord is with us. Looking into the future we see greater things ahead and should the Lord tarry with His promised coming, we expect to be able to report more evidence of His grace here in Covington at a time not very far away.

GLENDALE, CALIFORNIA

By Donald F. Carter, Pastor

Just one year ago, June 16, 1935, the Brethren people of southern California came to the city of Glendale to have their part in the dedication of the building just repaired and completed to house the church here. The prayer of that great assembled group on that day was that the Lord would bountifully bless in the winning of souls and the perfecting of the saints on this corner. This little church at Stocker and Kenilworth Streets had behind it the Southern California District and the Brethren Denomination as a whole in a definite program of prayer and encouragement. That dedication day with its inspiring demonstration of good will from the visiting Brethren was sufficient to impel the people of the local congregation to strive mightily through the power of the Holy Spirit to build a body of believers here that could successfully present the Gospel to the people of this city.

As we look back upon one year of service here we are constrained to utter our song of praise to the Lord who is able to do exceeding abundantly above all that we ask or think. Though the way has been difficult, the pitfalls many, and the discouragements baffling, the Lord has been merciful and good. It is no small matter for a little group of twenty or thirty people suddenly to take over the management of a good sized "plant," which was our experience. Immediately, however, our people began to shoulder the burdens and assume the responsibilities that were necessary. The Brethren Church of Glendale had begun in earnest and its people were ready to work.

The task that was before us at that time a year ago was mainly of a twofold nature. Realizing that there was more to do than just "hold church," we recognized that our first duty was to fully organize and prepare for the work that lay before us. At once the Bible School was adapted to meet larger needs. Many hours were spent perfecting and adopting a church constitution. Policies were determined. New organizations were brought into being. Additional repairs and improvements upon the building

were made. All this time the minds of the congregation were being stirred with the necessity of a zealous program of soul winning to be begun. The second duty, and one which is far from being realized as yet, was to ably introduce to the city of Glendale the Brethren faith. This work was partially accomplished by the conducting of two evangelistic campaigns during the year and is now being carried on by a program of visitation and Bible Class work. Throughout the year we have all endeavored to be used of the Lord in acquainting people with the Brethren Church and her position.

With these two things in mind we began our more definite work of "witnessing" for the Lord here in this city. Throughout the summer of that year our time was spent mostly in getting ready for the fall and winter. It seemed that almost immediately the Lord began to shower His blessings upon the church. With the opening of the public school year the at-

tendance of the Bible School began to grow until the officers began to cast about for a place to put the pupils. Also it seemed that teachers were miraculously provided to instruct the many whom the Lord had sent to us. This work of the Bible School was carried on throughout the fall, winter, and spring to be brought to a climax with an attendance of three hundred and one at Eastertime. On that Sunday it was a problem as to where to place those who came to the service, many having to stand in the aisles and the back of the room.

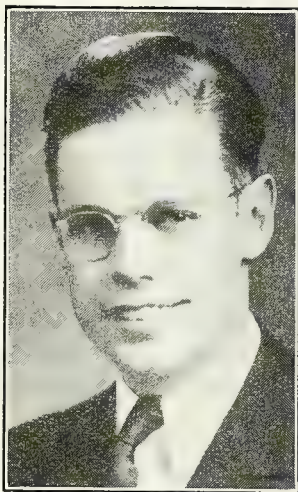
Throughout the year we have endeavored to place the message of salvation directly before the many people entrusted to our care. In addition to

the constant work of the teachers in the classrooms we have set aside one Sunday each month as Decision Day. On that Sunday an evangelistic message is presented with an invitation to accept Christ. During the year at every such occasion many have stepped out for Christ in public confession. We feel that the Lord has given us a marvelous opportunity in this Bible School and that though our membership is small we are now laying the foundation for the building of a good sized church.

Let it be said also that the work here is not altogether with children and young people. There has been organized a "Yokefellows" class of adults which boasts an attendance of forty per Sunday. This class, under the able leadership of Mrs. Frank Yoder and Mr. Otho Logan, has become a very vital factor in the work here and is causing our church to be made known for the strong evangelical stand that is taken.

Though the Bible School has until the present

(Continued on page 15)



Donald F. Carter

Joys and Trials of the Home Missionary

By Charles E. Schaffer
(The Outlook of Missions)

ONE-TENTH of the active pastors in the Reformed Church are engaged in the work of Home Missions. Up to about five years ago this percentage was considerably higher. At one time it was actually as high as twenty-five per cent. In many respects the labors of a home missionary do not differ essentially from those of a pastor of a self-supporting church. The home missionary is usually the pastor of one or more congregations. He preaches the gospel to his little flock with the same ardor in view as does the pastor of a strong congregation. He follows practically the same program and seeks to enlist the interest and activity of his people in the work of the church. He organizes the activities of his members in a similar manner including the work of evangelism, religious education, benevolence, social action and community interests. He engages in pastoral work, and brings comfort and cheer to any that may need his services. Ostensibly there is little difference between him and the pastors of self-supporting churches. One difference of course lies in the fact that he is getting a part of his support from the church at large through the Board of Home Missions, whereas the pastor of a self-supporting church receives his full salary from the congregation or charge which he serves. But there are other points of difference which lie much deeper.

The home missionary gets a call not only from a congregation but also from the Board of Home Missions. *He is in a peculiar way the servant of the whole denomination which has called him through the Board. The whole denomination should therefore take keen interest in him and the work he is doing. He therefore feels the impress upon him of a much larger constituency than has the pastor of a self-supporting church however strong or influential it may be. The home missionary is dependent upon the entire denomination for support and should therefore feel a sense of greater security.*

When that support, either in the form of personal interest or in the form of money, is withheld from him, it must necessarily shock his confidence in the church at large. It must give him a sense of loneliness and isolation which is bound to reflect itself in the ministry which he is expected to render. It is easy to work when one can be conscious of an approving and supporting constituency, but the work is rendered doubly hard when the evidences of such sustaining interest are lacking.

But there are other discouraging features associated with his work. *Usually the home missionary does not get the inspiration for his preaching which large and responsive congregations supply. A great congregation usually makes a great preacher. When a man faces a large audience his best powers are called into action. He makes the best possible preparation and knows that slipshod work will not pass. But when a man is obliged to preach to a comparatively small crowd the effect upon him is quite different. The temptation at least is there not to make the thorough preparation nor to throw the full force of his personality into the delivery of the sermon. There is the tendency to drift into a mere prayer meeting talk and to let it go at that. If that practice persists over a more or less prolonged period, one loses the art of strong, effective preaching. This temptation then must be steadily resisted. It is more difficult to preach to twenty persons than to two hundred. It actually requires greater preparation, for the inspiration of the crowd is lacking.*

Again, the home missionary cannot expect to better his own financial situation as long as he is serving a mission congregation. It is the rule of the board to decrease its appropriation in the degree in which the mission itself can assume the support. When the pastor of a self-supporting church builds up the membership he himself may profit because of his labors. But the home missionary can cherish no such hopes. His salary must al-

THE MAN I FEAR MOST

*There is a man that often stands
Between me and Thy glory.
His name is self.—My carnal self
Stands 'twixt me and Thy glory.
O mortify him! Mortify him!
Put him down, my Savior;
Exalt Thyself alone; lift high
The banner of the Cross,
And in its folds
Conceal the standard bearer.*

(Continued on page 15)

A Statement Relative to Ashland College

By C. L. Anspach

The Board of Trustees of Ashland College at the Spring Meeting passed several items of legislation, which have resulted in some misunderstandings. I have been urged to state the position of the college as it is now affected by the changes adopted by the board.

Basic Principles

There are several principles which must be set forth for they are basic to an understanding of the entire matter. These principles are:

1. Ashland College is incorporated under the laws of Ohio as a liberal arts college, for the purpose of "promoting education, religion, morality, and the fine arts, and to secure to its members and patrons the advantages of education in all departments of learning and knowledge." The revised constitution of 1910 adds: "The training of suitable men for the ministry of the gospel shall always be sacredly regarded as one of the main objects of this institution." This institution, therefore, is a liberal arts college, having as one of its main objectives the training of ministers.

2. The college is held in trust by the Board of Trustees for the district conferences of the Brethren Church. A Board of Trustees represents the district conferences, acts as custodian of all college properties, and adopts policies for the regulation of the institution. The board is the policy-forming body, representing the districts in the administration of the college.

3. Since the college is under Brethren control and is held in trust for the district conferences by a Board of Trustees, the Brethren Church can have any type institution it desires, provided the following conditions are met:

- a. The type of institution maintained must be in conformity with the Articles of Re-incorporation and the Constitution of the college, which established the college as a liberal arts college, having as one of its functions the training of the ministry. The college must also be operated in harmony with the laws of Ohio under which the institution operates. To change the type of institution, it is necessary to change the Articles of Incorporation.

- b. The type of institution maintained should be in conformity with the wishes of the Brethren Church: by this is meant the wishes of the lay and ministerial membership of the church as expressed in a manner actually representative of these two groups.

- c. The policies of the institution must be determined by the Board of Trustees, as the representatives of the districts.

- d. Adequate support of the institution must be

guaranteed by the Brethren Church. It may ask other groups to assist in the support of the college, but in the last analysis, if the college is the child of the church, the church is responsible for its support.

If these four basic principles can be kept clearly in mind, much of the present misunderstanding can be clarified.

Now as to the changes proposed by the Board of Trustees in the spring meeting.

Board Reorganization

At the present time the Board of Trustees consists of 36 members and the president of the college ex-officio. 33 of the members are elected from the districts, as follows: Ohio, 9; Southeast, Pennsylvania, 3; Illiokota, 3; Midwest, 3; Southern California, 3; Central California, 3; Northwest, Indiana 3. Three additional members are appointed by the Board itself to represent the city of Ashland.

Up to 1927 the district conferences nominated a representative to the Board of Trustees elected from the nomination sent in by the districts. This procedure was in accordance with the Constitution and By-laws of the Board. In 1927 the constitution was amended to the effect that the districts, instead of nominating to the board, elected members directly to the board. This latter method has been in force since 1927.

We are now informed that this procedure is incorrect because it is contrary to the constitution under which the board is now operating. Therefore it is necessary that we go back to the plan in operation before 1927, in order to conform to the requirements of the constitution. In the future, the districts will nominate Board members and the Board of Trustees will elect from the nominations sent in by the districts. This method of electing trustees can be changed if the Board so desires by a change in the constitution.

The other change has to do with the increase in board membership. As stated, the present Board of Trustees consists of 36 members and the president. 33 members elected from the districts and 3 representing the city of Ashland, elected by the board itself. The board now proposes to increase the membership to 42, the additional 6 to represent the city of Ashland, the Alumni Association, and members at large. With this increase the members will then be: district conferences, 33; city of Ashland, 6 (now 3); Alumni Association, 1; and 2 members at large (to be elected from friends of the college).

The increase in board membership is the only

ange, as the method of election is the same as that in force before 1927, which is in conformity with legal requirements.

Student Control

The position of the college, theologically, is defined in the Statement of Faith, adopted by the National Ministerial Association. It is the purpose of the college to hold to the conservative theological viewpoint. It is the purpose of the institution to hold before the students the Incarnate Son of God as the one who went to the Cross in a substitutionary way thus making possible salvation.

The college shall encourage that type of behavior which shall be in conformity with Christian standards. It does not permit on campus, dancing, card playing, smoking, etc., and discourages such practices off campus. It does not, however, pledge all students to refrain from such practices off campus, as a condition of entrance. Sixty-five per cent of our students live within twenty miles of the college and approximately fifty per cent live in their own homes. Under such circumstances we do not require that all students live in a completely separated life.

As previously stated, the Board of Trustees can exact any regulations relative to entrance it may care to, provided it is understood that the expense of operating the college is assumed by the Brethren Church. This means that if regional support is released, the Brethren Church must raise approximately \$23,000.00 a year for current expense. Under present arrangements we can set standards relative to conduct on campus, and can discourage improper conduct off campus, but we cannot require the completely separated life as a condition for entrance.

THE HOME MISSIONARY

(Continued from page 13)

st invariably remain stationary. Nor does he receive the additional perquisites which often accrue to the pastor of a large congregation. *It is therefore evident that the home missionary must make certain sacrifices which other pastors generally do not have to make. The fact that men are quite willing to undergo such restrictions and sacrifices reveals the high type of ministers they are.* They seem to put self-interest, comfort and personal ends into the background while they seek to render service of the highest possible order.

It would, however, reveal a very narrow conception of the home missionary's task were we to think only of trials, difficulties and disappointments. He has his joys as well. First, he is doing foundation work. He usually deals with beginnings. He sees the value of the day of small things, which he never despises. He, like St. Paul, does not build on another's foundation. He can put the stamp of his own personality upon his work. *In a sense, his*

work can be far more creative and constructive than that of many a pastor in a self-supporting church. He does not need to be bound by the traditions and usages of a former administration. He does not need to conform to precedents. This sense of freedom should give him great comfort and strength.

Moreover, the home missionary has the opportunity of dealing more intimately with individuals. He enters more deeply into their personal lives and experiences, simply because he may not have so many souls to care for. What an opportunity to grow active, intelligent, loyal members of the church! Where the number of members is small the individual responsibility becomes proportionately larger. Nothing can give a pastor greater joy and satisfaction than to see his members develop into strong and efficient workers, under the personal leadership which he himself may give.

The joy of service consists in doing one's work well and in seeing the fruits of one's labors. *To see a little flock of people grow into a congregation that in course of time takes its place among others in the denomination is a reward which brings a sense of satisfaction that overshadows all the trials and tribulations incident to this work.* This becomes the sustaining strength of the home missionary and enables him to lift up his head and go bravely and courageously forward in his work. *All hail to our home missionaries who are among the choice men and women who labor in the Lord's vineyard.*

GLENDAL, CALIF.

(Continued from page 12)

time taken a lead in progress, the other departments of the church are also going forward. Three Christian Endeavor Societies have recently been organized with the newest one, a Junior-Intermediate, growing beyond all expectation. These young people, thirty strong, recently took full charge of the evening church service inspiring us by their interest in making the service worth while. Needless to say the presence of these young ones is an inspiration not only to the pastor but to the church as a whole. These three societies with a combined attendance of nearly seventy people are a wonderful help to the evening service.

As to meetings and gatherings during the week, we have in addition to the regular Wednesday evening prayer meeting a Women's Missionary Society which works with the national organization. A ladies Bible and Prayer group meets each Thursday for two hours of Bible Study and an hour of prayer. Each Saturday evening a men's prayer band meets to bring before the throne of grace the matter of the coming day's services. This prayer band is fast becoming a vital factor in the spiritual welfare of the church. In addition to these we have a young people's Bi-

monthly Bible class and a Men's Fellowship organization which meets monthly. These activities with various social events which naturally come constitute a full program for a small church and suffice to keep our people busy and interested. Into all these activities we are endeavoring to inject an atmosphere of real spirituality. Our desire here is to build up a body of blood-bought believers whose lives and testimony are consistent with the message of the Old Book.

After one year in the new church we feel that the battle is merely begun and if the Lord shall tarry many more things shall be done. Because of the desire to carry on for the Lord, we realize that the adversary is doing all possible to hinder our work. We therefore need the united prayers of the entire brotherhood for wisdom in solving the many problems confronting us. The time is upon us when we should make many needed improvements upon the building here. The plan which we are considering of installing suitable seating and carpet for the floor constitutes great expense for so small a church but we trust that the Lord will direct and give wisdom in the matter. Then there is the matter of accommodating a larger Bible School which could be had if there were room. We realize that having more room to expand contributes to the future growth of the Bible School and also of the church. It has been in our minds to erect a suitable addition to the building, capable of housing an additional two hundred pupils. We pray that the Lord will develop to fruition this plan to His own glorification and in His own good time. We realize however that the time is short and we must make strong our testimony while He tarries. We therefore feel the necessity of seizing this opportunity while it is here.

After one year in our new church, we of this congregation offer to the District and National Boards and to the Brethren Church as a whole our hearty thanks for the gifts that have made this work possible. We assure you that all that has been received has been used to glorify the name of our Lord. We feel that in the souls saved here your prayers have been answered and your good wishes realized. We trust that if the Lord shall permit, the day will soon come when this church, nurtured at your hands, shall through the ministry of the divine Holy Spirit become a church strong in the faith "once for all delivered unto the saints."

STEWARDSHIP

A boy interested in electricity offered this definition of Stewardship: "Stewardship means that life is like a storage battery. It is charged not in order that it may keep what it has been given but that it may use its entrusted power to do the work it ought to do." Another, "Stewardship is building a service station on one's lot in life wherever that lot may be."—Selected.

God's Ancient People Israel

The Key Nation of The Earth

WHY WE SHOULD GIVE THE JEW THE GOSPEL

The Jewish People Need to be Brought Back to God Because They Have Not Trusted in His Salvation

1. They were (and are today) distrustful of God.

The Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me. —(Num. 14:11)

The Lord was wroth against Israel, because they believed not in God, and trusted not in his salvation. (Ps. 78:21-22).

2. They became IRRELIGIOUS as they increased in national greatness.

Woe to them that are at ease in Zion, Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of music like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. (Amos 6:1, 3-6).

3. They often displeased God by their sins.

Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people does not consider. Ah sinful nation, a people laden with the iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. (Isaiah 1:2-4).

The Jewish People Have an Especial Relation to the Lord Jesus Christ

1. He was sent by God, especially for their salvation.

Jesus said, I am not sent but unto the lost sheep of the house of Israel. (Matthew 15:24).

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away

every one of you from his iniquities. (Acts 3:25-26).

2. He lamented their unbelief.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39).

3. He pleads for their belief in Himself.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

(Romans 10:21).

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. (John 6:37).

4. He is the only way unto God.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. (Acts 2:38).

—Christian Witness to Israel

A FRUITFUL BOUGH

Few in the Christian Church are aware of the contributions made to the cause of Christ by Jews who have become His disciples. Such names as Neander, Cassel, Stern, Alexander, Hellmuth, Edersheim, and Schereschewsky should remind us of how much we owe to this gifted and resourceful race, and also of the possibilities for Christian leadership in our own day from those of their number who come under the sway of Christ. The Jewish Quarterly of the Church of Scotland has published a genealogical table of one Jew who was won to Christ over ninety years ago, which illustrates the far-reaching influence that can flow from a single life.

The Jew referred to was Israel Saphir of Budapest. Owing to his character and erudition, he was regarded as another Gamaliel and exercised great influence upon the Jewish community. Coming in contact with the famous Rabbi Duncan and other Scottish missionaries, he was led into the faith of Christ and in 1843, at sixty-three years of age, and with his wife and other members of his family was received into the membership of the Christian church.

His elder son, Philip, on his conver-

sion at nineteen went to Carlshuette to be trained as a teacher. Falling ill health, he returned to Budapest. There he gathered two or three children daily about his sick bed for Christian instruction. Before he died six years later, he had seen the two multiply to five hundred. Out of this effort grew the great educational work of the Scottish Church in Budapest which has sent streams of Christian influence into every corner of Hungary.

The younger son, Adolph, as a lad twelve, was the first of his family to accept the Gospel, and received baptism with his father, mother, and two sisters in 1843. Having decided for the Christian ministry, he went through an extended period of preparation in Berlin, Edinburgh, and other centers. London, as a preacher "mighty in the scriptures" he ministered to large congregations. He was the friend of Charles Kingsley, Donald Macleod, and other eminent men of his day. He became famous as an expositor of Scriptures wherever the English language spoken, and his numerous expository works are still read and valued.

The elder sister, Maria, married I. Carl Schwartz, "a learned theologian and defender of the evangelical faith." For thirty years he exercised a fruitful ministry to Jews and Gentiles in Budapest, Constantinople, Berlin, Amsterdam, and London. Their son, J. M. van der Poorten Schwartz, born in Amsterdam, and educated in Germany and England, became the famous English novelist, who, writing under the pen name of "Maarten Maartens", was ranked with Conrad as an author, and concerning whom Barrie said: "He is the only one of the younger writers whose books make me despair of doing anything as good."

The younger daughter, Johanna, married C. A. Schonberger, who, under the influence of her father, was converted at Budapest, and who for fifty-three years was a missionary to his fellow Jews in Budapest, Prague, Vienna, London, Berlin. Hundreds of Jews bear testimony to his influence in leading them into the light of the Christian faith. He joined the late David Baron in founding the "Hebrew Christian Testimony to Israel." Their daughter, Emma (Mrs. Herman), who died in 1923, was the author of "Creative Prayer", "The Meaning and Value of Mysticism", "The Secret Garden," and many other devotional books which for wealth of thought, spiritual insight, depth of feeling, and beauty of expression unequalled in the devotional literature of our day.

Is it too much to claim that hundreds of thousands of people in many lands and speaking many tongues have been spiritually quickened and intellectually enriched through the conversion to Jesus Christ of that one Jew, Israel Saphir, in Budapest ninety-three years ago?

—Our Jewish Neighbors Press Service

NATIONAL SUNDAY SCHOOL ASSOCIATION

HAZEL KEISER
Editor for June

By Miss Florence Petersen

Second Brethren Church, Los Angeles

I. The Work of the Department Superintendent

(Continued from last month)

(2) Circle Work:

It is the work of the department superintendent to arrange a program that is full of life and meaning. In order to arrange an ideal program the department superintendent must know the children. She should know the names of the children, their background, their interests, their needs. A knowledge of these things must be had in order to make the work an active part of their lives.

The program to be most effective must not be confined to mere routine. A set program that is just mere routine becomes an outward habit with the children and they soon lose interest and miss the full meaning of the work. It is desirable to form habits, but care must be taken to form the right kind of habits. A habit that is merely an outward reaction to what is going on does not become a part of the individual's inner life. It is necessary to form habits that favorably change the life of the persons concerned. The department superintendent, therefore, must arrange a program that is full of life. It must be applicable to living; it must be a part of living. If the program is to be effective, it can not be inert.

If the program is to be full of life, it must be purposeful. There must be a definite purpose for the program; and the purpose must be simple and basic. Care should be taken that the purpose—the goal—is within the reach of the children. Such aims as love toward God, love toward parents, love toward playmates, kindness to others, kindness to animals, helpfulness to mothers, helpfulness to others, thankfulness to God, thankfulness to mothers and thankfulness to playmates are within the sphere of the small child. It is well for the department superintendent to select an aim that will cover a period of a month or a quarter. Each Sunday's program should be a step in the attainment of the aim. The purpose for one quarter may be to instill in the children a sense of thankfulness. Each Sunday one of the phases of thankfulness should be emphasized, thus giving a purpose or aim for each Sunday's circle work. It is found that if the purpose of the circle work is the same as that of the classroom work, more desirable results are obtained. One part adds to the other. There is a unity of thought, feeling and action.

The department superintendent in arranging the program must not only correlate each Sunday's programs, but correlate each part of the program. If the aim for one Sunday is to develop in the children a true sense of thankfulness to God, then songs of thankfulness to God for his different gifts should be sung; prayers of thanksgiving should be said; exercises and dramatizations of thankfulness should be given; and scripture verses on thankfulness should be learned. At the end of one year, after several aims have been accomplished, the children will know songs, prayers, exercises, and scripture verses of joy, of praise, of love, of thankfulness, of kindness, of helpfulness, and of nature. They will have a well-developed knowledge of God.

In selecting material for the program the department sup-

erintendent must be sure it is not above the level of the children, that it is purposeful, that it is suited to the needs and interest of the children. The songs should be short and simple as well as meaningful. Songs with simple, but definite rhythm are easier for the children to learn and to enjoy. It is well to have music for the children to listen to as well as to sing. The poems should be of simple words, of simple meaning, and of simple rhythm. The children should be taught prayer poems, prayer songs, and Bible-verse prayers; and they should be taught to say their own original little "Thank You" prayers. Dramatizations should be very short and simple. They should express one thought. Stories, songs, and poems may be dramatized. In some of the dramatizations, the entire department may take part; in others, only three or four children may take part. In some cases, pantomime is all that is necessary; in other cases, objects, or costumed children, or even memorized parts better convey the idea to be expressed.

If the Bible School has no definite plan for Memory Work and Graduation Questions, the department superintendent should work out a plan for her department. The children should know as many scripture verses and should be able to answer so many fundamental questions before passing on to another department. Additional memory work may be selected for children who have learned the required amount and who wish to work for red, blue or gold seals on their diplomas. Each Sunday's program should include some Memory Work. The children should be encouraged to participate in this work. One successful way of creating interest is to give awards (as stars, brownies, or animals) on the Sunday School papers of the children who say the verses or answer the questions. It has been found that with small children it is better to have them stand in a group to say the Memory Work than to have each child say it alone. The timid children are given more confidence, and they will more readily participate in this way. It is well to send a verse home with the children to be memorized for the next Sunday. The verse then serves two purposes; the parents in teaching the children the verses receive Scriptural knowledge as well as the children. The Scripture verses for the children of this age should be short, simple ones within their mental sphere. The department superintendent should not permit her department to go without a working plan for Memory Work.

One Sunday out of the month should be set aside as "Missionary Sunday." On this Sunday the department superintendent tells or has some one tell a simple missionary story. The story may be made more impressive if two or three children are dressed as character in the story; or, if costumes are unavailable, dolls or objects may serve the same purpose. The children may bring a special missionary offering at this time.

The department superintendent should encourage the children to bring the names of babies for the Cradle Roll. A simple exercise can be given in acknowledgement of the baby as a new member of the Cradle Roll Department. The children enjoy having the baby in the department while they sing to it lullabies and the song about the baby Jesus (Luthers' Cradle Hymn). If the baby can not be present, a doll in a bed or cradle will do as a substitute.

The department superintendent should include the birthday exercise in her program. It is of special interest to the children. They enjoy and look forward to bringing pennies for the imitation cake with its lighted candles (or for the light house with the light that goes on as pennies are dropped into it). The children enjoy going to the mail box (which is located on the door of the room) for their birthday letter. An exercise that causes so much pleasure to the children should not be omitted from the program.

The department superintendent should not only plan a

variation of programs, but she must plan for a variation within each program. The attention span for the small child is only about seven or eight minutes. The material in the program, therefore, must be changed about every seven or eight minutes. There should be an alternation of active work with non-active work, an alternation of song and recitation.

Although the department superintendent is the leader in the circle work, the teachers have their part in it too. They should take an active part in the program. They should encourage and help the children take part. They should care for the physical needs of the children. An enthusiastic leader and group teacher will develop an enthusiastic group of children.

The department superintendent who plans programs full of life and meaning; programs that are suited to the needs and interests of the children; and programs that are varied will find that the department will grow, and success in the work she has undertaken will be assured.

(To be continued)

THE WORD AND THE WORLD

(Continued from page 2)

place where many children have a chance to learn the Word of God. There is nothing wrong with milk and crackers, but there is something better, "Man shall not live by bread alone," said our Lord, "but by every word that proceedeth out of the mouth of God." That is the curse of modern religion with its mere social program—it is trying to make men live "by bread alone," like the Rich Fool who thought he could feed his soul on the stuff he had stored in his barns.

NOTICE

A refrigerator of sufficient size to meet the present needs has been purchased and installed for the Brethren Home. Individuals, societies and churches desiring to give a gift for this fund should send money at once to the treasurer. By paying cash, we were able to purchase the refrigerator at nearly cost through the kindness of one of the Flora merchants. To do this we had to borrow from another fund.

The Brethren Home books will close for this year, July 31st. There are still many churches that have sent in no offering for benevolences. In a few weeks we will publish the names of the churches supporting the cause.

So far the largest gift has been sent in by the Washington, D. C. Church. Only two churches have sent in gifts amounting to \$100 or more. Let us hear from you. At least give your people an opportunity to give.

The Treasurer,
L. V. KING,
Mexico, Ind.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.
Cleveland, Ohio

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BRETHREN C. E. OFFICER GOES TO HAWAII

Our National Prayer Meeting Superintendent, Ada May Visick, to conduct C. E. Conferences at Honolulu

"Ada May Goes Hawaiian" — So reads the heading of an article in the California C. E. Magazine. The article states that in answer to a very urgent call from Honolulu, "our California Ex-State President, Ada May Visick is expecting to leave June 6th for the islands. There she will help in C. E. conferences and rallies, as well as in Commencement time for the Honolulu Bible Training School."

Brethren Christian Endeavorers may well be proud of their National Prayer Meeting Superintendent. A loyal member of our Long Beach Church, Ada May has had a long record of success-

ful experiences with Christian Endeavor work. Some day we hope to have her lead our C. E. Sessions at National Conference at Winona. God bless you, Ada May, and may you be used in bringing the youth of another land to decide on a life of consecrated endeavor for Christ.

ATTENTION BRETHREN ENDEAVORERS!!!

Another Christian Endeavor year is drawing to a close. What has your society accomplished? What have you done for the Master through C. E.? The last part of June, statistical report blanks will be mailed to each society. Fill them in carefully, recording the activities of the year closing with June 30, 1936. Check the goals you have met. Better look up that goal sheet right now and see how your society measures up!! If you have not already done so, be sure to send your society's annual contribution to our Brethren National C. E. Union. If you do not receive your report blanks by July 1, write to your secretary, Miss Mildred Deitz, Berlin, Pa., for them.

Yours for Christ and the Brethren Church,

R. D. CRESS, Pres.



NEWS FROM THE FIELD



LA VERNE, CALIFORNIA TO JOHNSTOWN, PA.

Tempus Fugit

We surely meant to write before now. Just busy about many things, therefore this belated article.

Back to California. A little over seven years at La Verne; memorable years, years full of good things. The Lord richly blessed our stay in "Sunny California." We never expect to find a more loyal group of people than we found at La Verne. These people truly love the Lord. This church is intensely missionary-minded—evidenced in generous gifts of money, in consecrated lives sent to the mission fields; in frequent prayer meetings held, in which ardent prayers are offered for the success of the evangelization of the "Regions Beyond."

An aggressive ministry is carried on in the La Verne Church. Several Bible classes are held during the month. The San Gabriel Valley Prophetic Institute was organized by the writer. These meetings are held in the Brethren church weekly. Outstanding Bible teachers are brought to this church from week to week, proclaiming the "unsearchable riches" of the Word. We believe the Prophetic Institute has

meant much to the local church and the surrounding cities. A weekly radio broadcast known as The Promise Hour was conducted with good results. We are grateful to God for the esteemed privilege of working with the La Verne church. We had the joy of baptizing two hundred four and receiving sixty-five by letter, besides seeing a large number of young people give themselves to our Lord for full time service. We had the joy of baptizing fifteen on the last Sunday at La Verne. Whatever success has been achieved, it is due wholly to the grace of God and the faithful co-operation of the members of the church.

A farewell reception was given to the writer and his good wife. The ministers of the district with the members of the La Verne church and a large crowd of friends gathered to encourage us along the way. Two essential gifts were given to us at the reception. The church installed a heater in our car. The ministers gave us a woolen blanket. These gifts have been much in use since coming east. Thank you, brethren.

Johnstown, Pa.

A safe trip across the continent, not a drop of rain encountered, not even a cloud in the sky all the way across. At Johnstown, Pa., abundance of snow, plenty of sub-zero weather, last but not

least sufficient water. But in the midst of all these unusual conditions, we are happy in the work of the Lord. We believe that God has called us to this particular field. We have found at Johnstown a wonderful people; a people who are aggressive, self-denying and eager to carry on for the Lord. Brother Ashman has done a great piece of work here at Johnstown. Our desire is to carry on for the glory of the Lord.

The church at Johnstown gave us a wonderful reception, at which time we had the pleasure of meeting most of the members. A fine program was rendered. The various officers and groups of the church pledged their utmost co-operation. Refreshments were served to all.

Then the flood came. It was a tremendous blow. Almost a hundred of our families were greatly damaged in their homes. Our beautiful church like most of the downtown churches suffered heavy losses. Thank God none of our members lost their lives in the recent flood. Our people were stunned for a few days as they witnessed destruction on every hand. You should see them now. We are digging ourselves out of the mud—plenty of mud. It looked to us like all the rich top soil of Pennsylvania had been deposited in our church. Every available instrument has been drafted in this mud removal campaign. Don't tell anybody but we have a sneaking idea that plenty of Sloan's liniment will be used after this muddy episode.

We are much encouraged with the courageous attitude of these people. We stood in the mud and made our foreign missions offering which will be \$880. Praise the Lord. Then we put on a money-raising campaign to rehabilitate our church. The members of our church at Johnstown have given in cash and pledges about \$4000. This is truly wonderful! We sincerely thank the churches, Home Mission Board, and some few individuals who sent help to us in this time of distress. We covet an interest in your prayers. We hope to write again before the next flood.

A. L. LYNN

P. S.—We firmly believe that every believer should be baptised by triune immersion. Take it from one who speaks from experience, sprinkling is sufficient for an automobile. My car was totally immersed in a garage, which was formerly a Baptist church. Moreover, I am persuaded that the car was immersed by forward immersion—for it was facing the stream and went under head first. After this experience my car did not choose to run.

LONG BEACH, CALIF.

The Second Brethren Church of Long Beach, Calif., conducted a very successful and interesting School of Christian Education. For some time a need for a school of this kind had been felt. The need was amply met and all are well satisfied with the results.

Five courses of study were pursued

by well trained teachers. The school was especially blessed in having teachers who were all college or seminary graduates. Some have both honors. A class in Methods of Preparing and Teaching the Lesson was taught by Mrs. Lyman Alguire, a teacher in the Long Beach city schools and a member of the Second Brethren church. The class in Synthetic Study of the Old Testament was taught by Rev. Fred Wright, pastor of the Calvary Baptist Church of North Long Beach. Rev. Conard Sandy, pastor of the Brethren Church at South Gate, taught the New Testament Synthesis class. Major Doctrines of the Bible were taught by Mrs. J. L. Gingrich. Rev. J. L. Gingrich taught Evangelism in the Sunday School and church. Rev. Earnest Pine, pastor of the Bellflower Brethren church, served as chaplain.

The first semester opened April 14th and continued for six consecutive Tuesday evenings. The evening study was conducted in two fifty minute periods, divided by a fifteen minute chapel service.

May 26th commencement exercises were held. Each teacher gave a report of his class and the work completed. The school was favorably accepted by those in attendance and plans were laid for the second semester which will convene this fall in November and December, the Lord willing. All adjourned to the social hall of the church where refreshments were served and a time of fellowship and of getting acquainted was held.

The secretary reported a total enrollment of 65 with an average attendance of 53. Among the enrollment were 15 Baptists and 50 Brethren. Every class was in session at every class period.

The fall semester is being looked forward to by all. These same classes shall continue indefinitely and thus enable all to take all classes.

Rev. J. L. Gingrich, pastor of the Second Brethren Church, served as Dean, Wilbur Miller as Secretary-Treasurer, and Dorothy Dunbar, Registrar.

DOROTHY DUNBAR.

YELLOW CREEK, PA.

The special series of meetings conducted by Brother Stanley F. Hauser at Yellow Creek extended from April 26 to May 10, closing with communion Sunday evening. Roystown church was invited to commune with us. There were forty-four gathered around the Lord's table.

There were four reconsecrations and nine confessions. Four girls and four boys and one aged man for which we were very glad had found a Savior.

We had cottage prayer meetings two weeks prior to our meetings. These meetings were led by prayer captains with prayer services two times each week, meeting in different homes. We

also met each night prior to the service in a separate room.

We had special music and songs almost every night. These were brought by the Yellow Creek Chorus, a duet from the Martinsburg Church, the Reed Trio from Roystown, Almira Cunard and Jay Replogle, Everett Church of the Brethren, Martha Clapper and Louise Burket, Yellow Creek Church of the Brethren and Rev. and Mrs. Houser. These were very highly appreciated.

FALLS CITY, NEBRASKA

The work of the Lord still goes forward in Falls City Brethren Church. Last fall the Intermediate young people organized a Christian Endeavor Society. Not one of them had ever had any experience in C. E. work, so Miss Joan Kleckinger, volunteering to sponsor the work, sent for literature and a group of six began the organization. The Society now consists of eighteen who have signed the pledge.

On Easter Sunday, April 12th, we began a two weeks revival meeting, preaching by the pastor. The song service was in charge of our chorister, Mrs. Chris Henriksen, who did a splendid work in bringing the message in song and music. Two were baptised Sunday, April 19th, five on April 29th, and another May 3rd. Six others (aged 9-16), because of parental objections, have not yet been baptised.

May 3rd was communion Sunday. Communion sermon in the morning and the three fold communion service in the evening. Special joy and blessing came to all who observed the ordinances in this service. It was indeed a family reunion. The membership who had participated in other communion services, new converts who communed for the first time, and Church of the Brethren families who have been cooperating with us, all gathered at the Lord's table as one family. "As many of you as have been baptized into Christ have put on Christ . . . for ye are all one in Christ Jesus." Gal. 3:27, 28.

Thursday, May 28th, the Mother and Daughter Banquet was held in the church basement. Seventy-three were present. These who had attended former banquets said this had more present and was one of the best ever held here.

Of course the church here has its problems as all other churches have. There are those who attend infrequently, those who seem indifferent to the work of the church, and others who are modest about responding when asked to use their talents in active church work, but for the most part we have a fine group of people. Children, young people, and older folks alike are loyal, responsive and eager to do all they can in the work of kingdom building.

Pray for us that we may continue to submit ourselves to the guidance and leadership of the Holy Spirit into greater usefulness in His vineyard.

J. G. DODDS, Pastor.

When the World Goes Sweeping By--



The days come when the years of youth with its high hopes are but a memory; the time of middle age with its strength and achievements has come to a close; then come the days when the feet cannot keep up with the race, and "the world goes sweeping by." That is the time when the benefits of ANNUITY BONDS OF THE MISSIONARY BOARD OF THE BRETHREN CHURCH are most appreciated.

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The rate of income never decreases.
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Write today for information and literature.

R. Paul Miller, Secretary.

The Missionary Board of the Brethren Church,
Berne, Indiana.

The BRETHREN EVANGELIST



*I met God in the morning
When the day was at its best;
And His presence came like sunrise,
Like the glory in my breast.*

*All day long the presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness,
O'er a very troubled sea.*

*Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.*

*Then I thought of other mornings
With a keen remorse of mind,
When I too had loosed the moorings
With the Presence left behind.*

*So I think I know the secret,
Learned from many a troubled way;
You must meet Him in the morning
If you want Him through the day.*

—Selected.

BARABBAS' THEORY OF THE ATONEMENT

By C. I. Scofield, D. D.

Barabbas was condemned to die. No one has ever questioned the justice of his sentence. He was a rebel against the law, a robber and a murderer. And now the outraged law had laid strong hands on him, and he lay bound, under sentence of death. He was not under probation, but under doom. He was not awaiting trial, but execution. Just before him, as his only prospect, was the awful death of crucifixion. He knew what that meant; long hours of unspeakable agony, the hands and feet torn by great spikes, the wrists and shoulder joints dislocated by the dragging down of the body, each quivering nerve a separate torture through tension, a burning unquenchable thirst, and all around a jeering taunting mob. All the horizon of his life is narrowed to that. The only question is, *when?*

Even this begins to be answered. The jailers prepare three crosses. Ah! he well knows the three sockets cut in the hard rock out there in the Place of the Skull. Is one of these crosses for him? The very thought gives him a sense of suffocation and of something clutching at his heart. Then he is told: yes, he is to suffer in the morning. Two malefactors are to die with him, but he, as the greater criminal, is to have the place of eminence, is to have the middle cross.

Then the night falls, but it is a disturbed night. Even in the prison it is perceived that something unusual is occurring. Confused noises, outcries, the tramping of feet, penetrate the thick walls. Perhaps it is another insurrection such as that he, poor fool, raised against the majestic, inflexible law. But the night wears on, and at last it is daylight—the light of his last day! And now he hears footsteps, the key grinds in the lock, his prison door swings open, but just as he is summoning all his brute's fortitude for the ordeal which awaits him, he hears the joyful words: "Go free! Go free! Barabbas, another takes your place; another is to die between the two malefactors."

As Barabbas emerged into the free, glorious sunshine, the crowd was already surging out toward the Place of the Skull. And then, if not before, the desire must have arisen to know who had been condemned to die in his place. One can easily imagine how Barabbas followed the throng, striving eagerly to see the Man who was to die for him. Perhaps it was not until the sound of the hammer driving the nails had ceased, and the cross—Barabbas' cross—had been upreared, bearing its awful burden, that Barabbas saw the Sufferer. We may well believe that, moved by a strange irresistible drawing (John 12:32), Barabbas pressed his way through

the howling mob until he stood looking up into the face of Jesus.

Barabbas knew Him, of course. His substitute in agony there was the new Teacher out of Galilee, the Man who spake as never man spake, the Man whose life had been absolutely without sin. Adam sinned, and Abraham and Moses, and all the prophets, but not this Man. And besides, He healed even leprosy by a touch or a word. One day when the crowd got hungry He manufactured enough food for five thousand men, not to mention women and children, out of five loaves and a few small fishes. Because of these, and like things, Barabbas perhaps really was convinced that He was the Messiah, the Son of God; but he had not become His disciple because he loved sin.

However that may have been, it is easy to see that Barabbas had no need

HIS DEITY

By Elizabeth Cheney

Though scholars disagree,
I prove it daily true,
Christ Jesus does for me,
What only God can do.

to be a theologian to form a good working theory of the atonement.

First, He knew that he was a guilty wretch, under the righteous condemnation of the law. (Luke 23:25), and in both these respects Barabbas was a representative of all men. (Rom. 3:10-20, 23; Gal. 3:10).

Secondly, Barabbas knew that the Sufferer before him had done no sin. (John 8:46; John 19:4; I Peter 2:22).

Thirdly, He knew that Jesus was, for him, a true substitute. He was verily and actually dying in his place and stead; an innocent and Holy Being bearing the very penalty which the law had justly decreed to him, Barabbas. Whoever, in the coming ages, might question whether Christ's death was vicarious and substitutional, he could never question it. (II Cor. 5:21; Gal. 3:13; I Peter 2:22-24; 3:18; Isa. 53:5, 6).

Fourthly, He knew that He had done nothing whatever to merit the marvelous interposition of that substitutional death. Whatever may have been back of it, it reached him as an act of pure grace. (Ps. 69:19, 20; Eph. 2:4-9; II Tim. 1:9; Tit. 2:11; Rom. 4:4, 5).

Fifthly, He knew that Christ's death for him was perfectly efficacious. There was, therefore, nothing for him to add to it. Just because Christ was dying, he was living. The only ques-

tion before Pilate was whether Christ should die or Barabbas. When it was decided that Christ should die, Barabbas was set free. His assurance was complete the instant that his Substitute said, "It is finished," and gave up the ghost. (John 19:30; Eph. 1:7; Col. 1:14; Rom. 5:9; I John 1:7; Col. 1:20; Heb. 10:10, 14).

John McNeill, the great Scotch preacher, well says:

"My brethren, let me commend to you Barabbas' theory of the atonement. It is a good theory to preach on, pray on, sing on, die on. Do you know any other theory that will stand the tests?"

May be secured in tract form from the F. A. E. 313 W. 3rd St., Los Angeles, Calif.

Are you saved? You can't repent too soon for you know not how soon it may be too late.

D. L. Moody wrought for God because D. L. Moody lived for God. Every fiber of his being, every thought that went through his head, every prayer uttered or unexpressed, was a pouring out of his life, his affections, everything, for God, and God alone.

—Mrs. Arthur F. Tylee.

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JEW'S BROUGHT TO CHRIST

According to Thomas M. Chalmers, a great and successful Christian worker among Jews there is even now work being done among Jews. It is commonly stated that there are more Jews brought to Christ today in comparison to the numbers among the nations than there are Gentiles. Dr. Chalmers has recently made some interesting declarations concerning the evangelization of the Jews.

"Almost throughout the history of Israel as a nation, from the days of Elijah onward, there has existed in the midst of the apostate people a remnant that has followed the Lord and received blessing from Him. Paul wrote about the existence of this remnant in the present church dispensation (Rom. 11:5). One great purpose of the preaching of the gospel to the Jews, according to a committee of the Convocation of Canterbury, reporting in 1898, is to gather out this remnant. The present activity of Jewish missions is doing much toward leading many Jews into faith in Jesus Christ. For many centuries after the time of Constantine, the Jews were neglected. Then with the eighteenth century, various individual witnesses sought out the Jews. Stephan Schultz and his companions led more than a thousand Jews to Christ. In the nineteenth century, according to de la Roi, in his three-volume **History of Jewish Missions**, 204,541 Jews were baptized, while in the present century still larger numbers of Jews are accepting Jesus the Nazarene as their Messiah and Savior. Since the Armistice alone, 90,000 Jews in Hungary have confessed Christ. In all parts of the world are found Jews hungry for the truth of salvation. Thus the remnant is being swiftly completed for the time when the Lord shall descend and gather His own to Himself."

THE NATIONS CONVERTED

In the providence of God, the nations will some day be brought to the knowledge of the Lord. In this age (the church age) all the nations are to be evangelized. It is God's purpose in this age, according to the revelation of His purposes, to take out a people (the church which is His body) from all the nations of the earth. After this the tabernacle of David is to be built again, the throne of David will again become a reality and Christ the King shall reign. When the King of Kings shall reign, the rest of the nations even all men, will be brought to the knowledge of the Lord (Acts 15:14-18). In making these things possible the Jews are to have a part as human instruments.

THE SKIRT OF THE JEW

When the Jews finally come back to their God-appointed task (as Jonah finally did) to give God's message to the Gentiles of the earth, it is said in Zech. 8:23 that "ten men . . . out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." God yet has a world-wide task for the despised and rejected Jew. May he quickly come to repentance and faith that with the presence of the Messiah the King, the Lord of hosts sitting upon David's throne, the nations may hear the word of the Lord as God promised to Abraham, "In thee shall all the families of the earth be blessed."

JONAH AND THE GREAT FISH

A few decades ago there were many who were telling us that no fish could ever swallow a man. It was said that the story of Jonah was of course impossible and only ignorant and unscientific people believed it. In recent years however, it has been scientifically proven that there are many sea monsters which could swallow not only one man but several.

NOT DIGESTED The miracle of the Jonah incident is not merely the fact that Jonah was swallowed. The miracle is that he was not digested. Those who have given some time to the study of the Scriptures know that in many ways the prophet Jonah was a picture of the Jewish nation. Today we witness the desperate efforts of the nations of the earth to amalgamate the Jew, but although he has been swallowed by every nation under the sun, he has never been digested. The Jew is still a Jew wherever you find him. There is a reason for

IN THIS NUMBER

Barabbas' Theory of the Atonement—C. I. Scofield	2
Editorials	3
Sister Ruth	5
Bible Exposition—Floyd W. Shiery	8
When Russia's Bear Meets Judah's Lion—L. S. Bauman . .	10
Christian Life Dept.	13
Sunday School Department	14
Education Day Offering	15
In The Shadow	16
The Tie That Binds	17
News from the Field	18

this. God gave the Jewish nation many unconditional promises, some of which must be fulfilled in the land of Palestine. God is therefore not only under obligation to keep His word but to keep the Jewish race in order to make His own covenants good. Every king or ruler who will ever attempt to rid the earth of the Jew will suffer defeat.

CHOSEN PEOPLE The Jews are still God's chosen people as a nation. This does not necessarily mean that they are better or greater or more honorable than those of other nations. Neither does it mean that the Jew always pleases God. Even if the Jews are God's chosen people, this does not indicate that they do not need salvation. Every Jew is lost and without hope of salvation unless he receives the Lord Jesus Christ on the same basis as a Gentile. All have sinned and come short of the glory of God, both Jew and Gentile.

OUR DAY There is today a certain world-wide hatred of the Jew. In many nations he is rejected, despised, and even persecuted unto death. There are forces at work in our own nation which would desire to make it as miserable for the Jew as possible. Ultimately, Satan is back of all such persecution, but the devil is not simply against the Jew. He is against the God of Israel. To strike at the Jew is to strike at God, Christ and the promises of the Word of God. No Christian who walks in the will of the Lord will ever entertain for one moment the thought of becoming a part of any Jewish persecution. He should stop and remember that the nation or group which persecutes the Jew will also persecute the Christian. Again, the devil is not necessarily against the Christian, but against the Christian's God. The God of Judasm is the God of Christianity. The fact that blinded Jews refused the Lord Jesus Christ as their Messiah when He came is the great reason why we should give the Gospel to the Jews today.

WHERE ARE THE CHILDREN AT NIGHT? James L. Hogsett, who was for thirty-five years a warden in a state prison has something to say to parents. Although many parents resent any suggestion of the preachers regarding the way to raise their children, perhaps some might be willing to listen to a prison warden.

"Parents keep your children home nights; keep track of where they go and who their friends are, then our prisons won't be so full. Criminals used to be middle aged men, now they are youngsters. You can blame the movies, crime stories and the radio, but the real preventative for criminals is for fathers and mothers to know what their children are doing. Parents in these days are too busy to bring up their children."

Editorial Notes and News

THE FOREIGN MISSIONARY NUMBER is being delayed a couple of weeks this month in order that the complete report of the foreign mission offering may be published in the July issue.

AT THE SECOND CHURCH of Long Beach, we notice that the first semester of Christian Education courses has closed and plans are being made to continue the school in the fall.

AT THE FIRST CHURCH in Los Angeles the platform is being remodeled, enlarged and lowered to better meet the needs of the church. The auditorium is also to be completely carpeted according to the announcement.

AS THIS IS BEING WRITTEN, the editor is in attendance at Camp Buckeye the young people's camp sponsored by the Ohio District. The enrollment is reported at just 100 with a staff of 12. The interest is fine and the weather is about ideal.

THE CHURCH AT GRATIS, OHIO with the pastor, Brother Freeman Ankrum should be commended for the splendid manner in which the Ohio conference was entertained. The conference was larger than usual with 131 lay delegates and 33 ministerial, making a total of 164. The conference is to be held next year at Akron church of Ellet, Ohio.

PLANS FOR THE YOUNG PEOPLE'S CAMP of southern California were considerably augmented by a Camp Bethel rally held at the First Church of Long Beach with about 200 young people present. Albert Flory, assistant pastor at Whittier was the speaker. The date for Camp Bethel is July 27 to August 1. Young people of southern California should be encouraged to attend this splendid camp in large numbers.

MANY PASTORS AND SUPERINTENDENTS will be glad to know that beginning with October first, we are planning to have graded literature based upon regular through-the-Bible courses for the Junior and Intermediate departments of the Sunday School. It is our earnest desire and intention to have samples of these quarterlies at the national conference. For considerable time there has been a demand for this type of literature. We believe that our people from coast to coast will greatly appreciate this announcement.

WE REGRET TO STATE that we are already completely sold out of the Boys' and Girls' Quarterly for the July-September quarter. Although over four hundred extras were printed, they are all gone. We believe that this is an indication of the way in which the new graded literature will be received. Although so far we have only used the International lessons, the method employed is the same method which will be used with the graded material which will begin October first. Prayer is asked that this new graded material may completely meet the needs of our Sunday Schools and that it will be an honor to the Lord.

SPECIAL ATTENTION should be given the very practical and helpful article by Brother John F. Locke which appears this week on the Sunday School page. Brother Locke has certainly called our attention to some important needs in our Sunday School literature.

THE CROSS declares in letters that can be read around the world God's love for sinful man.

Sister Ruth

(An Actual Experience)

Was he murdered? Had he met an accidental death? What had happened to him? Where, oh where, was he? A Christian physician, a man of the highest character and integrity, had disappeared from the face of the earth. His fiancée, a Christian young woman, agonizingly investigating into the mystery of the loss of her beloved, found all questions returned to her unanswered.

Callous friends, meaning well enough, said, "Forget that doctor. Go to teaching again. You'll find some one just as good and probably better than he."

"But could she?" was the racking doubt in the young woman's mind. His medical skill and prayers had brought her back to health when the body had been reduced to a skeleton and sanity was waning as the result of a disordered function. Her vagaries during that time had seemed funny to those about her. He only had understood. There were days when she was a little child again, no memory of yesterday, no responsibility for tomorrow. But how great were the torments when memory returned intermittently, and the will was not able to put the brain in order. In that experience she found comfort in Psalm 88, "Thou hast laid me in the lowest pit, in darkness, in the deeps.—I am shut up and cannot come forth."

"How could she endure life without this physician at her side?" thought the sorrowful young woman. The people of the little home town had not been acquainted with him. Their friendship had developed in the Midwest metropolis where she had been sent to regain her health. Yes, she would go to teaching again. She would leave the little home town and go away to the far Northwest. The change would help. And then—maybe—, she still clung to the fond hope of solving the mystery, of being able to see her beloved again.

And now shall we name the young woman Ruth, since we cannot give her real name? We shall run

rapidly over a few events and hasten to the place where Ruth, disappointed in the hope of husband, home and children, is helping a helpless mother with her problems and saving two pretty little girls from being shoved down the wrong road.

Suffering makes us move into the will of God. God does not tell us in a mighty voice from heaven, "Go here, go there." More often He sends pain to get us to move. Jesus learned the same way. "Though he were a Son, yet learned He obedience by the things which he suffered." Hebrews 5:8.

And Ruth prayed honestly for the Lord to lead. She secured a position as teacher in the great Northwest among the huge trees and snow-capped mountains, but she chose the wrong boarding-place from a policy standpoint. The woman who always had boarded the teachers and was covetous for the cash, was angry, no, was "plain mad," because Ruth avoided her offer and went to live with a Christian lady whose smile seemed so much like home. Ruth was distrustful of the boarding-house. Maybe there was a reason. A suspicion was prevalent in the community that the fire that had recently burned down the little store of the boarding-house lady and from which she had collected insurance was not an accidental fire. At all events she was a woman who could make trouble and she was a determined type.

She spread the story that the children were eating apples in school. That was partially true. Her fourteen-year-old daughter, at the mother's instigation, took a little bite (very quietly) out of an apple while the teacher's back was turned. Other stories were sent around. Added to that there was real trouble. A pupil who had formerly been a member of a state reformatory hit another pupil in the head with a stone one evening on the way home from school, causing the blood to run, and of course the moth-



"Was Sister Ruth a failure to them? In their estimation she was one of life's grandest successes."



er blamed the teacher. Meanwhile Ruth was becoming afflicted with a distressing ailment. The mountain water brought on a discomfort that rose to a continual pain every waking moment although

Ruth persevered in teaching. Finally unable to combat the situation with the illness she was enduring, she resigned, suffering less in body than in heart over the disgrace of the failure in teaching. She moved to another town in the same state, where again there were beautiful mountains with a charming mountain lake, for which Ruth was glad. Also the physical affliction had gone with the change in location.

Then came her real work for the Lord, two of life's happiest years, washing children's dirty faces, and oh how dirty; combing children's towseled hair; nursing sick women; scrubbing floor, disgustingly filthy; sewing dresses, mending clothes; teaching neglected children their Sunday School lessons; knocking at every door in the community, inviting everyone to revival services and explaining to them the way of salvation.

Well, it was a sort of deaconess' work, or shall we say old-fashioned Salvation Army tactics. She had become acquainted with a godly pastor and his wife and had volunteered as a helper among the poor. Ruth was a link that compelled their love to the church and God.

And happy in such doleful work? Yes, happy. Oh the smiles that welcomed her wherever she went! "Here comes Sister Ruth," was an exclamation that was spoken with beaming face and enthusiastic tone. Was Sister Ruth a failure to them? In their estimation she was one of life's grandest successes.

And what was the salary on this job? Just about nothing. She got part of her pay in meals eaten at the places where she toiled. Sometimes she sewed for the well-to-do in the community and procured cash to pay for the tiny housekeeping suite she called home. Sometimes she went without food, but she knew where she would be always welcome if cash was scarce and there was nothing to eat in her little apartment. It was in a house where the father was a laborer in the lumber mill. The place was an unpainted shack, bare rafters on the inside and the merest necessities of furniture.

But rich in warmth was the invitation to enter. "If you all can put up with what we all's got, you're sure welcome." The family originally came from the mountains of West Virginia, hence the "you all." The father's wages warranted a better appearance, but the mother was one of those women who never

could balance the budget. Ruth, who had been a "shark" in college "trig" and solid geometry, put her mathematical mind to work and helped the mother make the family wage go farther. She mended garments. She had a knack of bringing to life a dress that appeared to have outlived its usefulness. She was a genius in taking two wrecks and combining the unworn parts so that they would serve for some time. The father, who had been set against the church, unbent completely when he saw it work in dollars and cents. He actually saw something in religion, at least he was sure that Ruth "had religion."

There were two darling girls in the family of four children. One of them, Marie, was as charming as Shirley Temple of Hollywood fame. Great brown eyes with an appealing look, titan brown hair, erroneously called "red"; a complexion of milk and a figure for an artist to paint. Bertha had the same milk-white complexion and the same perfect figure, jet black hair and a cupid's bow mouth, which in spite of its beauty showed a strong will and resolution.

And here is where Ruth had a short misunderstanding with the pastor's wife, a splendid Christian woman, who was endeavoring to get along on a starvation salary and was managing marvelously. When she heard that Ruth was staying occasionally with the Joneses, she was surprised, "Why, Sister Ruth, those girls are positively bad!"

Ruth was certain that they were not, she had never seen anything that would warrant in the slightest such a statement. But this reputation was fixed in certain minds, and now she understood the contempt she had noticed on the faces of some women as she walked past their houses toward the Jones' home. She had thought it was because the house was often untidy and because of the family's slovenly exterior.

There was one severe lesson that Ruth had learned in life's sufferings, "Mind not high things, condescend to them that are lowly." Romans 12:16. Suffering had humbled her, yes, humiliated her. When she had tottered about a hideous skeleton, mentally incapable, how the contempt on the faces of some had hurt cruelly, for no moral laxity on her part merited this contempt. She never had disobeyed her parents when they died in her eighteenth year, and daily since, without a break, she had honored their teachings and had lived an upright, irreproachable Christian life.

Sister Ruth stood by the family. There was one point on which the pastor's wife might be right. Before Ruth had known the Joneses there might have been an attempt on some one's part to lead these two dear little girls into the path that would bring sorrow. The constant and close watch that the mother kept on them, never allowing them to leave the home unless she or Ruth attended them, and her agitation

if she lost track of their whereabouts for a moment, indicated something hazardous in their previous history although she never mentioned it to Ruth.

Ruth made clothes for the girls, selecting colors that harmonized with the glorious "red" hair, black and white checks, navy blues. And how eager she was to get a rich, golden brown to match exactly the tones in the tresses, but that would take more money than the family could afford and would necessitate a trip to a nearby city, quite out of the question in their finances.

Whenever Ruth walked down the street with Bertha and Marie, she insisted that their hair be neatly dressed, that stocking be firmly in place and shoes carefully polished.

But not all the time was spent on their outward appearance, by no means. Ruth was working for the glory of God and their salvation. Never a visit in their home passed that there was not instruction in righteousness. "Ye must be born again." (John 3:7). "If any man be in Christ he is a new creature." (II Cor. 5:17). Often Ruth called in the neighbor children and taught them all the Sunday School lesson. Marie always listened raptly and yielded her heart readily to the Lord. Bertha paid good attention, but with a determined line in her face, and did not make up her mind so quickly. Ruth remembers a Sunday when she spent the entire afternoon praying for Bertha.

Eventually Ruth wore the contempt off all faces through her steadfast friendship for these girls, although it took two years to do it. Her own neat and dignified appearance, her godly behavior, her practical activity, the changed exterior of the Joneses, won the respect of everybody for blocks around. The

teacher in the public school where the girls attended, a genuine Christian, began to take an interest. Her mother, an earnest Christian worker, also took notice. Bertha and Marie were befriended by them, and when Ruth left town they were cordially invited into the church where these two women labored. The church where Ruth first met the girls was forced to close due to lack of funds.

But were these two years all hard work? Not at all. There were pleasant friendships formed with the prosperous people of the town; there were happy social times in the home of the pastor and his dear wife, hours of hearty laughs and gay amusement. There were grand summer afternoons passed in the charming park on the shores of the picturesque mountain lake.

And yes, there were sad hours when Ruth was alone and wept for one whose face she still longed to see. How lonely she was at times in her little apartment, clinging to the hope that he would appear again and that they would be united.

Then Ruth was called back east to live in the beautiful home of a very near relative. How her heart was warmed at the appreciation expressed when she parted with the Jones family. In tears the mother exclaimed, "O Sister Ruth, I do wish you could stay longer. I don't see how I ever will git along without you." And her manner conveyed the idea that the world and all that was in it was departing.

For a number of years Ruth made clothes for her little proteges in the West, sending each an outfit every season, writing to them and urging both the mother and them to continue in the grace of God. When she last heard from them they were active members of church and Sunday School, with the day school teacher and her mother as their warm supporters.

You recall that God promised to make Jeremiah a brazen wall. Well, God made Ruth just that for Bertha and Marie. God gave her brass to stand by them, brass to put a little brass in the spirit of the too easily discouraged mother, who naturally wilted before anyone's contempt. God made Ruth a brazen wall that firmly silenced people's mouths.

Ruth has touched the lives of thousands of individuals since those years. Youth has gone and the shady side of middle age is here. And where is the sweetheart of her youth? He never came.

The forward look now is to the marriage supper of the Lamb, the greatest social gathering of all time, where Ruth will sit down at the table, a happy guest. With that same eagerness with which she anticipated the wedding day in youth, she looks forward to the wedding day in the skies. Death, foul play, some accident, prevented the betrothed from keeping his promise. The word of the Creator, the Redeemer, can never be broken. "I will come again, and receive you unto myself." (John 14:3).



"Marie was as charming as Shirlev Temple of Hollywood fame. Great brown eyes with an appealing look, titian brown hair, erroneously called red, a complexion of milk and a figure for an artist to paint."



BIBLE EXPOSITION:

Book of Galatians

By Floyd W. Shiery, La Verne, Calif.

(Second in Series)

Gal. 1:10-17

"THE DIVINE REVELATION"



Introduction

1. From the brief introduction of Gal. 1:1-9 which consisted of a salutation and a paragraph stating his purpose in writing to them, Paul launches right into the heart of the great controversy that is raging in the churches of Galatia.

2. Gal. 1:10-17 begins the first main section of the book, which is a personal defense of St. Paul's apostleship and gospel. Paul contends that both his apostleship and the gospel he preaches are a divine revelation. It seems that the key words to this section are to be found in verses 11-12. "The gospel which was preached of me is not after man . . . but by the revelation of Jesus Christ."

3. To substantiate this lofty claim four great evident facts are produced. As we study these verses let us notice how carefully every sentence in the epistle is constructed to bolster the contention that his gospel is a divine revelation and that man had no part in it whatever.

1. His Method of Receiving It. (10-12).

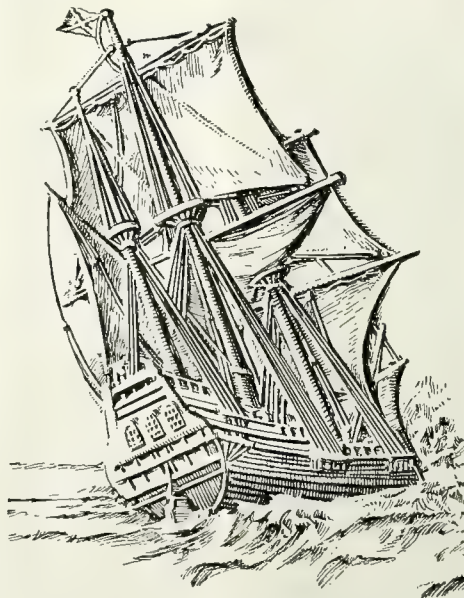
1. Paul's method of receiving the gospel defends both his apostleship and his gospel. All the other apostles received their knowledge in the same way, namely by personal teaching and experience. Since Paul was not with the early disciples in their extensive training and work some naturally considered him as inferior in rank and knowledge to the other apostles. But the great apostle takes this unusual fact to show forth the grace of God, and to prove his authority and knowledge to be genuine.

2. In verse 10 he reminds the Galatians that he is not a man pleaser. "For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant

of Christ." The Galatians knew Paul well enough to know that he was no mere seeker after popularity. The true servant of Christ will not speak merely to be heard. His work is not to make people feel self-righteous, but to preach Jesus Christ at all times. He will not shift about from one position to another merely for the sake of policy. To do that is to be a man pleaser, but not a true servant of Christ. Christ's servants will preach all the gospel all the time regardless of whether men like it or not. A dislike of hearing the Word of God is an indication that they need to hear it, and should challenge the servant of Christ to dig deeper into the Word for treasures that will bring joy to hungry hearts.

3. The gospel Paul preaches is not such as man would propose. "But I certify you, brethren, that the gospel which was preached of me is not after man." The gospel is entirely foreign to man in its nature, method and purpose. Man's gospel is always one of human merit and works. Christ's gospel is purely grace. Man's gospel would use the method of reformation. Christ uses the regenerating power of the Holy Spirit. Man aspires to produce an earthly paradise for sinful men, but Christ will provide a new heaven and a new earth in which dwelleth righteousness and peace. Man's way is vain and worthless, but Christ's gospel is the power of God unto salvation to every one that believeth.

4. He received his gospel by "the revelation of Jesus Christ." The word revelation is translated from the same word as occurs in verse 16 and Rev. 1:1. It means to completely uncover or unveil. Paul actually saw the Lord Jesus Christ after his death, burial, resurrection and ascension into heaven. I Cor. 9:1, 15:8. He received his knowledge of the gospel and his com-



Ancient mariners did not have the advantage of modern seamen in sailing charted seas. They often set out in unknown waters, not knowing where their voyage would take them or what the outcome would be. Were it not for the Gospel that God gave Paul by divine revelation, we too would be embarked on life's uncharted sea, beset by fears and uncertain of our destination.

mission to preach directly from the Lord. Such passages as Acts 9:1-19 and I Cor. 12:1-6 will give us light as to the time he received this revelation.

II. His Former Manner of Life. (13-14)

1. Paul's manner of living before his conversion is a clear proof that his gospel is a divine revelation. "For ye have heard of my conversion in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of the traditions of my fathers."

2. He was a devout Jew. His own description in Phil. 3:5-6 of his religious life can best tell us about this. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."

3. He was a zealous persecutor of the Church. "He furiously persecuted the church and made havoc of it." Acts 9:1-2 gives us a good description of his activity. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

4. He profited in the Jews' religion. This literally means that he advanced from rank to rank, just as a soldier is promoted from one position to another. His intellectual acumen and zeal for the traditions of the fathers rapidly advanced him, until he was far beyond those of his own age. After his conversion the Lord was able to use this prodigious mind and his vase learning to set forth the great doctrines of the Christian faith. But his former manner of life had nothing in it to produce the great truths of

the gospel. They had to be a divine revelation.

III. His Calling from God. (15-16a).

1. Paul's calling to preach the gospel was purely a matter of God's pleasure and sovereign grace. His parentage, training and experience all made their contributions to his preparation to preach the gospel. But these things were not the reasons that accounted for his calling. God called him out of His own good pleasure.

2. His calling was marked by a revelation of Christ. God revealed His Son to him, and that for a definite purpose, "that I might preach him among the heathen." God's way are always purposeful. Paul became the great missionary to the Gentiles. He was living up to his great calling. Every child of God is called of God for a definite purpose.

IV. His Retirement From Other Men. (16b-17)

1. The various events after his conversion were evidences that Paul's gospel was a divine revelation. "Immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again into Damascus."

2. Instead of conferring with men about his great experience, he retired from them. He did not even go to the apostles at Jerusalem to learn from them the great facts of the gospel, and receive from them a commission to preach. But he went into Arabia, probably northern Arabia, there to meditate and learn more of his blessed Lord, who had appeared to him on the Damascus road. No doubt the time of his retirement into Arabia is to be found between verses 21 and 22 of the ninth chapter of Acts. He stayed in Arabia about three years, and then returned to Damascus, carrying on his preaching until driven from the city.

3. Not until after all this time did the great apostle see the other apostles. These various facts, easily verified, all prove that Paul had to learn what he knew from some source. There was only one explanation, God revealed them to him, and called him to be the apostle to the Gentiles. His apostleship, and his gospel then are a divine revelation.

(To be continued)

WHAT GOD CAN DO FOR A MAN

John Newton, the vile, drunken sailor on a slave ship, became the noble Christian poet and theologian; John Bunyan, the swearing tinker, became the immortal dreamer, the writer of "Pilgrim's Progress;" George Whitefield, the beer-selling publican of Gloucester, became the mighty preacher and died while preaching; D. L. Moody, the boot and shoe clerk, became the great evangelist, stirring England and the United States with his powerful ministry.

—Compton Church Calendar.

CONTINUALLY RECEIVING

The beloved C. H. Spurgeon said once, when on the Continent, the window of his room in the hotel where he was staying looked into a courtyard where there was a pump much used by the people of the vicinity. As he watched them coming and filling their empty buckets, he noticed one man who came so frequently that he wondered at his need for so much water, until upon inquiry he discovered that man carried water for others as well as for himself, and thus could not long be absent from the well.

He who would take the water of life to others must often be found at the source of supply.

PROPHETIC DEPARTMENT

When Russia's Bear Meets Judah's Lion

What the Soviets will bring down on their own heads by their defiance of Heaven

By LOUIS S. BAUMAN, Long Beach, California

"Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal" (Ezek. 38:3).

A remarkable statement, quoted above, stands at the head of one of the most timely prophecies in all the revelation of God's Word. God against Gog, and Gog against God! The fight is on! A spectacle unto men and angels! The whole world marvels and wonders as to the outcome! The saints of God, Bible in hand, **know!**

The growl of the great Russian Bear today sends a shudder throughout all Christendom. Soon, down through the darkening shadows, Judah's Lion will leap with a roar. Yea, "the Lion that is of the tribe of Judah" (Rev. 5:5) "will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake" (Joel 3:16). When that fight is over and the dust-smoke of battle clears away, "men of continual employment" will be seven long months gathering up the bare bones of the Bear and burying them in "The Valley of Hamon-gog." (See Ezek. 39:11-16).

For centuries the Russian Bear has been the nightmare of the civilized world, and today, of all the ominous voices that disturb the world's rest, nothing is more disturbing than the snarling and the growling of this great Bear of the Northland.

A strange land is that Northland. It is the world's most acute and puzzling problem. One-sixth of the

land surface of the earth, resources tremendous; yet a land of continual sorrow and woe, a land of clanking chains and agonizing human voices; one hundred and eighty millions of mystic, dreamy, docile, sluggish, ignorant, wretched, half-wild, half-civilized, half-eastern, and half-western human beings.

The Barbarians of the Ancient Northland

Herodotus tells us that six or seven centuries before Christ a race of savages inhabited a great region of indefinite boundaries to the north of the Black Sea, Caspian Sea, and the Caucasus Mountains. They were the Scythians of history; nomads who neither sowed nor plowed, moving about in wagons and carrying their dwellings with them. They had most filthy habits and never washed in water. They drank the blood of the first enemies killed in battle, making napkins of the scalps and drinking cups of the skulls. While many of their deities were identified with the deities of the Greeks, yet their most characteristic rite was the worship of the naked sword. "The god of forces" (Dan. 11:38) was their god. They sacrificed every hundredth man taken in battle to this naked deity, the sword! War was their supreme business. For years they were the scourge of western Asia.

Jerome and Theodoret identify Gog and Magog with "the Scythian nations, fierce and innumerable, who live beyond the Caucasus and the lake Maeotis, and near the Caspian Sea, and spread out even onward to India." The Koran represents them as northern barbarians who were miraculously restrained by a great rampart which they "could not scale, neither could they dig through"; but in the last period of the age they will swarm forth in some great predatory irruption, only to be hurled to "their reward, namely, hell."

One thing sure, ancestors of modern Russians or not, those ancient Scythian warriors were fitting representatives of the godless hordes that occupy those same regions at the close of this age. Bible scholars are generally agreed that "Gog" (the prince) and "Magog" (the land) in the great prophecy of Ezekiel (38 and 39) refer to the northern powers of Europe, headed up in Russia. Scofield says: "The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification." This being true, who can fail to see that it was the hand of God that recently moved the capital of Russia back

"THE TONGUE"

*"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.*

*"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."*

*A Persian proverb wisely saith,
"A lengthy tongue—an early death."*

*Or sometimes takes this form instead,
"Don't let your tongue cut off your head."*

*"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed;"*

*While Arab sages this impart,
"The tongue's great storehouse is the heart."*

*From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."*

*The sacred writer crowns the whole:
"Who keeps the tongue doth keep his soul."*

—Selected.

from the Petrograd to Moscow, while Tobolsk remains the capital of Russia in Asia?

It is remarkable how openly, how brazenly, and how faithfully Russia today moves to fulfill her role as outlined in Ezekiel's prophecy. For the first time in all human history the world watches a mighty nation **officially declaring war on God**—a nation setting herself to the task of exterminating not only the God of the Christian, but any god that men anywhere may worship. Man is to worship none but himself!

All the world has heard of Russia's determination to impregnate her youth with the vilest atheism of which the human mind can conceive—of the awful penalties she inflicts even upon parents who attempt to preserve in the hearts of their children the slightest faith in God. The awful obscenities, emanating from the official government at Moscow, heaped upon God and his Christ; the filthy caricatures of all things holy; the sacrilegious mockeries profaning the name of Jehovah, by word and deed, by picture and by printed page, all these things are well known to the world. We need not wonder that the mighty God of Heaven and earth, after revealing the terrible judgment that is to fall upon this great blasphemous nation, declares:

And my holy name will I make known in the midst of my people Israel; **neither will I suffer my holy name to be profaned any more:** and the nations shall know that I am Jehovah, the Holy One in Israel. Behold, it cometh, and it shall be done (Ezek. 39:7, 8).

The purpose of the Bolshevik government is clearly stated by the Russian official Zinovieff: "We will grapple with the Lord God in due season. We will vanquish him in the highest heaven and wherever he seeks refuge; and we shall subdue him forever." The organ of The Commissariat of Public Instruction, published in Moscow, officially declares: "In our job of co-ordinating atheism and communism we have every incentive to conduct the people toward a demand for the final payment of religious debt. **The anti-religious factor is the most important part of our revolution.**" M. Kerensky, speaking at Oxford early in 1930 said: "It is officially announced in Russia that by the year 1933, on the whole area of the U. S. S. R. (Union of Socialist Soviet Republics), there must not remain one church, one synagogue, not one mosque, not one sectarian religious house."

Nor is the battle to be confined to Russia, for the Bolsheviks affirm: "Two worlds are clashing and pitting their strength against each other. The end of a religious campaign to Russia must not be confined to Russia, but must be conducted throughout the whole world."

A Satan-Inspired Host

Those who have been inclined to think it impossible that any army of men could be guilty of such audacity as is pictured in the nineteenth chapter of the Revelation, where "the beast, and the kings of the earth, and their armies" (v. 19) dare to march



Nations in every age have claimed they could get along without God. Ruins tell the story. The kings of the earth set themselves, but He that sitteth in the heavens shall laugh. Some day all nations will be compelled to admit that there is a God in heaven Who rules in the kingdoms of men.

forth and "make war against him" that descends out of the very heavens will do well to weigh the attitude of Russia and the devilish hatred and determination behind it. If the Communistic hordes, with such leaders as they now have today, can seriously make war on all that is called God, let one come unto them as a leader, armed by Satan (with permission of God) with the power to work signs and wonders, such as giving power to a graven image to breathe, speak, and move (Rev. 13:13-15), who doubts but that this Satan-inspired host will be ready to march their war planes into the very heaven itself to meet and attempt to destroy the living God? The Lord Jesus Christ descended from Heaven nineteen centuries ago and gave every possible sign to men of His deity. Man spit in his face, smote him with reeds, crowned him with thorns, crucified him! And man, demon-filled, will do it again when our Lord returns—if he can!

The great Russian Bear is literally lifting his mighty paws toward Heaven, and growling his defiance of God: "**I am against Thee!**" The answer is returned: "Thus saith the Lord God; Behold, I am against thee!" (Ezek. 38:3). Well may the Bolshevik hordes confess: "**Two worlds are clashing and pitting their strength against each other.**" The Bear of Russia and the Lion of Judah soon meet for the final conflict. Both cannot rule.

Now let us see what the prophet has to say concerning the coming conflict. (The references now used are all in Ezekiel 38 and 39, Revised Version, unless otherwise indicated).

"**Be thou prepared!**" Square yourself for battle! such is the challenge that Judah's fair-fighting Lion now hurls at Russia's growling Bear. "**Be thou prepared, and prepare for thyself, thou, and all thy**

company that are assembled unto thee, and be thou a guard unto them" (38:7, King James Version). Russia heeds at least one command of the God she hates, and—**prepares!** She calls upon her mothers and her daughters to forget sex and train for war. Complete militarization of all her hordes is her aim. This is her real "five-year-plan." Twelve million men and women already have had the preliminary training that must precede the call to arms. Eighteen thousand pilots are in training for her Red Air Force. Her vast armies are being thoroughly instructed in the use of poison gas for destruction, and no other army will so gleefully unloose the rain of hell, misery, and death. In that they delight.

Gog marches forth with all his army, "horses and horsemen" (38:4). Cavalry is symptomatic of Russia as of no other nation. Herodotus, almost five centuries before Christ tells us that in his day the Scythian tribes of the north were mostly equestrian. Today the Cossacks of Russia on their marvelous, tireless Siberian ponies form the most numerous cavalry and efficient fighting force of the kind in all the world. As no other nation, Russia still depends on "horses and horsemen" to win her battles.

Where the Poison of Bolshevism Is Spreading

Gog has vast allies as he marches out to his last battle. Persia (38:5) will be at his side—Persia, already a Bolshevik ally. In October, 1922, Persia made a treaty with Russia, agreeing that in case of an Anglo-Soviet war the Soviets would be permitted to send troops through Persia to attack Mesopotamia! "**Cush**" (38:5, R. V.) will be there also.

"Cush" is a southern province of Persia, recently leaving the British and coming under the Soviet sphere of influence.

"**Put**", i. e., upper Cilicia, will be there. "**Gomer**, and all his hordes" (38:6) will be there. Those best in a position to know tell us that these hordes will come out of Germany, Poland, and Rumania. The rabbis say "**Gomer**" is Germany. "The house of Togarmah" (38:6) probably calls for the Turks and the Turkoman tribes of

Central Asia—a portion of the world in which the influence of the Russia Bear has been growing by leaps and bounds. Here we have a mobilization of nations such as this world has not yet seen. And not only these. Burkhari, the Bolshevik, said, "We have formidable reserves in the countless millions of the East." Great masses of the Chinese Empire have already been leavened with the leaven of Bolshevism. Verily, "the way of the kings of the east" (Rev. 16:12, King James Version) must soon "be prepared" for the march from which they shall return no more.

When Gog shall have gathered together all his anti-God hosts for his march to the slaughter pen, it is not the unexpected that happens. No war on God can overlook the soul of religion—the Jew! Faith in God will live so long as the children of Abraham survive. Satan, knowing this, in his centuries-old war on God has ever sought the annihilation of the Jew. He still will seek it. At the Thirty-second Annual Zionist Conference held in Detroit, Rabbi Barnett Robert Brickner, fresh from a trip abroad, told his listeners that leading officials in Europe had told him that "it is the ambition of the Yevseksia (Jewish branch of the Communist party) that the Jewish people in that country shall be assimilated first and that their identity as Jews shall be lost. The present policy in Russia is a very deliberate one and is intended not merely to destroy every vestige of Jewishness in Russian Jewish life, but also to destroy the most self-conscious element of Russian Jewry—the Zionists."

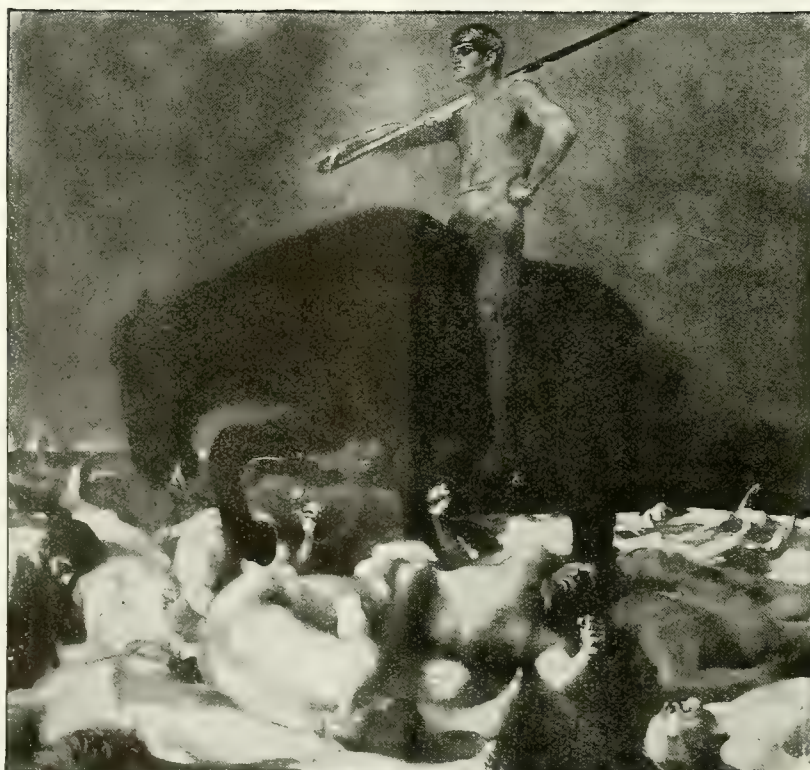
Well, once before a whale tried to digest and assimilate Jonah!

When we recall the overwhelming number of Jews in official Russian life and then consider the above statement of Rabbi Brickner, it only shows the truth of Christ's statement that as it was at his first coming so shall it be when he comes again — "A man's foes shall be they of his own household."

Most naturally, then:

It shall come to pass in that day, that . . . thou

(Cont. on page 14)



"War" by Franz von Stuck

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

A LOST OPPORTUNITY

In the early days of the late Dr. J. Wilbur Chapman's ministry he was asked to visit a young man who was dying, and the friend who invited him to call made the request that he should not speak to him about dying or becoming a Christian, suggesting that he should first of all win his confidence, and then on the following day, perhaps, introduce the subject of religion.

"I made my way to the room," says Dr. Chapman, "and sat down for half an hour talking to the young man about the music and the politics of the city. Then I rose to say good-bye, taking his cold, white hand in mine, without a word concerning his future. Just as I reached the door I turned my face back, and his great eyes seemed to burn me through and through. To this day I have not forgotten the look of them. I went to my home, but could not rest.

Early the next morning I went back to the house, and touched the door-bell. The door quickly swung open, and I was making my way up to the room, when the maid of the house called me back, and said, "Do you not know, sir, that he died half an hour after you were here yesterday afternoon?" I do not know what any other man would say about it, but I have always felt that when I stand at the Judgment Seat of Christ I shall be expected to answer a question as to why I let that man slip into eternity without a warning."

(From "The Dawn," September, 1925; published by Thynne & Jarvis, Whitefriars St., E. C. 4, London, Eng.)

"DO YOU BELIEVE THEY THINK I AM LOST?"

(An incident related by Evangelist William A. Sunday)

I will never as long as I live forget a scene which I witnessed several years ago. I left the tent where we were holding meetings down in Paris, Illinois, one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he.

"Is your father a Christian?" "Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?" "Don't

know; has been superintendent of the Sunday School of the same church for some time."

"Have you a sister?" "Yes, sir."

"Is she a Christian?" "Don't know; she has the primary department in the Sabbath School."

"Do your father and mother ever ask the blessing at the table?" "No, sir."

"Did your father, mother, or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments, and I can hear his words still ringing in my ears, "Do you believe they think I am lost?"

Could not many of our loved ones, our neighbors and our friends, take up this cry against us today: "Do they act as though they think we are lost?"

SUPPOSE

Suppose some one were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul-winner.

"Lovest thou me more than these?"

—John 21:15.

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but what about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?

If thou "givest him not warning . . . his blood will I require at thine hand." Ezek. 3:17-21.

Suppose that "when the roll is called up yonder," I am there myself but that all through the eternal ages I am unable to find a single person who is there because of my having led him to

Christ—how much will heaven mean to me?

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. 12:2,3.

Suppose that as an employee I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third; then zealous, and lukewarm, and indifferent again, and so on—how long would my employer stand such service as that? But is not this the kind of soul-winning service I am giving God? Or it may be not even as good as this. If God's love for me were to be as spasmodically manifested as my love for Him, how would I fare?

"Be instant in season, out of season."

—II Tim. 4:2.

Suppose that when the final reckoning comes, I should be found, not with ten talents, or even five, but with only one, and that one "hid in the earth" (Matt. 25:14-30)—what then? Has not the one soul-winning talent which God has given me fallen so into disuse that I even doubt its existence? And therefore have I not already "hid it in the earth?" Must I not beware lest the fate of the unprofitable servant be my fate?

"Moreover it is required in stewards, that a man be found faithful."

—I Cor. 4:2.

Suppose I were to be asked how many persons I had persistently tried to win to Christ during the past month, or even during the past year, what would my answer be? How many have I even spoken to? How many have I on my prayer list now? If I am not interested enough in the salvation of others even to have a daily prayer list, is it any wonder that I am not a soul-winner?

(Part of Paul's prayer list): "Without ceasing I make mention of you always in my prayers." Rom. 1:9; also ch. 28.

Suppose that every member of the church to which I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to His Word (Rom. 12:1, 2), and were to become henceforth a soul-winner as exemplified in the life of Paul (I Cor. 9:20-22), would not such a

Kurtz, well-known Lutheran Church historian, speaking of the earliest form of baptism, said: "Baptism was performed by thrice immersing." (*Church History*, p. 116).

revival follow as this church and community have never seen? And am I not willing to say that by His grace I will give myself from this day forward to the definite business of saving the lost, that I will have a daily prayer list and will do what I can under the guidance of the Holy Spirit to help accomplish the supreme work for which my Lord and Master came into the world?

"Vow, and pay unto the Lord your God." Psalms 76:11.

Yea, Lord, I gladly respond to Thy call (Mark 1:17), and will do what I

can from this day forward to help win the unsaved to Thee.

"Go out into the highways and hedges, and **compel** them to come in, that my house may be filled." (Luke 14:23). "Joy shall be in heaven over **one sinner that repenteth**, more than over ninety and nine just persons which need no repentance." (Luke 15:7).

The above are extracts from a tract entitled "Suppose" which is published by Great Commission Prayer League, 808 N. La Salle St., Chicago, Ill.

WHEN RUSSIA'S BEAR MEETS JUDAH'S LION

(Continued from page 12)

(Gog) shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest . . . to take the spoil and to take the prey . . . against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth (38:10-12), . . . into the land that is brought back from the sword, that is gathered out of many peoples, **upon the mountains of Israel** . . . And . . . thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee (38:8, 9).

But the Anglo-Saxon peoples, who are even now promising the children of Israel that they shall yet "dwell securely" and be "at rest" in their "land of unwallled villages,"—will they sit by and do nothing as these northern hordes begin their mighty march southward and over the mountains of Israel? The war-weary Anglo-Saxons are going to do something about it! They and their allies are going to **protest!** For will not "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof . . . say unto thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?" (38:13). Yes, Britain and all her war-weary "young lions," with Sheba and Dedan allied—will protest—**at long distance!** (Behold them protesting today as Japan complacently smiles, "begs pardon," and marches on into China!)

On, on, into the land and over the mountains of Israel, march the federated hosts of Gog. But then—something happens! A lion in the heavens suddenly awakes, shakes himself, and behold! wrath comes up into his nostrils (38:18, R. V.). He **calls for a sword!** (38:21). With pestilence and with blood he enters into judgment with Gog. "Upon him (Gog), and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone" fall (38:22). "The Lion of the tribe of 'Judah' commands his forces, meets the great Bear from out the north; and, but a 'sixth part' (39:2, King James Version) of that multitude of 'horses and horsemen' ever ride back again to their northern homes. The Lion of the Tribe of Judah has conquered!"

It is not altogether an easy matter to know just whose hand shall hold the sword for which the eternal God shall "call" (38:21) when the time for the destruction of the northern Bear shall come. Nebuchadnezzar was once the "servant" (Jer. 27:6) of God, when in His purposes God needed a sword. It is significant that Daniel's willful king

(Continued on page 18)

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

JOHN LOCKE
Editor for July

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

M. A. STUCKEY
Acting Treasurer
Ashland, Ohio

SUNDAY SCHOOL IMPROVEMENT

I Improving our Lesson Material

During the month of July let us consider some ways and means by which we may improve our Sunday Schools and make them more effective instruments in the service of God. In almost any list of objectives for Christian Education as carried on by the Sunday School you will find objectives which cannot be attained through our present system of lessons.

It has been said of the uniform lessons that: They unite the whole school on one subject. They are uniform between schools as well as between classes. They make it possible to prepare teachers through teachers meetings in which instruction is given the whole group since all will deal with the same lesson.

It may be said against them that: They are not suited to the needs of various age groups. . . . babes are fed strong meat and adults are given light diet. They contain no principle of progression, so one can never be said to complete any course of study. Supposed to cover the Bible every seven years, they have never done so in 49 or more years.

Sixty-five per cent of the Bible was never assigned for study and another fifteen per cent only three times or more. The Prophets, Wisdom Literature, Poetry and the Epistles were the most neglected because of the tendency to put the main emphasis on the narrative portions. The Improved Uniform Lessons may be indicated in much the same manner, for they still miss forty per cent of the Bible.

This is a hop, skip and jump method of education in the Word of God. The way the lessons skip about, it is really marvelous that anybody is able to learn anything about the chronology of events in the Old and New Testaments.

Some years ago I heard a man who had made a study of the matter de-

clare that in fifty-four years we had studied Job twice, not at all since 1893. That only thirty-six of the one hundred fifty Psalms had ever been assigned. Almost one half of all the assignments on the Prophets were on Elijah and Elisha while Isaiah, Jeremiah, Hosea, Amos, Ezekiel and the rest were neglected.

Today we reap the fruits, in Biblical ignorance, of a method which was necessarily held to a twelve year old level and which did not teach the Old Testament in the perspective of the New. Lessons printed in quarterlies are usable but once and are then discarded. This is unduly expensive.

Remedy

To improve the course of study in our Sunday Schools we might do some of the following things:

1. Print text books containing material written by those who have a thorough understanding and appreciation of the psychology of children.

2. These texts should be properly illustrated and bound with an enduring binding so that they could be used over and over by succeeding classes, if loaned by the school or purchased by the parents.

3. Develop a whole series of such texts reaching every age-grouping in the Sunday School from the youngest children to the various adult groups. Such texts could really aid people to become Bible students and, better yet, cause them to live by its teachings.

There is nothing the matter with our material of instruction, that is the Bible, but our methods of presenting it have been hit-or-miss, inadequate, unpsychological, unsuited to the aims and objectives of our task.

Next week (D. V.) we will discuss the general subject: "Improving Worship in the Sunday School."

The wages of sin are paid right on time!

In the Interest of Education Day Offering For Ashland College

WHY SUPPORT ASHLAND COLLEGE

By N. V. Leatherman

We propose four reasons why it is wise, expedient and quite essential to support Ashland College.

1. Because it is our own college. The history of the institution reveals the personal sacrifices made to make it our own. Devout saints of God lived and gave their lives there to make this institution our own. No other people are responsible for its support than we Brethren. There are those not Brethren who desire to use our college and who support it heavily, not because they desire to own or control it, but because they have come to appreciate it as we have developed it to their advantage as well as our own. However withdrawal of Brethren support from our own college could well stand as a reason for a changed attitude on the part of those supporters not Brethren. Let us care for our own institution out of honesty and integrity as well as protection of our prestige and management.

2. We should support our own institution because we need a college, to afford a community of residence where the young people of the Brethren Church may have opportunity of becoming acquainted with one another during their four or more years of preparation for their life work. These years of being together is one of the large determining factors of life. Other institutions while not superior may be on a par so far as scholarship is concerned. Brethren support is essential to keep our school Christian and Brethren indeed as well as in name. Then too the time honored appeal for the support of our own college, namely, the training of our own Christian workers, pastors and teachers, remains the same, if not more urgent today than ever before. It is inconceivable how our church can carry on without our Seminary. The church is depending upon the maintenance of the closest Christian harmony between the seminary and the college of which the seminary is a vital part.

3. Furthermore we should support Ashland College because we will lose it if we do not. We cannot put up buildings, say we have a college, and then fail to support it without danger of losing it. A college is a school. Every school in the land is supported by either taxes, endowment, gifts or tuition. Schools by the very nature of their patronage cannot be self supporting. The church has been neglectful of this consideration. Let us this year express a more favorable attitude toward our own Ashland College.

4. We should support Ashland College because we are able to do so. The Brethren church as a whole gives less

proportionately to general benevolences (money given by congregations to general interests of the church other than local) than many other denominations. Let our pastors inquire of their neighbor pastors their percent of benevolence of the years budget. What others do we can do. We do exceed many denominations in a few branches of general benevolence and have a habit of congratulating ourselves in this while we are very negligent of other interests quite as essential. If we have a better testimony let us also exercise a better practice. There are gifts for Ashland College as well as for the other interests of the church once the people have their hearts and eyes opened to the opportunity of accomplishing much for the glory of God. There can be no more worthy place for our gifts than to deposit them where they will prepare young lives to discover the purpose of God for themselves and enable them to meet that purpose. This is our ideal for Ashland College. Let us back that ideal with our gifts this year.

THE OFFERING FOR ASHLAND COLLEGE

By Martin Shively

That Ashland College has made a very vital contribution to the Brethren Church, none who know the history of the denomination will deny. From 1883, when the church was reorganized, until 1898, there were only two additions to the ministerial list, one of these was the late lamented Dr. Miller and the other was the writer. Both came from the same congregation, located at Edna Mills, Ind. True there were a few young men already ordained but not actively engaged in the work of the ministry, outstanding among whom was Bro. J. L. Kimmel who came early to the college for additional training and afterward rendered yeoman service for the church until the Lord called him home. As soon as Dr. Miller had completed his own training, he gave himself without stint to the preparation of others who should occupy the pulpits of the church as the older men were forced to give up the work. Among these younger men are such names as Beachler, Shock, Witter, Platt, Jennings, Ankrum, Ashman, Baer, Belote, Benshoff, Byers, Carpenter, Cone, Cook, Cover, Crick, Deeter, DeLozier, Drushal, Eikenberry, Epply, Flora, Gingrich, Harley, Henderson, Leatherman, Lynn, Oberholtzer, Porte, Riddle, the Ronks, Sands, Stuckman, Teeter, Vanator, King, Whitted, and others, without whose valiant work there would be no Brethren Church. These and others who received their training under the instruction of Dr. Miller led to Christ the thousands who constitute the rank and file of the church—all Brethren, loyal to the Savior who energized them,

and to the church with which they aligned themselves, and to its institutions. Add to these a list of thousands of our laity who received training here, and who have rendered and are still rendering a most worthwhile service to the fields in which Ashland College has given to the church and to the world. It is the same institution that it has ever been, and gives itself without stint to the same tasks, motivated by the same ideals, pledged to be loyal to the same Lord Jesus and His Word as it has always been. Others have succeeded to the tasks to which its earlier instructors and administrators gave their lives, but the ideals are still the same, and the objectives have undergone no change. The College offers no apology as it comes to you with the hope that the reader will not only find it possible to contribute to this offering which has long since been approved by the general conference of the church, and that since it is your college you will show your interest in your gifts, but that you will introduce your friends to it and that you will pray much for the guidance of God for those who are your servants within its halls.

"WHAT HAVE YOU?"

By W. I. Duker

An interesting incident in reference to men's giving to a definite cause is recorded in the twelfth chapter of Matthew. The Pharisees and the Herodians asked of Jesus, "Shall we give, or shall we not give?" Jesus answered by saying, "Bring me a penny that I may see it."

We are acquainted with the story and know its application. However, it has a certain relationship to our attitude toward all matters of giving. We must approach these matters honestly and without hypocrisy. The cause, its need and our ability are factors that must enter and be considered. All too often other items enter into our consideration of these matters of giving, such as our willingness to give, our interest in the matter and personal attitude. If the cause is just and the need is evident, then we must give according to our ability. If each were but to "bring a penny" many of our church interests that now go begging would suddenly flourish as a rose in fertile ground.

During the month of July we are asking the church to remember the college in what we have designated as our "Educational Offering." The cause and the need are so evident that no time need be spent in discussing this side of the question. Then too, our ability is a matter between ourselves and our Master. No one other than ourselves is in a position to determine just what our ability to give may be. If we are but controlled by that remarkable statement of the Lord

when He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's," all accounts will immediately be settled. The whole question of our gifts to the Lord suddenly becomes, not after all our gifts to the Lord, but rather giving to the Lord the things that are the Lord's. When we give back to Him that which we have been withholding from Him, many of our "giving problems" will be solved.

Our College has been and now is, going through a difficult time. In keeping with all lines of institutional effort, it is only by the most careful planning and effort that it has been able to keep going. A college is no different than any other agency organized to promote good and to maintain decency. All institutions so organized and constructed need our universal support if they are to continue. It is for this we call at the time indicated and for this we urge your undivided interest and support.

There is one thing that is very evident in relation to the matter of College support. When we check over the gifts made in our Educational Offerings, we see at once that they are not according to our ability but rather according to our interest. Groups and localities governed by their relative interest give graciously and generously. Other groups and localities outside of this indicated interest fail to give graciously and generously and in many instances fail to give at all. When a church that gives liberally to other causes fails entirely to give to any one cause, we may be assured that her interest in this particular cause is lacking. Here lies our greatest task—to interest all and groups in our College Offering. When we make a personal contact with the College, then our interest is assured. But many, many of our people never make that personal contact and never will be able to do so. Then to secure their interest without this contact becomes the duty of those more closely associated with the College. This we are attempting to do. As you realize the task, as you appreciate the difficulty of the same, may you lend a hand and help in this worthy undertaking. There are two approaches that should never be forgotten in matters of this nature. First we have our individual attitudes in which each must do his "bit" as a personal responsibility. This is between ourselves and our Master. He and "I" understand this matter and we must settle it unassisted by any other. Then comes our Church responsibility. We must act not as an individual, but as a group of individuals under the leadership of the "Bridegroom of the Church." Each church, locally, as a part of "The Church" bears the same responsibility as does the individual. To neglect this task or responsibility on the part of the church is just as great a sin as to neglect our personal responsibility. May we one and all be awake

to our abilities and interests and may the cause of Christ expressed thru our College go on to victory thru HIM.

OUR RESPONSIBILITY

By W. S. Bell

Ashland College is the child of the Brethren Church and it is our responsibility to see that she is cared for.

The sons and daughters of our church are our children and it is our responsibility to see that they are educated under influences favorable to Christian education.

No denomination that does not have an educational program and adequate educational facilities can hope for a future.

The day and age in which we live is an educational period and to neglect this department of our church work is suicidal.

The local church, home and foreign missions are important: equally important is our educational program, as it is an important organ of the church body and is indispensable to the life and work of the church.

The purpose of Ashland College is to furnish a college where our sons and daughters can receive their education under Christian influences in an institution of their own denomination and to train an adequate ministry and leadership for the church.

THE STATUS OF THE COLLEGE

Through a long period of time the college has slowly gone forward, until today it is in the best position to serve in its history.

While our endowment is not large enough to meet the extra expenses of the institution, yet is the largest it ever had.

Our equipment and buildings are twice what we had twenty years ago. The educational standards have been raised and are recognized by most of the College Associations in the United States.

The faculty is the best in our history, meeting all the requirements of the standards of higher learning.

ADMINISTRATION

The president of our college is known throughout the brotherhood, loved and honored by all. A man in whom we have the fullest confidence. In educational circles he has been honored in many sections of our country. He came to Ashland College as President through the earnest solicitation of the Board, the Church, the City of Ashland and Dr. Jacobs, President Emeritus of the college.

His coming to Ashland involved a financial loss in salary to him as he was receiving much more than we are paying him. It meant serving a smaller school. He was in line for advancement in administration work. All of these he turned from to serve Ashland College because of his love for his own church. We cannot be fair to him, or

the college if we do not give him the fullest support in this time.

THE EDUCATIONAL OFFERING

This is important and should be responded to by every member of the church through the local church.

No church we have, no matter how small, should neglect taking this offering.

The past few years the response by the churches has not been what it should be and could have been had it been given deserving attention and presentation.

We have a good college, an efficient president, a capable faculty and a great future if we will stand together and give the support needed, which we are able to do.

IN THE SHADOW

OBITUARY OF DR. JOSEPH M. WINE

Dr. Joseph M. Wine, a beloved physician of the Dayton Congregation, was called home on March 20, 1936. He had practiced medicine in the city of Dayton for 35 years. He was a member of the Montgomery County Medical Society and also secretary of the Dayton Homeopathic Medical Society throughout all these years. He served faithfully on the Medical staff of the Miami Valley Hospital of Dayton.

He was the son of Elder David and Mrs. Susan Wine, and was born at Covington, Ohio, near the place where his body was laid away in the beautiful Highland cemetery.

Dr. Wine had been for many years a member of the First Brethren Church, Dayton. He was a deacon in the church, and did that service well. For many years he taught a Young Ladies' Class in the Sunday School. He was a man with a sweet Christian spirit, a friend to all. The very high esteem in which he was held by the Dayton congregation is well expressed in the accompanying resolutions.

He leaves to revere his memory his wife, Berntha (Rosenberger) Wine; one son Dr. Chas. Rosneberger Wine, who because of the ill health of his father, assumed his father's practice about four years ago; one daughter, Mrs. Carl Mueller; one granddaughter, Barbara Jane Mueller; one brother, John, of Covington, Ohio; five sisters, Mary Wine, of New York City, Bessie Wine and Mrs. Wm. Shuman of Los Angeles, Mrs. Maurice Albaugh of Quincy, Ohio, and Mrs. Chas. F. Andrews of Dayton.

The funeral was conducted by the pastor who spoke from the text, "Luke, the Beloved Physician." Rev. C. F. McKee, a minister of the Church of the Brethren and a life-long friend of the family assisted in the service.

R. D. BARNARD

RESOLUTIONS

In as much as God in His infinite wisdom has seen fit to take to Himself His dearly beloved servant, Dr. Joseph M. Wine, and

In as much as Dr. Wine was a faithful steward of the Lord's work in that he gave of his time and training to treat the poor and needy as freely as the rich, and

In as much as he freely gave large quantities of medicines for the hospitals that the poor black people in far off Africa might be healed, and

In as much as he was not only a faithful member but a supporter of the First Brethren Church and all her institutions, and was for years a Sunday School Teacher and a Deacon of the Church,

He will be greatly missed, but we must not mourn for him "as those who have no hope," for our loss is his eternal gain.

Therefore, be it resolved that a copy of these resolutions be presented to the bereaved family, and that a copy be spread upon the records of our Church, and that a copy be published in the Brethren Evangelist, our Denominational Church paper.

The Committee,
Roy A. Patterson,
Belle M. Ewing,
Fred W. Eccard.

BAKER—James A. Baker, a life long member of the Brethren Church, died in the Luther Hospital, Eau Claire, Wisconsin, on June ninth. About twenty-five years ago he with a number of other Brethren moved into Wisconsin near Mondovi and founded their homes. They soon started agitation to establish a Brethren Church there. At one time a work was started with a fair sized membership but without help and direction from the rest of the Brotherhood, troubles soon overcame the work and it was given up. But during the years since then Brother Baker never lost his love for his faith and his church, and till his last days still held the fond hope that a Brethren

church would yet be established in his community. Last summer the writer visited him in his home near Mondovi, and had a most pleasant fellowship. Eight weeks ago he took down with his last illness and never recovered. He was eighty-five years old when he died. Several children survive him, most of whom live in the vicinity of Eau Claire, Wisconsin. This marks the passing of another of the pioneer spirits of the former generation of Brethren.

R. PAUL MILLER

SISK—Eliza Jane, daughter of Geo. and Mary Jane Hunter, was born in Knox Co., Ohio, Dec. 16, 1854. Departed this life March 23, 1936, aged 81 years, 3 months and 7 days.

She was united in marriage to Louis W. Sisk in 1874. Nine children were born to this union.

She was a member of the Brethren Church of Sidney for more than 40 years, being one of its most faithful, loyal, active members and her place was seldom vacant. She was a virtuous woman and a loving mother, and was highly respected in her community. Services conducted by writer and assisted by Rev. Moyné Landis of the Church of the Brethren.

LOUIS D. ENGLE

CRAGUN—Mary Cragun, wife of William Cragun, both of Warsaw, Indiana, and members of the Warsaw Brethren Church, passed away March 20, 1936 at the age of eighty-one years. Two sons, Milo Amos of Warsaw and Russell Cragun of Detroit, and two daughters, Mrs. Grace Devinney of Detroit, Mich., and Mrs. George Wandel of Syracuse, Ind., survive him.

Mrs. Cragun was an aunt to Rev. George Baer of Ashland, Ohio and Arthur Baer of Muncie, Indiana. She was a faithful member of the Church, coming to the services at times when she was not physically able, so that she had to hold to the seats to make her way down the aisle to the front where she always sat. We rejoice that she is now a member of that Church Triumphant in Glory, awaiting the coming of our Lord to unite us together with Him.

Funeral services were held at the Warsaw Church, Sunday afternoon, March 22, with the undersigned in charge.

L. E. LINDOWER, Warsaw, Ind.

PFEIDERER—David Pfeiderer, of Claypool, Ind. went to be with the Lord May 10, 1936, after a lingering illness of several years. His wife, one son, the Rev. Florizel A. Pfeiderer, graduate of Ashland College and Presbyterian Minister of Indianapolis, one daughter, Mrs. Vernon Miller, of Claypool, also an Ashland College graduate, several grandchildren and a host of other relatives and friends, remain to mourn his loss. He had been a member of the former Claypool Brethren Church, but had removed his membership to Warsaw when that church was discontinued. His life during his illness was a true Christian example of patience in suffering and faith in the Lord. We are glad that he has now been forever released from suffering. Funeral services were held at the Claypool M. E. Church May 12, with the undersigned in charge, assisted by the M. E. pastor, Rev. Miller.

L. E. LINDOWER, Warsaw, Ind.

CROW—Mrs. Emily Crow was born October 25, 1893 in Beverly, England, and passed away April 22, 1936 after a long illness. She leaves to mourn her departure her beloved husband, two sons and three daughters, two brothers and seven sisters. One brother and one sister are missionaries in India. Mrs. Crow has been a faithful member of the Brethren Church for many years. With her husband she served the church ably and well. May the God of all grace comfort each sorrowing heart. The funeral was in charge of the Pastor, with the Rev. Herbert Tay, a long time friend of the family assisting.

FLOYD W. SHIER

SALMON—Nancy J. On May 3, Sister Nancy J. Salmon departed this life to go home to her loved ones and her Lord. She was born in May, 1840, and had attained the good age of 96. She was the last of a family of 16 children, 15 of whom lived to good age. She was a member of the well-known Sperry family which settled in this part of California early in the history of the state. Aunt Nancy was one of the charter members of the Manteca Brethren Church. She with her sister, Emma Carlon, who preceded her home by several years, made the first substantial contribution towards the establishing of the Manteca Brethren Church. She was a fine Christian character. For a number of years she has made her home with her son James V. Salmon and family who spared nothing to provide her comfort in her closing years. There are three sons left to mourn her death, the oldest 80 years old. The sympathy of many friends are extended to the bereaved family as well as a sincere appreciation of her splendid Christian life. Funeral services were conducted by the writer and interment was made in the now historic East Union cemetery, near Manteca and Lathrop.

J. WESLEY PLATT

KOLB—Emma Jane, wife of Horace Kolb and mother of Clarence Kolb was called to be with the Lord April 17, 1936, being in her sixty-ninth year. On Jan. 1, 1890 she was united in marriage to Horace Kolb. Mrs. Kolb was a charter member of the First Brethren Church of Philadelphia; for many years president of the Woman's organization and a teacher in the Sunday School. Her hospitality included the entertainment of ministers, missionaries and evangelists.

For the last several years Mrs. Kolb had been in

poor health; however she was faithful in attending services as often as possible. Quite a number of times she was with her husband at National Conference. She was a devoted wife and mother and her invalid husband will greatly miss her regular care. Others of the immediate family are the son, Clarence, and his wife, and the grandchildren Ithaca and Lois.

The services were held at the First Brethren Church and were in charge of the pastor who was assisted by Rev. Iapp, a Mennonite brother, long a friend of the family. Burial was at Parkerford about thirty-five miles from Philadelphia.

A. V. KIMMELL

GANS—William G. Gans, son of John D. and Sarah William Gans, was born Sept. 21, 1861, in Monongalia County, West Virginia and was called to his heavenly home May 9, 1936 from his home in (Brookline) Pittsburgh, Pa. His parents were pioneer Brethren people and he was ordained to the ministry as elder in the Middle Run Church, Fayette Co., Pa., in 1886, at the age of 25 years. He was a faithful minister of the word for 50 years although he made teaching in the public schools his life work. He began teaching in the country schools at 17 years of age and taught for more than 50 years, retiring in 1932 after serving for 21 years as principal of various Pittsburgh schools. He was also superintendent of Connellsville, Wilmerding and Union High School of Turtle Creek before coming to Pittsburgh. He was a stalwart Christian character of the type which brings honor and strength to the church. He was a wise counselor and will be greatly missed in our church. He was married to Miss Margaret Foust of Connellsville and 5 children were born to them, 4 having preceded him in death. He leaves a wife, daughter, brother and sister of the immediate family circle to mourn his departure. Funeral service by the pastor, burial in Mt. Lebanon cemetery. May God comfort the sorrowing hearts, and raise up other strong men to carry on the great work to which he so willingly gave his life.

CLAUD STUDEBAKER

MULLER—Ruth Landis Muller was a native of North Manchester, Indiana, where I was pastor to her parents for five years. During that pastorate, it was my privilege to unite her in marriage to Daniel Muller of South Bend, in which city she was employed at the time. To this union was born one son, Jack, now a lad of fifteen years. A semi-invalid for several years, she recently was the victim of apoplexy which ended her life on May 8th, 1936.

During the past spring, wife and I had visited her twice and on the morning of the seventh of May I decided to visit her again only to find that she had received the fatal stroke while her doctor was visiting her about two hours before. Though my schedule forbade it, I stayed to say words of comfort at her funeral from "This mortal must put on immortality."

She leaves one son, a husband, a sister, Mrs. Iva Neighbor, and a brother Lloyd, and hosts of friends to mourn her departure. Ruth's talent which she loved to use for the glory of her Lord was in music. She possessed one of the sweetest of voices and was used of the Lord in many choirs to proclaim His salvation. At the time of her death, she was one of the leading singers of the First Methodist Choir of South Bend. Funeral was in the Miami Street Church of the Brethren and assistance by its pastor H. S. Richards was graciously given.

CHARLES A. BAME

LICHTY—Harvey M. Lichty passed away May 26, 1936 at Sunnyside, Washington, aged 82 years, 7 months and 17 days. He was the son of Jonas Lichty, born at Meyersdale, Penn. He was a graduate of Mt. Union College, Alliance, Ohio, in the year 1880. At this time he married Ida Belle Cook of Alliance. The years of 1880-82 he was Professor of Mathematics in Ashland College, Ashland, Ohio. From Ashland they moved to Carleton, Nebraska, where with his cousin, Albert Saylor, they established the Carleton State Bank and real estate business.

Later Mr. Saylor sold out to J. E. Whitkey. Mr. Lichty continued in this business till October 1, 1898 when he and family moved to Sunnyside, Washington.

Prior to coming to Sunnyside he studied California with the possibilities of establishing a religious colony. In 1899 together with Stephen J. Harrison and C. Rowland at Sunnyside they entered the real estate business and reclaiming sagebrush land. He has always been an active member of the Brethren Church and a promoter of all moral issues.

He is the father of five children: Harry Real of Sunnyside, Roy Cook and Guy Carleton of San Diego, California, Dr. John Max of Pittsburg, Pa. and Mrs. Ethel Scatterd of Salinas, California. Three brothers, Dr. John of Pittsburg, Pa., Dr. Milton of Cleveland, Ohio and Rev. William of Waterloo, Ia. preceded him to the life beyond. One sister, Mrs. P. J. (Amanda) Blough of Waterloo, Ia., is the only surviving member of the family.

Funeral services were held at the Brethren church, Sunnyside, Wash., Friday, May 29th.

LONG—Ellen Long, daughter of Samuel M. and Barbara Burger was born in Owen County, Ind., Jan. 15, 1872 and departed this life May 26, 1936, age 64 years, 4 months, and 11 days. At an early age in life she united with the Church of the Brethren and in later years she became a member of the First Brethren Church of Clay City, Indiana, of which she remained a faithful member till death. On December 20, 1900 she was united in marriage to Curtis C. Long, and to

this union were born three children, Iva Fulkerson of East St. Louis, Illinois; Cletus Long of Clay City, Indiana; Kenneth of Greenfield, Ind. Besides the above are two sisters of Clay City, Mrs. George Miller, Mrs. A. F. Megenhardt; two brothers, M. S. Burger of Muncie and A. M. Burger of Pierceton, Ind. A host of other relatives and friends to mourn the departure.

Services were conducted at 9:30 at the house and at 10 o'clock at the First Brethren Church by the writer, Paul A. Davis, pastor of Clay City, Indiana.

BEARINGER—Richard Orville Bearinger, after an illness of less than a week, departed this life May 16, 1936, at the age of 13 years 3 months and 12 days. He was the oldest child of Mr. and Mrs. Robert Bearinger of Detroit, Mich. For some years Orville had made his home with his grandparents, Mr. and Mrs. W. H. Bearinger of Waynesboro, Pa., from which home funeral services were held by the writer. Orville was a member of the Sunday School and the First Brethren Church.

W. C. BENSHOFF

HOLLINGER—Mrs. Anna Frances Hollinger, wife of S. Rush Hollinger, departed this life to be with her Lord May 6, 1936. She was aged 71 years, 2 months and 19 days. Sister Hollinger united with the First Brethren Church of Waynesboro, Pa. twenty-two years ago. She lived a faithful Christian life, and was much loved by those who knew her. She is survived by her husband, one daughter and many friends. Funeral service by her pastor from the late home in this city.

W. C. BENSHOFF

SMITH—Thomas M. Smith passed on to be with the Lord in the evening of Feb. 14th at his home. He was a great man in the faith. Brother Smith spent material possessions of wealth and energy to make the work of the Lord Jesus a blessing in this farthest south of our churches. His greatest interest was the church. He was one of the organizers of the Vernon Brethren Church of which he remained a loyal member in an official way until his death. He leaves his faithful wife and two children to mourn his passing. Brother Smith was 66 years of age. The services were in charge of the writer and pastor of the church which he served so faithfully. Our prayers and heartfelt sympathy go out to Sister Smith and her son and daughter.

RAYMOND BLOOD.

DUMBAULD—John H. Dumbauld at the age of 72, passed from earth to glory May 26th. He had suffered several years from heart distress. The day of his passing, he worked in his garden, drove his car to the garage, sat down in his chair to read the evening paper and was found by his companion, lifeless. He was a very devoted friend and member of the church. He never missed a service when health and weather would permit. Besides his companion, he leaves also two sons and a daughter. Funeral services were conducted by his pastor. The Lord bless the sorrowing.

E. M. RIDDLE

NAYLOR—Mrs. Mary Ann Naylor for many years a member of the First Brethren Church in Waterloo, died suddenly April 15th during the early morning duties at the Western Old People's Home at Cedar Falls, Iowa. She had lived here since her husband's death. She was very devoted to her church and was never happier than when she could attend its services of worship. She leaves one daughter, Mrs. Jessie Lyon of Waterloo. Her funeral was conducted at the church by her pastor, who was assisted by the Superintendent of the home.

E. M. RIDDLE

BROWN—Irvin C. Brown, 67 years of age, a lifelong resident of Black Hawk County, Waterloo, Ia., died at his farm home April 16th after a long illness. He was a member of the Brethren Church for many years. In the year 1896 he married Miss Ella Eshelman. Besides his companion, he leaves one daughter, four sons, one sister and two brothers. His funeral was conducted from the church by his pastor, the undersigned. May the Holy Comforter greatly support those who are in sorrow.

E. M. RIDDLE.

MILLER—Frank L. Miller at the age of 75 years departed from this life after several weeks of illness. He came to Waterloo at the age of 21 from the state of Maryland and married Alice Fisher in 1887. He was a member of the Brethren church for many years and for the past eight years was caretaker of the church. He was very faithful to the church in all this labor. He is survived by his companion. May the blessing of God be upon her. Brother Miller's funeral was conducted from the church by his pastor, April 22nd.

E. M. RIDDLE.

THE TIE THAT BINDS

JUNK—GAISER—On the evening of May 29th in the New Lebanon Brethren Church, Miss Elizabeth Junk and Mr. Floyd E. Gaiser were united in marriage by the pastor of the church. Miss Junk was originally a member of the Fairview Brethren Church, is a graduate of Ashland College, and has been for a number of years a competent teacher and a highly respected young lady. She and the groom were at the time of their marriage residents of Centerville, Ohio. Their future place of residence will likely be in the northwest. Only a few friends were present to witness the

ceremony in which the single ring service was used. The best wishes of many friends accompany these deserving young people as they go forth together into life. WM. H. BEACHLER

CRAMER-LINDOWER—On Nov. 2, 1935 the writer had the privilege of uniting his sister, Vera Lindower, in marriage to Dale Cramer of Canton, Ohio. Mr. Cramer is a draftsman of the United Alloy Co. and a member of the First Christian Church in Canton. Mrs. Cramer, who graduated from Ashland College in '31, was a member of the Canton Brethren Church. She continued her position as a High School teacher until the end of the year, near Canton. They are now making their home with the groom's parents in Canton. May the blessings of the Lord Jesus Christ rest upon them in this sacred relationship.

L. E. LINDOWER

MINNICH-BOTELER—Hiram S. Minnich and Mrs. Lulu B. Boteler, both active and influential members of the First Brethren Church of Waynesboro, Pa. were united in marriage at the home of the undersigned, April 16, 1936. Ceremony performed by their pastor. Their many friends wish them much joy and happiness. They will make their home in this city.

W. C. BENSHOFF

MILLER-SCHAMEL—On Thursday, May 7th, The Rev. F. L. Miller, pastor of the Brethren Church at Maurertown, Virginia, and Miss Martha B. Schamel, a faithful member of the church at St. James, president of the Women's Missionary Society and for a number of years church pianist, were united in marriage.

The ceremony was performed in the St. James Brethren Church, by the writer, assisted by the Rev. John F. Locke of Maurertown, Va., in the presence of a large gathering of relatives and friends from both Maurertown and St. James.

The church was beautifully decorated with flowers and potted plants.

Promptly at 12 o'clock, noon, the bridal couple entered the church while Mrs. H. W. Pilch, daughter of the groom played the Wedding March. The ring ceremony was used.

May God's choicest blessings attend them through life are the wishes of their many friends.

W. S. BAKER

WHEN RUSSIA'S BEAR MEETS JUDAH'S LION

(Continued from page 14)

(Dan. 11:36) will find himself contending with "the king of the south" down in Egypt at the close of this age. And in that hour "tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many" (Dan. 11:44). Who are the "many" out of the east and out of the north that are destroyed by this willful king just before "he shall plant the tents of his palace between the sea and the glorious holy mountain"? (Dan. 11:45). Should our leading in interpretation here be correct, let no man say that it robs our glorious Lord of the glory of victory. When our Lord calls for a sword, the strength of that sword is His strength. What if God shall call for the sword of "Nebuchadnezzar" once again, this time for the destruction of his great northern enemy? And, again, for the destruction of the great apostate church? The sword for which he calls and the sword that obeys his command becomes his sword. And, what if our God shall then send the Lion of Judah's tribe to Armageddon's field (see Rev. 19) for the overthrow of the godless "servant" himself? For, is it not written also of the "servant," "Yet, he shall come to his end, and none shall help him"? (Dan. 11:45). The stupendous scene of his coming "to his end," is it not written in the Revelation? (Rev. 19). What matters it what implements, human or otherwise, our Lord shall use to strike

down his foes? The victory and the glory are his own!

Let the sword for which Jehovah calls against the invader and would-be destroyer of his people be in the hand it may, it is enough to know that this great northern plunderer shall be plundered, and the robber shall be robbed (39:10). It is enough to know that after the battle is over, "when any seeth a man's bone" (39:15), and shall "set up a sign by it," that sign shall indicate that it is the bone of a Bear,

and not the bone of a Lion! Yes, "seven months shall the house of Israel" be burying those bones! And at least one bit of kindness shall be shown to Gog,—"I will give unto Gog a place for burial in Israel"! (39:11).

Even so, the vast atheistic and Communistic hordes of the earth, Russia, leading on, thinking themselves to be on one grandiose march to world empire, know not that they are, in fact, on one grand-to-lose march to a bone pile in Palestine!



NEWS FROM THE FIELD



SERGEANTSVILLE, N. J.

Quite some time has elapsed since a report from the Calvary and Sergeantsville churches has appeared in the Evangelist. Perhaps a brief summary of events may be of interest.

In December we had a blessed fellowship with our missionary, Mrs. Lester Kennedy, who made a lasting impression upon the people of both churches. At the Calvary church the following things come to mind: John Locke of Maurertown, Va., held a revival meeting for us in November. He was ill part of the time and I. D. Bowman helped substitute for him. We were in Seminary except over the week-ends, so that our visitation was somewhat limited. In spite of handicaps our Christian fellowship together was blessed. Four made the confession and two were baptized and joined the church—young men who have been a real asset to the work. Our prayer meetings are showing remarkable interest with large attendance.

Mr. Samuel Webber has recently entered into his 25th year of service as Superintendent of the Sunday School. What a remarkable record of faithfulness and loyal service! Our recent communion service was one of the best we have had and it was a real pleasure to have Mrs. Florida Smith of Plainfield (formerly of Aleppo, Pa. and Ashland, Ohio) as a guest at the Lord's table. Another visitor Sunday, June 7, was Mrs. Homer Ball of Cranford, N. J. Mrs. Ball is a member of our Washington, D. C. church. She is at present working with the Alliance Church and brought an orchestra of young people with her. An interesting lecture on the Tabernacle was given, illustrated by a remarkable model which she has in her possession. A definite evangelistic note was struck in this interesting lecture.

Our C. E. promoted an unusual service at which Mr. Schrieber of Clayton, N. J. was the guest speaker. He gave a remarkable chalk talk depicting beautiful hymns. Although unknown to us be-

fore he came, it was quite a coincidence to learn that Mr. Schrieber's daughter is a graduate of our school at Lost Creek, Ky. During his discourse he could not resist the temptation to tell us somewhat of the remarkable work Brother G. E. Drushal is doing at Riverside under tremendous handicaps. Mr. Schrieber lived close to our work there for a number of years until very recently.

Our group is small but earnest and loyal; it was indeed sad when Mr. Lambert Barrick after two year's illness was called home to his reward. We miss his presence with us.

At the Sergeantsville church we had an intensely interesting all-day service with I. D. Bowman as the morning speaker and Rev. M. L. Sands of Altoona as the guest speaker in the afternoon and evening. Mr. Sands was enjoyed especially, because he was a former pastor here. Because of the serious illness of Mrs. I. D. Bowman, she and her husband spent the winter with us at Sergeantsville. It gives us pleasure to announce that she is rapidly improving and is now traveling with her husband upon his Evangelistic tours.

There is always a feeling of sorrow as we think of those who have fellowshiped with us and who have gone on before. Miss Elizabeth Thatcher was so loyal and faithful to the interests of the church. Although for years she was unable to attend, her interest and support to her church never lagged. Then Mrs. Gabriel Leigh whose cheerful smile, bright wit, and unceasing loyalty to the church was an inspiration to us all, was suddenly called to a better land. Mr. Spencer Dilts, a trustee of the church, has also passed on. His place at the communion table is vacant. A few new members have been added to our church and although there has been no great growth in numbers we have some loyal, faithful members.

During the past two summers we have had special evening services and have had the pleasure of having a group

of visitors from the Livingston Missionary Farm from near Raven Rock fellowship with us for the summer. Mention should be made of the outstanding pageants which have been so helpful in impressing the Word of God through the eye. Our Easter cantata and pageant was presented exceptionally well under the capable leadership of Mrs. Emmertt Wilson.

Both churches have been repaired and painted at a combined cost of approximately \$900.00. All financial obligations have been met and a small balance remains in the treasury. We have one more year of study at the Seminary in Philadelphia, and the churches have extended us a call for another year.

Brethren pray for us.

J. MILTON BOWMAN, Pastor

WITH THE ALEPPO BRETHREN

We had a most enjoyable time with the Aleppo Brethren and their pastor, Rev. Norman Uphouse. We have had larger crowds and more confessions, but I do not know when we have enjoyed better fellowship and response on the part of the people. The Lord chooses his own time and way to pour out blessings, and certainly poured out an abundance of them during the days of the meeting. Brother Uphouse took us to many homes that were opened to us; and in every case we found them anxious for our welfare, and ready to do all in their power to make our stay pleasant and the meeting a success. Since the meeting, a large delegation of Aleppo Brethren have further endeavored to show their appreciation and demonstrate the fact that they are always ready to get behind any worth while effort by attending a Sunday School Institute and Young People's Rally at Masontown. Brother Stidger Lohr, Superintendent of Aleppo Sunday School had his school well organized and right up and doing.

Brother Uphouse has not been long upon the field, but has found his way into the hearts of the people. They love him and are filled with regret at his leaving. He has a faith that is undaunted by mud, snow and storm, much less by work. He has traveled the hill roads in mud and snow, oftentimes having to jack the wheels of the car and run out on fence rails. He is not afraid of getting his hands dirty either, for he told me that if the rails didn't sink beyond his reach, he put them back on the fence. Having tackled more work than most preachers would let themselves in on, he did it without shirking or complaint. Needless to say he has succeeded, for we believe his "strength is in the Lord." Brother Uphouse had conducted a revival in the spring with real success and had laid well a foundation for our meeting. With four churches on his hands, he offered a fuller program of Gospel preaching and teaching than the average church receives. We have been hearing good reports from Camer-

on, W. Va., and are praying that the first unit of the church may be completed before he leaves. Again, may we express our gratitude for the real Christian love and fellowship we enjoyed with these good Brethren.

—FLOYD SIBERT

REVIVAL AT ALEPPO

Rev. and Mrs. Floyd Sibert were called from Masontown, Pa. to lead us in a revival service for two and one-half weeks. Rev. Sibert preached the sermons and Mrs. Sibert directed the music and the special children's services. These two faithful workers accomplished a commendable task during their stay in our community.

The meetings were unfortunately held at a time when so many people were working late each day to get their spring farm work done, and when there were so many school activities drawing from our attendance.

For the most part there was a definite interest shown by the membership of the church. Mrs. Sibert effected an organization for the W. M. S. with fifteen charter members. She drilled the children in Scripture verses and songs for two special nights when they had charge of the opening service.

We had special features and delegations from other churches. On "Family Night" we gave a Bible with large print to the family having the largest number present at the church. On "Bible Night" we had old Bibles on display. The person with the oldest Bible was Stidger Lohr. His Bible was one hundred twenty-three years old. Previous announcement was made that the one in possession of the oldest Bible would select a text for the evening sermon and the evangelist would preach from that without any other notice. Everyone wondered if he could do it. He did it splendidly and did not depart from the text as some would suspect. At the close of the sermon there were three that accepted the Lord as their personal Savior. The text was Exodus 3:5.

One night Masontown was well represented with a large delegation from the Brethren Church. Cameron, Sugargrove, and Quiet Dell congregations also came as delegations.

There were six confessions received. One who had accepted the Lord before was baptized with the six. Last fall the writer baptized eleven. This brings the total for the year to eighteen.

The Sunday School had not flourished during the severe cold winter. Many of the roads were closed for several weeks. The attendance dropped to eighteen and twenty. The average for the year is sixty. The highest record was eighty-five. During the time that Siberts were here the attendance was one hundred fifty eight and one hundred sixty two.

There is a good spirit of cooperation and of interest among the members now and with other indications for progress, I am anticipating more good news from this church.

—NORMAN H. UPHOUSE

FLORA, INDIANA

Just a brief report from the Flora church telling you of the work being done there.

Our Easter Day services were all we could have hoped for. The attendance, the program of song and the message were all timely and inspiring.

Since Easter eleven have been taken into the church, some by letter, others by baptism. It is gratifying to note that souls are being saved, not in any special campaign, but from week to week. After all, no church has a right to live if she has lost her mission of saving the lost.

Brother Cook preaches the Word and the Word does not return unto him void.

Our Sunday School attendance is not all it should be but in these days of Apostasy it seems everyone is turning to his own way. However we are holding our ground in some places while losing in others.

We have a fine group of young people that meet regularly on Sunday evening. A very fine Mother and Daughter program was held in the church which was largely attended and we trust much good will thus come out of this special effort of Christian fellowship.

We are planning on erasing all church debt by the middle of September if possible.

Plans are already made for L. S. Bauman to hold a meeting for us in the fall.

Taking the work as a whole we are saving souls and the gospel is being preached and the brethren are faithful for the most part.

MRS. E. L. KUNS,
Corresponding Sec'y

HISTORY OF THE GRATIS, OHIO BRETHREN CHURCH

The history of the Gratis Brethren Church is a record of events from the very first days of the Brethren Church after the division. In the year 1883 H. J. Worst and R. Z. Replogle begun holding services occasionally in the local Methodist Church. June 6th and 7th of the same year the first Conference of the Church was held at Dayton. Mrs. Lorinda Barnhart, one of the members still active in the Brethren Church at Gratis and the only living charter member was present at the Dayton Conference when the name "Brethren" was chosen, to be the name of the new denomination. July 15th Mr. and Mrs. Barnhart were baptized and received into the church, being the first two members to be received into the Gratis Church. Mr. and Mrs. Jacob Stover, Mr. and Mrs. David Wampler and Brother Fisher were received by relation. The first communion service was held at the home of the Wampers. In the year 1885, Rev. Edward Mason, father of Professor Glenn Mason of Ashland College begun his pastorate at Gratis and also at Farmersville. In December, 1885 and January, 1886, Rev. Mallott held an evan-

gelistic meeting in the town of Gratis, at which meeting there were nearly one hundred accessions, sixty by baptism. After this meeting, services were held in the United Brethren Church until a building was constructed. In the year 1887 the first building was erected and dedicated in the spring of 1888. At the time of the erection of the first place of worship, Rev. J. M. Tombaugh was the pastor. He was succeeded by Rev. A. A. Cober. Following him came Rev. Martin Shively. The next pastor to be located on the field was Rev. Josiah Keim. He was followed by an eight months pastorate by Rev. J. C. Mackey. Following his pastorate Rev. J. L. Kimmel took up the pastorate which was held by him for six years. During his pastorate more than one hundred were added to the membership and the church was remodeled and redecorated. January 15, 1905, while he was still pastor. In 1907 Rev. J. H. Knepper served as pastor. At the close of his pastorate he was succeeded by Rev. George Jones who served for eight years. During his pastorate many were added to the church. At one evangelistic meeting held by Rev. W. A. Garber one hundred confessed Christ as their Savior. April 19, 1915 the church building burned and left the congregation without a church home. On the ashes of the old building the present beautiful structure was erected and dedicated on May 7, 1916.

November 1917 Rev. C. E. Beekley became pastor, serving until August 1, 1920. April 1921 Rev. Roy Brumbaugh became pastor of the church. October 1922 it was host to the Ohio Conference. Rev. Brumbaugh closed his pastorate August 1923 and was succeeded in October of the same year by Rev. J. A. McInturf who remained until August 1924. The next to serve the Gratis people was Rev. O. C. Starn who came in June 1925 and served until August 1929. He was followed by Rev. W. H. Beachler who took up the pastorate in October of the same year serving until October 1934. He was succeeded in December of the same year by the present pastor, Rev. Freeman Ankrum. The present congregation is the largest group in the field and community, possessing a book membership of approximately three hundred. The church building is one with a capacity for five hundred people, a very beautiful concrete block and stuccoed building. It is entirely free from debt and is located upon a corner with a very commodious parsonage adjoining it on the same lot. The parsonage was a gift of the Stover family and is modern in every detail. The old name of the present town of Gratis was Winchester, however the name "Gratis" has always been the name of the post office. In 1880 the population was 500 but at the present time it is some one hundred and fifty less, mainly because of lack of available houses. The town is situated and has a large field of opportunity for church service.

NEWS FROM FRANCE

Our readers will be pleased to enjoy a part of a letter which has come to us from Dr. Floyd W. Taber, who is about to finish his medical work in France and hopes to be present at the national conference at Winona Lake. Brother Taber's years of experience in medical work in France have not been easy, but through all his trials and testings we are certain the Lord has given to him a great blessing. Many of our readers will be glad to make special plans to be at the national conference and to see Brother Taber and his family at that time.

June 5, 1936

Dear home folks,

Yesterday was the last day to get the manuscript of my thesis in at the faculty. I had given it to the professor the previous week, and he was to correct it and get it signed by another professor and give it back to me to deposit at the faculty. Well, he went away on a holiday over Pentecost, and did not come back, and nobody knew when he was coming. I chased to the hospital and to his home every day to see if he was back yet. Finally the maid told me day before yesterday that he was to get home yesterday morning at 7:30, and I could phone him before nine. I spent over an hour at the phone, but the line was always busy! So I finally decided to go to his home, and asked in a bus office what bus to take and where to get it. Went where I was directed, but saw nothing of the stop for that bus, so asked another employee of the bus line, and he told me the first one had told me the right bus, but the wrong place to take it. So I went to the second place, and still no sign of my bus. Then I saw it stopping at still a different place, made a hundred yard dash, and caught it on the run—only to learn that it did not go anywhere near the professor's home! When I finally got there, the professor had left for an unknown destination to be gone all day. So I started chasing around all the places he might have gone. Well, I finally caught him, and he answered me calmly, "No, I have not had time yet to look at your thesis, I will try to start on it tomorrow." "But it has to be in at the faculty today." "Oh, that is impossible." He wound up by writing a letter to the secretary of the faculty asking permission for me to bring in my thesis "in two or three days," with a question mark. It probably means two or three weeks!

Did you notice the article in the Evangelist on "The Provoked Spirit?" I had just read it Tuesday, and it exactly fit the need. That is one of my greatest faults—accepting what comes, but accepting it with a growl. At least if I don't grumble, I feel like it down inside, which amounts to the same thing. And in all this affair with the professor, if I had been in my usual mood, I think I would have been a little "provoked." But the Lord had put that article into my hands at just the right

time; He gave me perfect peace and joy all through the experience, and by His extraordinary grace, I did not even feel like complaining. The affair is not over yet, for that professor is as bad a procrastinator as I am, if that is possible; and I have learned now that he has two other theses to correct that are ahead of mine! But for some unexplainable reason it does not worry me at all.

I was to pass the Obstetrics exam. This coming week, but there were too many enrolled for that week, so they have put me off to the week beginning June 15. The exams will probably be the first three days of the week.

With all these delays we will probably be kept here until the end of July. But when that comes I don't think I could stay any longer if they chained me.

EVIDENTLY, THE FIRST CHURCH OF LONG BEACH DOESN'T WANT KAGAWA!

WE ARE ASKED to announce in this Calendar the coming of the great Japanese Utopian, Kagawa, to our city. We will do so. Toyohiko Kagawa is to speak at The First Methodist Church of this city tomorrow, June 1st, at 2 P. M. There is the announcement. Now then, be it known to all that The First Brethren Church of Long Beach has nothing whatever to do with the coming of Toyohiko Kagawa to this city. These pagans who clothe themselves in sheep's clothing, and come to America in the guise of Christians, "angels of light" though they appear to be, have nothing in common with those who still believe in the gospel of justification by faith alone—the old-fashioned gospel of the old-fashioned Book. O, we fully know that the social teachings of our Lord and Savior will be proclaimed, but the social teachings of Christ, wonderfully perfect as they are, will never save any one until he has first been washed in the blood that flowed from His wounded side. When Kagawa comes into our city driving the horse before the cart, instead of vice versa, we shall be glad to support him. We haven't space, nor is it necessary for us here to quote many of Kagawa's statements to prove our point. But a study of the full meaning of these words of his will be of interest:

"100% unselfishness plus Zero equals Christian Communism. 80% unselfishness plus 20% selfishness equals Co-operatives. Zero plus 100% selfishness equals Capitalism."

All of which is stale lingo from the den of the Moscow beasts. We shall leave it to the liberalistic and Communist clergy to lionize this silver-tongued citizen from Japan. As for us at least in matters religious, we want no "New Deal." The good Old Deal that God gave the sinner on Calvary is good enough for us!—B. (From calendar of The First Brethren Church of Long Beach, Calif., May 31, 1936).

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



The Loom of Life

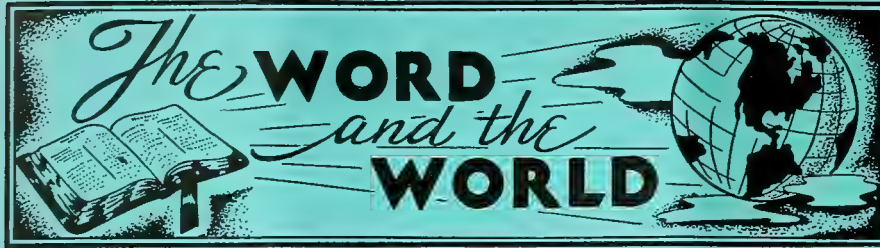
*Children of yesterday, heirs of to-morrow,
What are you weaving? Labor and sorrow?
Look to your looms again; faster and faster
Fly the great shuttles prepared by the Master.
Life's in the loom. Room for it! Room!*

*Children of yesterday, heirs of to-morrow,
Lighten the labor and sweeten the sorrow;
Now, while the shuttles fly faster and faster,
Up, and be at it! At work with the Master.
He stands at your loom. Room for him! Room!*

*Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster,
Turn it, and lo! The design of the Master.
The Lord's at the loom. Room for him! Room*

—CAREY BONNER.





By Alva J. McClain

MORAL Cause and Effect

Doctor Moses Jung, professor at the University of Iowa, declares that "relaxing of strict religious codes" is the cause which is almost wholly responsible for the "lessening of sex restraint among college students in particular and youth in general."

It is interesting to compare this opinion, emanating from a State university authority, with the almost frantic efforts on the part of the heads of many so-called "Christian" colleges to break down the little there is left of "strict religious codes" in their various institutions. The result is that many of these colleges are becoming more dangerous places than the State universities, for the latter make no pretense at all that they are Christian. Therefore the student who goes to the State university understands exactly what he is getting into. But many of the denominational colleges, having scuttled most of the Christian ideals for which they were founded, go on pretending to be Christian, thereby adding to the sin of heresy the further sin of hypocrisy.

NOT FAR Enough

Dr. Jung's analysis of the present situation is correct, but it does not go back far enough. Why is it that religious leaders in many denominational colleges are engaged in a bitter campaign to abolish the "strict religious codes" of conduct? The answer is: Because they have first abandoned their strict religious creeds. Here is the vicious order of cause and effect:

First, the abandonment of Christian doctrine.

Second, the relaxing of Christian codes of conduct.

Third, the rebellion against Christian ideals of sex restraint.

As to the first of these three steps, I would like to point out that many a man goes on paying more lip service to Christian truth after he has really abandoned it in his heart. It no longer means anything vital to him. He consorts with men who believe little or nothing, and gets along with them. When the inevitable conflict between Christian faith and unbelief arises, he advocates the policy of compromise, which puts him definitely on the side of unbelief. He wears the cloak of Christian Faith, like the politician wears the

party platform, loosely.

It is such men who not only do nothing effective to stem the tide of moral laxity but actually help it along by their willingness to compromise on the great motives of Christian faith and conduct.

THE ROAD Back

There is only one road back: That is to return to the Word of God, not merely with our lips, but in truth and deed; to believe it, live by it, fight for it, and if need be suffer for it. To some it may seem a hard road. To stand for the Word of God without compromise may mean for some the breaking of life-long friendships; it may mean the saying goodbye forever to loved ones caught in the flood of spiritual and moral disaster; it may mean the loss of worldly advantages and the bitter enmity of the world itself. It is a narrow road. Not many find it, our Lord said. But it "leadeth unto life."

NOT "Over With"

Newspapers report that Albert Walker of San Francisco, cultured and well educated young man, has voluntarily confessed to one of the most shocking crimes in the annals of the courts—murder by strangling and assault after death.

"I want to be hanged," he said to the police, "I want to die and have it over with."

But Mr. Walker will find that even after he has been hanged by the neck until dead, it will not be "over with." In fact, death on the gallows will only be the beginning of the penalty for his sin, a penalty which will never be "over with" throughout eternity. His father, near collapse at the news of his son's awful crime, promises he will do all possible "to aid" his son. There is only one thing now that can possibly "aid" this wayward son, that is, to present to him the saving power of the Cross of Christ. Perhaps if this had been done before, the crime would never have been committed. You never know but that, when you hand out a tract or speak to some person about Christ, you may be not only saving a soul from eternal death, but also preventing some such terrible crime as this young man has committed.

It would pay the state to underwrite the expenses of every real soul-winner

in the country. Instead, if you hand out a tract, you are likely to be sneered at and counted a bit crazy. The Greatest Winner of Souls, our Lord, would not be welcome in many places today, not even in some churches. It disturbs people to be told they are sinners, and on the way to an eternal hell. And some people do not like to be disturbed.

AN ERROR Which is True

While in Dallas, Texas, a friend of ours showed us a beautifully printed souvenir gotten out by an organization of the public school system. In the center double-page section there appeared an expensive print in colors of the six flags of Texas history, and beneath this were the following words:

"It has been said that flags were divinely ordained, that when Jesus made his covenant with mankind that all flesh should never again be destroyed by a flood, he sealed this pledge by unfurling across the heavens the great banner of all the ages—the rainbow itself. From that time forward men in turn have lifted their standards, emblems and colors around which they have

(Continued on page 10)

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The Editor's Box

WHY SPEND YOUR MONEY FOR THAT WHICH IS NOT BREAD?

Today there are multiplied thousands in our nation who think only of the next thrill, the next show, the next entertainment. There are people who will spend their last penny for entertainment today with no money to buy bread tomorrow. To offer any admonition to such people seems a fruitless effort. The world is pleasure mad.

SURPRISED?

There are those who wonder how these things can be. With all the educational institutions in the world, the many movements for social betterment, and the advances in "religion," it would seem that people should have more sense. They should be able to think through their problems looking at the ultimate rather than the immediate.

NEVER SURPRISED AT ANYTHING

There are a few people who are never surprised at anything. They read the Bible carefully. Almost twenty centuries ago, God gave us a Book which not only reveals Himself, but tells how man in various periods of time will respond to this revelation. Concerning our day, this Book states, "This know also, that in the last days perilous times shall come, for men shall be . . . lovers of pleasures more than lovers of God" (II Tim. 3:1, 4). If this passage is to be interpreted, it should be interpreted thus: In the last days, perilous times shall come, for men shall be lovers of pleasures more than lovers of God." Although the interpretation is of course highly technical and requires a vast amount of learning and investigation on the part of the scholars, those of us who believe the book are thoroughly convinced that the passage really means that in the last days, perilous times shall come for men shall be lovers of pleasures more than lovers of God.

THE CONTRAST

It should be noted from the words of this passage quoted above, that it does not tell us that in the last days people will forget to love. There is a certain kind of love that seems to be born in the soul of every human. But the Bible reveals that this love which should be returned to God is directed toward pleasures. If men do not love God, they will love the pleasures of this world. They are certain to love something.

LOVE ME OR I'LL SHOOT YOU

The story is told of a young man who greatly desired to marry a certain young woman. She did not seem to be agreed to the proposition and kept putting him off. Finally, determined not to fail, he ap-

proached her with a six shooter and said, "Love me or I'll shoot you." Perhaps this is one way to get a wife, but it will not get her love. Love is not born of force.

HOW TO LOVE GOD

There is one way to cause people to love God. It is not preaching the so-called gospel of love that we should all get together, quit our meanness, be tolerant, and love each other. The only way to cause people to love God is to show how God has loved us. Sinners must be told that God revealed "His love to us, in that while we were yet sinners, Christ died for us." When we see how much God has been, and is concerned for us and how He has provided a great salvation for us, and when we receive Christ as that Savior, we will begin to love God. This love will not be a weak human thing, for the love of God is shed abroad into and out from the hearts of the saved people "by the Spirit of God who dwells in us."

HOW ABOUT THE BREAD

Some Christians condemn people of the world because they spend money for that which is not bread. There is however, another kind of bread. It is the bread from heaven, the bread of life, the Lord Jesus Christ. Some Christians give their money in

IN THIS NUMBER

The Word and the World	2
Editorials	3
Bible Exposition—Floyd W. Shiery	5
Minutes of the Indiana District Conference	6
Stewardship—Leo Polman	7
Sunday School Department	8
Christian Evidences Department	10
The Benevolence Interests of the Brethren Church	13
Christianity at Home and Abroad	14
W. M. S. Worship Program for August	15
Bible Study—Mrs. J. B. Paul	16
What Shall We Christians Read—Prof. M. A. Stuckey ...	17
The Influence of Radio on Reading—Mrs. L. G. Wood	18
Reading to Build Character—Mrs. Homer Ebbinghouse ..	19
The Bible the Greatest of all Literature—	
Prof. L. L. Garber	20
Signal Lights Program for August	21
W. M. S. National Conference Program	23
W. M. S. Information	23-25
Somethin's Radical Wrong—Edith E. Lowry	26
Housekeepers for God—Dr. L. E. Lindower	28
Senior Devotional Program for August	30
Our Dedication—Mrs. Leila Polman	31
Junior Devotional Program for August	32
Visitation in the Southeastern District	32
Sisterhood National Conference Program	34
S. M. M. Information	35, 36

the house of God by laying it on the offering plate and yet they spend it for that which is not bread. There are hundreds and thousands of churches in our country which were founded and dedicated to God by those who believed the Bible and preached the salvation through the blood of Christ. Many of these same churches have been gradually taken over by the modernists until today there is no Biblical message of salvation being preached in them at all. Yet those who love the Lord and still believe His Word are trying to worship there and are laying their money upon the plate to support a preacher who either does not believe the Bible or at least never preaches it. Why spend your money for that which is not bread?

GASOLINE, A CENT CHEAPER

People who think they have an eye for business will sometimes drive several miles out of their way to buy gasoline one cent a gallon cheaper. They want to stretch their money as far as possible. Why not do that with the Lord's money? The preacher who preaches the true Gospel laboring untiringly to build people up in the knowledge of Christ, salvation and the Bible should be properly supported by his congregation and God will bless those who contribute to his support. A good Bible preacher should have a good salary. But the preacher who does not believe or preach the Bible is only a parasite. How can God bless those who spend their money to keep such professional men in the pulpit? Today the pew deserves to hear the Word of God. Why spend your money for that which is not bread?

SERMONS OR CHRIST

Some preachers preach sermons, others preach Christ. If the sermon exalts and reveals the true Christ of the Bible, the Lord will bless it. If it is only a sermon, it is worthless regardless of how beautiful it may be. Every sermon should have one theme. That theme should be Christ. If the preacher cannot preach Christ, he should be honorable enough to quit the business. If he will not preach Christ, the church should get another preacher. The decay in present day protestantism is an opportunity for the Brethren Church to enter the large cities with an uncompromising ministry of preaching and teaching the Word of God. Not only will the old Gospel save souls, but it will awaken some who now spend their money for that which is not bread.

Editorial Notes and News

THE NORTHWEST DISTRICT CONFERENCE is to be held this year at the Sunnyside, Washington Church of which Brother Earl Reed is pastor. The date of the conference is July 12 to 19. A special feature of this conference is the combination with a Bible conference to be sponsored by the Sunnyside church. Some speakers are being secured from the Bible Institute of Los Angeles.

A BIBLE CONFERENCE of ten days' duration has just closed at the First Church of Long Beach. It is said to have been a great time of refreshing with the following brethren as the speakers: Alva J. McClain, William L. Pitten- gill and Lewis Sperry Chafer.

A PLEASANT EVENING was spent by the editor in the Fremont, Ohio church of which Brother W. S. Crick is the pastor, on the evening of June 23rd. The occasion was a father and son banquet which was well attended and arranged.

RECENTLY, the Secretary of Publications, Dr. J. C. Beal and the editor spent a Sunday at a few of the churches in Pennsylvania. Dr. Beal preached at New Kensington and North Vandergrift. The editor spoke at Kittanning, Brush Valley and New Kensington. We were most kindly entertained.

FRIENDS OF BROTHER D. A. C. TEETER, pastor at Kittanning and Brush Valley, will be glad to know that Brother Teeter is regaining his health. He expects to be able to give regular service to these two churches after a few more weeks of rest.

BROTHER ROBERT D. CREES, pastor at New Kensington is putting on a real home mission program at his church. On June 28, one year of regular services were completed in the building which is now being used. This building although temporary has better facilities for the work of the congregation than some permanent buildings. Brother Crees has the respect and honor of the people of his own church and of others as well. We may look forward to a great church at New Kensington in a few years if our Lord shall tarry.

PASTORS, are you doing your duty in getting sufficient news to the editor that the things which your church is doing may be presented to others? If no news comes in to our office, we cannot write it up. Without mentioning any names, a certain pastor and close friend of the editor promised to send his church calendars to our office several months ago. They have not yet arrived. A few more months of neglect may cause us to print this good brother's name. Well, let this be a reminder to send in the news.

THE ILLINOIS MERCHANTS' ASSOCIATION is holding its annual convention at the Stevens Hotel of Chicago this year. This hotel is said to have the largest dining room in the world comfortably seating more than 2,000 people. They are inviting a preacher, Dr. J. Frank Norris, a strong fundamentalist, as the guest speaker. He has been asked not to speak on economics and business, but on God, Christ and the "soul-side" of life. The committee in charge is reported as stating that they cannot expect a business revival without a spiritual revival. No liquor is served at this banquet. Some other folks high up in the nation should take notice.

IN A RECENT NEWS ITEM, Bishop Edwin Mouson, of the Methodist Episcopal Church, South, is deeply concerned over the public's lack of knowledge of the Bible's contents. He said answers by 18,434 Virginia high school students to a questionnaire showed that sixteen thousand could not name three prophets of the Old Testament. Twelve thousand could not name the four gospels. Ten thousand could not name three of Christ's disciples. This condition is in no wise limited to the state of Virginia. Let these facts challenge our Brethren from coast to coast to bring in the young people and give to them the instruction in the Word of God which they should have.



BIBLE EXPOSITION:

Book of Galatians

By Floyd W. Shiery, La Verne, Calif.

Third in Series

Gal. 2:16

THE WAY OF FAITH—JUSTIFICATION



Introduction.

1. The second main division of the epistle to the Galatians begins with the 15th verse of the second chapter. I call this division, Gal. 2:15-4:31, positive doctrine or law and grace in their true significance and relationship.

2. The theme of this division is to be found in the 16th verse where we read these words, "Man is not justified by the works of the law, but by the faith of Jesus Christ."

3. The first section of the second division is entitled "The Way of Faith," Gal. 2:15-3:14. The way of faith is discussed from four points of view. I. Justification is by faith. 2:15-21. II. The Spirit is received by faith. 3:1-5. III. Abraham was justified by faith. 3:6-9. IV. The blessing comes by faith. 3:10-14.

4. This message shall be confined to the great truth of justification by faith as so clearly presented in verse 16. The background of these words is to be found in the last part of the previous section where Paul brings the argument for his apostleship to a close by recalling that tense situation in the church at Antioch when he withstood Peter to his face. At that time Peter had fallen into a similar error as

confronted the Galatians. The speech of 2:14-21 was evidentially made to Peter and the church at Antioch. But it is so appropriate that it fits exactly into the case of the churches of Galatia. By recounting this event Paul swings boldly into the very thickest of the battle. For a similar subtle transition from personal matters

to great doctrinal truths, observe how Paul launches into the subject matter of the book of Romans with the brief words of 1:16-17. It is interesting to note that in each of these transitions the doctrine of justification by faith is very prominent.

5. Looking at the text as stated in Gal. 2:16 you will notice that justification by faith is mentioned three times in this one verse. (1) "Man is not justified by the works of the law, but by the faith of Jesus Christ." (2) "Even we have believed in Christ, that we might be justified by the faith of Christ, and not by the works of the law." (3) "For by the works of the law shall no flesh be justified."

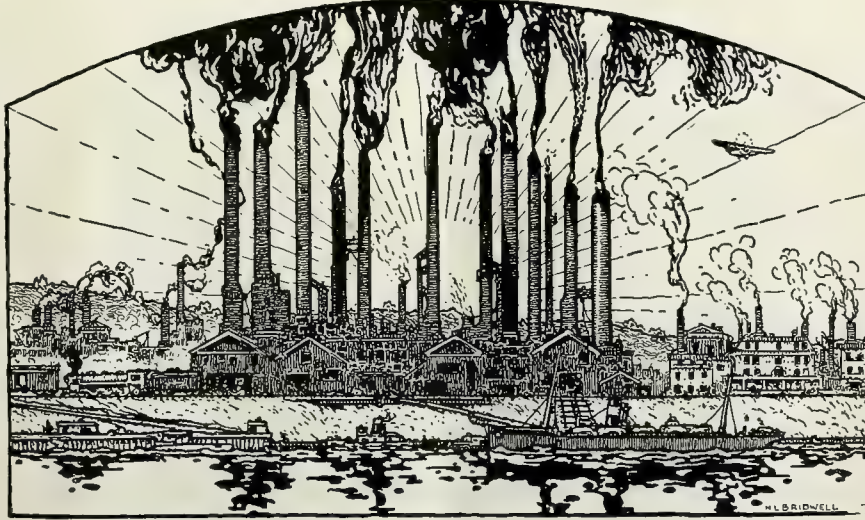
I. The Meaning of Justification.

1. The word justify does not mean to make righteous or holy. Although this is the popular conception, and even the official decree of a certain religious body, yet it is not taught in the Bible. To clearly understand the teaching of the Word of God on such a great subject we must study the meaning of the words in their ordinary usage and significance.

2. The word justify means to declare and treat one as righteous. It has no relation to the person's actual condition. This is the plain meaning of the English word and has been its meaning for centuries.

This is also the meaning of the Greek word "dik-aioo" which we translate justify.

3. In Deut. 25:1 there is a perfect illustration of the meaning of this word. The passage is non-theological and thus will afford us an unbiased usage of the word. "If there be a controversy between men, and they come to judgment, and



As the smoke from the factories made by man obscures God's glorious sunshine, so the religion of self effort obscures the glorious sunshine of God's pure grace.

the judges judge them; then they shall justify the righteous, and condemn the wicked." It can readily be seen that in this case the word has to do with declaring the man righteous. There was no intention or need of making the man righteous. It was the duty of the judges to declare him righteous and treat him as such. In the New Testament we have but to turn to Luke 7:29 for a clear illustration of its meaning. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John." The people could not make God righteous or holy, and they were not trying to do so. They were declaring that God is righteous and holy when they justified Him.

4. God justifies man, not by making him righteous, or sinless, but by declaring him righteous upon the basis of the death of Christ upon the cross for our sins. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:25-26.

II. The Meaning of "By Faith."

1. Justification is by faith. But this does not mean that faith saves us. Our Lord Jesus Christ is our Savior. By faith we appropriate Christ as our sin-bearer and our justification. When we do that, God declares us righteous, and from henceforth treats us as such.

2. "An internal change is an indispensable condition of justification, but not its meritorious ground. Give a man a gold mine. It is his. He has not to work for it; he has only to work it. Working for life is one thing; working from life is quite another. The marriage of a poor girl to a wealthy proprietor makes her possessor of his riches despite her former poverty. Yet her acceptance has not purchased wealth. It is hers, not because of what she is or has done,

but because of what her husband is and has done. So faith is the condition of justification, only because through it Christ becomes ours, and with him his atonement and righteousness. Salvation comes not because our faith saves us, but because it links us to Christ who saves; and believing is the only link. There is no more merit in it than in the beggar's stretching forth his hand to receive the offered purse, or the drowning man's grasping the rope that is offered to him."—Strong.

III. Justification must be by faith, "for by the works of the law shall no flesh be justified."

1. The law was not given to declare men righteous, nor to make men righteous. You will search the Scriptures in vain for a word of hope to the sinner offered by the law. Jesus said, "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

2. The law is an inexorable standard of righteousness, pronouncing a deadly curse upon all transgressors. "Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them." Lev. 18:5. Cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

3. "Law, then, with its picture of spotless innocence, simply reminds man of the heights from which he has fallen. It is a mirror which reveals derangement, but does not create or remove it. With its demand of absolute perfection, up to the measure of man's original endowments and possibilities, it drives us, in despair to ourselves, to Christ as our only righteousness and our only Savior." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

MINUTES OF THE INDIANA DISTRICT CONFERENCE

The Forty-ninth District Conference of Brethren Churches of Indiana convened at the Clay City church at 7:30 on Tuesday evening, June 16, 1936. Brother Leo Polman, in charge of conference music, led in the opening of Conference with a spirited song service in which the old songs, "Old Time Power" and "I Love to Tell the Story," were used. A new chorus by Mr. Robert Harkness was introduced by Brother Polman. This chorus is based on I John 3:2. Between the singing of two stanzas of the song, "When Love Shines In", Brother R. F. Porte led in prayer, after which Brother Paul Davis extended Clay City's welcome to the assembled delegates.

Taking his stand upon I Cor. 3, Bro. C. Y. Gilmer appealed to the Scriptures

at this beginning of the sessions. He pointed out that this chapter indicates three classes of men, that God only is anything in Christian service, that every work of the believer will be tried, that Christian revelation takes precedence over human wisdom, and that there are two kinds of ministry, each having its own particular result. The Conference key Scripture is found in this chapter, verse 9, "For we are labourers together with God."

Announcements included the names of the members of the Credential Committee: Brother George Pontius, Sister Lytle and Brother L. V. King, and those of the Committee on Committees: Brethren W. I. Duker, F. C. Vanator, and S. M. Whetstone.

Two stanzas of the song, "Higher Ground," were sung and Dr. C. L. Ans-pach, President of Ashland College was

introduced as the speaker of the evening. An interesting statement of Ashland's policy and position preceded the presenting of his subject, "Preparing for the Service of the King." Dan. 1: 20 provided the text for his address. Education without Christian direction lacks emphasis. Education without God, without Christ, is wood, hay, stubble. There is only one standard for the Christian; it is found in the Bible. A Christian education gives meaning and direction to life. It directs and guides and leads. It gives mental ease.

On Wednesday morning the day was begun with singing from the songs, "In the Service of the King" and "He Hideth My Soul." Devotions were led by Brother B. H. Flora who read II Cor. 10 and prevailed in prayer.

The Credential Committee reported

(Continued on page 10)

STEWARDSHIP

"Has Man Always Made Acknowledgement of Divine Ownership by
Setting Aside a Definite Portion or Income?"

(Fourth in a Series)

By Leo Polman, Fort Wayne, Ind.

So far we have seen that the stewardship of material possessions constitutes but a small part of the stewardship of life as a whole. The stewardship of money was put in its proper relation to the larger stewardship of the New Testament. The stewardship of time, prayer, personality, talents, and influences, we endeavored to show are vital parts of one's full stewardship.

It is impossible to discharge one's stewardship obligation by tithing merely or by giving money in any proportion. It must be remembered that **our stewardship includes all our life as well as our possessions.**

But, because material possessions, money, things and what we have to handle and use, seem to affect life in such large ways, and so determine life's tenor, stewardship in our past studies has been defined in terms of the Christian attitude toward property, income and wealth.

In our remaining studies, we shall endeavor for the sake of brevity and clarity to restrict our writing to the money phase of our stewardship. We must not forget however that stewardship deals with the **whole life** and there must be separated portions of time, talents, possessions, etc. Whatever special ability we have, we must look upon that as a stewardship.

Examples: A filing clerk used her special knowledge in keeping the Sunday School reports properly. An advertising man used his skill to design church billboards, programs and copy for the newspapers. Others, in music, teachers, business executives, etc.

The Divine ownership of all things is the

fundamental word in the stewardship idea, as it is also fundamental to Christian character and the Christian social order. If we accept this basic idea, that what we possess is not our own but is a trust from God, then we are face to face with the principle of the separated portion.

The doctrine of God's ownership of all things is accompanied both in scriptural teaching and in historical practice, by principle of the separated portion. Let us consider some examples. Gen. 14:18-22; Abram gave tithes to Melchizedek. Abram recognized the rightful Owner, "the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich." Gen. 28:20-22; "... of all that thou shalt give me I will surely give the tenth unto thee." A separated portion was considered in Jacob's life. Let it also be kept in mind that

both of these gave a separated portion long before the law was given to Moses, for so many times we hear that the law of the tithe was for Israel. Remember that both, Abram and Jacob were before the law was given to Moses.

Many other passages of Scripture that will bring out the teaching and the practice by principle of the separated portion: 27:30-32; "And **all** the tithe of the land, whether of the seed of the land, or of the fruit of the tree, **is the Lord's:**" Neh. 10:37; "That we should bring the firstfruits of our dough, (this does not mean money as some would think, though it involves the same) and our offerings, and the

THE DEAD SEA

*I looked upon a sea, and lo, 'twas dead,
Although by Hermon's snows and Jordan fed.
How came a fate so dire? the tale's soon told.
All that it got, it kept and fast did hold.
All tributary streams found here their grave,
Because that sea received and never gave.
O sea that's dead, teach me to know and feel
That selfish grasp and greed my doom will seal.
And help me, Lord, my best, myself to give,
That I may others bless—and like Thee live.*

—Author Unknown.



The Dead Sea at Sunset

fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God" Prov. 3:9; "Honour the Lord with thy substance, and with the firstfruits of all thing increase." Malachi 3:8-10; Luke 11:42; In this verse you will note that it was the custom of the Pharisees to practice by principle the separated portion. Note, "These," Jesus said, "ye ought to have done." I Cor. 16:2; "Let every one of you (note: the gift of giving is to be exercised by all believers) lay by him in store (for "the collection" being taken), as God hath prospered him." Proportional giving is God's plan, and God's inspired direction to the Corinthian believers. Mark 12:41-44; Christ sees the group in every church who do not come to the treasury at all. They claim Him as their Savior. They look to Him for His blessings, day by day. They sing hymns about Him. They pray in His name. Some day, they hope to stand in His presence—redeemed by His blood. But they do not meet Him at the treasury. Surely His message to this group is: "Thou shalt not appear before the Lord empty: every man shall give as he is able."

From the study of the foregoing passages one will find the revealed truth that God has always used the setting apart of a definite proportion of the increase, the first fruits, the separated portion, as acknowledgement of His ownership.

Someone has well said, "Money mastered makes a mighty servant. But money as Master, is a terrible tyrant!" One day a noted man in talking to a preacher said that he was an atheist and he did not believe in God.

The preacher took from his pocket a piece of paper and wrote in capital letters G O D. He asked the said atheist if he could see those letter on the paper.

"Yes," said the man.

Taking a piece of money out of his pocket and placing it over the word, the preacher asked the man if he could see the word on the paper he had printed?

"No sir: I do not!" said the man.

"That's what's the matter with you my friend," said the preacher.

This man was one, like many thousands of others, living in the world for money and could not see God. He spent his money contrary to the will of God. His money had blinded his vision of the eternal God and what belonged to Him.

Our Prayer.

Our Father in Heaven, Thou art great, and greatly to be praised. Thou art the Maker of heaven and earth. Thou art owner of all things—the earth, the sea, the land, the gold, the silver—all are Thine. By Thine own love and goodness we have been enriched. Thy Son though rich, became poor, that we, through His poverty, might be rich. Help us to share with Him in the salvation of the world. Bless our gifts and use them wherever there is need. In His Name. Amen.

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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Editor for July

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Acting Treasurer
Ashland, Ohio

II. IMPROVING THE WORSHIP PROGRAM

It takes more than a well worked out and properly printed and edited set of text books to make an effective Sunday School. Worship has, or should have, an important place in the Sunday School.

To know is not enough. Instruction must produce expression. The expression of religious thought and emotion through worship deepens the impression. It keeps God in the individual's thought. It enables the Christian to grow to be like his blessed Master through communion with Him. Worship translates a cold and dispassionate belief in God into an active principle and into love and trust and obedience. While worship is common to all mankind, with even the pagans giving evidence of a capacity for worship, the Christian church has inherited the greatest expressions of the consciousness of God from the religion of Judaism.

Besides providing training in worship for children and older people, the Sunday School ought also lead people in the experience of worship. Christian worship does not seek to placate God. We know Him through Christ. Christian worship may be said to consist of four parts:

1. The Realization of the Nearness of God. Such a realization if carried out in all life's experiences would guarantee a pure life.

2. The Realization of the Holiness of God. That God is One who is just and pure and loving. Such a realization of God necessitates the confession of our sins even as did Isaiah who cried out, after he was conscious of the nearness of God, that he was unclean.

3. The Sense of Exaltation. After we pass from the sense of awe and wonder and the sense of our own sinfulness there comes the glad feeling of thankfulness that he has forgiven us and justified us through His Son.

4. The Act of Dedication. "Here am I send me" said the prophet as he passed from these other three experiences into the last. He was ready to offer himself. The offering completes the worship program of the school. It should never be a collection.

Through music, hymn singing, prayer and offering and the use of suitable poems, Scriptures, pictures and similar proper materials we ought to lead our pupils into the experience of worship in which they will realize the presence of God, adore Him in humility, extol

and glorify His name in thankful praise, and dedicate their substance and life to Him.

How Well Have We Done This?

About eighty per cent of the Sunday Schools begin with a hymn which just popped into the Superintendent's mind, which hymn is sung to let the people on the outside know that Sunday School is getting under way and they ought to arrange to get inside pretty soon. Many Sunday Schools read the lesson more or less responsively, somebody prays and the classes move to their places where an envelope is passed to collect money which is later announced as collection for the day. There is a lengthy report of the Secretary followed by a talk by a visitor who probably has nothing to say.

There is little or nothing in such a program, hapazardly carried out without a moment's planning, to aid one to feel God, and know Him, and give oneself to Him in love. In a world of futility, when worship is so much needed to lift the individual God-ward, to allow worship to be so conducted is shameful.

The school is too noisy and too full of distractions sometimes to make possible a program of worship in keeping with its high and holy purpose.

Couldn't we improve the worship programs of our Sunday Schools by:

1. Finding Superintendents who are discriminating as to the fitness of those things that should be a part of the worship program?

2. Finding somebody who will take the time necessary from Sunday to Sunday (not necessarily the same person or group each week who will prepare a program which will lift the whole school in the experience of worship?

3. The workers Council should make a study of this problem in connection with their regular meetings for the general purpose of Sunday School improvement.

Next week: Improving the Teachers.

HOW TO REACH THE HOMES OF THE COMMUNITY THROUGH THE CRADLE ROLL

By Mrs. Harry L. Good

Characteristics of a Good Cradle Roll

Do you wonder sometimes, dear Cradle Roll Superintendent, if you are working your God-given office to the fullest extent for Him, whether there might be other duties for you, beside the enrolling of new members and the keeping of a birthday record? Well, there are! And do you, faithful pastor,

for local church expansion? If so, might you have overlooked the possibilities of an active, praying Cradle Roll Department? Do you know how many babies are on your school roll and what the accessibility of those homes to your teaching might be? The baby is the center of the home life, and the home's interest is going to be placed in the school and church where the baby is enrolled, especially if officers and members alike cooperate to make that babe and his parents feel welcome and wanted when they visit services.

Our editor has requested an article on this subject because he felt that some churches had not caught the vision of this field of service, and because he knew that, for some years now, I have had the opportunity of observing an active, growing department at La Verne, where there are now one hundred babies on the roll and an average of fifty babies and mothers in the Cradle Roll Sunday School Class, the average total Sunday School attendance being around 230.

The Importance of Cradle Roll Work

The work accomplished by a properly conducted Cradle Roll Department is of inestimable value to the child, the parent, and the church. If it is true that the first three years of a child's life are the most important, as is claimed now in educational circles, then Cradle Roll Superintendents everywhere should clasp hands in an earnest endeavor to make the most of those brief, golden years for Him. Romanism and Judaism are not slow in recognizing this planting time. It is the true seedling time and Satan is ever busy sowing his seed. Let us claim the babies for Christ and He will be pretty sure of the men and women, according to the Proverb 22:6. Our Lord had great love for little children and bade them come to Him. Shall we obey Him by enrolling them at infancy and starting their toddling feet to Sunday School? Then they will grow right on up into His love and service from earliest remembrance.

The Bible School needs this source of new scholars thus provided also. Other departments and classes count on promotions to replenish their numbers but the Cradle Roll Superintendent must contact new homes in the community, present her work and her church, and find new members wherever she can. It is definite church foundation work.

Then how numerous are the beautiful ways in which the Cradle Roll may help the parents? The knowledge that baby is a member of the Bible School, that He is loved and prayed for and remembered with birthday greetings, Christmas treats, invitations to programs and socials, that he is sent flowers or tokens of love when ill, and visited by kind friends, will draw the parents into sympathetic relations with the church unconsciously. Many dear little babies do not reach the promotion age of four years; then indeed do the bereaved parents need the Cradle Roll Superintendent. She can come into the

holy of holies of the parents hearts, and by praying with them, give them comfort and help to bear their loss. Then who can number the fathers and mothers reclaimed for Sunday School attendance and church work because baby was a member, and someone had to bring him to class?

As an Aid to Church Growth

The Cradle Roll has proven its efficiency as an evangelizing agency of the church, in that homes otherwise inaccessible have been reached through the baby. The pastor has a special right to call because baby is a member of the school. The Cradle Roll Superintendent may feel led to carry a Christian mother's magazine to each home once a quarter, into which she has slipped hand-made colored pictures with suitable Scripture verses for the tots, and tracts for the parents. These tracts should be reliable ones on salvation, Christian living, stewardship, prophecy and some distinctly Brethren.

Many parents will accept the invitations to the four special Bible School programs a year. This affords a wide-awake pastor the opportunity to present the way of salvation and to call for decisions for Christ. Friends and relatives of the families are sometimes brought into the church in this way also. Workers' manuals claim that there should be at least one special Cradle Roll Day a year—besides the regular programs—when the pastor will address the parents, and the Cradle Roll Superintendent will make a detailed report of the work of the department. This keeps the church informed as to the accomplishments and needs, and permits of that perfect cooperation which is claimed to be so absolutely essential between the department and the church as a whole, for the success it deserves to be. One superintendent asks for one inch of space a week in the church bulletin for the Cradle Roll work, while one general superintendent announces Cradle Roll birthdays each Sunday and the pastor prays, by name, in his public prayer, for the new members as they are enrolled. All of these things touch the parents' hearts and make them have a warm feeling of "belonging."

Under evangelism we should not forget the importance of the Church Nursery Class, where the babies are cared for and entertained while the parents are left free to go in under the hearing of the Word. This is the work of the superintendent and her assistant, unless they can secure some other willing persons whom the children know and will stay with.

The Sunday School Class (Babes and Mothers)

Time was, when the toddlers were given a corner in the Primary room with repressions and suppressions filling most of the hour. What blest lost opportunities, in the light of the fact that the first three years of life count for the most. Now, the Cradle Roll

Superintendent gathers as many of her enrolled babies as possible into a separate class room and with helpers, does all in her prayerful power to reveal God's love through Christ, to teach love and regard for the Bible and for prayer, and kindness to one another. The hour is bright, happy and informal, and falls into divisions of singing (with the Beginners if possible), greetings, picture studies, fellowship (birthday celebrations and such), rest, marching with offering, Bible story (short with some action), memory work, and activity. Don't expect too much in song or hand-work from Cradle Roll babies, but many a mother will tell how they have Sunday School every day in the week like their "Jesus-lady" taught them on Sunday. Every little child should go home with a child's paper, and a memory card which illustrates the lesson and shows the short memory verse learned. Awards of tiny child's Bibles with their names on in gold, may be given those having one year's perfect Sunday School attendance to their credit. The superintendent is the natural teacher of the Cradle Roll Class, as she by her visitation work is likely the only one the babies and mother know very well. Therefore she should be the one to greet them and make them feel at home when they first come to Sunday School.

Naturally many of these little ones are not ready to come to Sunday School alone, yet their mothers are anxious for them to receive this early religious instruction; so they somehow adjust the baby schedule and the Sunday dinner so that they may come to class too. Other Cradle Roll mothers with mere infants in arms come to this class; otherwise they wouldn't attend Sunday School at all, because of the risk of disrupting an Adult Class lesson. If the group of mothers is small, the superintendent may assign home work for them to do, such as Bible memory work and reading, searching the Scriptures for the various Names of our Lord, counting the "ins" in Ephesians, hunting Bible Bees (as Be glad, Be faithful), or giving hectographed Bible lessons with blanks and references for the mothers to fill in in class, with the aid of their Bibles. It occurs to me that Rev. Leo Polman's "Questions and Answer Radio Bible Lessons" would be excellent material for us in such classes. He can be reached at Fort Wayne, Indiana. When the group of mothers becomes large enough to justify a regular teacher, they may vote as to whether they want one or wish to just continue their own studies. If they call a teacher, she opens the lesson to them while the babies are having their story and activity period. They are on opposite sides of the room with a screen or movable partition separating them, or in an adjoining room, if the babes do not cry after them and spoil the lesson period for both groups. Mothers' Sunday School Classes, Mothers' Councils, and parents classes all come under the head of efficient Cradle Roll work.



Department of Christian Evidences

Conducted by E. R. Black

MAN

Man Gen. 1:26-31

1. Created "in the image of God".
2. A horticulturalist, without training.
3. Understanding language, without education.
4. Knowing the species of animals.
5. Given dominion over animals.
6. Placed under positive law.
7. Having a sensitive conscience.
8. A worshipper of God.

Man's Body. Gen. 2:7.

"Formed of the dust of the ground"
Oxygen 65%, Carbon 18%, Hydrogen 10%, Nitrogen 3%, Calcium 2%, Phosphorus 1%, Potassium .35%, Sulphur .25%, Sodium .15%, Chlorine .15%, Magnesia .05%, Iron .004%. Traces of Iodine, Silicon and Fluorine.

We are told that "the normal man weighing one hundred fifty pounds will contain nine thousand gallons of oxygen, twenty one thousand gallons of hydrogen; four hundred fifty gallons of nitrogen; nine gallons of chlorine; thirty-seven pounds of carbon; three pounds of calcium, one and a half pounds of phosphorus; eight and a half ounces of potassium; six ounces of sulphur; three and seven-tenths ounces of sodium; one and three-tenths ounces of magnesium; one ounce of iron—and a trace of iodine, silicon and flourine."

Any man can be taught to do what no animal can be taught to do: clothe himself; build fires to warm himself; cook his food; manufacture; engage in business for profit; write, read and study books; know right and wrong; worship God.

Man, a Dual Being

1. Created in the image of God — "Formed of the dust of the ground."
 2. With a spiritual life—With a physical life.
 3. His food, the Word of God—His food, daily bread.
 4. His clothing, righteousness of God—His clothing, for his body.
 5. His death, spiritual separation from God—The body returns to dust.
- "In spite of tireless searching, no trace of a beastial, irrational man has ever been discovered"—Prof. Moore.
- "Paleontology knows no ancestors of man." "Man appeared suddenly, in the quarternary period"—Prof. Branco.
- "Nothing is known of the origin of man, except what is told in Scripture"—Dawson.
- "There is an enormous gulf between the lowest man and the highest animal"—Huxley.

"The oldest skeletons of men had a cranial capacity above modern men."

"Neither in Egypt nor in Babylonia has any beginning of civilization been found. The flower of Babylonian art is at the beginning of Babylonian history"—Sayce.

Missing Links?

There are on exhibit in certain places statuary said to be "the missing links" between man and the monkey, or ape, or gorilla. Pictures of these are found in certain text books, conveying the impression to the student that these "manufactured fakes" are actual replicas of living creatures. They are all notorious frauds. The following are the most noted of these fakes:

1. *Pithecanthropus Erectus* manufactured from a bit of skull, two teeth and a femur bone; found in Java in 1891 by Prof. Dubois, but kept from the view of scientists until 1923; often called "the Java man." It is the creation of the imagination with the aid of plaster paris. Prof. Hrdlicka says of it after examination "The jaw fragment was from another and later type of man."

2. "The Dawn Man" was made from little fragments of bones found in a gravel bed; the gravel was sifted and the bits of bone were manufactured, with the aid of plaster paris and a liberal imagination into a "missing link."

3. "The Heidelberg Man" is manufactured from one lower jaw bone; every other bone in the body is missing. The manufacturer, (an evolutionist, of course), made this "missing link" from his imagination.

4. "The Southwest Colorado Man" was made from the tooth of a small horse.

5. "The Nebraska Man" was made from the tooth of a pig.

All the "missing link manufacturers" make the head and features as beastial as possible . . . thick lips, flaring ears, short neck and animal face. Language fails to characterize the perverse minds of men who are so determined to eliminate God from His world that they will palm off upon an ignorant generation of youth such plaster paris frauds in the name of science. Sir Wm. Dawson wrote of the theory of evolution, "It is one of the strangest phenomenon of humanity, utterly destitute of truth." This most learned geologist pronounced "the Cro Magnon and Menton men skeletons of whom were found in France, and belonging to the earliest ages, a race of giants, some of them seven feet tall; their cranial capacity

was above the average Europeans of today; they were evidently long-lived." This is in full accord with the Genesis account of the intelligence, strength and longevity of the first inhabitants of the earth."

"Fossil man does not exist; it is useless to look for him,"—Prof. Bartoli.

(To be continued)

THE WORD AND THE WORLD

(Continued from page 2)

kindled their fires of patriotism, developed their sense of loyalty one to another, and bound themselves together with ties of nationality."

As I was reading the above paragraph, the lady who had supervised the printing rather apologetically pointed out a curious typographical error. In the original text it read "when Jehovah made his covenant." And the printer had made it "Jesus" instead of "Jehovah." I told the lady not to be disturbed about the "error"; that the printer had unwittingly borne testimony to a great Christian truth, namely, that Jesus is Jehovah. See Isaiah 40:3 in the ARV, which John the Baptist quotes in Matt. 3:3 and applies to Jesus. The Jesus of history, before whom John came to prepare the way, was the Jehovah of eternity made flesh. This is the central confession of the Christian Faith: "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved" (Rom. 10:9 ARV). In the Septuagint Version of the Old Testament, the Bible used by our Lord and Paul, the Greek "Lord" is always used to translate the Hebrew "Jehovah," that sacred name so revered by the Jews they would not even pronounce it.

It is not often that a printer makes such a happy "mistake." But perhaps the printer in this case was an intelligent Christian, so filled with faith in the Lordship of Jesus, that his hand set "Jesus" in the place of "Jehovah" without any consciousness of "error." This is once that a typographical mistake happens to be a theological truth.

May God bless all such "mistakes."

INDIANA CONFERENCE

(Continued from page 6)

seventy-four lay delegates. The Secretary presented the names of twenty ministerial members of Conference and the name of Brother Leo Polman as an incoming member. These reports were immediately adopted.

The Committee on Committees presented a partial report of its work which was duly accepted.

The Vice-Moderator, Brother George Pontius, assumed the responsibilities of the chair to present Brother G. L. Maus who delivered the Moderator's address. Emphasis was placed upon the Conference theme "For we are labourers together with God." Six things were brought to our attention. Evangelism is the urgent and combined responsibility of ministry and laity. The church is not aroused to the danger of lost men

and women as it should be. The wisdom of tithing was pressed upon the churches. Not enough is being spent by individual Christians on the soul and its culture. District Missions and the Shipshewana Brethren's Retreat are projects of vital importance to the district. In the local church's work there was a plea for a consecrated lay leadership, devoted and loyal, given to clean, high, holy living. There is needed a lasting fidelity to the mission of the church. Our message must hold to the New Testament as the perfect, final and complete revelation of God to man, and must point lost humanity to a Savior.

The Moderator reassumed the chair. It was the desire of Conference to send greetings to the Ohio District Conference (meeting at Gratis) by the hand of Dr. C. L. Anspach.

The courtesies of the Conference were extended to our visiting Brother I. D. Bowman.

After singing from the song, "Rescue the Perishing", and the chorus, I John 3:2, we were privileged to hear Brother Leo Polman sing the hymn, "The Story of Jesus Can Never Grow Old."

Dr. G. W. Rensch then entered the pulpit as special lecturer for the sessions. His first address on "The Plea of the Fathers" was on "Shaking Off Humanisms." These Brethren fathers were determined at all hazards to honor God and be true to Him. They purposed to be free from humanisms. It's always a blessed thing to get to the place where human ideas can be surrendered. If you want to know the genius of the Brethren movement, you will have to find it in Brethren literature. It will furnish a standard by which one may measure the other good things which one reads. When one shakes off humanisms one will have the best thing in all the world and the Word of God will have its place. When we get hold of the genius of these sacrificing fathers, every verse of the New Testament will be to us a message direct from God. Let us honor it as such. Do you want to honor these Brethren fathers? Then honor the Book for which they lived and died.

Benediction by Brother E. A. Duker.

At the Wednesday afternoon session Brother Polman led in the congregational singing of the songs, "Standing on the Promises" and "You May Have the Joybells." Prayer by Brother H. H. Rowsey presented our needs to the Throne of Grace.

The Credential Committee reported five more lay delegates (total seventy-nine). The report was accepted.

The report of the Board of Trustees of Shipshewana Lake was presented by Brother G. L. Maus. Conference approved the report.

Brother W. I. Duker brought in the District Mission report and emphasized the urgency of this work. This report was accepted.

The statistician's report was read and accepted.

The I John 3:2 chorus was sung. An appreciated special number was rendered by Brother and Sister Polman.

"An Unanswerable Argument" was the subject treated by Brother Leo Polman after he had given a brief report of the Fort Wayne work. Luke 19:40 afforded the basis for his remarks. The church business is to elevate men through the Gospel message, to lead them to God's open, pure fountain. The church depends not only on the teaching which it professes, but also on the faith and virtue of the individual members. We must preach His Word; we must desire that others be saved. Brethren churches have a great message and a great opportunity; let us not fail.

The benediction was pronounced by Brother J. S. Cook.

The opening songs of the evening hour were, "He Keeps Me Singing" and "The Cross is Not Greater Than His Grace," and the choruses, "That Will Be Glory for Me" and I John 3:2.

Reading John 17, Brother Ray Klingensmith directed our thoughts in meditation and prayer.

Singing of the chorus "He Careth for You" further prepared us for the message of the hour, "The Plea of the Fathers; Clinging to Ordinances Divine," presented by Dr. G. W. Rensch. Our purpose should be to practice the sense of the presence of God. This sense can be realized by and manifested in the life of people in all stations. If we can bring the church of God back close to the throne, there will be a great ingathering. We are to adorn the doctrine of God which is to make it appear beautiful. We are called upon to be faithful in honoring God through divine ordinances. Our motto, "The Bible, the Whole Bible, and Nothing But the Bible," gives us a platform large enough upon which all Brethren can stand.

A telegram of greeting from the Ohio District Conference of Brethren Churches was read as follows: "May the Lord abundantly bless your Conference."

After announcements and the singing of the chorus "Back To Calvary," Brother and Sister Polman favored with a special number entitled "Yielded."

Brother George Pontius, the evening's next speaker, took for his subject, "The Yielded Life." We must know our work, he said. Our work is to present Christ in such a way that men and women will believe and accept Him. We must have an interest in our work, and have a passion for the souls of men. We must have a regard for the One for whom we are working; we need a deep love for Christ. Only God can make known to us the things we need to know. We must place our lives in His care.

We were dismissed with prayer by Brother H. M. Oberholtzer.

The singing of the songs, "Beulah Land" and "Christ Liveth in Me," began Thursday's services.

The morning devotions were in

charge of Brother Delbert Flora who led in prayer after reading from I Tim. 1:18-2:10.

Conference moved to extend its courtesies to Rev. L. J. Coates, pastor of the Clay City Presbyterian Church and president of the local ministerium, who spoke in kindly terms of our work.

Three additional lay delegates (total eighty-two) were reported by the Credential Committee. This report was accepted.

The following findings of the Resolutions Committee were read to and approved by Conference:

Report of the Resolutions Committee of the Forty-ninth Indiana District Conference. Whereas our Heavenly Father has blessed us with spiritual and temporal blessings in response to our labors and prayers, and by His kind Providence we have been brought to this hour, let us thank Him for His grace that has called us to be labourers together with Him;

Whereas we know that His Word will not return unto Him void, but will prosper whereunto He has sent it, be it resolved;

1. That we extend our thanks to the pastor, Paul A. Davis, and to the Clay City Church and its friends, for the courtesy and splendid hospitality shown us during this Conference;

2. That we commend the Conference Executive Committee for the splendid program it has planned, for the connected series of addresses given by Dr. G. W. Rensch, for the splendid address by Moderator G. L. Maus and his timely recommendations, and indeed for all the inspiring and challenging addresses given;

3. That since 1937 will be our Fiftieth anniversary of the Indiana District Conference, a fitting program be planned to celebrate the Jubilee year;

4. That we as ministers and laity more highly stress and substantially support District Missions;

5. That we more faithfully teach and practice tithing as God's method of stewardship and that we discourage unscriptural methods of raising money for the church;

6. That we as a District recognize the stupendous task of the President of Ashland College, Dr. C. L. Anspach, for endeavoring to maintain the high moral standards and spiritual atmosphere of our church school;

7. That we again go on record as standing for the faith once delivered to the saints, and that we again affirm our belief in the Old and New Testament Scriptures as verbally inspired and inerrant in all their parts as they came from the pens of the original writers, and that we believe they are all-sufficient for matters pertaining to faith and practice.

(Signed) Jas. S. Cook
C. Y. Gilmer
A. M. Witter

The Auditing Committee's report was made and accepted.

The interests of the Shipshewana Training Camp were represented by Brother W. I. Duker.

Before the first address of the morning, the song, "I Am Happy in Him," was sung. The morning sermon on the subject, "The Misunderstood Jesus," was delivered by Brother F. C. Vanator. The words of Jesus on the Cross afforded the speaker his text; "Father, forgive them; for they know not what they do." If men understood Jesus, this world would be a different world in which to live. All through the years He has been misinterpreted. There was a class at the cross that understood nothing because they did not want to conform to His plan. Another misunderstood because their eyes were blinded by their own interpretation of Scripture. Some misunderstood because they do not see beyond the life of this world to the spiritual life. On this side of the resurrection any one who has heard the Word of God has no excuse for misunderstanding the work of Jesus. The trouble lies in a misunderstanding of the shed blood of the Lord Jesus. If we understand Him in the fulness of His love, there will be no controversy among Brethren. When we understand Him, all other things become as dross.

Brother and Sister Polman favored Conference with another pleasing duet, and Dr. G. W. Rench approached his concluding lecture on "The Plea of the Fathers; the Old Program Fitting Into New Conditions." II John 7-8 was the text. God makes it possible for us to get back to the purity of the first parents. The Jerusalem Church was the model church. We should be trying to get back to it. The voice of God sounds out in every verse of Scripture urging His followers to come back and love Him. We should try to get to the place where we will be more submissive to His divine will. The old program is none other than the program that is revealed in the New Testament and that by the Holy Spirit. God knows how to meet the problems of every age. When He puts the seed of His Word in the heart of a lost soul, He plants life there. Lost men want to hear something definite, something worthwhile. The Church cannot compete with worldly things, but it can lead to the gates of heaven.

The gathering was dismissed with prayer by Brother I. D. Bowman.

The songs, "Jesus Saves" and "Higher Ground," were the afternoon opening numbers.

Rom. 12 was used by Brother Arthur Carey in the devotions, Brother Carey then leading in prayer.

A trio composed of Sister Polman, Sister Whetstone and Sister Vantor brought us inspiration in the song, "Jesus, Rose of Sharon."

Brother R. F. Porte spoke on the subject, "The Divine Side of Things," using Isa. Chapter 6 as the setting for his discourse. On the human side is an afflicted king, a rebellious people. On the divine side is God, high and lifted up.

We are invited to come to God and talk to Him about our needs. Isaiah went to the House of the Lord with a purpose. God speaks to us as He sees our needs. For the work to which He calls us He supplies that which is needed. Seeming defeat can be turned into victory by the hand of God. We ought to go to Him with a purpose. Isaiah came out of the House of the Lord with a sense of Divine power and responsibility. Our responsibility is not limited to our own salvation. On the Divine side set over against a crumbling world is the Church triumphant. A defeated life, a crushed heart God lifts up when it looks to Him.

One additional lay delegate was reported by the Credential Committee (total eighty-three).

Balloting for officers was undertaken.

The District Mission Secretary, Brother W. I. Duker, made his report and read the recommendation "That we continue our support of the Fort Wayne and Huntington works as was given in the past year. Also that a careful search be made throughout the District to secure a fitting field in which a work may be maintained which may be entirely a district venture, this to be reported to our 1937 Conference." It was moved and passed that this recommendation be adopted.

Tellers Committee reported nominees for Moderator.

One verse of the song, "I Know Whom I Have Believed," was sung.

Brother George Pontius was reported elected moderator.

Moved that the committee appointed at the 1935 Conference to care for the reprinting of the Indiana Conference By-laws be continued until the National Handbook revision is out, and that the committee be empowered to print the same. Motion was adopted.

The Tellers Committee reported on nominees for vice-moderator.

The Committee on Committees brought in its final report which report was accepted.

Brother H. H. Rowsey was reported elected vice-moderator.

Conference voted that fifty dollars be given to the Brethren Home.

After the reading of the Secretary's minutes and their approval, Conference adjourned with the benediction pronounced by Brother A. H. Tinkel.

The concluding session opened with the singing of "No Longer Lonely" and "No, Not One," the chorus of "In The Garden" and "My Saviour's Love." A period of testimony and personal witnessing was lifted in praise to the Lord. The Conference young people graciously sang a number of choruses with inspiring effect. "Lead Me To Calvary" was used as a devotional number. Brother H. M. Oberholtzer read Rom. I and ministered in prayer.

A duet number entitled "That Wonderful Face" sung by the Polmans was a fitting special for the last session of Conference.

The closing message was brought by Brother S. M. Whetstone on the subject, "The Christian in a Bankrupt World. Rom. 1:16 was the text. Paul seems here in the first chapter of Romans to make an inventory of the world's insolvency. The wrath of God will bring punishment on the world. They have turned their backs upon God. Men are never better than the gods they worship. It is a bankrupt world of which Paul speaks. Our twentieth century world is bankrupt in spite of all advances. Paul was not downhearted. He had a secret; "the Gospel is the power of God." God has committed to us His Word. This is our reason for existence as a church. Paul believed that this Gospel was the answer to the world's needs. We are not fair to the Lord until we have not only believed it, but put it into practice. The Gospel will slay and put sin to death. It keeps a hope alive. But fundamental need is to change people. The Gospel can do this. This is a day to point men to the Lamb of God that taketh away the sin of the world.

The Forty-ninth Conference of the Brethren Churches of Indiana was declared closed by the moderator. The audience joined in singing "Blest Be the Tie" and a splendid and fine-spirited conference was concluded with a benediction prayer by Dr. G. W. Rench.

FRANK GEHMAN, Sec'y

INDIANA CONFERENCE ORGANIZATION Conference Officials

Moderator—George Pontius.
Vice-Moderator—H. H. Rowsey.
Secretary-Treasurer—Frank Gehman.
Statistician—Frank Gehman.

Committees and Boards

1. Committee on Committees: W. I. Duker, F. C. Vanator, S. M. Whetstone.
2. Credential Committee: George Pontius, Mrs. Lytle, L. V. King.
3. Resolutions Committee: J. S. Cook; C. Y. Gilmer, A. M. Witter.
4. Auditing Committee: Mrs. U. J. Shively, Mrs. Mary Ward, Miss Nettie Yarian.
5. Religious Education Committee: L. E. Lindower, J. Ray Klingensmith, Howard Robbins.
6. Board of Evangelists: R. F. Porte, L. V. King, H. H. Rowsey.
7. Boy's Work Council: Leo Polman, Paul Davis, Frank Gehman.
8. District Mission Board: Pres., A. Glenn Carpenter, 1939; Sec'y, W. I. Duker, 1938; Treas., C. G. Wolfe, 1937.
9. College Trustees: Dr. W. A. Price, 1931; A. Glenn Carpenter, 1938; W. I. Duker, 1937.
10. General Conference Executive Committee: G. L. Maus, F. C. Vanator.
11. Ministerial Examining Board: H. F. Stuckman, F. C. Vanator, G. W. Rench.
12. Shipshewana Committees. (A) Program: A. T. Wirick, S. M. Whetstone, H. F. Stuckman, R. F. Porte, G. L. Maus; (B) Dormitory: Mrs. U. J. Shively, Mrs. H. F. Stuckman, Mrs. Ephriam Culp.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

The Benevolence Interests of the Brethren Church

WHAT WE MEAN by such interests as are indicated above, is The Brethrens' Home, located at Flora, Indiana, and support of the ministers who served the church until the infirmities of age compelled a halt in their endeavors. The latter cause received the first attention at the hands of our people, for a good many years ago, the good women of the church, organized under the name of Sisters' Society Christian Endeavor, adopted this as one of their chief objectives. Even then, there were at least a few who had hopes of a Brethrens' Home, such as we now have at Flora, and not only hoped, but planned that so far as possible, they would help to bring their hopes to fruition. The first of these to do something definite to bring their hopes to realization, were Sister Lydia Fox, and her brother, known widely as uncle John Early, both members of the Miamisburg Brethren Church. The former gave generously while she lived, and the latter set aside a goodly sum in his will for the same purpose. But while both gave generously, the combined gifts were not enough to make even a beginning toward the realization of their wishes, and their gifts were held by the church, in trust, until other sums should be added, so that a real beginning could be made.

That time came when Brother Henry Rinehart of Flora decided to add his gift to theirs, and then things began to happen, which culminated in The Home, the splendid institution which we have at Flora.

I know that in the minds of the first movers for such an institution, was the hope that when it should come into being, it would so appeal to the minds and hearts of our people, that an endowment fund would finally be created, as would permit not only the aged of our number, but also the orphans of deceased members, might be received and given a comfort-

able home, without any financial condition attached to their admittance, perhaps not realizing that such an endowment would have to be near if not quite a half million dollars, all safely invested in interest bearing securities. But when I tell my readers that all early funds were consumed in the erection of the plant, it must be apparent to all that such hopes of free admittance and care could not be realized. It is only in very recent years that an endowment fund has taken form, and it is even now pitifully small,—about \$3,000.00 as I recall. Your Board has thus been compelled to ask an annual contribution from

our churches, and this has never been nearly enough to support The Home, and thus it has been necessary to ask for a cash gift or its equivalent of those who would enter the Home, or to ask that the congregation from which such inmate comes, guarantee the support of such person. This situation has troubled your Board very much, and has been the source of not a little questioning on the part of some who would like to enter, and whom we would be glad to receive if only our financial condition would permit us to do so. Facts are stubborn things, and while we have no complaint as to the response to our appeals for support for this worthy project, we

feel that our people have the right to know, and thus we pass on the information.

But, some may ask why it should cost so much to support an institution with so comparatively few residents. The answer is here,—The buildings must be kept in repair, and if the questioner will but note what it costs at home to do this, and to provide more than a car load of coal to keep the place comfortable, he will agree that these things alone would be a heavy drain on resources. Then if he will remember that practically all of the residents are quite old and infirm, requiring much care, as well as medical



Dr. Martin Shively

expense, he will agree that it is no small problem to do all that needs to be done, with the funds available. To complicate matters further just now, it is absolutely necessary that a new barn be erected on the property, to house our live stock and hay, to take the place of what we have called a barn, and which is about to fall down, having reached the point at which it is beyond repair. These are some

of our problems, and we share them with our readers, asking for your sympathetic cooperation, as well as your prayers, for the Board, and for the folks who are in charge, as well as for the aged people for whose care and comfort we are responsible.

THE BOARD OF BENEVOLENCES,

By MARTIN SHIVELY, Pres.

Christianity at Home and Abroad-- A Comparison

Mrs. Helen Barrett Montgomery

ONE CANNOT COMPREHEND the magnitude of the task confronting the Christian Church in non-Christian lands except by comparing the Christian forces of those lands with our forces in America. It is difficult enough here, with all advantages of centuries of Christian tradition and Christian institutions. What must it be in lands blighted by superstitions, ignorance and idolatry?

In the United States there were in 1925 more than fifty million communicant members of the Christian Church (Catholic and Protestant). This means about one professing Christian to every two members of the population. There are thirty-three million Protestants at home, or nearly one Protestant communicant to every three non-Protestants.

In India, on the other hand, the Christian communicants (Catholic and Protestant) numbered about one in every one hundred of the population. This is proportionately only about one fiftieth of the strength of the Christian Church in America. If there were no more church members in the United States proportionately than there are in India, there would be but a little over 1,000,000 all told (Catholic and Protestant), or less than the Spiritualists count in their membership. If these members were evenly distributed, a city of ten thousand population, where there are now four thousand church members, would have less than one hundred Christians.

In China there are about two and a half million Protestants and Roman Catholics, many of them only nominal Christians. The Protestants number about one in eight hundred of the population. If America were no better evangelized, there would be only one Protestant Christian in 150,000 in the United States or three thousand Protestant church members in New York City. At this rate, the whole Christian body (Catholic and Protestant) in America would equal the present membership of the Lutheran Churches.

In Japan there are nearly 250,000 nominal Christians (Protestants, Roman Catholic and Russian Orthodox)—about 155,000 of them being Protest-

ant. This means one professing Christian in less than three hundred of the population. In the same proportion, the professing Christians of the United States are, as a body, one hundred times stronger than they are in Japan. The same proportion of Christians to the population as in Japan would mean only 330,000 Christians in America. Evenly distributed, a village of six hundred people would have only two church members and the nominal church members in the United States would be less than the Mormon Church membership.

Comparing evangelical Christians, those in possession of the open Bible and best fitted for intelligent evangelism, the thirty-three million Protestant church members of the United States are nearly sixty times as many proportionately as the evangelical Church in India, two hundred and seventy times stronger proportionately than in China, and one hundred and fifty times stronger than in Japan. If the Protestant Church of the United States were no stronger than in China, we would have only 150,000 or about as many as the membership of the Reformed Church in America. In Japan there is one Protestant Church member to every five hundred of the population; in the same proportion, the Protestants in the United States would be no more numerous than the Greek Orthodox or about 200,000 members. Or on the basis of evangelical Christianity in India, instead of 33,000,000 Protestant Christians in America we would have only about half as many as the present membership of the Northern Baptist Churches. If these were evenly distributed, a city of thirty thousand would contain less than two hundred Protestant church members.

When, to the numerical disparity between the Christian forces of America and those of other lands we add the lack of spiritual training and experience, the contrast becomes even more startling. The comparatively strong American Church is supplemented by Christian schools, newspapers, books, hospitals, the Young Men's and Young Women's Christian Association, and many other institutions. In America

there is at least one minister, one teacher, one doctor, one nurse in every five hundred of the population; more than twenty out of every one hundred of our population are in school, college or university; books and papers abound; travel is easy; the postal service reaches every corner of the land; railways and good roads bring people together. In China and India, illiteracy is the rule and education the exception; physicians and nurses average less than one to every five hundred thousand. Multitudes in Asia and Africa are without the possibility of going to school, or of reading books and papers. Besides this there is lacking the general background of common traditional knowledge about the all-wise and loving God, the soul and the divine Savior from sin. The Church in these non-Christian lands is weak, still hardly free from the superstitions of heathen traditions in the midst of which it lives.

How can these Christian allies carry on without our aid?

Any one who studies the present conditions from a Christian viewpoint must be convinced of the absolute necessity of Christianizing the world if there is to be any hope of setting men free from oppression, selfishness and strife. Hence the call comes to Christians in America and Europe in an inescapable challenge. Our allies on Asiatic frontiers must have help if the battle is to be won either here or there. Their battle is our battle and so is their victory, as much as if the conflict were waged in our very neighborhood. The cause is one and we have one Great Commander.

When one considers the effort and the money expended to give the Gospel to the unevangelized in America, we feel ashamed of the failure to do more for those who have not our opportunities and advantages. We are not doing too much at home. There is need here for trained Christian ministers and doctors, for teachers and nurses, but if we need so many in America what about the other millions whom Christ came to save but who have not yet learned of His salvation?

Here is the failure of our modern Christianity. So long as this failure continues we can have no power for the conquest of our evils at home. A Church that is disobedient to its Lord in this primal obligation—the spread of the Gospel throughout the world—is certain to be a Church shorn of power. We should have at least as many missionaries abroad as in our own land, and we should give at least as much money to evangelize those in Asia and Africa as to maintain the Church in America, where the population is only one eighth that of the unevangelized world. Under the present conditions, how can we hope that our protestations of loyalty to Christ will be taken seriously?

The men, the money, the earnest effort put into war register our determination to win the conflict.

So the men, the money, the prayer and effort put into the effort to win mankind for Christ register our loyalty to Him and our sense of the value of the Gospel. When we give to world evangelism only about \$40,000,000 a year, or the price of one ice cream soda and the cost of a moving picture ticket each week, the taint of unreality must affect all our prayers and our service. To amusements we give twenty-seven cents out of every dollar spent, while to benevolence and religion we give less than one cent.

To attack the tremendous task of world evangelization with courage and intelligence, with determination and with the sacrificial spirit, would transform the life of the Church at home and the spirit that actuates all our endeavors. The great lack is not funds, but fervor; the greatest need is not numbers of workers so much as it is the need for spiritual power, with a deep conviction of the efficacy and supremacy of the Gospel. We need a more whole-hearted loyalty to Jesus Christ, our Saviour and Lord, and the Savior of the whole world.

Worship Program

August

Topic: Does It Matter What We Read?

SONG: "An Open Bible for the World."

An open Bible for the world
May this our glorious motto be!
On every breeze its flag unfurled
Shall scatter blessings rich and free.

CHORUS:
Blest Word of God! Send forth thy light
O'er every land and every sea,
Till all who wander in the night
Are led to God and heaven by Thee.

Where'er it goes, its golden light,
Streaming as from an unveiled sun,
Shall dissipate the clouds of night,
Undo the work that sin has done.

It shows to men the Father's face,
All radiant with forgiving love;
And to the lost of Adam's race
Proclaim sweet mercy from above.

PRAYER CIRCLE.

SCRIPTURE: I Timothy 4:11-16.

BUSINESS.

SONG: "Thy Word Have I Hid in My Heart."

Thy Word is a lamp to my feet,
A light to my path alway,
To guide and to save me from sin,
And show me the heavenly way.

CHORUS:
Thy Word have I hid in my heart,
That I might not sin against Thee;
That I might not sin, that I might not sin,
Thy Word have I hid in my heart.

Forever, O Lord, is Thy Word
Established and fixed on high;
Thy faithfulness unto all men
Abideth forever nigh.

At morning, at noon and at night
I ever will give thee praise;
For thou art my portion, O Lord,
And shall be through all my days.

Through him whom thy Word hath foretold,
The Savior and Morning Star,
Salvation and peace have been brought
To those who have strayed afar.

PRAYER.

BIBLE STUDY: "Daniel—His Work."

SONG: "Wonderful Words of Life."

Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty:

REFRAIN:
Beautiful words, wonderful words,
Wonderful words of life.

Christ, the blessed one, gives to all
Wonderful words of life;
Sinner, list to the loving call,
Wonderful words of life.
All so freely given,
Wooing us to heaven:

Sweetly echo the Gospel call,
Wonderful words of life;
Offer pardon and peace to all,
Wonderful words of life.
Jesus, only savior,
Sanctify forever:

TOPIC: "Reading to Build Character."

TOPIC: "The Influence of the Radio on Reading."

SOLO: "Beautiful Words of Jesus."

TOPIC: "What Shall We Christians Read?"

TOPIC: "The Bible, the Greatest of All Literature."

GENERAL DISCUSSION: "What Can I Do to Promote
Better Reading in My Home?"

BENEDICTION.

(NOTE: The August Goal is, that 40 per cent of
the members shall complete the required Bible Read-
ing of ten verses a day. Have you completed that
Goal?)

Bible Study--Daniel--His Work

Mrs. J. B. Paul

DANIEL'S WORK was that of being an instrument, in the hands of God, as AUTHOR, ACTOR, INTERPRETER, and PROPHET.

The Book by his name is a companion book to Revelation, constantly pointing to the "end time." His book can be compared somewhat to an Arithmetic, with the answers in the back of the book. Only, Daniel puts his answers in the beginning of his book. The prophecies of immediate future and those of events to come in the future, far distant from this time, illustrate. The events such as the rise and fall of the empires as prophesied and fulfilled in the account of the image of gold, silver, brass, iron and clay, are history now, except for the "toes of image," that we do not even need faith to believe. They are facts and serve as answers to help in believing the prophecies yet to be fulfilled.

The theme of Daniel's writing shows the Sovereignty of God over the affairs of men in all ages. This fact is confessed by the pagan kings in the key verses of the Book, "—your God is a God of gods, and a Lord of kings, a revealer of secrets, seeing thou couldst reveal this secret," 2:47. Also this verse—"Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase," 4:37. And again in this verse—"I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God and stedfast for-

ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end", 6:26.

As to being an ACTOR, Daniel had some real experiences about which to write. Today he might label it "Experiential Christianity," for he certainly was an important person in the local events and history of his day. Through all his experiences he was able to maintain his high spiritual standard. Thus he could be used as an instrument in the hands of God to make history. As such, Daniel and his companions were called upon to participate in some moral conflicts. One was regarding health by Self Indulgence or Abstinence, ch. 1:8-15; another regarding Idolatry, ch. 3:1-30; others including Magic, ch. 2:1-47; Pride, ch. 4:4-37; Impious Sacrilege, ch. 5:1-130; Malicious Plotting, ch. 6:1-28.

As an INTERPRETATION of dreams and visions, Daniel ranked far above those around him, during the Captivity, in comparison with the magicians. Some of the interpretations or prophecies are considered by one author as dealing with future secular events, while the visions deal more with the final victory of God's Kingdom over Satanic and World Powers. Daniel was given such spiritual vision and sight that he saw as through a telescope, to the end time. He lived and witnessed at the beginning of the "Seventy Weeks"; we are living near the end, in the Times of the Gentiles, just before the

seventieth week. I wonder if it is easier to witness for Christ, now, than then?

The Lord commanded the Disciples to understand the Book of Daniel, Matt. 24:15. The Lord's people are becoming more interested in Prophecy. The Book was to be sealed until the end time, that is the full meaning veiled. Events of prophecy partially revealed may be events of history completely sealed,

ere these lines appear on the printed page. We should be waiting and watching inwardly, but outwardly turning souls to Christ the Savior, knowing the soul winner's promise, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Dan. 12:3.
Cedar Falls, Iowa.

What Shall We Christians Read?

Prof. M. A. Stuckey, Ashland College

OF PERENNIAL INTEREST to every Christian believer should be the above assigned subject. Certainly a saint of God should read if he or she is to grow intellectually and spiritually.

In the intricate maze of book announcements and popular titles of the day, the worldling will find every variety of literature to suit his various moods. Like the goods sold over the Devil's counter, modern literature offers black, white, and ambiguous grey materials. Much of it is putrid trash and some of it suffers from dry rot.

But the Christian who is truly desirous of spending what little time he may have for reading purposes must choose well and resolve to limit himself to things strictly worthwhile. His reading diet is quite as important as his food diet.

What then, shall we Christians read? This query will be answered in a five-fold way. The subject merits greater attention than can be given to it in the present limited article. But some things of a general nature may be said even within the scope of the most restricted assignment.

I

Firstly, the devout believer will desire to read his Bible. It contains the best wine and the heavenly elixir. It is the Word of God, the language of heaven, and the well-spring of life in God.

It should be read from the beginning of the book of Genesis and concluded at the end of the Revelation. To skip even its so-called dull sections means that the reader will miss many a key to unlock unheard-of-doors, unsuspected treasure chests, and the gates to a full-orbed and resplendent spiritual life.

Systematic, purposeful, diligent reading of the Scriptures is the only kind that really counts and bears perpetual interest rates. In John's gospel Jesus advises, "search the Scriptures." That phrase means just exactly what it says. Anything less than searching as we read will most assuredly mean that we have not entered into the inner meaning of the sacred narrative. Consequently we have missed the Divine Meal. All wise readers "eat" the Word.

II

Secondly, the true Christian should sample both sacred and secular history. History is the best panacea for despair, gloom, and the defeatist attitude. What men and women have said and done in life's changing scenes under God, history has recorded and preserved for the instruction of mankind.

To delve deeply into the history of the past and there discover the secrets of real life and real progress and real defeat, is a fascinating and interesting study. It will broaden the mind, enlarge the soul, and strengthen the spirit. Try it and see!

III

Thirdly, the Christian cannot afford to miss the contribution of poetry to life. The sweet singer of Israel, the mighty Shakespeare, the pensive Longfellow, the devout Whittier, all these have a message for us that can comfort and console the most disturbed life.

Poetry ennobles and elevates life. It puts a song into existence where the materialist would urge a dirge. It softens, mellows, and ripens men and women into the type of souls God meant them to be.

IV

Fourthly, fiction will help to put interest into the Christian's life. Of course the writer is thinking of the wholesome fiction of yesterday and of today. To miss in one's experience works like George Eliot's "Silas Marner," Stevensen's "Treasure Island," Cooper's "The Last of the Mohicans," etc., is to miss a valuable part of life.

To live under the influence of a modern writer such as Grace Livingston Hill is to gain immediate reward. Her works are universally known and universally read. They deserve a wider reading.

V

Finally, the Christian should consult current religious literature. The Brethren Evangelist will serve best the vast majority of our Brethren families. The King's Business, the Moody Monthly, and the Evangelical Christian are non-denominational religious and Christian magazines that are very or-

thodox and very useful. To these should be added the Sunday School Times, a paper for Christian workers and soul winners.

The best newspaper in America is the New York Times. It prints all the news that is fit for print without catering to the yellow journalistic practices which are so frightfully common in our day. Here is a truly safe, sane, and sound newspaper, — the best one in a thousand!

The time to begin to read, Christian friend, is to-

day! Tomorrow will never do! If you cannot read today, then tomorrow will not be a good day to do so either.

Start now to read your *Bible*, your *history*, your *poetry*, your *fiction*, and your *magazines* of religious nature. Your life will take on new meaning, your horizon will enlarge, and, all in all, you shall be a more useful servant of the Lord Jesus Christ.

Ashland, Ohio.

The Influence of the Radio on Reading

Mrs. L. G. Wood

THE SUBJECT given me is very suggestive, and yet it is quite difficult to obtain any definite data on the subject. When we speak or write about INFLUENCE we are dealing with an unmeasurable quantity. Who can know the power of Influence?

Evidently, it does matter what we read, for reading is an index to one's interest in life. Many minds contributed to make the Radio instrument, but the inventors of the machine did not concern themselves with the use to which it should be put.

This is the task left to other groups. Chemists create explosives, but society must determine whether they are to be used for the constructive principles of peace or for death and destruction.

The radio is an instrument of education, therefore has much to do with our reading. It is today influencing living standards of millions of people.

Every broadcast, of whatever kind, educates its listeners, but this education is not always wholesome or beneficial. How can the use of the radio be regulated so as to insure its influence on American culture to be beneficial and not debasing.

What is the radio now doing for American children, who, it is reported, listens an average of two hours each day? The children's welfare, is the special concern of parents as well as teachers. Parents and educators must lead in discovering and demonstrating how radio can best serve youth.

If you can determine the youth's reading, you can very generally estimate the trend of his life and character. Will we accept the responsibility and make this potent instrument supplement and reinforce the principles of character building by good reading or will we leave its influence to be determined by foolish advertisement?

As one has suggested: "If there had been radios in Daniel Webster's time no doubt the announcer would have said it was necessary to break into Mr. Webster's speech to broadcast about a pill contest."

The radio audience today have the privilege of

hearing living writers, poets, and scientists tell of their productions and discoveries.

How many boys and girls have recently been thrilled by the voice of Rudyard Kipling over the radio, a voice now stilled forever.

How thrilling to those boys and girls now to read the works of Kipling. The same thing is true, of the many outstanding writers and speakers of today whose voice is heard over the radio. The air is becoming an increasingly greater reservoir from which can be obtained the culture of the world as well as the news of the world.

We are all aware that radio broadcasting has become an important instrument of public enlightenment, therefore an incentive to good reading.

Most men in radio are beginning to see that they have at their disposal an entirely new medium, requiring a unique approach.

It is not enough to transfer to the air the materials of stage, concert hall and lecture platform. The time has arrived when all radio programs must be planned in terms of radio itself. Tomorrow's broadcast must become specifically a product of the medium.

We may be sure that in the immediate future, serious composers will write increasingly in terms of the microphone. Dramatists will learn to write specifically for the air, and then radio will get better authors who will be better paid.

Announcing will become simpler and more natural, and eye-witness reports of news while it is happening will multiply.

The microphone will restore the poet's vocal contact with his audience, and radio will definitely effect the common speech and reading of the common people.

Fort Scott, Kansas.

"Those who complain and give up always lose out. Perseverance wins, and keeps on winning."

Reading to Build Character

Mrs. Homer S. Ebbinghouse

THE CHARACTER of an individual is greatly influenced by the people with whom he associates. Since the extraordinary people we contact are very few we must broaden our acquaintance with the truly great by reading good books. We can not always choose the people we meet in daily life but we can choose and learn to know intimately great individuals who have put their best thoughts into books.

Paramount among books for this purpose is the Bible. Although more Bibles are sold than any other book the Bible is not widely read. There is a woeful ignorance of this book which has within its pages the Plan for the most magnificent character building that the world has yet seen. All the world's great leaders have had it as their chief inspiration. Lincoln's almost divine sympathy for suffering humanity and his rocklike stability can be traced to its influence. We all know many lowly, lovely lives that have known no other book. Much of our present day literature is irreligious but the Bible furnishes a pattern for all if they will but read it. Our world needs a new birth of Bible reading. The superb English of the King James version is unmatched for reading aloud. It is like music to our ears when we are too young to understand its meaning.

Educators in the field of literature have definite aims for character building in their choice of reading material for the schools. Stories from the past and present are selected to make a lasting impression on the child's mind. Stories in which attitudes and ideals are set forth to cultivate taste and judgment. The child's life is enriched by tales that are entertaining, inspiring and appealing to his self respect. They awaken in the pupil a love of nature, country and home. They carry a theme of brotherhood and portray the supreme worth of every day virtues. It is the best literature that can be found to make a distinct moral appeal to the student so that he can live more happily and helpfully.

Since the schools have so expertly selected material and so definitely had a high standard of perfection in character training in mind it might seem that there is nothing more to do. But this is not the case. Sometimes teachers fail to make reading interesting and appealing so that good habits of reading are not established. Parents must share with the school the responsibility for character building through reading and discussion? Fun has a place in life. Books of wit and humor, while they entertain have value in character formation. If we could learn to enjoy ourselves in family groups or alone at home

by reading we would not feel compelled to seek all diversion away from home. We would then avoid questionable forms of entertainment. We could even reestablish family life in our land.

Books have just two main purposes; first they help us solve our problems by reading how some real or imaginary character has met them; second, they carry us to enchanted islands where we can forget our problems. Someone has said that when we want to feed our bodies we do not go to the garbage can but select the best food we can find to build firm bones and strong muscles. There is much printed today that is of the "garbage can" variety. Let us beware lest we acquire a depraved taste and learn to like "garbage." A taste for good reading grows as we feed it and the best time to feed it is in youth when it is growing. For help in selecting suitable reading material there are libraries, periodicals and books that supply lists.

Because reading has been praised many think there is virtue in reading anything. No one, no matter how untarnished his thoughts, can read an offensive story without corrupting his mind. Statistics show that six out of seven books read are novels and perhaps only one of these is much good. The rest are trash that waste time and taint and poison the mind. We have allowed too many "best sellers" to be mistaken for best books. The same is true of many magazines. Reading newspapers is an art not well known. So much sordid, depressing criminal news finds its way to the head lines and front pages while the most worthwhile is hidden inconspicuously. We need to remember that time is too precious for detailed reading of this prominent news but that editorials and articles on national and international problems help us to live together understandingly and amicably.

Many of us are busy accumulating wealth to leave to our children. Let us rather build character first in ourselves and then in our children taking full advantage of the value of good reading habits. We can then pass on to them a truly rich heritage. North Manchester, Ind.

We sleep in peace in the arms of God when we yield ourselves up to His providence, in a delightful consciousness of His mercies; no more restless uncertainties, no more impatience at the place we are in; for it is God who puts us there and who holds us in His arms. Can we be unsafe where He has placed us?—*Penelon*.

The Bible the Greatest of all Literature

Prof. L. L. Garber, Ashland College

"THE BIBLE the Greatest of all Literature." Upon this topic a good lady persuades me to discourse to the extent of 800 words,—a severe limitation for a topic so glorious rich in suggestion and possibilities.

If the Bible is the greatest of all literature, it must exhibit and exemplify the characteristics of good literature in a supreme and preeminent degree. Can the Bible meet this challenge? Let us consider:

First: Good literature must embody thought that is power-giving, elevating, and inspiring, rather than merely knowledge-giving. Many there are who search the Bible and other great literature for facts,—facts, the "brute beasts of the intellectual domain," and for knowledge, the raw material of wisdom which lingers though knowledge comes. Facts there are, and wisdom there is, in literature; but these are not the essentials of literature, "that breath and finer spirit of all knowledge" which sees further and more deeply than pure reason.

Facts are but the carriers of the golden fruitage of literature. Facts, information, knowledge, move forever, even though it be through the white light of reason, on the same earthly level where two plus two equal four. Good literature moves through the glittering iris of human emotion onward and upward into the higher levels of human passion where pity, tenderness, aspirations, and the contagion of human sympathy dwell and rise as on a Jacob's ladder from the dark earth into the ethereal regions of the infinite and eternal. More than other influences, literature is a most essential element in achieving Plato's chief purpose in education: "The making us love what we ought to love and hate what we ought to hate." Literature is not learning. Next to religion, it is man's holiest passion.

Literature is the supreme sentiment creator: Touch literature anywhere, and the pulse quickens, the face flushes, and the whole greater self is tuned to higher issues, to finer admirations, to diviner adventures, to nobler transports. Who can know its heroes and not be inspired and uplifted? Andromache and her child part from Hector; Ruth renounces her ancestral gods; David laments over the dead Absalom; Dante and Beatrice appear; Paul heeds the Macedonian call; Savonarola preaches on the streets of Florence; Hamlet speaks his matchless passion; Tennyson hears the bar moaning of the eternal sea; Gribble sails for Africa; John, the Revelator, sees the heavens roll back as a scroll, and time is no more!

Who shall number the millions who have been empowered by the Bible to great and unselfish deeds? Who shall fitly trace the life-stories of mis-

sionaries, ministers, and other emissaries of the Good News? Who shall delineate the kindnesses, the sympathies, the services of statesmen, teachers, nurses, physicians,—of the multitudes who, having caught its inspiration and having hid its passion in their hearts, "have traveled on life's common way in cheerful godliness?" In all of these sweeter, finer, higher, diviner sentiment-creating power-giving attributes, the Bible embodies our supreme literary possessions.

Second: Good literature is of interest to man as man. Not to man as teacher, physician, farmer, but to man in his native human capacities; a traveler between life and death; a being who loves and hates, hopes and despair, sins and repents, fights the battle with fate, and passes, whither? Because of its universal appeal to man as man, the Bible may be translated into any language, understood by any age, appreciated by any nation, race, or class. Supreme is the Bible in this respect, a fact that makes it ever fresh, ever new, ever appealing, while much other literature is ephemeral and fading.

Third: Good literature is esthetic in tone and style. Here again the Bible is preeminent. Here is no sham, no triviality, no dilletanti tawdry stuff. Here is beautiful simplicity, deep sincerity, noble severity. From the grand moving simplicity of Genesis to the vividly wrought imagery of Revelation, there is spread out before the reader an unmatched variety of literary models. The grand Saxon severity of Genesis; the stately oratory of Deuteronomy; the swift-moving narrative of Matthew and Mark; the sublime suggestiveness and dramatic power of Job; the noble imagery, the majestic cadences, the rich melody, the moving splendor of the Psalms; the pungent epi-grammatic contrasts of Proverbs; the engaging directness and picturesqueness of Luke; the tenderness, the loveliness, the allegorical illumination of John; the rhetorical power, the parallelism, and climax of Paul; and the spirit-terrifying imagery of Revelation,—what beauty there is, what esthetic splendor, what a glorious panorama of noble and supreme stylistic qualities.

Fourth: Good literature must have yet another characteristic: It must be a work of the creative imagination and artistic in construction. Does the Bible here rank with the supreme masterpieces of literature? In it is freshness that time cannot dim and originality that is the perennial joy of all types of readers. In it are master-works of the creative imagination: poems, dramas, allegories, short stories, parables, graphic pictures, suggestive imagery, dynamic phraseology, and perhaps every device that

may be used to empower, to inspire, to illuminate, to persuade. In it are beautiful creations of artistic handi-work,—imperishable forms of literary expression; “series of actual facts,” and “series of imagined facts,” all aptly fashioned and cunningly devised to set forth and indelibly impress the lofty truths, the moral ideals, the noble and inspiring sentiments, the “truths that perish never,” which the writers designed to convey.

Because of its supreme literary excellence, the Bible has had an immense influence in moulding our speech and literary style. It has made our speech stronger, simpler, more direct, because its phrases have charmed our childhood, inspired maturity, comforted age. Re-embodied by our poets and prose writers, its excellencies of style have been absorbed by multitudes who have never read it. This forming and moulding their vocabularies and methods of expression, the Bible has become an enduring standard of truth, beauty, and effectiveness in literary expression. “Literary fashions come and go, but this book remains.”

Ashland, Ohio.

The Children's Hour

[Signal Lights]

Program for August 1936

Mrs. Gertrude L. Briscoe

SONG: “Wonderful Words of Life.”

SCRIPTURE: (to be read by members of the Signal Lights). Acts 1:8; 13:47; 11:26; 13:1-4, 13; 16:11; Mark 16:15; Rev. 7:9.

PRAYER: That other missionaries may be sent to carry the Gospel to those who have never heard the Glad News.

MEMORY VERSE: “Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isa. 45:22.

The mission story today will be about someone who lived many, many years ago, but I believe you have all heard his name and will remember about him. This missionary was Paul of Tarsus,—and this is about how “A Changed Man Tells the Story.”

Long, long ago, in a far away country that was very beautiful, there was one city that was known far and wide because of its wise men. The city was called Tarsus and was in a province called Cilicia. In this city there was a very famous school taught by a man called Gamaliel. Only boys went to school in those days, and those who had Gamaliel for a teacher were proud of it all their lives. No matter how rich or famous they grew to be, they always remembered who taught them. They did not learn exactly the same things boys are taught now-a-days,

but they studied just as hard and their fathers and mothers were just as proud of them if they learned their lessons well.

There was one boy at this school who was very bright. He was very proud too. He liked to talk about his city, his school and his family. He knew that he was bright and he was always sure that he was right. He was a good worker and everyone said he would make his mark in the world. His name was Saul, which means “asked for,” for his parents believed God had given him to them because they had wished and asked for a son.

Saul had a right to be proud. In those days, many of his countrymen were slaves to the great Romans, but his father was free and able to send him to Gamaliel to be taught. Saul had every chance to become a great man and he expected to.

This boy could hate as well as he loved. As he began to grow up he heard a great deal about some people who were always talking about a man who had lived in Galilee and who had been killed as a criminal. Saul could not believe that this man was worth talking about. The things he heard of him just couldn't be true. And yet many were leaving the splendid old faith and following the new fashion of religion this Galilean had taught. They said he had healed the sick, made blind men see, and lame men walk. But on the other hand, he was poor and had played with children and eaten in poor men's houses and talked kindly to bad people. His best friends had been poor fishermen and tax collectors. Saul could not believe a man who was a great teacher could do these things and have such friends. Yet some of Saul's friends said the man had died and lived again. Others said he was a God or God's son. Such talk made Saul angry.

So he began to travel up and down the country and hunt for these people and have them put in prison and dragged before the rulers. He said they disturbed the peace and broke the law by their belief in their teaching. One day Saul was riding his horse toward a great city called Damascus. He had heard that some of the people he was hunting were there. He had gone to the high priest and got letters to the priests of that city telling them to wipe out people who taught or even spoke of the man of Galilee. His journey was almost over when all at once a strange thing happened. This proud young man who was so sure of himself felt a flash of light come upon him that struck him down to the ground. He could not move. And as he lay there helpless, he heard a voice speaking to him. It said, “Saul, Saul, why do you work against me?” He cried out and answered the voice, asking, “Who are you, Master?” For he knew that whoever was speaking was great and powerful.

The voice answered him, “I am Jesus.” Jesus! The man he had hated! He had been working with

all his might to ruin all who believed in this Jesus. But now Saul said, "Tell me what you want me to do and I will do it." From that time on his whole life was changed.

He began at once to preach about Jesus everywhere. The people tried to kill him for it, but Saul kept on. The very people he had been working against helped him and protected him. He took a new name, Paul, which means little or small. For he was no longer proud and sure of himself and he once said, "I am the least of all Christ's followers." He went about earning his own way by making tents, so that he could travel and tell of Jesus. He visited cities nearby and far away.

One night he saw in a dream a man from a far off place, calling him to come and help them over there. So he went to that place in a ship. Three times he was ship-wrecked, once on an island where there were poisonous snakes, often put in prison, once let down over a wall in a basket to escape, dragged before rulers and at last even before the Roman Emperor, and put out of city after city. He was whipped, stoned and hated, but he kept right on telling of Jesus everywhere. He never forgot the great light that had beaten down his proud head. He knew Jesus was God and he must tell everyone about Him.

Paul started many churches, and spread the story far and wide. At the end of his life, when he was very old, he said, "I have kept the faith. I have finished my course. In heaven I shall have a crown."

Told by EMMA GEBBERDING LIPPARD

SONG: (children's choice).

FOREIGN MISSIONS. (given by the children).

No. 1—Why should we do all we can for foreign missions?

No. 2—Because God loved the world
With such a wonderful love,
That he sent his only Son to die,
That love for us to prove.
Truly a foreign field had he,
For heaven is fair and bright,
And earth was full of sin and death,
More dark than starless night.

All—If God so loved the world,
That His only Son he gave,
Shall we not give our best,
The lost world to save?

No. 3—Because Jesus taught us to pray,
"Thy will on earth be done."
Not simply here in America fair,
But under the scorching sun
Of Africa, South America, and away
Where northern breezes blow;
And how can the will of God be done
Where no one His will doth know?

SONG: "From Greenland's Icy Mountains."

ROLL CALL.

SECRETARY'S REPORT.

OFFERING.

REPORT of "Doing Without Boxes."

SIGNAL LIGHTS' BENEDICTION.

Program of The W. M. S. For National Conference

TUESDAY—3:00 O'CLOCK

Accordion Prelude—Miss Bertha Kuhn

Devotions—Mrs. C. C. Grisso

Reports—President—Mrs. U. J. Shively

Fin. Sec'y—Mrs. N. G. Kimmel

Treasurer Mrs. M. A. Stuckey

Lit. Sec'y—Mrs. D. A. C. Teeter

Patroness S. M. M.—Mrs. Fred Frank

Appointment of Committees

Memorial Service—North Manchester, Ind. W. M. S.

WEDNESDAY—8:00 O'CLOCK

Devotions—Mrs. C. Y. Gilmer

Report of the General Secretary—

Mrs. Herbert Briscoe

WEDNESDAY—3:00 O'CLOCK

HOME MISSION SESSION

Piano Prelude—Mrs. Leo Polman

Devotions—Mrs. C. A. Bame

Reading—Mrs. Joyce Saylor

Address—"Spreading the Gospel at Home"—

Dr. C. L. Anspach

THURSDAY—8:00 O'CLOCK

Devotions—Mrs. George Pontius

Business—Report of Nominating Committee

Presentation of New Program and Goals

Presentation of Budget

THURSDAY—3:00 O'CLOCK

FOREIGN MISSION SESSION

Organ Prelude—Miss Ella Kimmell

Election of Officers

Devotions—Mrs. Orville Jobson

Special Music—Miss Marguerite Gribble

Message from Africa—Dr. Florence N. Gribble

FRIDAY—8:00 O'CLOCK

Devotions—Mrs. W. R. Deeter

Unfinished Business

FRIDAY—3:00 O'CLOCK

Violin Prelude—Mrs. Everette Miller

Devotions—Mrs. Tom Hammers

Recognition of Banner Societies

Reading—"Thanksgivin' Ann"—

Miss Bernice Berkheiser

"Feast of Ingathering"—Mrs. W. H. Schaffer

Mrs. John Locke

Problem Hour—The National President

Cycle of Prayer

"IN THE SECRET OF HIS PRESENCE"

1. NEW MISSIONARIES FOR ARGENTINA.

(There is a crying need for one or more North American couples for this field).

2. WISDOM FOR ALL BOARDS IN PLANNING NEXT YEAR'S WORK.

(All Major Boards of the church will be meeting before or during National Conference).

3. THE NATIONAL CONFERENCE OF THE W. M. S.

(1937 is the Fiftieth Annual Conference of the W. M. S. and a worthy Two-Year Program has been outlined. The first year is past—What of the year remaining?)

4. THE SPIRITUAL LIFE OF EACH INDIVIDUAL AND EACH SOCIETY.

(That the Holy Spirit shall be the only guide, and the scriptural plan of giving may be universally adopted.)

Our Mothers and Daughters Banquet was another happy event, which was held at the church the first week in June. The dining room and tables were beautifully decorated, and a surprise program was provided for each one of the sixty attending. After the devotions led by the president, Mrs. David King, were two numbers by a young ladies' octette. A playlet, "Dr. Sure-Cure Sees Through it," was presented by a number of women. The address was given by Rev. Ellen Whitney, one of Smithville's older women who is loved much by all.

Thus, our work moves forward but we are not satisfied as there is much yet to be accomplished, and we are continuing to pray that we might grow, not only in numbers but in grace and in power, ever looking to Him for strength and guidance in all things. We shall seek not to become discouraged, but rather to be faithful in the work of the Lord until He shall come. For reward is not promised to the successful but to the Faithful. In His Name.

MRS. C. C. GRISSO, Cor. Sec.

MINUTES OF THE INDIANA DISTRICT W. M. S. CONFERENCE

The forty-ninth Indiana Conference met at Clay City the evening of June 16th. Wednesday morning saw the first session of the W. M. S. It was opened by singing "Holy, Holy, Holy," led by Mrs. Lloyd Miller of Roann with Mrs. Leo Polman at the piano. The devotions of the morning were conducted by Mrs. Elsie Hippensteel of North Manchester. After singing "Am I a Soldier of the Cross" and "When I survey the Wondrous Cross," Mrs. C. H. Bennett of Warsaw led in prayer. Mrs. Hippensteel then read from Romans 12 and spoke on the subject: "Victory through Sacrifice." She said Christ was the outstanding example of victory through sacrifice, reaching the summit of sacrifices in his death. As an example of crosses we, too, must bear, she mentioned the sacrifices made a crises and the loneliness that Christians all must bear at times for their faith. But all crosses may be borne with God's help and we, too, may gain victory as Christ did when he arose from the dead, because of his resurrection.

We then enjoyed a duet by Mrs. Delbert Flora and Mrs. Ray Klingensmith, who sang "Transformed." The following committees were appointed by the President, Mrs. Clyde Rager:

Nominating — Mrs. Glen Carpenter
Mrs. Ephraim Culp

Auditing — Mrs. Walter Wray
Mrs. F. C. Vanator

Registration — Mrs. U. J. Shively
Mrs. Herschel Hunter

Resolutions — Mrs. Hiram Ulery
Mrs. Rosalie Garrett
Mrs. S. M. Whetstone
Mrs. Wilbur Groves

The nominating committee which had been named the night before conducted the election of officers which resulted in the re-election of all old officers, namely, Mrs. Laura Rager, President; Mrs. C. H. Bennett, Vice-President; and Mrs. F. E. Reed, Secretary-Treasurer.

Mrs. Polman and Mrs. Whetstone very beautifully sang, "Leave it There." Mrs. Polman played the accompaniment on the accordion.

Mrs. U. J. Shively was asked to speak on our Two-Year National Program. She emphasized the need of increases in membership and offering if we were to meet our goal by 1937.

Mrs. Rager then presented the State program for the coming year. A motion carried to hold our Rally Day near the middle of March as previously. It was decided to allow societies to send either fruit and vegetables or money for the Brethrens' Home. Other points of the program were continued as formerly.

A very impressive Memorial was conducted by Mrs. L. C. Rentschler, of Clay City. The women joined in singing "Home Over There," and Mrs. Rentschler read selections from Thessalonians. While Mrs. Leo Polman sang a beautiful memorial selection an offering was presented from the women of the district in honor of those deportationment. Five societies paid in part. This offering will be given to the African Hospital Fund. The session closed with prayer.

The Thursday morning session opened by singing, "In the service of the King." Mrs. James Cook, of Flora, then led in prayer and led us in the thought of "Great are those who Serve." She based her thought on John 3:16 and Romans 12. She pointed out that after God's great Gift to us it is only reasonable that we willingly give our bodies in service to him.

A piano number was rendered by Miss Marie Moore of Peru, after which we listened to reports of committees.

The registration committee reported 72 women registered. The resolutions committee presented the following resolutions:

Be it resolved by the ladies of the Indiana W. M. S. in conference, assembled at Clay City, that we desire to render praise to Almighty God for his kind providence that has brought us to this conference, and for His grace that has called us to be laborers together with himself.

Be it resolved: First, That we express our thanks and appreciation to the officers of this organization for their work during the past year and the fine program planned for this conference.

Second: That we thank all those who have contributed to the success of this program.

Third: That we thank the Clay City people for the fine hospitality rendered to us.

Workers' Exchange

SMITHVILLE, OHIO

As another year in the work of the W. M. S. is drawing to its close, we again send our bit of news from Smithville, Ohio. We always read with interest the reports from the different societies, and are inspired to go forth in the work of our Lord. Although we have nothing unusual to report yet we have many things for which to praise His name. Our members are working together in harmony and willing to do their part in accepting the many responsibilities.

It seems that it has been necessary for us to make a few changes in an attempt to follow the Program of Progress, yet we think it is a better plan than our previous goals, and are striving each month to do our part in the work of the W. M. S.

For our public service we were fortunate in having Miss Johanna Nielsen as our speaker. In her splendid message we were all reminded that there is much yet to be done in helping to carry out the great commission that our Lord has given us. The women had charge of this entire service.

Since our membership here at Smithville is scattered over so much territory, we find it better to have our mission study all in one day, for in this way, more of our women can attend for the entire study. We met at the home of one of the members, and at the close of the study much interest was manifested in a questionnaire concerning our own Home Mission work.

Fourth: That we urge our members in every way to lend their influence in discouraging the use of strong drink and cigarette smoking, especially among our girls and try in every way to encourage our girls to lead a fuller Christian life.

Signed: MRS. ROSALIE GARRETT
MRS. S. M. WHETSTONE
MRS. WILBUR GROVES.

Mrs. F. C. Vanator of Peru spoke a few minutes on the needs of the Flora Home. Mrs. Shively reported a balance in the Shipshewana fund and it was decided to buy a stove for the dormitory. A number of short reports from delegates from the different societies were given on "The best thing accomplished this year by my society."

Rev. F. C. Vanator of Peru, then installed the officers for the coming year and dismissed us with prayer.

MRS. LAURA RAGER, PRESIDENT
MRS. F. E. REED, SECRETARY

MINUTES OF THE SOUTHEASTERN DISTRICT W. M. S. CONFERENCE

The Southeastern District W. M. S. Annual Conference met June 10th, 11th at The First Brethren Church of Washington, D. C.

Mrs. George M. Simpson, president, outlined a two-year program for our Southeastern District W. M. S. Goals of this program are as follows:

111 New Members.

\$200.00 for Ashland College Seminary.

\$300.00 Feast of Ingathering (Thank Offering).

\$525.00 Bassai Support.

13 W. M. S. Societies were represented. There are only 15 Societies in the District. Let's have a 100 per cent representation at Oak Hill, West Virginia in June, 1937. How about it?

Program Committee for 1937 as follows:

Mrs. P. N. Brumbaugh, Washington, D. C.

Mrs. Louise Smith, Roanoke, Virginia.

Following District Officers were elected:

Mrs. George M. Simpson, Oak Hill, West Va., President.

Mrs. J. R. Laughlin, Hagerstown, Maryland, Vice-President.

Mrs. H. E. Bowman, Harrisonburg, Virginia, Sec'y-Treasurer.

Treasurer reported \$195.00 sent to Bassai Support in 1935, which was \$88.00 more than was sent previous year. For this increase we are most grateful. Where can a dollar given bring better returns than at Bassai where our own Brother Gribble laid down his life?

At present there is in the Southeastern District W. M. S. treasury only \$138.00 for Bassai Support. Let us take this matter upon our hearts. Do we want to fall \$57.00 behind 1935; Perhaps some Societies have just failed to get their \$1.00 per member mission

support money in, or perhaps some Societies did not have the money to send in April, as stated in Program of Progress. Send it in now or any time before August 10th.

Mr. and Mrs. Jobson, Missionaries on furlough from Bassai Station, were with us and gave a most inspiring report of the progress made at Bassai in the past 15 years. Their three lovely children, Catherine, David and Roger, whom the parents have been willing to sacrifice and leave here in the Homeland while they go about the Master's work in Africa, sang a song in the African language to the tune of "Where He leads I Will Follow."

Our Missionaries have translated 50 songs for the Africans. Natives are frequently heard singing hymns to the tune of "Nothing But The Blood of Jesus," "Keep Me Near The Cross" and others.

A great need at Bassai at present is a Dormitory where their people whom they are trying to convert can be kept under Christian environment. Mrs. Jobson said that their work in soul winning was made much harder because of the influence of the natives' families when they got off the mission station and returned to their homes.

In order to occupy the territory that the Brethren Church stands responsible for in Africa there must be 8 more Mission Stations and 14 new missionaries.

Bassai Church gave an offering of \$200.00 in one year. They live in extreme poverty; their wage is only 10 cents per day. Is not this a challenge to our National W. M. S.? The Southeastern District is a part of the National work. Can't we go over the top and give \$200.00 this year to Bassai?

Six Societies paid part of their apportionment. Five societies paid in full their mission support and district dues. District Dues are 10 cents per member, per year. This money is used for general expenses of the District. At this date there is only \$12.11 District Dues in Treasury.

MRS. H. E. BOWMAN, Secy-Treas.

Resolutions

1. Whereas our Heavenly Father has so graciously blessed us during the past year, and

2. Whereas our district organizations have been built up, and

3. Whereas our missionary work in both South America and Africa has witnessed the blessings of God poured out upon them, and

3. Whereas we are privileged to again assemble in District Conference

Be it resolved

1. That we praise Him for His providential care during the past year.

2. That we praise Him for sparing our entire membership, as far as we know, to serve Him further.

3. That we rejoice to see the added interest in W. M. S. work among our women.

4. That we commend our adminis-

trative officers, both District and National, and pledge our support and cooperation in carrying out their policies.

5. That we strive to deepen our spiritual lives and encourage Bible Study and daily intercession.

6. That we deplore the tragedy and unhappiness in our Nation that has been brought about by the repeal of the 18th Amendment.

7. That we most heartily express our appreciation to the Washington Church for the kind hospitality and entertainment enjoyed here.

Respectfully submitted,

MRS. CHARLES BAME, Chairman

MRS. JOHN F. LOCKE

MRS. HOMER KENT

Newsy Notes

A NEW SOCIETY AT ALEPPO, PA.

We are glad to report a new society at Aleppo, Pa. We received this good news from the pen of Mrs. F. S. Sibert.

The Society was organized at the close of a meeting which Rev. Sibert held for these good people. Sixteen members entered their names as charter members and many of them paid their year's dues in advance. Mrs. Sibert reports a very fine type of women in this group and assures us that we can expect great things from them in the future.

Congratulations, Aleppo. Let us hear of your advances.

In Loving Memory

It is with great sorrow that we report the passing from this life on May 16th of our Sister Mrs. Hattie Pearl Oberholtzer, wife of our pastor, H. M. Oberholtzer. She had been very ill for several months and had thus been prevented from helping in the work of our society and the church, as she had so much desired. Her intense and long continued suffering aroused the sincere sympathy of the entire church. Surely the earnest prayers offered gave both to her and Brother Oberholtzer the grace to endure the severe trial. Their suffering and patience has drawn many closer to God.

Other churches in Indiana, Ohio, Pennsylvania and Virginia will share with us in our loss, which we know has been her gain. She was stricken with illness soon after coming in our midst last autumn. Our acquaintance was short, but she was endeared to all.

A beautiful picture of Christ has been hung in the church, dedicated to her memory. Let us pray for grace and strength and wisdom to lead others to follow her good example.

MRS. BELLE ZOOK, Cor. Sec'y
Huntington, Ind., W. M. S.

Official Affairs

REPORT OF FINANCIAL SEC'Y FOR APRIL

Apportionment Fund

Oakville, Ind.	\$5.75
Columbus, Ohio75
Morrill, Kans.	1.50
Whittier, Calif.	7.50

\$15.50

General Fund

Mt. View, Va.	2.40
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Seminary Fund

Masontown, Pa.	7.20
Mexico, Ind.	8.81
Waynesboro, Pa.	10.25
Martinsburg, Pa.	1.30
New Lebanon, Ohio	10.00
Lydia, Md.	3.69
Dallas Center, Ia.	6.27
Carleton, Nebr.	2.50
Muncie, Ind.	9.30
Fillmore, Calif.	9.75
Ashland, Ohio	19.03
Corinth, Ind.	2.68
Lanark, Ill.	10.50
Dutchtown, Ind.	7.50

\$105.28

Missionary Support

Mt. View, Va.	12.00
Harrah, Wash.	11.00

\$23.00

Foreign Missions

Dayton, Ohio	12.50
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Total for all funds 158.68

JUNE

Apportionment Fund

Portis, Kans.	1.50
Cerro Gordo, Ill.	18.00
Elkhart, Ind. ....	.75
Cumberland, Md.	7.00

\$27.25

Seminary Fund

Roanoke, Ind.	2.56
Peru Jr. & Sr. W. M. S., Ind. ..	10.55
Roann, Ind.	9.25
Ardmore, Ind.	2.53
Columbus, Ohio	4.50

\$29.39

Feast of Ingathering

Morrill, Kans.	2.87
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Mission Support Fund

Illioikota District W. M. S.	154.00
Los Angeles Mission W. M. S. ..	16.00
Pennsylvania District W. M. S. ..	570.30
Southern Calif. Dist. W. M. S. ..	216.00
West Alexandria, Ohio	16.00

972.30

Refrigerator Fund

Bryan, Ohio	5.50
Los Angeles Mission W. M. S. ..	5.00
Pennsylvania District W. M. S. ..	91.60

102.10

Foreign Misison

New Lebanon, Ohio 15.00

Total for all funds 1148.91

Respectfully Submitted,
MRS. N. G. KIMMEL

Life is a slowly unrolling scroll. Do the duty just before you, and the next duty will come into view. Courage for all the road may well be beyond our claiming, but only a little courage is required for just the next step.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
General Secretary — Mrs. Gertrude Leedy Briscoe, Rt. 2, Claypool, Ind.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.
Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.
Vice President—Mrs. F. J. Seibert, Masontown.
Secretary-Treasurer—Mrs. W. C. Benshoff, 122 West Second St., Waynesboro.

Ohio

President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.
Vice President—Mrs. Laura Prevo, Rt. 6, Box 125, Dayton.
Secretary-Treasurer—Mrs. T. R. Henning, Middlebranch.

Mid-West

President—Mrs. L. G. Wood, 615 Lowman St., Fort Scott, Kansas.
Vice-President—Mrs. George E. Cone, Portis, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Clyde Rager, Roann.
Vice President—Mrs. C. H. Bennett, 2016 East Market St., Warsaw.
Secretary-Treasurer—Mrs. F. Emerson Reed, 705 Wayne St., North Manchester.

Southeastern

President—Mrs. Geo. M. Simpson, Oak Hill, West Virginia.
Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President—Mrs. W. Stover, Harrah, Washington.
Vice President—Mrs. A. L. Lantz, N. 2319 Wall St., Spokane, Washington.
Secretary Treasurer—Mrs. George Miller, Sunnyside, Washington.

Illioikota

President—Mrs. George Garber, Lanark, Illinois.
Vice President—Mrs. J. B. Paul, 2112 Walnut St., Cedar Falls, Iowa.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President—Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.
Vice President—Mrs. Harry Good, 325 San Bernardino Avenue, Pomona.
Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.
Treasurer—Mrs. Beatrice B. Sternquist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

"Somethin's Radical Wrong!"

Edith E. Lowry

"In 1927—made \$7,000 as a cotton farmer in Texas; 1928—broke even; 1929—went in the hole; 1930—deeper; 1931—lost everything; 1932—hit the road; 1935—serving the farmers . . . as a 'fruit tramp'." This is the story of a fruit picker working with his family in California.

Depression, drought and dust storms have driven hundreds of native white American families "to the road." They had had homes in Arkansas, Oklahoma, Missouri and other states, but now they follow the crops with the 2,000,000 migrant laborers—Italian, Polish, Negro, Russian, Portuguese, Mexican—who have been harvesting crops for the nation for forty years or more. With great courage they "pulled up stakes" and pushed on, determined to maintain their independence. "We haven't had to have help yet. Lots of them have, but we haven't," said pea-pickers from Oklahoma. "Relief? I wouldn't have it, no way it was fixed. All I want is a chance to make an honest living." But experience soon dashes their hopes and relief becomes the only alternative. An ex-cotton farmer, now a migrant laborer, concluded, "Somethin's *radical* wrong."

The sudden transition from farm owner to migratory farm laborer involved tragic adjustments, and these folks are bewildered by experiences that long have been the lot of migrant laborers. Unfriendliness greets them at almost every point. Communities endure them but do not accept them. Schools, churches, recreation facilities, public health service, are not for them, the non-residents—and yet at the same time communities complain of the ignorance, the disorderliness and crime, the disease and resultant danger of contagion, that prevail in migrant labor camps!

With the continual drop in wages—which before the depression were tragically low—it is impossible for even the more thrifty migrants to put aside savings for the "between-crops" season. Relief is inevitable. And almost insurmountable are the problems in dealing with the relief situation. These are a few:

1. Migrants are not residents of the communities where they work and many can claim no residence anywhere. 2. Fear exists lest relief to the migrant

would mean subsidizing the seasonal industry. 3. Rainy seasons and intervals between crops in areas with a 12-month harvest season mean long periods of enforced idleness. 4. The need of the migrant is often accumulative, for many times he has been refused help because of non-residence, and so his need is often more acute than that of the resident. 5. The reluctance and refusal of the migrant, in sections of the country where the harvest season is not year-round, to go to the farms to pick because it means going off relief and great difficulty in getting back on relief when the picking season ends.

"Going off relief" is not the only factor. Indecent housing on the farms and unkept promises of "big money" have been their experience in some cases. In one section the following statement was presented to pickers: "The strawberry growers have offered to send trucks to various points to haul workers to the fields, and have promised to feed and house them while there. A good picker can average \$1.50 to \$2 per day, and that would be clear money." But a survey of this area, made by an investigator from the Relief Administration, revealed that:

"To make \$2 a man must pick more than 130 quarts a day. In 17 groups of workers interviewed, the mean (half more, half less) was between 50 and 60 quarts a day! At 1½c a quart this means a daily wage of 75c to 90c. Only five had picked as much as 100 quarts on any one day. One picker laughed incredulously at the question of any one picking 200 quarts a day. 'Nob'y ain't picked as high as 150 in seven years,' she said. Out of the money made, food must be purchased and expenses paid at the worker's home in town."

To this, farmers in one state answered: "Gross returns to the growers have been 6½c a pint this season . . . The growers would have to charge off 1c for the berry crates and boxes, ½c for fertilizer, ½c for cultivation, hoeing and other growing costs, and another ½c for taxes, interest on investment and other overhead charges. This totals 5c a pint for all costs, leaving 1½c a pint to the grower for his investment, risk, worry and labor . . . With consumers in the cities demanding cheap food on the one hand, labor demanding higher pay and better

living conditions on the other, it is impossible to satisfy both and stay in business."

The migrant laborer is caught. "Somethin' " is "radical wrong" when the price paid for the production of food for a nation is so costly in human values.

AT THE COMMUNITY CENTER

Five hundred pickers—men, women and children—were in camp for eight weeks to pick and can beans and peas. At 6 a. m. the pickers were loaded into the trucks and were off to the fields. Babies and children up to eight years no longer had to be taken to the fields and "parked" at the end of the row while mother picked, because a simple four-room building had been converted by the canner into a community center. As the trucks pulled out of camp, 29 babies and children—some in tears!—adjusted themselves to this new procedure. Gradually, stuffed dogs, crayons, scissors, picture books and swings began to attract. All day these children stayed at the Center, learning to worship, play and work together. At noon, friends from the churches in town brought supplies for the lunch, each church being responsible for a week at a time. Club work with the older groups, boys and girls, occupied evenings and rainy days.

"Sundays were outstanding days at the Cortland Center. The children were often there until noon, but the program was different. In the afternoon from 30 to 40 children under thirteen gathered around the organ for a worship service. The evening vesper service was well attended and there was a splendid spirit of worship and interest. Many, too shy to come in, stood around doors and windows to listen respectfully."

Christian community centers are maintained in the following areas: Arkansas, Judsonia; California, Hemet; Delaware, Houston; Maryland, Cambridge and Hurlock; New Jersey, Whitesbog and Pemberton; New York, Brant, Cortland, Hamilton and Homer; Oregon, Newberg.

Into the Puyallup Valley of Washington, known as the "berry growing center of the world," 10,000 migrant berry pickers come in normal seasons. The majority are high school boys and girls. A few years ago the moral conditions were so serious that the chief of police asked the help of the Council of Women for Home Missions. Recreation was the approach. The Summer gymnasium on Monday, Wednesday and Friday nights, and the North Puyallup school playground on Tuesday and Thursday nights, were centers for the program. Posters announcing the programs of games, music, stunts and fun, for pickers were placed in stores, employment offices, chambers of commerce and the berry crate sheds. Growers trucked the young people to town, for they were scattered over the valley, fifteen miles long. Crowds came.

One day a group of young men, who had been pointed out as the village toughs, troublesome and destructive, asked to be allowed to play, too. The gymnasium was already too crowded, but these boys must receive consideration. A basket ball game with the pickers was scheduled for the next Wednesday night and a half-hour period of games each week was the agreement. The following Wednesday the boys came and one brought his mother to show her appreciation as well as that of the boys.

This type of program has been developed, also, on four tobacco plantations in Connecticut, at Bloomfield, Windsor and East Granby.

WITH THE NURSE

"The mortality rate in our valley has been reduced sixty per cent," the local physician reported after one season's activity of the nurse in this area's migrant camps. "Now we can do preventive work and care for cases before they become tragedies," he continued.

In the beginning growers and communities had many reservations concerning the possibility of doing any effective work with migrants. There was as great a barrier between migrants and nurse as between community and nurse. Never before had any one been friendly to the migrant without an ulterior motive. The mention of hospital terrified them. Through friendly visits and gentle persuasion confidence was established, results became evident. Soon growers, local and county groups, helped finance the work. Case reports show that timely and skillful treatment has prevented permanent physical handicaps and even saved life.

Migrant mothers and girls are eager for health education. To small groups the nurse gives instruction in first-aid, baby care, and simple home nursing—these things which they are most likely to need. In a little children's group she shows how to make individual firstaid kits which they can use for emergencies in their families. One enterprising youth, little Freddie Gonzales, made ten cents by putting mercurochrome and a bandage on his sister!

Cooperation with the school authorities is a part of the nurse's program in an effort to get the migrant children into school even though for only a few weeks, and cooperation with State Emergency Relief authorities in the distribution of relief is another activity. Cooperation with health departments is also a part of her program. A grower who had improved his camp sanitation appealed to the Council nurse. "Say, Miss, I clean up my camp, have good garbage pits, and keep the toilets as clean as possible, yet on the other side of the fence the toilet has no roof, and there are no garbage pits or cans. Anything you can do about it?" The nurse reported to the State Housing and Immigration Division, and an inspector soon came and investigated.

Story hours are popular. "Because many of the

children understood very little English, I tried various ways to help them understand the story. Finally, I made paper figures of people to place on the table as I went along. Afterward they could make their own figures and re-tell the story in their own words. When one ten-year-old boy was re-telling the story of 'Let the little children come unto Me,' with the use of paper people, he said, 'The men wanted to keep the children away, but Jesus said—he stumbled over the long verse he had just learned, but finally, using words of his own vocabulary—'Jesus said, "Let 'em come." ' "

So grateful are the mothers for all that is being done for their children! One of them said: "It's the nicest thing anybody ever done!" At the close of one season, a group of mothers who had earned 20 cents for picking a bushel of peas, sent a gift of \$3 to the girls on the Center staff.

Progress has been made, but a tremendous work is ahead. Thousands of migrants in the west "in nuts," "in melons," "in onions," need help. The great area from the Gulf of Mexico to the Great Lakes is asking the Council to start work for the migrants in those states. In the east, one of the neediest fields is "in oysters" in South Jersey. Two years ago budget cuts closed the work in this field. Yet here are 1,000 Negro migrants shucking oysters, crowded in barren, flimsy shacks during the bleak, winter months. Immorality and crime result. Discrimination is their lot because they are Negro and because they are migrants.

The beans, the peas, the cranberries that are on your dinner table were gathered by these men and women. Think of them—pray for them—help them!—Reprinted by permission from Women & Missions

"Housekeepers for God"

Dr. L. E. Lindower

"Good stewards of the manifold grace of God."—I Peter 4:10.

GOOD OLD-FASHIONED housekeeping seems no longer to hold the attraction for girls that it should, but if it involved the managing of the most wonderful possessions in the world, I believe there would be real interest in it. There are still plenty of Christian girls who are ambitious to become housekeepers in Christian homes of their own. Such homes are very much needed, and God will honor such ambitions.

Christians are "housekeepers" in the household of God. The word "steward" which we have in our text is a combination of two words in the Greek, meaning, "to manage a household," or, in plain English, to be a "housekeeper."

A housekeeper wishes to know what she has to manage or what her duties are. Our text tells us that God's housekeeper has the responsibility of caring for His manifold grace. This is a big field of labor. We usually think of God's grace only in connection with the salvation of a sinner. Grace provides that we might have eternal life because of Christ's sacrifice for our sins, by believing on Him and accepting Him as a personal Savior. But this is not the extent of God's grace. Every good thing of the Christian life after salvation is the gift of God's grace. This is called the "manifold grace" or many-fold, because of the great variety of God's gifts and endowments in the Christian life.

What are some of the things which are the gifts of God's manifold grace and of which we are the housekeepers for God? In the first place, *our bodies are entrusted to us to be kept and used for God's glory*. "What? know ye not that your body is the

Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (I Cor. 6: 19, 20). We did not acquire these bodies by our own efforts. They are God's gifts of grace. If it were not for His grace, they would be destined to dissipation, misery and suffering for eternity. Is it therefore honest with God to defile these bodies, His Temples, with the dissipating influences of the world which in the end will degrade and demoralize? "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy and acceptable unto God, which is your reasonable service." (Rom. 12:1).

We are not only stewards of our bodies, but also, *our very lives are to be used for God*. Life is a mysterious thing. We feel so confident of it, when it hangs by such a slender thread. It has often been a sad duty to have charge of the last services for one who was young and in the best of health, but whose life was cut off in a moment without ever giving God a place in it. We do nothing to get this life. When serious sickness comes along or an accident brings a little bump of the right kind, then we can do nothing to prolong life. It is all in God's hands. Then why should we think that we can use our lives to please ourselves only? We are trusted housekeepers. What are we doing with the Master's property?

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet

for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (II Tim. 2:21, 22). To be a sanctified vessel means to separate ourselves and set ourselves apart for God's use. Every vessel in the kitchen has its use. We don't eat soup out of the dishpan or cook beans in a salad dish! Why? Because they are set apart, or sanctified, for a different use. So the life should be set apart for God's use.

God has also entrusted to each one of His children a gift for service. "Now there are diversities of gifts, but the same Spirit." (I Cor. 12:4). (Read also verses five to thirty-one). You may say, "There is nothing that I can do for the Lord." Truly, there is nothing you can do of yourself, but the Lord has not slighted anyone; He has given an ability to do something for Him, to everyone of His people. It may not be big or auspicious, but it is something, and for the exercise of it we shall receive reward at the Judgment Seat of Christ. The gifts include "prophecy," or the preaching of the Word of God, and also "helps" which may be most anything which glorifies God. (I Cor. 12:28). A good housekeeper will wish to get acquainted with the tools she is to use, and a good Christian will earnestly desire to discover the particular gift God has given for His service. This is particularly true of young people. We may be sure that we will never find true happi-

ness until we recognize that gift and exercise it in the leadership of the Holy Spirit.

Finally, we must remember that we are entrusted with the housekeeping of that which belongs to God. "We are not our own, we are bought with a price." We belong to God, therefore we should act so as to acknowledge His ownership. A most modern illustration would be the stewardess of an airplane. The requirements for this position are very high. The welfare of the trip through the air, as far as the passenger's comfort is concerned, is in her hands. The company realizes that a large part of their reputation with the passenger lies in her hands. She is concerned only with the property and business of the company by whom she is employed. We have read in the newspapers of the stewardess who was the heroine of a recent plane accident. She received great honors because of her interest in others and her bravery in the face of danger. So the Lord will reward every one of His stewards (and stewardesses) for their unselfish service. Let us be good housekeepers of God's many-fold gracious gifts and entrustments.

Warsaw, Ind.

"If a habit is hard to shake off, pray over it, refuse to acknowledge its power, and try to establish a good habit directly contrary to it."

Steps in Stewardship

The earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God; He entrusts a share of its care to me. I am His steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

Faithful stewardship is not a passive affair; it calls for thoughtful prayer, honest study and work and joyful obedience.

The tithe is an acknowledgement that all I have belongs to God. I am His debtor. The tithe is not a free-will offering. It is a debt to God for His work. To withhold it is to rob God. By carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One generation of Christians influences the coming generations and the number of Christian servants and Christian workers will increase.

One-tenth of the income received by each one hundred Christians, will equip for Christian service and adequately maintain at least ten who are called to devote all their time to God's service.

The Christian who prays, "Thy Kingdom come," should be willing to pay as he prays. The tithe will take care of the regular financial needs in building the church. Petition is folly, if the petitioner refuses to do his part in bringing the desired event to pass.

Senior Devotional Program

Topic for August: Talents Multiplied

HYMN: Give of Your Best to the Master.

(See Junior program for the words).

SCRIPTURE LESSON: Matthew 25:14-30.

POEM: "Talents" by Grace Noel Crowell.

God gives His children five or two or one;
The number matters not, if we but make
Our gifts from His grow beautiful, to shine
For His own precious sake.

I shall not look with discontent upon
My neighbors' gifts; I shall be glad for them
And with a grateful heart take in my hand
My one unpolished gem.

God helping me, I shall not waste that gift;
I shall not hide it, and I shall not lose
This little thing that seems almost too small
For any one to use.

One talent, as one precious stone may be
More beautiful than many a clustered stone.
God, help me cut and polish my one gem
Until this gift alone

Shines through the darkness, and its prisms rays
Delight some beauty-hungry heart, and be
More precious in Thy sight than was the rough,
Uncut stone given me.

HYMN: Living for Jesus.

Living for Jesus a life that is true,
Striving to please Him in all that I do,
Yielding allegiance, glad-hearted and free,
This is the pathway of blessing for me.

CHORUS—

O Jesus, Lord and Savior,
I give myself to Thee,
For Thou, in Thy atonement,
Didst give Thyself for me;
I own no other Master,
My heart shall be Thy throne,
My life I give, henceforth to live,
O Christ, for Thee alone.

Living for Jesus who died in my place,
Bearing on Calvary my sin and disgrace,
Such love constrains me to answer His call,
Follow His leading and give Him my all.

Living for Jesus through earth's little while,
My dearest treasure, the light of His smile,
Seeking the lost ones He died to redeem,
Bringing the weary to find rest in Him.

PRAYER: Give thanks for the privilege of serving in the name of Christ; praise God for the blessings He has given your Sisterhood and our national work; pray for a complete understanding of the meaning of stewardship and a willingness to obey what we know.

TOPIC: Housekeepers for God.

TOPIC: Our Dedication.

VOCAL DUET: Transformed.

TOPIC: His Blessing.

(This topic may be presented by someone of the members or someone whom you may wish to in-

vite in. Some Scripture passages which may be helpful are: Eccles. 11:1, 2; II Cor. 9:6-11; Luke 18:28-30; Prov. 3:9, 10. The aim is to think of the ways which God blesses those who dedicate themselves to Him).

HYMN: I'll Go Where You Want Me to Go.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But, if by a still small voice He calls
To paths that I do not know
I'll answer, dear Lord, with my hand in Thine,
I'll go where You want me to go.

REFRAIN—

I'll go where You want me to go, dear Lord,
O'er mountain, or plain, or sea;
I'll say what You want me to say, dear Lord,
I'll be what You want me to be.

Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wand'rer whom I should seek.
O Savior, if Thou wilt be my guide,
Tho' dark and rugged the way,
My voice shall echo Thy message sweet,
I'll say what You want me to say.

There's surely somewhere a lowly place,
In earth's harvest fields so wide,
Where I may labor thro' life's short day
For Jesus the crucified;
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what You want me to be.

BUSINESS: Installation of new officers; plans for delegate to national conference; pledge to mission home fund.

SISTERHOOD BENEDICTION: Ps. 145: 1, 2.

"There is no tonic in life which will so beautify the countenance and strengthen the spirit as the desire to be helpful to those around us."

JEFFERSON'S SEVEN RULES

1. Never put off until tomorrow what you can do today.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have earned it.
4. Never buy what you don't want because it is cheap.
5. Pride costs more than hunger, thirst and cold.
6. We seldom repent of having too little.
7. Nothing is troublesome that we do willingly.

—Selected

Our Dedication

Mrs. Leila Polman

II Corinthians 8:5. "They first gave their own selves unto God."

THE WORK of the Lord could progress without our help. But He has planned that His work should be carried on with human help—our hands, our feet, our mouth, ourselves—to do His service. He will use anyone willing to be used. When we accept the Lord as our Savior, it is ourselves that are benefitted. We receive salvation, forgiveness of sin, eternal life, peace, and joy, all given to us. Then, there should come a time in every girl's life when she surrenders her whole self to the Lord, and dedicates herself to His service. This is the proper word, dedicate. Often we hear, "consecrate" yourself, but we cannot consecrate ourselves. We give, or dedicate ourselves to Him. He consecrates for service.

Our talents are lent to us of the Lord, and when we come to the place where we realize this, and tell the Lord we admit it, and that He may use them as He chooses, that is our *dedication*. Some one might say, "I want to plan my own life." To realize someone over us to direct our life, use our talents as he sees fit, is not the easiest thing and is exactly opposite to the things of this natural world which says, "My will is supreme." But who could plan a life better than He who gives life, or use talents to a better advantage than He that formed them within us? Romans 6:13 tells us to yield ourselves unto God,

The Lord will have only *voluntary* service. He does not conscript. It must be free will, hence the importance of our willingness to do His will. We are already His, if we have accepted Him, so dedicating our lives to Him confirms the transaction—not in order to be His, but because we are His already. We are His by purchase; are we delivering the goods?

The Lord does not demand, reproach you, or cry out against you if you do not take this step. The Spirit may plead, and woo you, but will never force you. It must be our *will* that yields to Him, or does not yield. A *voluntary* yielding is dedication. What fragrance is to the rose, color to the sunset, spotlessness to the falling snow, voluntariness is to the surrender of life.

"I beseech you," not I command you, is the Scripture. The real secret of a perfect surrender of one's talents to the Master is a surrender of one's *self*. A person can give of her talents, money, service, and still not be absolutely surrendered in her heart; but one cannot be utterly and absolutely surrendered and retain the gifts we might give to Him. It nat-

urally follows that they, along with ourselves, belong to Him.

Just as the vessels in the temple dedicated for the service of God, set aside for a special service, so, if we are willing, God will show us our place of service. Don't you want your vessel to be bright, shining and new, when offered to the Lord for service, not dented, and dull, and unlovely? Then take care of your body, the best you know how; perchance He has need of it on the mission field, or in some other avenue of service that calls for strong bodies. Get all the education possible that your mind be keen and you may be able to serve better. Keep your soul atune to the harmony of His love, so you will hear His faintest whisper.

Are you thinking, "I do not feel called upon to give my full time to missionary work, a Bible woman, or some such service?" Have you ever realized that whatever you do can be done "as unto the Lord" (Col. 3:23), be it at home, in the office, or at school? Some things we find irksome and uninteresting can be made easier and happier if we do them in that spirit, as unto Him.

The Holy Spirit fills the wholly yielded life with such a glad spirit of obedience as to make the after-doing of God's special will for us the joy and delight of our life.

Lowly and humbly, Lord, here I bow,
Contrite and broken, help me just now;
Patient and still, Lord, O let me be
Fitted for service, cleansed, Lord by Thee,

Keep every thought, Lord, in Thy control;
Let Thine own presence now fill my soul;
Self on the altar, yielded to Thee,
Jesus, my Savior, faithful to be.

Ready and willing, Thee to obey,
Silent if need be, have Thine own way;
In full surrender, all do I give,
Nothing withhold, Lord; in me now live.

Fort Wayne, Indiana.

THINK OF THESE

Paul got a good start at home; he owed much to the religious convictions his parents gave him.

Christ's interference with Paul's plans started him on his way to world renown; without Christ he would have remained Saul, a Jew.

Not what is believed but what that belief impels one to do gives one standing; Paul's belief in Christ sent him into Christ's service, and as the servant of Christ we honor him.

Junior Devotional Program

Topic for August: What Can I Do?

HYMN: Give of Your Best to the Master.

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.

REFRAIN:

Give of your best to the Master;
Give of the strength of your youth;
Clad in salvation's full armor,
Join in the battle for truth.

Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service,
Consecrate ev'ry part.

Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

Give of your best to the Master;
Naught else is worthy His love;
He gave Himself for your ransom,
Gave up His glory above:

Laid down His life without murmur,
You from sin's ruin to save;
Give Him your heart's adoration,
Give Him the best that you have.

POEM:

The beauty of the candle touches me,
It is so softly gay,
So steadfast, and so careless of itself,
Giving itself away.

BIBLE LESSON: I Kings 17:8-16.

PRAYER POEM:

Partner with Jesus all through my life;
Partner with Jesus in sunshine and strife;
Partner with Jesus in love, work, and play.
Help me, dear Jesus, to be faithful alway.

SONG: Jesus Bids Us Shine.

Jesus bids us shine, With a clear, pure light,
Like a little candle Burning in the night;

In this world of darkness, We must shine,
You in your small corner, And I in mine.

Jesus bids us shine, First of all for Him;
Well He sees and knows it If our light is dim;
He looks down from heaven, Sees us shine,
You in your small corner, And I in mine.

Jesus bids us shine, Then for all around,
Many kinds of darkness In this world abound,
Sin and want and sorrow; We must shine,
You in your small corner, And I in mine.

PRAYER: Join hands in a circle and have a chain of prayer remembering your Sisterhood work, the boys and girls of all lands that they may know Jesus too, our missionaries in Africa and South America and those on furlough; and each Sisterhood girl that she may do her part in the service of Christ.

STORY: "The Come-back." in Stewardship Stories, p. 59.

STORY: "Doing Without Our Castor-oil." in Stewardship Stories, p. 82.

STORY: "Small Tools But a Big Job," in Stewardship Stories, p. 74.

Plan that each girl may do something special on the subject of stewardship. Some may want to memorize the stewardship alphabet found in "Stewardship Stories" beginning page 33. Someone may want to make a poster or write an original story. Someone else may want to memorize one of the lovely prayers in the back of "Stewardship Stories." If you have not yet learned our hymn, "Take my Life and let it be," this would be a good time to do it.

HYMN: Spirit of Sisterhood.

BUSINESS: New officers installed; plan for a delegate to our national conference; decide what you want to pledge for our Mission Home Fund this year.

SISTERHOOD BENEDICTION: Psalm 145:1,2.

Visitation in the Southeastern District

IN THE FALL of 1930 when I first took over the work of general secretary for the Sisterhood, six weeks were given to visiting the societies of the Pennsylvania and Southeastern districts. Each year following other districts were visited until contacts have been made with practically all of our Sisterhoods. This summer we return again to the churches of the Southeastern district where growth in the work necessitates that all the time be given to them.

WASHINGTON, D. C.

For the first time, it was my privilege to be present at the conference of the Southeastern district, June 9-11. With their attractive, new church building and their generous Christian hospitality the Washington people made possible a helpful conference. The Sisterhood officers planned for two sessions with a devotional speaker and other talks, the business session, and a happy luncheon. Several Sis-

terhoods cooperated in making preparations which were splendid. There was a fine representation from the societies of the district. It was a real joy to meet with them. A further report will be found in another part of this number.

On the evening following the conference, a meeting was held with the Junior Sisterhood group at the church. Only a few girls were present with the patroness. The girls showed a genuine interest in the work and the things which we had to show them. They have promoted some of their leaders into the Senior society recently, so their group has changed. We regret that we were not able to meet more of the group.

The meeting with the Seniors followed that of the Juniors. Although these girls had worked hard in entertaining the conference, a good number gathered at the home of one of the members. Because members from this society have been in close touch with our national work through the conference for several years, their work has been kept in good order. Most of these girls have been faithful in their service and in their giving, so that they are an inspiration. They are following an interesting plan of training in the younger girls for the various offices. We all owe a vote of appreciation to this society for giving us our capable national financial secretary. We were loath to leave the fine fellowship and hospitality of Washington.

WINCHESTER, VIRGINIA

We left the capitol on Saturday to visit the churches down the Shenandoah Valley. We had fellowship with the people of Winchester on Sunday, and by request of the pastor taught a Sunday School class and gave a message in the evening. In the afternoon a group of girls met at the home of one of the members. They were interested in the suggestions given and want to work more efficiently. It was encouraging to note the progress which has been made since our first visit. However, there is not much chance for growth because there are not many girls in the church. In spite of other handicaps, they carry on as best they can. After the meeting, we had a delightful time together with a nicely served picnic supper. It was a pleasure to get to know the girls more intimately.

MAURERTOWN, VIRGINIA

At the next stop we were kindly entertained in the patroness' and pastor's home. In the evening a dozen girls with the patroness met in one of the homes. This was the time for their regular monthly program, so after their discussion, we considered their problems and plans for improvement. A few suggestions were received for being more helpful to the local work. There are not many older girls in this group since many leave the town in order to get employment. It was a pleasure to stay in the home of their president.

BETHLEHEM CHURCH, VIRGINIA

The next stop in the Valley was at Harrisonburg to meet with the Sisterhood of the Bethlehem Church. On the previous visit the work was just new to them, but this time a good group of interested girls gathered at the church. A few of the leaders present then yet remained with them. Our projects as a national organization were discussed and suggestions were given on their problems. We hope that they will carry on with greater interest in the coming year, and we look forward to seeing some of their group at our national conference.

MT. OLIVE CHURCH, VIRGINIA

There has been no Sisterhood in this church, but there is a large group of girls of Sisterhood age, both senior and junior. A meeting was called at the church that the girls might become acquainted with the work of our Sisterhood and determine what they would like to do. Mrs. Spitzer and Brownie Lee Spitzer, patroness and president of the Bethlehem society, took us to the meeting and were a fine help. Six girls came to learn of the Sisterhood. The history of our organization, our literature, our goals and all were presented to them. The girls have not had such an organization and were not sure that they would be able to interest the others. There is no Women's Missionary Society in the church to encourage them. They will need our Outlook number for their programs. There are other problems which they must meet. However, these girls should have the opportunities of fellowship and service which Sisterhood makes possible and would enjoy the work greatly. We trust it will be possible for the Bethlehem girls to help them get started in their meetings. Let us remember these girls in prayer.

BUENA VISTA, VIRGINIA

It was a happy surprise, when making plans for the visitation, to learn that a large group of girls had been having meetings in this church under the leadership of Mrs. Frank Coleman, Jr. However, they were not affiliated with the national work. There were fifteen girls who met in the home of one of the members. They gave fine interest in learning about the Sisterhood and its program. They, too, have some problems to face, but will be able to work them out. They expressed a desire to help in the program of the national work during the new year. It is encouraging to see such a willing group, and we shall pray together for God's blessing upon them.

This report must be sent in at this time, so the remainder will be found in the next Outlook number. God has been gracious in answer to your prayers.

HELEN GARBER, General Secretary

Today is a basket in which we carry all our yesterdays.—*John A. Holmes.*

Winona Lake, Indiana

August 24-30, 1936

PROGRAM

Theme: Live Unto Him

TUESDAY

8:15- 8:30—Hymn Sing
8:30- 9:00—Devotions—Rev. H. W. Koontz
9:00- 9:30—Why We Study Missions—
Mrs. F. C. Vanator

9:30-10:00—Business

GREETINGS:

President—Miss Dorothy Whitted

Vice President—Ella Kimmell

Patroness—Mrs. F. B. Frank

Honorary Patroness—Mrs. G. T. Ronk

REPORTS:

Financial Secretary—Mary Merrick

Treasurer—Louise Kimmel

General Secretary—Helen Garber

Appointment of Committees

Announcements

10:00-10:10—Music
10:10-10:45—Missionary Address

WEDNESDAY

8:15- 8:30—Hymn Sing
8:30- 9:00—Devotions—Rev. H. W. Koontz
9:00- 9:30—Our Mission Study Books—
Senior and Junior

9:30-10:00—Business
Committee Reports
District Reports
Banner Awards
Announcements

10:00-10:10—Music
10:10-10:45—Missionary Address

THURSDAY

8:15- 8:30—Hymn Sing
8:30- 9:00—Devotions—Rev. H. W. Koontz
9:00- 9:30—Better Mission Study Methods
—Senior and Junior

9:30-10:00—Business
Committee Reports
Our Mission Home Project
Announcements

10:00-10:10—Music
10:10-10:45—Missionary Address

NOON ANNUAL SISTERHOOD LUNCHEON

FRIDAY

8:15- 8:30—Hymn Sing
8:30- 9:00—Devotions—Rev. H. W. Koontz
9:00- 9:30—Progress Conferences:
Better Business—Dorothy Whitted
and Mary Merrick
Better Membership—Ella Kimmell
and Helen Garber
Better Juniors
Progressive Patronesses—Mrs. F. B.
Frank and Mrs. G. T. Ronk

9:30-10:00—Business
Committee Reports
Election of Officers
Plans and Policies for 1936-1937
Announcements

10:00-10:10—Music
10:10-10:45—Missionary Address

SATURDAY

8:15- 8:30—Hymn Sing
8:30- 9:00—Devotions
9:00- 9:35—Mission Address
9:35-10:00—Business
Committee Reports
Installation of Officers
Announcements

10:00-10:10—Music
10:10-10:45—"The Lord's Desire for You"—

Dr. J. C. Beal

It is expected that the following missionaries will be at the conference and will speak to us during the period for the Missionary Address—Mr. and Mrs. Joseph H. Foster, Rev. and Mrs. Orville Jobson, and Miss Johanna Nielsen. Rev. and Mrs. Floyd Taber who have been in preparation in France and are soon to go to Africa are expected to be there also. Mrs. Hazel Landrum and Miss Lyda Carter of our Kentucky work will be with us also.

On Sunday afternoon, Aug. 30, the Sisterhood will have charge of part of the general conference program. We are grateful to the general conference committee for this opportunity. All our delegates will want to plan to remain through that service.

On Bended Knee

Make this a month of special prayer for the work of our Sisterhood: the plans to be laid at national conference; the new officers of your local society; new societies and those which are working against hard circumstances; a deeper spiritual experience and fellowship with Christ.

Pray that God will graciously keep and bless Dr. Florence N. Gribble in all her labors in Africa.

Continue daily in prayer for Mr. and Mrs. Curtis Morrill working with the Kabba tribe in Africa that they may be kept strong in physical trials and that the way may be opened for a rich ministry among these people.

Ask God's blessing upon the people of our mission churches that they may grow in the faith, and upon the pastors and their families that their needs may be supplied as they minister to them.

Give thanks for the Women's Missionary Society and the work it is doing and pray that their power for service may be increased.

Pray that the way may be prepared and that laborers may be thrust forth into our field in South America.

Remember the missionaries on furlough that they may be greatly strengthened so that they shall be able to return to their fields of labor.

Mission Home Fund

The Apostle Paul was the first Christian missionary. He went into many cities to preach where he was a stranger, but soon found friends with whom he could make his home. When he went to Philippi, a city of Macedonia, he made his way to the riverside where it was the custom for groups to meet for prayer. Lydia, a woman whose heart had been prepared by God, offered her home that Paul might have a place to stay while teaching there. Surely Paul appreciated this kindness of Lydia.

When our missionaries give up their homes in going to another land to tell the blessed gospel story, they have no home to which to return when they come back to rest. What a joy it would be to them to know that there would always be a place waiting for them—a home they could call their own! Many Christian friends, like Lydia, are willing to open their homes to them, but it would mean so much more to have a place of their own.

It is the joy of Sisterhood girls to make possible this home. By the money which we are raising, we hope soon to make this place of rest possible for them.

You are beginning your work for the

new Sisterhood year. One thing which you will want to decide before your delegate goes to national conference is what your pledge will be this year toward this Mission Home. We ought to raise about \$1,000 both this year and next. If we are to meet our goal, each Sisterhood must make the best pledge possible.

Plan prayerfully as good stewards of God's grace.

From the Mail Bag

PHILADELPHIA, PA.,
THIRD CHURCH

Dear Sisterhood Girls:

Our society was organized three years ago, and has been going strong ever since. Sisterhood means a great deal to all of us, and we are so glad to seize the opportunity to be of service to our Master.

I will not enumerate our various activities, since they are, in general, just what other societies are doing. However, I would like to say a few words about our public service this year. We held it in the church, and that night was known as Sisterhood night. We had special music, we gave our candle-light service, and Miss Nielsen, our missionary from South America, spoke. We did have a wonderful service.

God has truly blessed us this year, for we have met all our goals far over the necessary amount. Our membership is steadily increasing.

We want to extend a word of greeting and encouragement to the new societies just being organized, and may we leave them this thought, "Throw your whole heart and soul into your Sisterhood work, really strive to do God's will and then watch the blessings pour in."

Sincerely,

ELSIE M. WHITFIELD, President

SOUTHEASTERN DISTRICT CONFERENCE

The Southeastern district Sisterhood of Mary and Martha held their annual Conference June 10th and 11th, at the Washington Brethren Church. Sixteen delegates and twenty-three girls registered for the meeting. The Washington girls gave use a royal welcome. They are fine entertainers, and we wish to thank them for their help.

Our devotional talks were given each morning by Editor Charles Mayes on the topic "Stewardship." On Wednesday morning Dr. R. R. Haun of Ashland College gave a splendid address on "Time Binders." On Thursday morning we were privileged to have Mrs. Jobson and Kathryn with us. Mrs. Jobson gave us an interesting talk on life in Africa. We enjoy having our missionaries with us. And then again it was a privilege to have our General Secretary, Miss Helen Garber, with us. She gave us two inspiring messages and also discussed Sisterhood problems with us. Special music for the Conference was given by Kathryn Sampson, Washington.

On Wednesday afternoon a luncheon was served to fifty-one girls and their guests with Bernice Baker, St. James, in charge. The entertaining society presented each girl with a souvenir of Washington.

At the business meeting on Thursday morning the Treasurer reported a balance of \$42.13. The district voted to use part of this for our District project and part to the Mission Home Fund. Again a gift to Marguerite Gribble will be our District project. The "Round Robin" letter was instituted as a means of keeping the girls in closer cooperation.

The following officers were chosen: Pat.—Mrs. H. W. Koontz, Roanoke, Va. Pres.—Virginia Brumbaugh, Roanoke, Va. Sec'y-Treas. — Bernice Baker, Lydia, Md.

Until we meet again next conference we desire to "Do God's Will."

RUTH SENSENBAUGH, Sec'y-Treas.

Important Notice

Meet Other S. M. M. Girls at the HILLSIDE

During National Conference

\$6.00—Room and Board for week

25c extra for laundry

SATISFACTORY MEALS GUARANTEED

New Cook in charge

Send Reservations and 50c to Miss Dorothy Whitted,
1033 Main St., Louisville, Ohio, as soon as possible.

By the Way

ELECTION OF OFFICERS! So that you will be ready to start the new Sisterhood year in August, your new officers should be elected during July. Remember, too, that the names of the NEW officers are to be put on the statistical blanks.

Reminding you again that now is the time to check your membership list for next year. You will be saved trouble if you do this now. Find out the girls who want to be members and record the number on this revised list in the proper place on the statistical blank.

After you have worked hard to keep all goals, **DO NOT FAIL** in the last one to keep and not get your statistical blank sent on time. Mail it as early as you can give the information required. Even if you are not going to be a banner society, *we want your report*, and on time!

You will find the program for our Sisterhood conference at Winona. Read it over and note all the good things prepared for you. It is a real privilege to have this large number of missionaries with us. We are still planning to be in the Hillside. We can assure you that conditions shall be improved since a new person is in charge. The cost for the week will be reasonable. We want to fill the house again this year. Your Sisterhood needs a delegate. Your delegate needs our fellowship.

"You must live today at your very best; The work of the world is done by few; God asks that a part be done by you."

Some day Love shall claim his own,
Some day Right ascend the throne,
Some day hidden Truth be known,
Some day, some sweet day.—BATES.

KEEPING OPEN HEART

My home is not so great,
But open heart I keep.
The sorrows come to me,
That they may sleep.

The little bread I have
I share, and gladly pray
Tomorrow may give more,
To give away.

Yet, in the dark sometimes
The childish fear will haunt:
How long, how long, before
I die of want?

But all the bread I have
I share, and ever say,
Tomorrow shall bring more
To give away.

—AUTHOR UNKNOWN

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. $\frac{1}{2}$ members cover the assigned Bible Reading for the year—Genesis through Deuteronomy for Seniors; the book of Mark for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent to financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by $\frac{3}{4}$ of members.
3. Outlook in the homes of $\frac{1}{2}$ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.

General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.

Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literary Secretary—Mrs. D. A. C. Tee-ter, 423 North Ave., Kittanning, Pa.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer — Bernice Baker, Lydia, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Crider, 153 South Church St., Waynesboro.

Patroness—Mrs. Chas. Provance, Ma-sontown.

Ohio

Secretary-Treasurer— Evelyn Fockler, 317 Belden Ave., S. E., Canton.

Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Nappanee.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 1117 Randolph St. Waterloo, Iowa.

Mid-West

Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.

Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

Secretary-Treasurer — Miss Bernice Brown, 270 E. 42nd St., Los Angeles.

Patroness— Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Miss Julia Culver, Rt. 1, Wapato, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering
Mission Home Fund gift
to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

Other Sheep

By Hamilton Watts

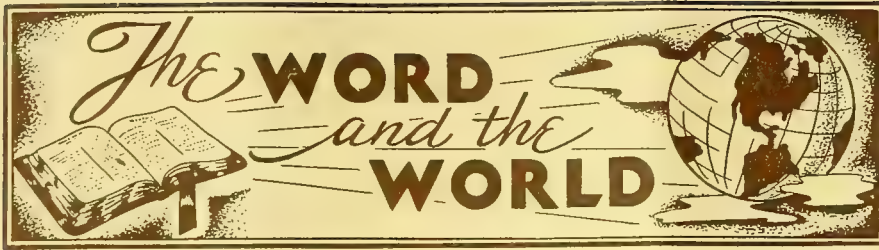
*Lord Jesus Christ, by Whom alone
Our deepest needs are met,
Fill us with Thine own sympathy,
Lest others we forget.
From favored lands where Thou art known
We scan the world with shame;
Millions with needs as deep as ours
Have never heard Thy name.*

*Savior of men! Of Thee bereft,
Our lives were dark with dread;
From guilt and fear Thou hast set free
By dying in our stead.
In many lands men seek for rest,
By painful, toilsome ways;
When shall their futile strivings cease,
And faith be crowned with praise?*

*Some grope in darkness for the truth
Till baffled hope burns low;
Some veil their deeds in deepest night,
And love to have it so.
Thou art the Truth, the Light of Life;
Thy penetrating ray
Sheds light o'er heart and mind and will,
And leads to perfect day.*

*Shepherd of souls! Like straying sheep,
They wander far away;
Teach us to see them helpless, lost,
To evil things a prey.
Teach us to bear our brother's load
Of tragedy and sin;
And take us with Thee all the way
To bring these wanderers in.*

—Life of Faith



By Alva J. McClain

THE Pope and the Movies

Yesterday, July 3, the newspapers of the world carried an account of an official papal Encyclical. The document was printed by many papers in full, approximately 600 words. And the entire 600 words dealt with a single theme, The baneful influence of immoral films in the moving picture theater.

The Roman Catholic hierarchy has never been noted for its stand against worldliness. It approves many things condemned by the protestant conscience. Conditions must be bad, therefore, when the Pope of Rome feels it necessary to let loose an official blast of 600 words against immorality in moviedom.

And the Pope had some first hand information, from Cardinal Dougherty of Philadelphia who on June 15th reported to his master in Vatican City that "Three-fourths of the motion picture output still is an instrument of corruption."

THE Catholic Pledge of Decency

Readers may recall that it was Cardinal Dougherty who two years ago led in the organization of the Catholic Decency League against the immorality of the movies. This league asked all Catholics to sign the following pledge: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I condemn indecent and immoral pictures and those which glorify crime or criminals. I promise to do all I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them. I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise further, to stay away altogether from places of amusement which show them as a matter of policy."

ONE More Plank Needed

The above pledge is good as far as it goes, but it needs one more plank. In fact, the logic of its final sentence demands one more plank.

It is well known that the Hollywood

authorities requested the Legion of Decency to limit its boycott to individual pictures that were indecent, and not apply it to the theater which shows them. Thus the theatrical magnates hoped to please both crowds, one night they would show a "clean" picture for the church crowd, and the next night they would show one for the filthy-minded. It was a wonderful scheme by which the movie interests planned to tap the pocketbooks of both crowds, as they have been doing.

But to this proposal the Legion of Decency said No, if you put even so much as one indecent picture in a theater, we will boycott that theater entirely. And in this position the Legion was wholly right and consistent.

But they should have gone still further and said we promise that we will boycott all pictures made by any company that takes part in the production of any indecent pictures, or who in private life become involved in the scandalous practice of polygamy as permitted by the divorce courts.

THE Christian Pledge

Of course, any well informed person knows that such a pledge as I have suggested above would stop all attendance at the movies, so why not save words and shorten the pledge to something like this:

"In the name of the Father, and of the Son, and of the Holy Ghost, I will boycott all movies."

APOLOGY to the Polygamists

In applying the term "polygamy" to the divorce practices of Hollywood, perhaps I owe an apology to the respectable polygamists of the past. For in polygamy, as practiced in ancient days and in some countries, even today, men cared for their wives and children. Furthermore, they regarded the marriage bond as sacred, not to be broken lightly.

The word "prostitution" would perhaps be a better and more accurate term to describe the godless and indecent habit of divorce and remarriage as practiced by the leading lights of the modern film world.

THE March of War

Europe is teetering precariously on the verge of ruinous warfare. As far

as a present instrument of peace is concerned, the League of Nations is dead. All nations are feverishly preparing for the coming holocaust. The ambassadors of peace weep bitterly.

Mussolini plants the Imperial banner of the Roman Empire over a vast country in Africa, and the nations stand on the sidelines, hating him, but doing nothing effective. Hitler tears up the last scrap of the Treaty of Versailles and marches on to the forbidden zone of the Rhineland.

Japan, obsessed by the Imperial idea, announces through her general staff that war is "The father of all creative work, the mother of culture, the vital energy and driving force of the state," and unlimited armaments are an "invincible law of the universe."

Russia, working desperately to prepare for the day of Armagedden, prays to her Communistic gods that the battle will not break until she is ready to march her hordes under the flag of world revolution.

Surely, the times are preparing the way for that coming prince who will recognize no god but "a god of forces." (Dan. 11:38).

Let us watch and pray and work, for "The night cometh."

The Brethren Evangelist

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J. C. BEAL

Secretary of Publications

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R. PAUL MILLER

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MRS. F. C. VANATOR

Sisterhood Editor

HELEN GARBER

Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.



Chas. W. Mayes

EDITORS

Louis S. Bauman

NOT IMPORTANT It is human nature to think that anything which we do not know is not worth knowing. Accordingly there is many a man who thinks that if others know more than he does, that knowledge is unimportant. This attitude is in no wise limited to sinners. There was once a preacher (not in the Brethren Church) who frequently lamented the awful ignorance of the great mass of professing Christians. He would tell his people how little many other church members knew of the Bible, and how much they would be benefitted by coming to his church. Then he would tell the members of his congregation how fortunate they were in having such a man as he for their pastor. It so happened that a great Bible teacher from abroad came to hold a series of meeting in this church. During the course of the series, many great truths were taught of which the pastor had apparently never heard. These experiences were most precious to many of the congregation to whom the Bible was literally opened as a new book. Then what was the pastor to say? He solved the problem very easily. "All these things are but speculation and of relative unimportance."—M.

SPECULATION Pastors who have had entrusted to them the places of leadership and the confidence of God's people need ever to be awake to detect the will of the Lord. To call that which is precious in the sight of God mere speculation or of relative unimportance will be to displease the Lord. The wise pastor will not resent any great truth which comes from the Word of God even though it will be new to him. He will maintain the attitude that if another has something precious from the Lord which he does not have it will be his business to get it. Pastors need to grow as well as the people of the congregation.—M.

MORE HUMAN NATURE Again it is easy for us all to think that because something is not clear to us that the same will not be clear to anyone else. Speaking of a certain great Scriptural truth a church member once said, something like this, "I can't see through this thing and therefore I can't see how anybody else can." He did not

stop to think how the glory of self was so clearly revealed in his statement. When we stop to think that we can never know any real spiritual truth unless we learn it from the Holy Spirit as our teacher, we need to be quite careful not to limit spiritual truth to that which we ourselves have discovered. Sometimes the Lord hides things from the wise and prudent and reveals them unto babes. Even Christians can sometimes be wise in their own conceits.

—M.

PRESERVATION OF CIVILIZATION Today much of the press is concerned about the future of this world's civilization. A prominent preacher in America states that his denomination is "fighting for the very preservation of civilization." A noble aspiration — perhaps! Another minister states, "It is Christ or chaos." Those of us who read these things cannot help but ask of these men the embarrassing question, "Who is Christ?" Knowing their viewpoint, it is quite fair to say that their Christ is a Christ of social principles. He is a Christ whose primary desire is to make men and nations live together peaceably and harmoniously.

M.

IS IT WORTH SAVING It would probably be practical for us to stop and think whether or not this civilization which the world knows today is really worth preserving. What do we have in the world order that is of permanent value? Are the governments of earth worth preserving? If ours is, we are certainly seeing it pass rapidly into decay. Are the customs of the people of the earth

IN THIS NUMBER

Editorials	3, 4, 5
Easter Offering Report	6-17
Improving Our Sunday Schools—John F. Locke	18
How to Operate a Successful Cradle Roll—Bessie Turner	18
News From the Field	19-20

worth preserving? Some are of course. Some are not. The customs which are of permanent value are all either the products or by-products of Christianity. Therefore, we are driven to the conclusion that the only things really worth preserving are the things of God and the Bible. God is more interested in this than in governments. The Bible teaches us to pray "for kings and for all that are in authority that we may live a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Savior" (I Tim. 2:2-3). Today, God is not building governments on the earth which will stand the test of the centuries, but rather He is taking out of all nations and under all governments a people for His name. Nations rise and fall in this age, and society may crumble, but God builds His church with the individual believers from all over the earth. The preachers who are talking about "fighting for the very preservation of civilization," had better get busy and get some souls saved. Individual salvation is the all important theme for every preacher who believes the Word and knows the Christ of the Bible.

M.

THE CITIES OF THE NATIONS FALL If we are really interested in the future of civilization on the earth, we will find some valuable information in the book of Revelation from chapter six on through chapter eighteen. This gives us a picture not only of what man will do in his final attempt to build up a world social order, but it also gives us a glimpse of what God will do about it. The nations will go on in unbelief and rebellion against God, but He will cause their cities to fall in divine judgment. (See Rev. 16:19).

M.

IS THE WORLD GETTING BETTER? Although we do not hear so much about it today, there was a time in somewhat recent years that a minister who would dare to question that the world was getting better was most certainly courting unpopularity. Some have said that the question should not be discussed for after all it is only a matter of opinion: world changes come too gradually to be registered and interpreted in one generation. Again the Bible gives us a final word and we do not need to guess or speculate. It would be well for some preachers to read the Bible occasionally. In the Word of God, the world is always said to be evil. Whether the age or the world system is in view the facts are the same. It requires God's supernatural power and salvation to deliver us from this present evil world (Gal. 1:4) in which we live. It is one sure and certain fact, that an evil thing cannot get better until it is first made good. An evil thing may get more evil and then most evil; or it may get less evil and then least evil, **but it will still**

be evil. Regardless of what happens to our civilization, the nations of the earth, and the social order the child of God can rejoice that every day brings us that much closer to the glorious day when the King of kings shall alight upon the mount of Olives and reign over all the earth. Then the knowledge of the Lord shall cover the earth as the waters cover the sea and the problems of government will be solved.

Editorial Notes and News

THE EDITOR was recently privileged to preach at the Smithville, Ohio church of which Brother C. C. Grisso is the pastor. The audience was large and most appreciative. Brother Grisso is doing a splendid work at this church and is greatly loved by his people.

A VERY ATTRACTIVE twelve-page booklet containing the dedication program and history of the new church at Covington, Virginia, of which Brother Bernard N. Schneider is the pastor, has just come to the editor's desk. A picture of this new church will appear in the Evangelist in a few weeks.

JOHN E. BROWN, well known evangelist reports that the Gospel radio station for which many Christians have been waiting and praying may now become a reality. The following statement will be interesting.

"Application was made a little more than sixty days ago for permission to build the first unit of such a broadcasting center, and with a suddenness that was almost startling, the Commission not alone acted favorably upon this application, but without restriction or reservation, granted the John Brown University all that the University asked for. A super-station, if built, of course, must be built link by link, or step by step. Our first petition was for a 5000 watt station of the finest construction possible to buy, and with a tower standing 450 feet in the air."

It is John Brown's purpose to make this a 100% Gospel station eventually enlarged so that it can be heard all over the United States.

THOSE INTERESTED in tithing literature to be used in connection with church calendars should write The Layman Co., 730 Rush St., Chicago, Ill.

MADAME ERNESTINE SCHUMAN-HEINK who has been reported as being a user of a certain brand of cigarettes has very strongly protested the unethical use of her name with the brand. She reports, "I have never smoked in all my life, and never will." If our readers desire to know more about this and other misrepresentations which are popular, or if attractive card testimonies against cigarettes are desired, write Finnell Sales Service, North Manchester, Ind.

DONALD BERT is the name of the son born to Brother and Sister C. B. Sheldon, missionaries to French Equatorial Africa. The son arrived on June 5, 1936, and weighed 8½ pounds. The many friends of the Sheldons from coast to coast will not only be pleased but will remember the Sheldons before the throne of grace.

GET READY now to attend the National Conference which convenes at Winona Lake, Indiana, August 24 to 30. This should be the largest conference in the history of the Brethren Church.

THE FIRST ORDER for the new Junior High (Intermediate) quarterlies has already been received for the quarter beginning with October, from Glendale, California. These new quarterlies for the Junior High department will include the great teachings of the Bible about God, Christ, the Holy Spirit, sin, salvation, faith, the new birth, cleansing and the ordinances. Quarterly will be carefully adapted to proper ages. This quarterly is now being written and will be presented by samples at the national conference. We are most pleased to announce that through the kindness of a Brethren printer, teachers' quarterlies will be available for this new series. It should be stated in fairness to all concerned that these teachers' quarterlies will be printed without extra cost to the Publication Board.

BROTHER WILLIAM GRAY, pastor of our church at Garwin, Iowa, is on the radio every Saturday afternoon from 2:30 to 3:00 over station KFJD, Marshalltown. We hope that many Brethren may encourage friends and neighbors to listen in.

WE ARE GLAD TO REPORT that the Boys' and Girls' quarterlies are coming in from the various churches. These quarterlies will be judged and the boy or girl who has the best quarterly will be invited to send in a picture to be run in The Brethren Evangelist. The first quarterly to arrive came from Ruth Vaught of Peru, Indiana. Her teacher has this to say about her, "I have had Ruth in my class for four years and in that time she has studied her lesson every Sunday but one. On that occasion she did not have a quarterly." We are expecting that the new quarterlies will get us acquainted with many of our boys and girls all over the United States.

AT DAYTON, the church had a unique celebration for all the couples who have been married 50 years. The entire membership of the church participated in the celebration. The following couples have been married over fifty years, Perry Bowman and wife, E. E. Coler and wife, J. C. Ewing and wife, William Miller and wife, O. T. Priser and wife, J. Q. Ridenour and wife, S. E. Shook and wife, A. A. Weaver and wife, David Winger and wife, George Wogaman and wife, J. H. Hudson and wife, and Dr. E. W. Longnecker and wife.

THE FOLLOWING interesting item recently appeared in the Dayton church calendar. Perhaps some church members in some other churches should also begin to get disturbed. "A few have been disturbed by our printing that portion of the Church Constitution in the calendar that has to do with keeping church membership in good standing. We assume that if a member is meeting the requirements, he will know it. If not, he will know it, *and should be disturbed.*"

THE GREAT interdenominational Bible Conference which is held annually at Winona Lake will convene this year from August 12 to 23.

The Bible Conference speakers for this year are as follows: Robert G. Lee, of Memphis; Harry Rimmer, of Duluth; J. C. Massee, of Chicago; Bishop Adna Wright Leonard, of Pittsburgh; Gypsy Smith, Jr., of England; Harry Ironside, of Chicago; Herbert Bieber, of Bala Cynwyd; Samuel M. Zwemer, of Princeton; James McGinlay, of London, Canada; John H. McComb, of New York City; W. E. Paul, of Minneapolis; President Will H. Houghton, of the Moody Bible Institute; Henry Ostrom, of Moody Bible Institute; H. L. Chaillaux, of Indianapolis; Evangelist Mel Trotter, of Grand Rapids; Evangelist Uldine Utley, of Miami; Conrad Hoffman, Jr., of New York City; Evangelist Joseph Hofman Cohn, of Brooklyn; Superintendent Peter McFarlane, of St. Paul, and William Edward Biederwolf, of Palm Beach.

AN EFFECTUAL PRAYER

Judson, the missionary, when he was dying, heard from the lips of his wife, as she read from the newspaper, that some Jews in Turkey had been converted through the published account of his sufferings for the Gospel in Burma.

Mrs. Judson relates that an earthly solemnity came over the dying missionary's face. "Love," he said, which was his way of addressing her, "this awes me. This alarms me."

"Why should this trouble you?" said she. "This is good news."

He replied, "When I was a young man, I prayed for the Jews and tried to go to Jerusalem as a missionary, because I read the words of the Lord about the beginning at Jerusalem. But God sent me here to preach in Burma and to suffer tortures in Burmese prisons. Now, by this means, God has brought Jews to repentance in Turkey."

Then the very effulgence of eternity resting upon him, Judson, by the Holy Ghost, said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late, perhaps in the last way I could have imagined; but it came. God answers every earnest prayer."—Publisher Unknown.

NATIONAL CONFERENCE ANNOUNCEMENT

The program for the National Conference will soon appear in this paper. The date is Aug. 24th to 30th at Winona Lake, Indiana. Every Bible lecturer has been notified long ago to prepare a message of 45 minutes in length, leaving time for devotions and announcements. The program provides something for people of very age. The young people will be well cared for again this year.

As to entertainment, that is not difficult to arrange even after you arrive on the grounds, as most Bible Conference folks are away by the time we arrive for our conference. If there are any who desire to write relative to entertainment or a cottage or rooms, address Winona Lake Institutions, Winona Lake, Ind.

Finally, all organizations of the church who for the past two years have shared in the combined financial report booklet, should have such financial report in the hands of the Ex. Sec'y by Aug. 1st. If your report is delayed a day or two, please inform the Secretary.

Let us in the meantime PRAY for a good attendance and the leadership of our Lord in all things during the week.

E. M. RIDDLE, Executive Secretary
Waterloo, Iowa.

-:- The Easter Offering Report -:-

THIS REPORT

covers all money sent us for foreign missions, during the months of March, April, May, and June, 1936.

NOTE—Before reading the following report, make note of the following statements by the Treasurer:

First. If you find your name does not appear as you think it should; or, if your offering has been credited to another fund than that which you intended; or, if you do not receive due credit for a Life Membership to which you may be entitled for a gift of \$100 or more; or, if The Foreign Missionary number of The Brethren Evangelist does not reach you as it should, — before writing the Treasurer or his assistant, please consult with the party who sent your offering to us. This is a long report. We are willing to be held responsible for our own errors, but we do not like to be held responsible for the errors of others. However, no matter

whose the error, we will be glad to make correction if our attention is called to it.

Second. "The General Fund" is made up of all money sent to us not specially designated for any other fund. If you sent us your money with the request to be "used where needed," it was probably placed in this fund. You will note that the largest single fund is the "General Fund." At the Board meeting during National Conference, the Board will distribute the money in this fund to other funds as those funds may have need.

Third. Name of donor is given only when the gift amounted to \$5.00 or more. Gifts of smaller amounts are included in the church offerings of the various reports.

Fourth. The letters used throughout this report indicate to what special funds money was given, as follows:

ab—African Bible Translation.
ah—African Hospital.
an—African Evangelist.
as—African Special.
b—Bickel.
by—Byron.
c—Crawford.
e—Emmert.
f—Foster.
g—Gribble.
h—Hathaway.
j—Jobson.
kl—Kliever.
l—Larson.
mb—Missionary Handbook.
m—Myers.
mo—Morrill.
n—Nielsen.
s—Sheldon.
sc—So. Amer. Helpers' Children.
sp—So. Amer. Special.
sb—So. Amer. Bible & Tract.
tb—Taber.
t—Tyson.
wms—W. M. S. Fund.

Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total
PENNSYLVANIA DISTRICT					Hain, Alice	14.00			14.00	McDowell, Olivia C.	5.00			5.00
Philadelphia, Pa. (1st)					Haines, Mrs. Esther			t 1.25	1.25	McGinnis, Mrs. C.	5.95			5.95
Balderston, Laura	5.00	8.00	8.00	25.93				k 1.25	3.75	McKain, Mrs. Helen	5.00			5.00
			t 4.93		Harkness, William J. ..	6.00			6.00	McKain, Helen	5.55			5.55
Ballentine, James	6.00			6.00	Harkness, Mrs. Isabel ..	11.00		by 3.00	11.00	McKeeffrey, Mrs. Anna ..	10.00			10.00
Ballentine, Mrs. M.	6.50			6.50	Harrington, Mrs. Priscilla			j 3.00		McKeeffrey, William			6.10	6.10
Banzhaf, Ida	15.00			15.00				f 3.00		McKeeffrey, Miriam	10.00			10.00
Banzhaf, Morris	9.20			9.20	Hearn, Maurice	20.00		t 8.35	17.35	Maeder, Mrs. Edith	9.70			9.70
Banzhaf, Mrs. Mary	5.45			5.45	Hearn, Hazel	5.00			5.00	Marquart, Victor	5.00			5.00
Baumgarten, Mrs. Anna ..	10.00			10.00	Hendley, Clara J.	30.00			30.00	Marsden, Ida	7.75			7.75
Beddows, Mrs. Bertha C.			5.00	5.00	Herb, Mrs. Edna	5.15			5.15	Maust, Jonas			ah 5.00	5.00
			t 5.00	10.00	Herrick, William	6.05			6.05	Miller, Emily	5.00			5.00
Beddows, Mrs. Bertha C.			5.00	5.00	Hoffman, Cora			1.00 t 1.00	1.00	Miller, Mr. & Mrs. Robert			k 5.00	5.00
Blue, Ruth A.			t 5.00	5.00	Hooker, Violet			k 1.00	1.00		n 5.00	h 5.00		15.00
Borneman, M. Ida	5.30			5.30	Howard, Carlton	7.85		f 2.00	2.00	Mills, Mrs. Charles	12.00			12.00
Bryant, Mrs. Anna	10.00			10.00	Hutt, Madge	15.00		tb 2.29	7.29	Montrez, Mrs. Chitiqua ..	8.10			8.10
Cassel, Dora	2.00	10.00	10.00	24.00	Jefford, Herman			8.00	8.00	Norris, Mrs. Catherine ..	6.05			6.05
			ah 2.00	24.00	Jefford, Mrs. Catherine ..				7.85	Overpeck, Harvey	10.00			10.00
Cassel, Harry C.	5.00			5.00	Johnson, Rev. & Mrs. O. D.			kl 10.00	10.00	Patterson, Minnie			13.85	13.85
Cassel, Mrs. Sara			5.15	5.15	Johnson, Kathryn			g 2.50	2.50				t 2.00	2.00
Christiansen, Mrs. A.	6.00			6.00	Jobson, David			b 2.50	5.00	Potts, James E.	5.00			5.00
Clark, Ethlyn		5.00		5.00	Jobson, Roger			h 5.00	5.00	Pritchard, Mrs. Frances ..			18.00	18.00
Class, Alice	12.05			12.05	Johnson, Mr. & Mrs. M.	5.45		g 2.50	5.00	Raudenbush, Mrs. Harry ..			t 7.55	7.55
Conner, Frank	10.25			10.25	Jones, Mrs. Agnes	6.15		t 2.50	5.00	Reichelt, Elizabeth	10.00			5.00
Cooper, Mrs. Susar			10.75	10.75	Kearns, Mrs. Florence ..			t 1.25	1.25				ah 4.30	19.30
Cooper, Sue M.	5.00		5.00	10.00				f 1.25	1.25	Roberts, Mrs. Sallie	5.00			5.00
Craig, Mr. & Mrs. David ..	24.50			24.50	Kennedy, Mrs. Minnie ..	12.00		k 1.39	3.89	Ross, William H.	20.00			20.00
Craig, Jean & Paul	5.50			5.50	Kennedy, Lester			m 5.00	5.00	Rudy, Mrs. Edith M.			15.00	15.00
Crill, Mrs. E. D.	25.00			25.00	Kennedy, Paul			m 5.00	5.00	Schill, Mrs. Emma			8.00	8.00
Crist, Ralph	10.00			10.00	Kimmell, Rev. A. V.	33.00			33.00	Schrepple, Anna	10.00			10.00
Crist, Mrs. Anne	10.00			10.00	Kimmell, Mrs. A. V.	15.10			15.10	Schultz, Maud	5.45			5.45
Croker, Mr. & Mrs.					Kimmell, Ella	10.00			10.00	Schwab, Louise	5.00			5.00
Charles H.	20.00			20.00	Kimmell, Orlyn	5.00			5.00	Schwartz, Mrs. Ada	10.00			10.00
Croker, Ruth	5.00			5.00	Kolb, Harry				5.00	Schwartz, Ashton			5.00	5.00
Croker, Wayne			5.09	5.09	Kolb, Harry, Jr.	5.00			5.00	Schwartz, Charles E.			5.00	5.00
Davis, Mrs. Mary	7.10			7.10	Kolb, Mr. & Mrs. Horace ..	6.80			6.80	Schwartz, Clara	5.00			5.00
Eberwein, Mary	54.75			54.75	Kolb, Mrs. Bessie	2.50		k 5.00	7.50	Schwartz, Charles E.	25.01			25.01
Eckes, Harry E.	15.00			15.00	Kolb, Mrs. Iva M.	5.25			5.25	Schwartz, Wm. G.	6.00			6.00
Eckes, Mrs. Harry E.	29.50			29.50	Lamb, Betty	6.00		t 10.00	10.00	Schwartz, Mrs. D.			7.00	7.00
Elder, Howard	5.00			5.00				k 10.00	26.00	Seitz, Mrs. Anna	8.00			8.00
Elder, Mrs. Violetta	5.04			5.04	Lewis, Mrs. Ruth	5.00			5.00	Seitz, Pauline V.	25.00			25.00
Frank, Mr. & Mrs. F. B.	7.55			7.55	Livezey, B. M.				7.10	Seitz, Carl H.			j 10.00	10.00
Frank, Gordon			j 5.30	5.30	Livezey, Mrs. Florence ..	6.85			6.85		f 10.00			10.00
Fry, Caroline E.	5.00			5.00	Livezey, Gladys				7.10		k 5.00			25.00
			ah 5.00	10.00	Loesch, Mrs. Emma	5.00			5.00		t 5.28			5.28
			t 10.00	35.00	Loesch, Mrs. Minnie ..	20.00			20.00		g 5.00			10.28
			k 5.00	35.00	Loesch, Evelyn	5.00			5.00		h 5.00			5.00
Galligar, Joseph	5.75			5.75	Lovellidge, Mrs. Edna ..	12.00			12.00		k 3.50			7.00
Gardner, Mrs. C.	10.00			10.00	McCabe, Mrs. Clara	5.00			5.00					7.00
Ginader, Mrs. Mary	6.00			6.00	McDowell, Robert A.	25.50			25.50					7.00
Ginader, Hazel	6.05			6.05	McDowell, Mrs. Emma S.	25.00			25.00					7.00
Grace, William J.		ah 50.00		50.00	McDowell, R. Alvin	5.00			5.00					7.00
Grace, Elizabeth		ah 10.00		10.00						Shaw, Mrs. M.	6.10			6.10
Grace, William T.		ah 5.00		5.00						Shaw, Beatrice	5.00			5.00
Graham, Edward			8.40	8.40						Sayer, Mrs. Edna	10.20			10.20
Graham, Mrs. Mary			12.00	12.00						Sayer, Esther	5.00			5.00
Graham, Edward, Jr.			5.00	5.00						Sayer, Bertram	5.00			5.00
Graham, Walter			5.00	5.00						Soubriou, Mrs. Ada	5.53			5.53
Greaves, Mrs. Ellen C.			25.00	25.00						Staufer, Sallie C.	5.00			5.00
			an 25.00	50.00						Stevens, Mrs. E.	5.00			5.00
				5.31						Updegrave, Earl	10.00			10.00
Hain, Mrs. Amelia	5.31			5.31						Updegrave, Mrs. Reba	10.50			10.50

Contributing Church				Contributing Church				Contributing Church				
General	S. A.	Africa	Total	General	S. A.	Africa	Total	General	S. A.	Africa	Total	
Updegrave, Lydia	5.10		5.10	Adult C. E.	15.00		15.00	W. H.	16.00		16.00	
Updegrave, Samuel		5.00	5.00	Sisterhood of M. & M.	10.00		10.00	Snyder, Mr. & Mrs. Grover	30.00		30.00	
Updegrave, Dr. William	25.00		25.00	Sunday School	180.77		180.77	Snyder, Rose	25.00		25.00	
Walters, Fred W.	6.60		6.60	Church	155.98		155.98	Snyder, Ruth	20.00		20.00	
Wheitsel, Dora	30.00		30.00					Snyder, Blaine	10.00		10.00	
Williams, Mr. & Mrs. H. C. and Bowers, Mrs. Gertrude	15.00		15.00	Totals	748.00	12.50	119.50	880.00	Wertz, Mr. & Mrs. Walter	6.00		6.00
Wolfe, Mrs. Ed.	47.00		47.00	Philadelphia (3d)				Wright, Ida Mae	15.00		15.00	
Beginners' Dept.		t 37.34	37.34	Jr. C. E. "Doing Without Fund"		ah 10.	10.00	Varner, Mr. & Mrs. Roy Yeager, Mr. & Mrs. W. C., Jr.	5.00		5.00	
Primary Dept.		t 14.59	14.59	McKay, Mrs. E.	5.00		5.00	Wertz, Mr. & Mrs. Melvin	10.00		10.00	
Junior Dept.		t 62.57	62.57	Bauers, Mr. & Mrs. W.	15.84		15.84	Smith, George	20.00		20.00	
Intermediate Dept.		t 32.30	32.30	Wilkey, Mr. & Mrs. John Romig, Mr. & Mrs. Geo. Cassel, Harry C.	5.00		5.00	Intermediate C. E.	5.00		5.00	
Junior Adult Dept.		t 34.07	34.07	Dunyan, Miss Christian	5.00		5.00	Adult C. E.	10.00		10.00	
Berean Class		t 16.80	16.80	Marshall, Mrs. C.	5.00		5.00	Senior C. E.	5.00		5.00	
Philalthea Class	50.00	t 29.60	79.60	Kalesse, Fred H.	5.00		5.00	Junior C. E.	7.00		7.00	
Loyal Workers' Class		t 25.11	35.69	Glessner, Mrs.	5.00		5.00	Young Men's Bible Class	10.00		10.00	
Men's Class	55.00	t 22.01	77.01	Bothwell, Mrs.	5.00		5.00	Florence Gribble Class		g 10.00	10.00	
Home Dept.		t 4.00	4.00	Harred, James	5.00		5.00	Work-to-Win Class	10.00		10.00	
Choir		5.00	5.00	Bothwell, Mrs.	5.00		5.00	Church	163.58		163.58	
Ushers' Ass'n		10.00	10.00	Harred, James	5.00		5.00	Totals	620.13		30.00	
Senior C. E.	10.00		10.00	Horst, Mr. & Mrs. & Mildred	10.00		10.00					
Intermediate C. E.	6.00		6.00	Coughlin, Mr. & Mrs. C. B.	5.00		5.00	Listie, Pa.				
Junior C. E.		2.50	2.50	Shields, Mr. & Mrs. Wm. Jr.	5.00		5.00	Nowag, Rev. & Mrs. H. W.			40.00	
W. M. S.	25.00		25.00	Haines, Mr. & Mrs. F. F. Welte, Mr. & Mrs. Geo. C. Howard, Mrs. V. Steffler, Rev. & Mrs. W. A.	6.50		6.50	Nowag, Dorothy			5.00	
Senior Sisterhood		20.00	20.00	Kalb, Mrs. L. S.	10.00		10.00	Kregger, D. E.	5.00		5.00	
Signal Lights	5.00		5.00	Pfaff, Mr. & Mrs. Phillip Pfaff, Philip T.	15.00		15.00	Schrock, Mr. & Mrs. E. J. Maurer, Dean			10.00	
Iva M. Kolb Auxiliary		10.00	10.00	Emhart, Mr. & Mrs. H. Butcher, Mr. & Mrs. C. Muller, Jacob	25.00		25.00	Mostoller, Mrs. Florence	5.00		5.00	
King's Daughters' Society		t 7.50	7.50	Ellis, Reginald	6.00		6.00	Walker, Mrs. Millard	5.00		5.00	
Misc.	7.08	n 7.00	14.08	Green, Ida	5.00		5.00	Blough, Mr. & Mrs. Ira Letcher, Jane			20.00	
Total All Funds	1285.12	59.08	930.43	Jones, Mr. & Mrs. W. Struth, Mr. & Mrs. G. Bauers, Mr. & Mrs. John Erickson, Emanuel	5.00		5.00	Blough, Evelyn	7.00		7.00	
To Mrs. Florence Ottinger Couser			7.50	Edelman, Mr. & Mrs. Adams, Mrs. Raymond	10.00		10.00	Miller, Helen			10.00	
Total Offering			2282.13	Emhart, Mr. & Mrs. W. J. Kalesse, Mr. & Mrs. F. Sr.	12.50		12.50	Smith, Mr. & Mrs. John Ringler, W. O.	5.00		10.00	
Johnstown, Pa. (1st)				Vessey, Mr. & Mrs. Phillip Romig, Sarah E.	15.00		15.00	Swanson, Mr. & Mrs. O. W.			5.00	
Miller, Mr. & Mrs. Clarence	50.00		50.00	Scheck, Mr. & Mrs. A. Gault, Mrs. & Family Laymen	3.00		3.00	Shaulis, Mr. & Mrs. F. F. Mostoller, Mr. & Mrs. F. B.	5.00		5.00	
Lynn, Rev. & Mrs. A. L. Albret, Mr. & Mrs. C. E. Houston, Janet	10.00		10.00	Gault, Mrs. & Family Laymen	5.00		5.00	Mostoller, Rebecca	5.00		5.00	
Ringler, Harry D. & Family		10.00	10.00	Beginners' Dept.	10.00		10.00	Urban, Mr. & Mrs. Henry Larman, Mr. & Mrs. C. J. Paxton, Mrs. Lawrence			6.50	
Redinger, Mr. and Mrs. R. V.	13.00		13.00	Friendly Bible Class	10.00		10.00	Forney, Melvin	5.00		5.00	
Fyock, S. H.	13.00		13.00	Intermediate C. E.	10.00		10.00	Will, Mrs. C. A.	15.00		15.00	
More, Mrs. Edna	12.25		12.25	Junior C. E.	12.15	ah 5.00	17.15	Griffith, Mrs. Betty	5.00		5.00	
Furry, Mildred	10.00	tb 2.00	12.00	W. M. S.	35.00		35.00	Busy Bee Class	5.00		5.00	
Custer, Mr. and Mrs. Sylvanus		10.00	10.00	Sunday School	35.00		35.00	Always Faithful Class			5.50	
Horn, Mr. and Mrs. Wm. G.	10.00		10.00	Class No. 2		5.00	7.50	Blough, Willard			10.00	
Corle, Mr. and Mrs. Otto Heilman, Mrs. C. J. and Lottie	10.00		10.00	Primary Dept.	15.00	ah 2.50	17.50	Live Wire Class		3.17	5.90	
Kyler, Mr. and Mrs. T. H. Gindelsberger, Lula	10.00		10.00	Young Ladies' Bible Class	15.00	15.00	30.00	Vacation Bible School	10.50		10.50	
Mackall, Mr. & Mrs. Clay F.		10.00	10.00	S. & W. Class	7.00		7.00	sunday School			15.00	
Halliwell, Mr. and Mrs. Ernest	6.00		6.00	Class No. 1	10.00		10.00	Church	17.39	20.54	58.97	
Probst, Mr. & Mrs. Max Miller, Bernice	5.00		5.00	Class No. 3	3.00	3.00	6.00	Totals	95.39	26.21	197.44	
Beatty, Fern	5.00		5.00	In Memory of Helen Scheck	15.00		15.00				310.04	
Goughnour, Mrs. F. M. & Grace	5.00		5.00	Misc.	51.30		51.30	Vinco, Pa.				
Bifano, Mrs. J.	5.00		5.00	Total	474.29	18.99	168.50	Church	94.54		94.54	
Stump, Mr. & Mrs. Edgar Mabon, George P. & Family	5.00		5.00	Conemaugh, Pa.				Jones Mills, Pa. (Valley)				
Sigg, Robert	5.00		5.00	Aurandt, Mr. & Mrs. Earl Baird, Mr. & Mrs. John Brallier, Mr. & Mrs. E. J. Brallier, Earlmond	5.00		5.00	Solomon, Mrs. S. E. & Family	5.00		5.00	
Foust, Mrs. Sylvester ..	5.00		5.00	Byers, Mr. & Mrs. S. L. Custer, Mr. & Mrs. Harry Good, Mr. & Mrs. Carl Gillen, Mr. & Mrs. E. H. Grove, L. O. & Family	5.00		5.00	Miller, Katherine	5.00		5.00	
Devlin, Rachel	5.00		5.00	Grove, Mr. & Mrs. Delbert Hamel, Mrs. D. H.	5.00		5.00	Misc.	12.03		12.03	
Struckman, Mr. & Mrs. S. D.	5.00		5.00	Hildebrand, Mrs. R. S. ..	5.00		5.00	Totals	22.03		22.03	
Hostettler, Esther	5.00		5.00	Hunt, Mr. & Mrs. Ross ..	6.00		6.00	Berlin, Pa.				
Uphouse, Mr. & Mrs. Carl Phenicle, Mr. & Mrs. W. S.	5.00		5.00	Knepper, Mrs. F. R.	6.00		6.00	Shultz, Mr & Mrs. Harry Walker, Mrs. J. B.	10.00		10.00	
Miller, Marian & Elizabeth Gardner, J. R.	5.00		5.00	Knavel, Mr. & Mrs. W. G. Leidy, Mr. & Mrs. John Leidy, Mr. & Mrs. Harry Lecky, Mr. & Mrs. Don Lehman, Mr. & Mrs. Dorsey	10.00		10.00	Meyers, Mr. & Mrs. F. H. Meyers, Harry	5.00		5.00	
Brant, Mary E.	5.00		5.00	Page, Wilda Belle	10.00		10.00	Meyers, Mary J.	5.00		5.00	
Lake, Gertrude	5.00		5.00	Price, Mr. & Mrs. Clair & Family	7.55		7.55	Musser, Mr. & Mrs. J. M. Hanger, Mrs. S. M.	10.00		10.00	
Pitt, Mr. and Mrs. J. W. Miller, Arvilla	5.00		5.00	Rager, Don	5.00		5.00	Glessner, Mr. & Mrs. J. H.	10.00		10.00	
Hostettler, Rhoda	5.00		5.00	Reighard, Mr. & Mrs. Robert	5.00		5.00	Flamm, Marie V.	10.00		10.00	
Goughnour, Gladys		2.50	2.50	Rodgers, Mr. & Mrs. Marlie	5.00		5.00	Dickey, Minnie	5.00		5.00	
Horne, Mr. & Mrs. Ralph W.	5.00		5.00	Sigg, Mr. & Mrs. Charles Simmons, Mr. & Mrs. Charles	5.00		5.00	Deitz, Mildred	5.00		5.00	
Powell, Mr. & Mrs. Samuel F.	5.00		5.00	Smith, Shirley	10.00		10.00	Cober, A. B.	5.00		5.00	
Gunter, J. B. & Family ..	5.00		5.00	Smith, Mr. & Mrs. Geo. Schaffer, Rev. & Mrs.	10.00		10.00	Burd, Mrs. Lloyd	5.00		5.00	
Wissinger, Bess	5.00		5.00	Pittston, N. J. (Calvary)				Brant, Mr. & Mrs. Fred W.	20.00		20.00	
Cook, Margaret	5.00		5.00	Heisler, Ruth				Beachlry, Mrs. F. J.	5.00		5.00	
Noon, Byron R.	5.00		5.00					Boyer, Mrs. Frank W. ..	5.00		5.00	
Reighard, Mr. & Mrs. Vincent	5.00		5.00					Altfather, Geneva	5.00		5.00	
Trent, Helen & Marion ..	5.00		5.00					Barkley, Mr. & Mrs. M. O. Barkley, M. O. Jr.	5.00		5.00	
Furry, Mr. & Mrs. A. B. Peiliser, Mr. & Mrs. Walter	5.00		5.00					Leatherman, Rev. & Mrs. N. V.	5.00		5.00	
Lehman, Mr. & Mrs. E. R.	5.00		5.00					Landis, Mrs. Harry E. ..	5.00		5.00	
Fritz, Mr. & Mrs. W. S. Schmucker, Howard A. Benshoff, J. W. & Family	7.00		7.00					Kimmel, Blanche	10.00		10.00	
Brotherhood of Alexander Mack		tb 35.00	35.00					Kimmel, Ida	20.00		20.00	
Young People's C. E.	25.00		25.00					Kimmel, Mrs. E. S.	5.00		5.00	

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Contributing Church	General	S. A.	Africa	Total
PENNSYLVANIA DISTRICT SUMMARY				
5062.70	201.79	1217.65		
n 17.00	ah 103.80			
	an 25.00			
	b 2.50			
	by 3.00			
	e 2.50			
	f 23.00			
	g 44.00			
	h 10.00			
	j 78.62			
	k 47.14			
	kl 10.00			
	m 10.00			
	tb 39.29			
	mo 5.00			
	s 5.00			
	t 360.00			
5062.70	218.79	1986.50	7867.99	
Missionary Handbooks			4.25	
Mrs. Florence Ottinger Couser			7.50	
GRAND TOTAL ALL FUNDS			7879.74	

Contributing Church	General	S. A.	Africa	Total
SOUTHEASTERN DISTRICT				
Washington, D. C.				
V. M. S.	5.00	e 12.76	17.76	
Disc.	mb 5.00		5.00	
Anderson, Mrs. Helen D.	5.00		5.00	
Beckett, Mrs. M.	.60	2.50	2.50	5.60
Brumbaugh, Mr. & Mrs. P. N.	12.50	12.50	25.00	
Adams, Mrs. Emma	5.00		5.00	
Amphell, Frank C.	5.00		5.00	
Booley, Mr. & Mrs. H. C.	15.00		15.00	
Donaldson, Mr. & Mrs. R. E.	60.45		60.45	
Donaldson, Mabel E.	30.00		30.00	
Downs, Mrs. May		5.00	5.00	
Ogle, Samuel C.	6.00		6.00	
Gilbert, Mr. & Mrs. B.	5.00		5.00	
Gilbert, Miriam P.	10.00		10.00	
Garing, Mrs. E. M.	5.00		5.00	
Gart, Mr. & Mrs. I. H.	5.00		5.00	
Gale, Mr. & Mrs. O. D.	5.00		5.00	
Geliday, R. E.	5.00		5.00	
Gartman, Mr. & Mrs. F. W.	8.00		8.00	
Harrison, Mr. & Mrs. M. C.	10.00		10.00	
Hosettler, Ruth	5.00		5.00	
ones Family	25.00		25.00	
Keller, Mrs. Martha	15.00		15.00	
Kent, Rev. & Mrs. H. A.	20.00		20.00	
LaFrance, Mr. & Mrs. L. N.	5.00		5.00	
Lindsay, Mr. & Mrs. James	10.00		10.00	
Lyons, Mrs. W. M.		5.00	5.00	
Lay, Mr. & Mrs. S. H.	10.00		10.00	
Lerrick, Mr. & Mrs. Robert	25.00		25.00	
Lerrick, Mary A.		5.00	5.00	
Lunch, Reba F.	10.00		10.00	
Lunch, Mr. & Mrs. Ivan B.	25.00		25.00	
Lunch, Mr. & Mrs. A. C.	40.00		40.00	
Norton, Herbert L.	5.00		5.00	
Porte, Mr. & Mrs. W. S.	5.00		5.00	
Staum, Mr. & Mrs. Lee.	20.00		20.00	
Saunders, Mr. & Mrs. R. L.	5.00		5.00	
Simmons, Mr. & Mrs. F.	50.00		50.00	
Smith, Mr. & Mrs. Wayne		5.50	5.50	
Taylor, Mr. & Mrs. O. H.	15.00		15.00	
Viles, Mr. & Mrs. O. R.	5.00		5.00	
Vest, Frederick	5.00		5.00	
Vickery, Mr. & Mrs. Halley	10.00		10.00	
Boone, J. D.	10.00		10.00	
Boone, J. D.	10.00		10.00	
Wood, W. A.	5.00		5.00	
Wamkin, Mr. & Mrs. Elmer	40.00		40.00	
Newcomer, Mr. & Mrs. B. F.		30.00	30.00	
Serean Bible Class	15.00		15.00	
Senior Sisterhood of M. & M.	5.00		5.00	
Senior C. E.	20.00		20.00	
W. C. C. Society	5.00		5.00	
Church	68.70	n 13.50	82.20	
Sunday School	105.36		105.36	
Totals	774.11	63.50	48.26	885.87

Roanoke, Va. (Ghent)				
Misc.	n 4.15	c 47.82	51.97	
Coffey, Mrs. Moda		c 5.00	5.00	
Koontz, Rev. & Mrs. H. W.		c 25.00	25.00	
Richardson, Ruth		c 40.10	40.10	
Richardson, K. E.		c 45.00	45.00	
Brumbaugh, Mr. & Mrs. F. L.		c 30.00	30.00	
Brumbaugh, Virginia		c 26.25	26.25	
Hills, Mr. & Mrs. H. E.		c 25.00	25.00	
Furray, Mr. & Mrs. G. A.		c 20.05	20.05	
Findley, W. V.		c 20.00	20.00	

Contributing Church	General	S. A.	Africa	Total
Rumburg, Gertrude		c 15.00	15.00	
Tate, Mr. & Mrs. J. E., Jr.		c 15.00	15.00	
Dangerfield, Mr. & Mrs. Wm.		c 15.00	15.00	
Dangerfield, Mr. and Mrs. J. E.		c 10.00	10.00	
Greig, Mr. & Mrs. R. A.		c 15.00	15.00	
Ratliffe, Rusha		c 10.00	10.00	
Hale, Goldie		c 15.00	15.00	
Moore, Mr. & Mrs. S. A.		c 15.00	15.00	
Clingenpeel, Mr. & Mrs. Vincent		c 8.35	8.35	
Huffman, Mr. & Mrs. J. B. & Virginia Ann		c 7.50	7.50	
Perdue, Mr. & Mrs. R. G.		c 7.00	7.00	
Lloyd, Mrs. J. Lewis & Dean		c 5.44	5.44	
Simmons, Mr. & Mrs. H. O. & Shirley Lee		c 5.00	5.00	
Hale, Winnie		c 5.00	5.00	
Murphy, Mrs. E. B. & Elizabeth		c 5.00	5.00	
Garman, Evelyn		c 5.00	5.00	
Kingery, Elwood		c 5.00	5.00	
Lyle, Mr. & Mrs. Wm. & Betty		c 5.00	5.00	
Wheeler, G. W.		c 5.00	5.00	
Greenwood, Mr. & Mrs. W. H.		c 5.00	5.00	
Putt, Mr. & Mrs. J. H. & Nadine		c 5.00	5.00	
Coffey, S. M.		c 5.00	5.00	
Koontz, Hollis		c 5.00	5.00	
Ward, W. G.		c 5.18	5.18	
W. M. S.		c 5.00	5.00	
Totals		4.15	487.69	491.84
Hagerstown, Md.				
Hartle, Mrs. Clara	5.00		5.00	
Fahrney, Mrs. N. E.	5.00		5.00	
Barnhisel, Wm. G. & Family	10.00		10.00	
Laughlin, Dr. Mary		9.00	9.00	
Spedden, Mr. & Mrs. J. P.	10.00		10.00	
Sprecker, A. Roy	5.00		5.00	
Fahrney, Theo. W.	50.00		50.00	
Coleman, Rev. & Mrs. Frank G.	5.00		5.00	
Yessler, Mr. & Mrs. Wm. E.	5.00		5.00	
Rinehart, Mrs. Ethel	5.00		5.00	
Keplinger, Mrs. H. C.	10.00		10.00	
Downey, Mrs. Ira	10.00		10.00	
Myers, C. Frank	10.00		10.00	
Bentz, Mary	5.00		5.00	
Schindel, B. F.	5.00		5.00	
Long, Allen	5.00		5.00	
Myers, Olive	5.00		5.00	
Boey, Mrs. Ella V.	10.00		10.00	
Funk, Mrs. J. Kieffer	5.00		5.00	
Myers, Mrs. C. Frank	5.00	g 5.00 m 5.00	15.00	
Myers, Ethel	5.00		5.00	
Keplinger, H. C.	10.00		10.00	
Rohrer, Mrs. Georgia		6.00	6.00	
Lowman, Mrs. Beulah	5.00		5.00	
Church	76.25		76.25	
Total	266.25	6.00	25.00	297.25

Quickburg, Va. (Liberty)				
Church	7.00		7.00	
Jordan Mines, Va. (Rich Patch)				
Misc.	5.00		5.00	
Maurertown, Va.				
Hepner, L. E.	5.00		5.00	
Long, Mrs. Tom		5.00	5.00	
Boyer, Emma K.	3.70		3.70	
Pinks, Romeo	5.00		5.00	
Shrum, Melvin		5.00	5.00	
Rickard, Dave	3.00		3.00	
Locke, Mrs. Turah F.	62.00		62.00	
Miller, Rev. E. L.	9.00		9.00	
Miller, Margaret	10.00		10.00	
Miller, Mrs. Margaret	5.00		5.00	
Beydler, Mrs. Mary		10.00	10.00	
James, Mrs. Sybil		5.00	5.00	
S. M. & S.	10.00		10.00	
W. M. S.		10.00	10.00	
Y. M. B.	5.00		5.00	
C. E. Society	3.50		3.50	
Misc.	13.91		13.90	
Totals	135.11	135.11	270.21	
Linwood, Md.				
Bame, Dr. Charles A.	5.00		5.00	
Brandenburg, Mr. & Mrs. Walter	10.00		10.00	
Misc.	25.00		25.00	
Totals	40.00		40.00	

Contributing Church	General	S. A.	Africa	Total
Mt. Olive, Va.				
Baker, Mr. & Mrs. L. W.	14.00		14.00	
Powell, Mr. & Mrs. Q. A.			10.00	10.00
Michael, Mr. & Mrs. E. H.			10.00	10.00
Zetty, Nell			5.00	
Bowman, Vallie		ah 5.00	5.00	
Church	35.50	1.00	6.50	47.58
	n 4.58			
Totals	49.50	5.58	41.50	96.58

Harrisonburg, Va. (Bethlehem)				
Swartz, Mr. & Mrs. Jacob	5.00		5.00	
Randolph, Mr. & Mrs. W. H.			5.00	5.00
Thompson, Mary A.	5.00		5.00	
Logan, H. A.			10.00	10.00
Leffel, Mrs. Mamie	5.00		5.00	
Wenger, Mrs. P. G.	10.00		10.00	
Logan, Mark		5.00	5.00	
Logan, C. Worth	10.00		10.00	
Thompson, Tracey	5.00		5.00	
Misc.	5.10	2.00	6.00	13.10
"I Will" S. S. Class	23.69		23.69	
A Friend	5.00		5.00	
Totals	73.79	7.00	21.00	101.79

Covington, Va.				
Schneider, Bernard N.	6.00		6.00	
Sunday School	15.03		15.03	
Misc.		n 2.80	2.80	
Totals	21.03	2.80	23.83	

Winchester, Va.				
Frye, Mr. & Mrs. A. C.	11.03		11.03	
Missionary Society	18.49		18.49	
Misc.	22.48	n 3.95	26.43	
Totals	52.00	3.95	55.95	

Oak Hill, W. Va.				
Misc.		n 4.21	4.21	

Hollins, Va.				
Misc.		n 5.62	5.62	

Cumberland, Va.				
Misc.		n 2.50	2.50	

Limestone, Tenn.				
Misc.	mb 2.00		2.00	
Arnold, M. D.	10.00		10.00	
Arnold, Lelia	10.00		10.00	
Armentrout, Ralph	5.00		5.00	
Brobeck, Mr. & Mrs. F. J.	5.00		5.00	
Cartwright, Edith			5.00	5.00
McCracken, Mr. & Mrs. O. E.		5.00	5.00	
Pence, Mary	15.00		15.00	
Yeager, Mrs. O. G.			5.00	5.00
Church	5.30		5.30	
Birthday Offering	5.00		5.00	
Total	57.30	5.00	15.00	77.30

Dayton, Va.				
Goode, Mrs. E. G.	8.00		8.00	
Raish, Mary & Anna	10.00		10.00	
Totals	18.00		18.00	

Red Hill, Va.				
Misc.	9.04		9.04	

Buena Vista, Va.				
Church	4.45	n 1.26	5.71	

Lost Creek, Ky.				
Salver, Mrs. Ada M.	5.00		5.00	

Lydia, Md. (St. James)				
Metz, Carson	5.00		5.00	
Bloom, Myron L.	5.00		5.00	
Suman, Mrs. Bessie	5.00		5.00	
Mongan, Bessie	5.00		5.00	
Baker, Thelma	5.00		5.00	
Lowery, Roy	5.00		5.00	
Women's S. S. Class	12.50		12.50	
Church	15.05		15.05	
Misc.		n 8.22	8.22	
Totals	57.55	8.22	65.77	

SOUTHEASTERN DISTRICT SUMMARY				
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Contributing Church	General	S. A.	Africa	Total
		ah	5.00	
		e	12.76	
		g	5.00	
		m	5.00	
	1433.02	254.90	773.55	2461.47
Missionary Handbooks			7.00	
GRAND TOTAL ALL FUNDS				2468.47

OHIO DISTRICT

Dayton, Ohio				
Win-One Bible Class		an	12.50	12.50
Estate of Rena F. Pfoutz	183.00			183.00
Misc.	mb .10			.10
Burkett, L. T. & Dollie L.			200.00	200.00
Kinsey, Mr. & Mrs. Roy H.	45.00			45.00
Barnard, Rev. & Mrs. R. D.		ah	25.00	25.00
Phillips, Mr. & Mrs. Earl A.			20.00	20.00
Patterson, Roy A. & Family	20.00			20.00
Kinsey, Mabel E.		ah	15.00	15.00
Beeghly, Anna K.	15.00			15.00
Bolender, Mr. & Mrs. H. Klepinger, Robert M.	10.00	5.00	5.00	10.00
Reinhart, E. A.	10.00			10.00
Campbell, Chas. & Family	10.00			10.00
Kendig, Independence			10.00	10.00
Snider, Mr. & Mrs. Monroe			10.00	10.00
Landis, Mrs. Myrtle	7.40			7.40
Cavender, Mr. & Mrs. Chas. C.		2.00	g 5.00	7.00
Murr, Mr. & Mrs. Glenn	6.00			6.00
Wine, Mrs. J. M.			5.00	5.00
Snell, Geo. H. & Family			2.50	2.50
			g 2.50	5.00
Lehman, Mr. & Mrs. Her- lie W.	5.00			5.00
Fox, Mr. & Mrs. R. V.		g 5.00		5.00
Barnard, Dorcas	5.00			5.00
Grubbs, Mr. & Mrs. A. D.		2.00	3.00	5.00
Lentz, Mr. & Mrs. O. H.	5.00			5.00
Hamburger, Mrs. Blanche E.	5.00			5.00
King, Mr. & Mrs. Wm. H.	5.00			5.00
Wolfe, Donald & Rachel	5.00			5.00
Wogaman, Carrie			5.00	5.00
Whitehead, Mrs. Valeria		2.00	3.00	5.00
Kem, Mrs. Edith	20.00			20.00
Hill, Mrs. Samantha	5.00			5.00
Hoffman, Mr. & Mrs. H. H.		5.00	5.00	10.00
Shomo, Mrs. Anna E.			5.00	5.00
Allaman, Noel			5.00	5.00
Ewing, Mr. & Mrs. J. C.	5.00			5.00
Cashman, Rev. A. D.	5.00			5.00
Campbell, Mrs. Elizabeth	5.00			5.00
Bolender, Howard			5.00	5.00
Coblentz, Kathryn	5.00			5.00
Brunbaugh, G. W. & Daughter			5.00	5.00
Longacker, Dr. & Mrs. E. W.	5.00			5.00
A Friend	5.00			5.00
Abat, Oscar & Belle	5.00			5.00
Younce, Mrs. Daniel	5.00			5.00
Minderman, Rev. D. L.	5.00			5.00
Funderburg, Rev. & Mrs. H. C. & Daughter	5.00			5.00
Ridenour, Mr. & Mrs. Lawrence C.		2.50	2.50	5.00
Reed, Mrs. Thelma	5.00			5.00
Teeter, Mrs. W. C. & Grace Buck	5.00			5.00
Pry, Mr. & Mrs. Frank	5.00			5.00
Magnuson, Mr. & Mrs. A.	5.00			5.00
Sunday School	42.78			42.78
Junior Dept.	31.81			31.81
Golden Rule Class	15.00			15.00
Home Builders' Class	5.00			5.00
Primary Dept.	12.25			12.25
Erythian Class	5.35			5.35
Acarean Class	19.81			19.81
Misc.	73.81		14.00	87.81
Total	627.31	18.50	380.00	1025.81

Canton, Ohio				
Misc.	mb 4.00	n 17.91	j 27.29	
	92.88	.65	1.65	144.38
Beachey, Edwin & Family	5.00			5.00
Beal, Dr. J. C.	100.00			100.00
Beal, Elizabeth	100.00			100.00
Bechtel, Arlene	5.00			5.00
Bechtel, Mr. & Mrs. Lester E.	10.00			10.00
Clapper, Mr. & Mrs. F. E.	15.00			15.00
Crawford, Mr. & Mrs. Walter G.	50.00			50.00
Duell, Mr. & Mrs. C. O.	5.00			5.00
Elkenberry, Margaret	5.00			5.00
Fockler, Evelyn	10.00			10.00
Gulley, Mrs. J. A.	5.00			5.00
Gulley, Eugene	5.00			5.00
Gulley, Mr. & Mrs. Waldo	5.00			5.00
Gotchall, Ola	10.00			10.00
Herbruck, Mrs. H. H.	10.00			10.00

Contributing Church	General	S. A.	Africa	Total
Hang, J. J.	5.00			5.00
Immel, Mr. & Mrs. Glen	5.00			5.00
Johnston, Mrs. F. E.	5.00			5.00
Lape, Mr. & Mrs. R. W.	5.00			5.00
Lindower, Frank B.	10.00			10.00
Link, Mr. & Mrs. S. W.	110.00			110.00
McDonald, Rev. & Mrs. G. E.	5.00			5.00
Miner, Mrs. Hattie & Evelyn	5.00			5.00
Myers, Harry H.	5.00			5.00
Ritchey, Mr. & Mrs. W. M.	5.00			5.00
Robinson, Mr. & Mrs. A. Y.	20.00			20.00
Robinson, Leah	5.00			5.00
Robinson, Thomas A.	5.00			5.00
Shaffer, Mrs. Carl H.	10.00			10.00
Snyder, Vina	15.00			15.00
Spice, Mrs. H. E.	5.00			5.00
Spice, Gladys	50.00			50.00
Sutek, Margaret	5.00			5.00
W. M. S.	10.00			10.00
Loyal Women's Class	5.00			5.00
Primary Dept.	34.12			34.12
Senior S. M. & M.	5.00			5.00
Totals	766.00	18.50	28.94	813.50

Ashland, Ohio				
Boon, R. R.	5.00			5.00
Garber, A. L.		mo	10.00	10.00
Hoyt, Mr. & Mrs. Herman	15.00			15.00
Slottter, Mrs. Cynthia		mo	10.00	10.00
Shively, Mr. & Mrs. Martin	5.00			5.00
Beegly, Mr. & Mrs. W. A.	5.00			5.00
Carpenter, Mr. & Mrs. G. C.	25.00			25.00
DeLozier, Mr. & Mrs. A. L.	10.00			10.00
Kilhofner, Mrs. E. L.			25.00	25.00
Wertman, Lydia	10.00			10.00
Peck, Mr. & Mrs. Geo.		13.00	13.00	26.00
Miller, Mrs. Clara W.			mo 5.00	5.00
Garber, Mr. & Mrs. J. B.	10.00	10.00		20.00
Ronk, W. E. & Family	7.00			7.00
Lehman, Mrs. H. H.			mo 5.00	5.00
Black, Mr. & Mrs. Loren T.			mo 15.00	15.00
Hazen, Mr. & Mrs. R. A.	10.00			10.00
Hazen, Paul	5.00			5.00
Carriethers, Mr. & Mrs. E. R.		s 5.00		5.00
Stookey, Mr. & Mrs. J. E.		mo 5.00		5.00
Rairigh, Mr. & Mrs. Jos.	5.00			5.00
Rumbaugh, Mr. & Mrs. Eugene	5.00			5.00
McClain, Mr. & Mrs. A. J.	15.00	tb 25.00		40.00
		mo 10.00		50.00
Garber, Helen L.	20.00			20.00
Abrams, Esther	10.00			10.00
Anspach, Mr. & Mrs. C. L.	10.00			10.00
Leslie, Mrs. Guilford	5.00			5.00
McKean, Mrs. Earl		5.00		5.00
Misc.	28.37		2.00	30.37
		mo 2.00		32.37
Totals	205.37	23.00	137.00	365.37

Ellet, Ohio				
Cleckner, Bessie	10.00			10.00
Smith, Mrs. Mary E.	5.00			5.00
McClintic, Mrs. E. J.	10.00			10.00
Mishler, Mr. & Mrs. Janse	5.00			5.00
Blocher, Mr. & Mrs. W. H.	5.00			5.00
Hancock, Mr. & Mrs. K. E.		5.00	5.00	10.00
Lauby, Mrs. Marie	5.00			5.00
Naugle, H.	5.00			5.00
Holsinger, Effie L.		2.50	2.50	5.00
Stegg, Mr. & Mrs. P.	5.00			5.00
Joy, H.	5.00			5.00
Braucher, Mr. & Mrs. W. D.	6.00			6.00
Braucher, Dorla D.	5.00			5.00
Mishler, Marie	15.00			15.00
Thomas, W.		2.50	2.50	5.00
Pluck, Charles	15.00			15.00
Bry, J.	5.00			5.00
Gingrich, Rev. R. E.	5.00			5.00
A Member	40.00			40.00
Adult C. E.	5.00			5.00
Junior C. E.	5.00			5.00
Sunday School	14.50			14.50
Church	28.12	4.28	7.00	39.40
		n 5.01		45.01
Totals	198.62	19.29	17.60	235.51

Sterling, Ohio				
Church	10.44	n 9.60	mo 4.00	24.04
Beery, Dale & Neil			mo 5.00	5.00
Beery, Mr. & Mrs. Ernest			mo 25.00	25.00
Beery, Mary			mo 6.00	6.00

Contributing Church	General	S. A.	Africa	Total
Close, I. L. & Family	5.00	5.00	mo 10.00	20.00
Crawford, C. C. & Family			mo 10.00	10.00
Fouch, Mr. & Mrs. S. S.			mo 18.00	18.00
Hartzler, Mr. & Mrs. H. J.			mo 15.00	15.00
Johanson, Mr. & Mrs. Wm.			mo 10.00	10.00
Kuhn, Geneva G.			mo 18.00	18.00
Kriegbaum, Arnold			mo 20.00	20.00
Mast, Mr. & Mrs. Clifford W.			mo 40.00	40.00
Moine, Mr. & Mrs. Ed.			mo 25.00	25.00
Bowser, Mr. & Mrs. P. V.			mo 5.00	5.00
Steiner, R. K. & Family			mo 15.00	15.00
Wheeler, Wayne			mo 15.00	15.00
Wheeler, Mr. & Mrs. Nelson L.			mo 15.00	15.00
Winter, Mr. & Mrs. I. B.			mo 10.00	10.00
Winter, Amanda			mo 7.00	7.00
A Friend			mo 5.00	5.00
A Friend	40.00			40.00
A Friend	50.00			50.00
W. M. S.			mo 15.00	15.00
Sunday School	1.82		mo 57.00	58.82
Totals	107.26	14.60	350.00	471.86

West Salem, Ohio				
Misc.	mb .57	n 3.80	j 18.00	
	45.06	2.00	mo 2.00	73.43
Martin, Ralph			5.00	5.00
Martin, William	8.00			8.00
Crawford, Eva	30.00			30.00
Arnold, Mr. & Mrs. Paul		5.00	5.00	10.00
Maconaghy, Rev. & Mrs. Hill		2.00	2.00	4.00
			ah 1.00	5.00
Martin, Mrs. Delpha & Family			5.00	5.00
Martin, Dallas	5.00		mo 5.00	10.00
Keener, Margaret			mo 10.00	10.00
Weaver, Mrs. L.	10.00			10.00
Sunday School	25.00			25.00
Estate of Mrs. Julia				
Sechrist	27.50			27.50
Children's Collection	4.65			4.65
Totals	155.78	12.80	55.00	223.58

Gretna, Ohio				
Neer, Mr. & Mrs. A. J.	30.00			30.00
Neer, Ezra J.	20.00			20.00
A Friend			ah 5.00	5.00
Bush, Mr. & Mrs. Banner H.	5.00			5.00
Miller, Mr. & Mrs. E. F.	10.00			10.00
Junior S. S. Class	6.00			6.00
W. M. S.	8.80			8.80
Church	12.50			12.50
Totals	92.30		5.00	97.30

Washington Court House, Ohio (Fairview)				
Eyman Estate	76.20			76.20
Himiller, Mrs. Charles	3.00			3.00
Totals	79.20			79.20

Smithville, Ohio				
Wiegley, Mr. & Mrs. J. C.			5.00	5.00
Fouch, Mr. & Mrs. W. G.	5.00			5.00
Graber, Mr. & Mrs. Christie			10.00	10.00
Dintaman, Mr. & Mrs. J. O.	5.00			5.00
Dintaman, Marjorie	5.00			5.00
Steiner, Mrs. E. L.			10.00	10.00
Hartzler, Mr. & Mrs. M. C.	5.00			5.00
Steiner, E. L.			5.00	5.00
King, Mr. & Mrs. R. B.	5.00			5.00
Fetter, Anna	5.00			5.00
Crider, Mr. & Mrs. E. C.			5.00	5.00
Rutt, Mr. & Mrs. H. S.	50.00			50.00
Amstutz, Mr. & Mrs. H. J.	10.00			10.00
Amstutz, Mr. & Mrs. Ulrich	5.00			5.00
Ebert, Mrs. Clara	5.00			5.00
Hostettler, Mr. & Mrs. Boyd		2.00	5.00	7.00
Swinhart, Mrs. Nora	10.00			10.00
Sunday School	21.65			21.65
Church	24.35		j 12.00	36.35
Totals	156.00	2.00	52.00	210.00

West Alerandria, Ohio		
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Contributing Church	General	S. A.	Africa	Total
Misc.		n 9.03		9.03
Morton, Mrs. Greeley	5.00			5.00
Musser, Mr. & Mrs. Wm. J.	10.00			10.00
Stewart, Rev. C. A.	5.00			5.00
Ranson, Mr. & Mrs. J. W.	5.00			5.00
Oxenrider, Carmon D.	5.00	10.00	10.00	25.00
Dietrich, E. C.	5.00			5.00
Erlstein, Mr. & Mrs. D. A.	10.00		20.00	30.00
Beter, Mr. & Mrs. Roy ..	5.00			5.00
Schad, Mrs. Minnie ..		5.00	5.00	10.00
Keiser, Mr. & Mrs. S. H.		2.50	2.50	5.00
Dietrich, Mr. & Mrs. W. A.	5.00			5.00
Church	43.45	6.95	1.20	51.61
Totals	123.46	33.48	38.70	195.64

Rittman, Ohio				
Church	34.27	n 30.10	j 12.76	77.13
Blatter, Mr. & Mrs. Fred ..	10.00			10.00
Frank, Mr. & Mrs. O.	10.00			10.00
Hoover, Mr. & Mrs. Floyd ..	6.00			6.00
Hoover, Floy	25.00			25.00
Hoover, Mrs. M. V.	5.00			5.00
Hoover, Mr. & Mrs. Lloyd ..	5.00			5.00
Houck, Mr. & Mrs. H. B.	5.00			5.00
Hilty, Mr. & Mrs. C. J.	5.00			5.00
Grubb, Rev. L. L.	12.00			12.00
Ruble, Mr. & Mrs. Russell P.	6.00			6.00
Blatter, Eula M.	25.00			25.00
C. E.	10.00			10.00
Totals	158.27	30.10	12.76	201.13

Cleveland, Ohio				
Misc.		n 5.00	j 5.00	10.00
Ford, Howard		mo 5.00		5.00
Miller, F. B.		mo 20.00		20.00
Miller, Mrs. F. B.		mo 21.07		21.07
Cole, Mr. & Mrs. H. M.		mo 5.00		5.00
Johanson, Mr. & Mrs. Wm.	5.00			5.00
Fuller, Mr. & Mrs. T. E.	5.00			5.00
McAdoo, Mr. & Mrs. Harold	10.00			10.00
Edwards, Mr. & Mrs. J. D.		mo 10.00		10.00
Builders' Bible Class		mo 10.00		10.00
Misc.	11.07	mo 30.34		41.41
Feathers, George		mo 5.00		5.00
Feathers, Gertrude		mo 5.00		5.00
Feathers, Tom		mo 5.33		5.33
Schieber, Mr. & Mrs. Howard		mo 5.00		5.00
Berkebile, Mr. & Mrs. L. S.		mo 5.00		5.00
Totals	31.07	5.00	136.74	172.81

Middlebranch, Ohio				
Misc.	23.90	n 5.00	j 9.50	49.00
Correll, Mrs. Wilbur D. ..		g 5.00		5.00
Kliever, Mr. & Mrs. Jacob ..		10.00		10.00
Wirth, Mrs. H. E.	5.00			5.00
Wise, Mrs. Mary J.	5.00			5.00
Boettler, Mrs. Loren	5.00			5.00
Royer, Donald	5.00			5.00
Royer, Mr. & Mrs. John ..		10.00		10.00
Totals	43.90	15.60	24.50	84.00

Glenford, Ohio				
Eversole, Mrs. Olla	8.00			8.00

Fremont, Ohio				
Legacy, Mrs. George	10.00			10.00
Voos, Elsie	5.00			5.00
Crick, Rev. & Mrs. W. S.	5.00			5.00
Winter, Kenneth	5.00			5.00
Price, Mrs. W. J.	5.00			5.00
Gonawein, Mr. & Mrs. Gordon	10.00	ah 2.00		12.00
Hague, Mr. & Mrs. Fred ..	5.00			5.00
Winter, Mrs. Oliver	10.00			10.00
Campbell, Mr. & Mrs. W. D.	10.00			10.00
Baringer, Mr. & Mrs. E. W.	5.00			5.00
Baringer, Mrs. John	5.00			5.00
Philathea Class	5.00			5.00
Misc.	6.27			6.27
Totals	86.27		2.00	88.27

Danville, Ohio				
Conrad, Mr. & Mrs. Ray & Daughter	15.00			15.00
Sherman, Mrs. H. L.	7.50			7.50
Magers, Wilma & Nellie ..	5.00			5.00
Misc.	2.25			2.25
Totals	29.75			29.75

Contributing Church	General	S. A.	Africa	Total
North Georgetown, Ohio				
Grise, Mr. & Mrs. Emanuel	5.00			5.00
W. M. S.	2.50			2.50
Totals	7.50			7.50

Louisville, Ohio				
C. E.	mb 2.50			2.50
Clapper, Mr. & Mrs. L. P.	5.00			5.00
Karlosky, Mrs. Henry ..	5.00			5.00
Knoll, Viola	10.00			10.00
Miller, Mr. & Mrs. L. E.	5.00			5.00
Miller, Marie	5.00			5.00
Miller, Mrs. Floyd	5.00			5.00
Myers, Mrs. Catherine ..	5.00			5.00
Newhouse, Mr. & Mrs. Homer	25.00			25.00
Painter, Mrs. Grace	5.00			5.00
Ross, Ida	1.00	2.00	2.00	5.00
Schwab, Mr. & Mrs. A. E.	10.00			10.00
Sluss, Mr. & Mrs. Galan ..	6.00			6.00
Whittier, Rev. & Mrs. A. E.	15.00			15.00
Stump, T. M.	10.00			10.00
Whitted, Dorothy L.	25.00			25.00
Whitted, Elton	5.00			5.00
Whitted, Olive	5.00			5.00
Primary Dept.	14.00			14.00
Junior-Intermediate Dept.		ah 10		10.00
Misc.	38.00	n 9.85	j 16.48	64.33
Totals	201.50	11.85	28.48	241.83

Anknytownt, Ohio				
Moses, Mr. & Mrs. Walter ..	5.00			5.00
Garber, Evelyn	5.00			5.00
Guthrie, Walter	10.00			10.00
Shira, Mrs. Ray	10.00			10.00
Bechtel, Mr. & Mrs. H. M.	5.00			5.00
Beal, C. A.	5.00			5.00
Guthrie, Mrs. Edna	5.00			5.00
Squires, Rev. John	5.00			5.00
Richardson, A. A.	20.00			20.00
Guthrie, Mrs. James	5.00			5.00
Birthday Offerings	15.15			15.15
Church	39.85			39.85
Totals	130.00			130.00

Columbus, Ohio				
Coleman, G. Hayes	5.00			5.00
Coleman, Paul	5.00			5.00
Starkey, Ben	5.00			5.00
Church	5.60			5.60
Totals	20.60			20.60

Clayton, Ohio				
Shank, Mayno	5.00			5.00
Cashman, Rev. & Mrs. A. D.	10.00			10.00
Shank, Wm. P. R.	5.00			5.00
Siefer, Mr. & Mrs. W. A.	5.00			5.00
Shank, Ira J.	5.00			5.00
Hepner, Mrs. J.	5.00			5.00
Hepner, Elizabeth	10.00			10.00
Waymire, Mrs. Ruth	5.00			5.00
Loffman, Hattie	5.00			5.00
Sunday School	14.65			14.65
Totals	69.65			69.65

Logan, Ohio (Mt. Zion)				
In Memory of Mrs. Mary L. Imboden		ah 32.00		32.00

Mansfield, Ohio				
Griffith, Mrs. Ella	5.00			5.00
Beal, Mr. & Mrs. Benton ..	9.50		6.00	15.50
Church & S. S. J.				9.50
Totals	14.50		6.00	20.50

Homerville, Ohio				
Hopkins, Mr. & Mrs. Roy ..	as 5.00			5.00
Church	j 22.20			22.20
Rainbow Circle Class	as 12.00			12.00
Kissel, Mrs. Lelah	as 5.00			5.00
Hummel, Mr. & Mrs. L. L.				
Palmer, Mr. & Mrs. H.	as 10.00			10.00
McDaniels, Mr. & Mrs. H.	as 5.00			5.00
White, Rev. & Mrs. Elias D.	as 10.00			10.00
Correll, Mr. & Mrs. John ..	as 15.00			15.00
Trapp, O. C. & Family ..	as 20.00			20.00
Boss, David & Family ..	as 5.00			5.00
Correll, Mrs. Sarah	as 6.00			6.00
Hastings, Mr. & Mrs. Edmund	as 5.00			5.00
Misc.	as 75.00			75.00
	n 9.26	as 18.40		27.66
Totals	9.26	213.60		222.86

Contributing Church	General	S. A.	Africa	Total
Williamstown, Ohio				
Knight, Treva	5.00			5.00
Thomas, Melinda	5.00			5.00
Misc.	32.63			32.63
Totals	42.63			42.63

Camden, Ohio				
Lowman, Sylvester		g 5.00		5.00

Pleasant Hill, Ohio				
McBride, Mr. & Mrs. Robert	8.00			8.00
Class, Mr. & Mrs. S. F.	5.00			5.00
Church	5.50			5.50
Missionary Barrels	74.05			74.05
Totals	92.55			92.55

Gratis, Ohio				
Gilbert, J. D.	15.00			15.00
Zimmerman, Estella	5.00			5.00
Kimmell, Mr. & Mrs. N. G.			10.00	10.00
Church	12.69			12.69
Sunday School	7.76			7.76
Totals	40.45		10.00	50.45

New Lebanon, Ohio				
Johnson, Mrs. Harry	5.00			5.00
Weaver, Mr. & Mrs. Frank J.	5.00			5.00
A Friend		5.00	5.00	10.00
Spitler, Mr. & Mrs. Toll ..	5.00			5.00
Eck, Mr. & Mrs. John C.	25.00			25.00
Beachler, Rev. & Mrs. Wm H.	5.00			5.00
Hoover, Mr. & Mrs. M. M.	5.00			5.00
Watson, Mrs. Ed.	5.00			5.00
Anderson, Mrs. Susie	5.00			5.00
Blosser, Mrs. D. S.	5.00			5.00
Wood, Mr. & Mrs. O.	5.00			5.00
Rainbow Class	5.00		g 5.00	10.00
Class No. 14, Junior Boys ..		4.00	4.55	8.55
Cheerie Sunbeam Class ..	5.00			5.00
Misc.	23.86	.50	2.50	26.86
			g 3.64	30.50
Totals	103.86	9.50	20.69	134.05

Misc. Contributions (Ohio District)				
Zimmerman, Chester F.	mb 1.00			1.00

OHIO DISTRICT SUMMARY				
3607.73	118.38	726.88		
	n 105.16	ah 90.00		
		an 12.50		
		g 31.14		
		j 106.75		
		mo 560.74		
		s 5.00		
		tb 25.00		
3607.73	223.54	1558.01	5389.28	
Missionary Handbooks			8.17	

GRAND TOTAL ALL FUNDS	5397.45
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INDIANA DISTRICT				
Berne, Ind.				
Parr, Pearl	5.00		10.00	15.00
Egley, Hila	5.00			5.00
Witter, R. J.	5.00			5.00
Kuhn, John		15.00		15.00
Christy, Mr. & Mrs. R.			5.00	5.00
Myers, Mr. & Mrs. Glenn ..	10.00			10.00
Kuhn, Victor	25.00			25.00
Kuhn, Elsie	5.00			5.00
Kuhn, Mrs. John	5.00			5.00
Juillierat, E. A.	15.00			15.00
Witter, Lorys	15.00			15.00
Yaney, J. L.	5.00			5.00
Fetters, B. C.	5.00			5.00
Fetters, Iva		5.00	5.00	10.00
Fetters, Evelyn	5.00			5.00
Leistner, Mrs. J. H.	5.00			5.00
Leininger, Eugene	10.00			10.00
Leininger, Genevieve	10.00			10.00
Egley, Sam S.	5.00			5.00
Smithy, Mr. & Mrs. A. H.	5.00			5.00
Sipe, George	100.00			100.00
Sipe, Addie	50.00			50.00
Parr, Mr. & Mrs. B. W.		10.00	5.00	15.00
Parr, Mrs. Bert		2.00	3.00	5.00
Parr, Mr. & Mrs. Archie ..	20.00			20.00
Smithley, Wm. H.	5.00			5.00
Juillierat, E. A.	10.00			10.00
Christian Endeavor	10.00			10.00
Church & Sunday School ..	217.00			217.00
Totals	552.00	32.00	33.00	617.00
For American European Fellowship				
				28.00
Total				645.00

Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total
Nappanee, Ind.					Miller, Laura Beth			h 5.00		Misc.			n 7.16	7.16
Wisler, John S.	25.00			25.00	Miller, R. Paul, Jr.			b 5.00	10.00	Totals	25.00	7.16	5.00	37.16*
Weykand, Mr. & Mrs.					Miller, Ward			m 5.00	5.00	* Easter Offering Report				received too late to be included.
Harold	20.00			20.00	Miller, Mary Jane			5.65	5.65					
Leslie, Mr. & Mrs. T. C.	15.00			15.00	Miller, Mrs. R. Paul	13.00		h 5.00	5.00					
Shively, Mr. & Mrs. U. J.	10.00			10.00	Miller, Rev. R. Paul	10.00			13.00					
McDonald, Mr. & Mrs. Frank					Miller, Howard				10.00					
Kent, Mrs. Velina	5.00			5.00	(In memory of)			s 5.00	5.00	Sidney, Ind.				
Roose, Mr. & Mrs. Donald E.	3.00			3.00	Miller, Marjorie Ann			k 5.00	5.00	Smith, Mr. & Mrs. Wilbur R.			6.00	6.00
Weybright, Mrs. Joy	5.00			5.00	(In memory of)			mo 5.00	5.00	Seller, Mrs. Grace	5.00			5.00
Richmond, Mrs. Chester	5.00			5.00	Miller, Wesley Howard				13.00	Hunter, Mr. & Mrs. H. D.			15.00	15.00
Maus, Rev. & Mrs. G. L.	5.00			5.00	Stevens, Mrs. Bertha	13.00				Brown, Mr. & Mrs. F. C.	15.00			15.00
Price, Dr. & Mrs. M. D.					Agler, Mr. & Mrs. Charles N.				5.00	Engle, Mr. & Mrs. Louis			an 15.00	15.00
Lehman, Mrs. Calvin					Polman, Rev. & Mrs. Leo	20.00			20.00	Heckman, Isabel	15.00			15.00
Musser, Mrs. Barbara	5.00			5.00	Sunday School	13.06			13.06	Engle, Jerry			by 5.00	5.00
Widmoyer, Mr. & Mrs. Wm.	5.00			5.00						Heckman, Enid	15.00			15.00
Rose, Mrs. Dora					Church (to American-European Fellowship)				25.00	Sisk, Mr. & Mrs. C. E.		1.00	5.00	6.00
Hummel, Mr. & Mrs. Curtis	5.00			5.00	Total				300.67	Engle, Elmo			g 5.00	5.00
Johnson, Mr. & Mrs. C. W.	5.00			5.00						W. M. S.	15.00			15.00
Sechrist, Mr. & Mrs. Oscar	3.00	1.00		4.00	Warsaw, Ind.					Church	32.00	n 4.50		36.50
Sharp, Mr. & Mrs. Sam	5.00			5.00	Rhinehart, Mrs. Gertrude					Totals	97.00	5.50	51.00	153.50
Roose, Mr. & Mrs. Galen	5.00			5.00	Yarian, J. L.	5.00		20.00	20.00	South Bend, Ind. (1st)				
A Friend	30.00			30.00	Merkle, Mr. & Mrs. Frank	10.00			10.00	Whitmer, Mr. & Mrs.				
A Friend	20.00			20.00	Raab, Mr. & Mrs. Walter		1.00	5.00	6.00	Larmon				
Junior Church	5.00			5.00	Shorb, Mrs. Anna	10.00			10.00	Garwood, Mr. & Mrs. Clem	.50	5.00	5.00	10.50
W. M. S.	28.00			28.00	Vanator, Mrs. John	5.00			5.00	Meyer, W. W.	5.00			5.00
Church & Sunday School	103.47	n 6.82	7.40	117.69	Schade, Mr. & Mrs. Wm. Robbins	8.00	5.02	5.02	10.01	Aeby, Mrs. R. H.	5.00			5.00
Totals	312.47	7.82	33.40	353.69	Lindower, Dr. & Mrs. L. E.	20.00			20.00	Porte, Rev. & Mrs. R. F.	5.00			5.00
Elkhart, Ind.					Ulery, Mr. & Mrs. Hiram	5.00			5.00	Stickler, Mr. & Mrs. E. E.	5.00			5.00
Church			b 400.00	400.00	Greenfield, Rev.	5.00			5.00	Yoder, Mr. & Mrs. Wm.	8.00			8.00
Oakville, Ind.					Senior C. E.	4.00			4.00	Sholly, Mr. & Mrs. C. A.	5.00			5.00
Cross, Kermit & Family	5.00			5.00	Junior C. E.	2.00			2.00	Ulbricht, Mr. & Mrs. Dale	5.00			5.00
Swain, Frank	5.00			5.00	Sunday School	58.59			58.59	Garwood, Lillie	5.00			5.00
Metzker, George	5.00			5.00	Church	34.46		.60	18.70	Hartman, Alberta	5.00			5.00
Metzker, Mrs. George	10.00			10.00	Totals	167.05	13.49	48.72	229.26	Wingard, Maude	11.02			11.02
McShirley, C. L.			5.00	5.00				n 6.87	60.63	Duker, Rev. E. A. & Family	5.00			5.00
McShirley, Ruth	5.00			5.00	Muncie, Ind.					Bachtel, Mr. & Mrs. M. V.	5.50			5.50
Rutherford, Donna	10.00			10.00	Cruea, Curtis & Elizabeth		5.00	5.00	10.00	Roscoe, Mr. & Mrs. Wm.	10.00			10.00
Metzker, John			10.00	10.00	Flora, Rev. & Mrs. D. B.	20.00			20.00	Meinke, Mr. & Mrs. Wm.	5.00			5.00
Edward, Guy	5.00			5.00	Garrett, Edna	5.00			5.00	Colip, C. E. & Family	5.00			5.00
Kern, Chalmers			5.00	5.00	Garrett, Mrs. E. W.	10.60			10.60	Carlin, Mr. & Mrs. C. R.	5.00			5.00
Kern, Charlie S.			15.00	15.00	Garrett, Mrs. John		5.00	5.00	10.00	Hultgren, Mr. & Mrs. Chas.	5.00			5.00
Harry, Mr. & Mrs. C. C.	25.00			25.00	McNeal, Chas. & Family	7.00			7.00	Beginners' Dept.	6.09			6.09
Klingensmith, Rev. & Mrs. J. Ray	11.00			11.00	A Friend	5.00			5.00	Primaries & Juniors	5.50			5.50
Reagin, J. & Family	5.00			5.00	Baer, Mr. & Mrs. A. R.	5.00	5.00	5.00	15.00	Misc.	78.39			78.39
Young People's Class	6.45			6.45	Hedgeland, Mr. & Mrs. Virgil	5.00			5.00	Totals	195.00	5.00	5.00	205.00
Young People's C. E.	5.00			5.00	Maitlen, Mr. & Mrs. Arthur	5.00			5.00	Flora, Ind.				
Optimistic Class	5.00			5.00	Bowman, Mr. & Mrs. Geo.	5.00			5.00	Hendrix, Mr. & Mrs. C. A.				
Junior Sisterhood			t 1.00	1.00	Broadwater, Mr. & Mrs. Lloyd	5.00			5.00	A.	5.00			5.00
Sunday School	30.08		mo 1.00	30.08	Richey, Mrs. Rosa	8.65			8.65	Roskusi, Mrs. J. J.			5.00	5.00
Church	62.30	n 14.72		77.02	Payne, Mrs. Lon	5.00			5.00	Burge, Mrs. Sarah			5.00	5.00
Total	194.83	14.72	37.00	246.55	Jr. & Intermediate S. S. Classes	6.50			6.50	Lesley, Edith			g 5.00	5.00
Lake Odessa, Mich. (Campbell)					Church & Sunday School	60.73	n 12.64	7.50	80.87	Cripe, Mr. & Mrs. Elmer	5.00			5.00
Carey, Rev. & Mrs. Arthur	100.00			100.00	Totals	153.48	27.64	47.50	228.62	Fife, Mr. & Mrs. Lester	8.00			8.00
Alldering, Mr. & Mrs. John	40.00			40.00	Roann, Ind.					Fisher, Mr. & Mrs. Melvin	5.00			5.00
Winey, Dave	25.00			25.00	Pries, Mr. & Mrs. Clyde	10.00			10.00	Myer, Mr. & Mrs. Lee	25.00			25.00
Darby, Mr. & Mrs. Charles			5.00	20.00	Beam, Maud		2.50	5.00		Myer, Mr. & Mrs. Delta	10.00			10.00
Groff, Mr. & Mrs. Henry	12.00			12.00	Black, Mr. & Mrs. Harley			t 2.50	10.00	Roskusi, Esther	15.00			15.00
Hennery, Mrs. Mary Lou			5.00	5.00	Conner, Mrs. Emma & Family	5.00			5.00	Brown, Mr. & Mrs. Olaf	5.00			5.00
Hennery, Homer	5.00			5.00	Baker, Mr. & Mrs. C. E.				5.00	Church	8.85			8.85
Miller, Mr. & Mrs. Lester	5.00	2.50	2.50	10.00	Teague, Mrs. Sarah	5.00			5.00	Sunday School	54.36	n 6.30		60.66
Waite, Mrs. Ed.	7.00			7.00	Gaultrey, Mr. & Mrs. B. E.				10.00	Totals	141.21	6.30	15.00	162.51
Darby, Meredith			11.50	11.50	Flora, Mr. & Mrs. Aris.	5.00			5.00	Mexico, Ind.				
Clum, Mr. & Mrs. Lewis	5.00			5.00	Flora, Ethel	5.00			5.00	Fisher, Carl C. & Family	10.00			10.00
Hullibarger, Mrs. Letta	5.00			5.00	Anderson, Mr. & Mrs. S. M.	5.00			5.00	Maus, Mr. & Mrs. Josiah	5.00			5.00
Hennery, Mr. & Mrs. C. L.	8.00			8.00	Bush, Mrs. Rena				5.00	Donaldson, E. O.	5.00			5.00
Nash, Mrs. Evelyn			5.00	5.00	Yarian, Mrs. Anna	5.00			5.00	Ditch, L. W.	5.00			5.00
Nash, Mr. & Mrs. Calvin					Giltner, Mr. & Mrs. Geo.				5.00	Donaldson, Mrs. R. E.		5.00	5.00	10.00
Groff, Lelah	5.00			5.00	Flinn, Mrs. Ruth				5.00	Berkheiser, Elmer & Family	5.00			5.00
Hullibarger, Essalie	5.00			5.00	Miller, Mr. & Mrs. L. R.	15.00			15.00	Black, Loren T.	5.00			5.00
Mote, Mrs. S.	20.00			20.00	Merritt, H. H.	5.00			5.00	King, Rev. L. V.	7.00			7.00
Carter, Mr. & Mrs. Morris	5.00			5.00	Jones, Mrs. Monroe	5.00			5.00	Ault, Mr. & Mrs. James	5.00			5.00
Price, Mr. & Mrs. R. G.	6.50			6.50	Pontius, Rev. & Mrs. George	10.00			10.00	Black, Mr. & Mrs. C. H.	6.00			6.00
Misc.	17.90			17.90	Church	89.95	n 3.14		93.09	Lea lers' S. S. Class	5.00			5.00
Totals	271.40	17.50	44.00	332.90	For American-European Fellowship	164.95	15.64	38.50	219.09	Triangle S. S. Class	5.00			5.00
Fort Wayne, Ind.					Total				242.11	W. M. S.	5.00			5.00
Church			mb 5.00	n 13.25	Goshen, Ind.					Church Offering	22.70	n 2.34		25.04
Kimmel, Louise	64.11			82.36	Weaver, Mr. & Mrs. N. R.	25.00			25.00	Totals	90.70	7.34	5.00	103.04
Polman, Joyce	1.00			1.00	A Friend				5.00	Loree, Ind.				
Polman, Elaine	5.00			5.00						Gilmer, Mrs. Clarence L.	5.00			5.00
Kerns, Floyd	5.00		h 5.00	5.00						Jenkins, Russell L.	5.00			5.00
Rian, A. B.	6.00			6.00						York, J. H.	5.00			5.00
Rian, Mrs. A. B.										Stuber, Vern	5.00			5.00
Polman, Gerald	6.00			6.00						Gable, Mrs. Walter			5.00	5.00
Nelson, Vivian	5.00			5.00						Davis, C. F.			5.00	5.00
Crawford, Mr. & Mrs. F. L.	5.00			5.00						York, A. T.	5.00			5.00
Miller, Robert E.										Waters, Herrell L.	10.00			10.00
Miller, Martha			j 5.00	5.00						Deich, Mrs. Fred			5.00	5.00
			h 5.60	5.60						Boone, Glen			25.00	25.00
										Church	42.60		1.00	43.60
										Totals	77.60		41.00	118.60

Contributing Church	General	S. A.	Africa	Total
North Liberty, Ind.				
Foreman, Mr. & Mrs.				
Leslie	10.00			10.00
Volf, Mrs. C. G.	5.00			5.00
Vitter, Rev. & Mrs. A.				
M.	5.00			5.00
Price, Mr. & Mrs. A. E.	10.00			10.00
Church	6.75			6.75
Totals	26.75	10.00		36.75

Joanoke, Ind.				
Lumke, Mr. & Mrs. W.				
D.	5.00			5.00
Paul, Mrs. Altha	5.00			5.00
Church	7.00			7.00
Totals	17.00			17.00

North Manchester, Ind.				
Wolfe, Mrs. J. J.	6.00	6.00		12.00
Church	157.51	4.50	7.50	169.51
Fisc.		n 8.50		8.50
Totals	157.51	19.00	13.50	190.01

North Liberty, Ind. (Bethel)				
Chumacher, Mr. & Mrs.				
Herman	5.00	10.00		15.00
Church	9.39			9.39
Totals	14.39	10.00		24.39

Peru, Ind. (1st)				
Tohler, Mr. & Mrs. Carl	5.00			5.00
Church	76.14	n 5.58		81.72
Totals	81.14	5.58		86.72

Dutchtown, Ind.				
Fisc.	10.23			10.23

County Line, Ind.				
Sunday School	5.81			5.81
Ladies' Aid Society	5.00			5.00
Totals	10.81			10.81

Lay City, Ind.				
Schlesler, Mrs. L. C.	5.00			5.00
Wais, Paul A.		5.00		5.00
Schach, Evelyn	5.00			5.00
Wence, Merl	5.00			5.00
Wommers, J. P. & J. H.	5.00			5.00
Woush, Mrs. C. C. & Daughter		2.00	5.00	7.00
Wong, Cletus & Iva	5.00			5.00
Wegenhardt, Mr. & Mrs. A. P.	7.00			7.00
Werbholtzer, D. & A.	5.00			5.00
Wendship Bible Class	5.00			5.00
Wignal Lights Class	9.11			9.11
Wive Wire Class	5.25			5.25
Weneral Offering	17.54		.50	18.04
Totals	73.90	2.00	10.50	86.40

Twelve Mile, Ind. (Corinth)				
Tracy, Mr. & Mrs.				
Joseph	2.00			2.00
Kreirer, Ernest L.	5.00			5.00
Sunday School	4.62			4.62
Fisc.	18.67			18.67
Totals	30.29			30.29

South Bend, Ind. (Ardmore)				
Warpenter, A. Glenn	5.00			5.00
Fisc.	22.00	n 4.00		26.00
Totals	27.00	4.00		31.00

Wabash, Ind. (College Corner)				
Kurts, M. A.	5.00			5.00
Church	24.31			24.31
Totals	29.31			29.31

Wiosa, Ind.				
Fisc.	4.36			4.36

Wilmington, Ind.				
Sunday School	n 5.20			5.20
Wlimer, Clarence Y.	5.00			5.00
Church	36.35			36.35
Totals	41.35	5.20		46.55

Peru, Ind. (Center Chapel)				
Winkel, Rev. Arthur	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Huddleson, Mr. & Mrs.				
Geo.	12.00			12.00
Church	16.95			16.95
Totals	33.95			33.95

Milford, Ind.				
Church	20.62			20.62

Huntington, Ind.				
Church	23.08			23.08

New Paris, Ind.				
Misc.		an 100.00		100.00

Denver, Ind.				
Church	17.00			17.00
W. M. S.	10.00			10.00
Totals	27.00			27.00

Misc. Contributions (Indiana District)				
Arthur, Mary A. & Carrye M.		ah 2.00		2.00
Sensuman, Agnes	sc 25.00			25.00
Totals All Funds	25.00	2.00		27.00

INDIANA DISTRICT SUMMARY				
3228.16	132.51	439.27		
	an 115.00			
sc 25.00	b 405.00			
	ah 2.00			
n 101.02	by 5.00			
	g 10.00			
	h 20.60			
	j 5.00			
	k 5.00			
	m 5.00			
	mo 6.00			
	s 5.00			
	t 3.50			
3228.16	258.53	1026.37	4513.06	
Missionary Handbooks			5.00	
American European Fellowship			76.02	
GRAND TOTAL ALL FUNDS			4594.08	

ILLIOKOTA DISTRICT				
Waterloo, Iowa.				
Misc.	n 13.16			13.16
Sunday School	46.09	n 8.02		54.11
Riddle, Rev. & Mrs. E.				
M.	10.00			10.00
Miller, Mr. & Mrs. C. H.	25.00			25.00
Fiker, Mr. & Mrs. N. J.	5.00			5.00
Lichty, Mr. & Mrs. J. W.			5.00	5.00
Lichty, Ethel			5.00	5.00
Harbaugh, Mrs. Mary	5.00			5.00
Peck, Mrs. Maggie	5.00			5.00
Wengard, Mrs. Ben	5.00			5.00
LaBarre, Mrs. F. R.	5.00			5.00
Hay, Graham	50.00			50.00
Schrock, Mr. & Mrs. E. B.	5.00			5.00
Brown, Mrs. I. C. & Pearl & Carl	8.00			8.00
Hoover, Anna M.	5.00			5.00
Flickinger, Mr. & Mrs. C. D.	5.00			5.00
Sorenson, Mrs. N. P.	5.00			5.00
Miller, Mr. & Mrs. Glade E.	5.00			5.00
Schrock, Mr. & Mrs. Vernon	5.00			5.00
Schrock, Edwin J.	10.00			10.00
Lichty, Edna		e 5.00		5.00
Jordan, Mrs. Herbert	1.00	2.00	2.00	5.00
Hady, Mrs. Maude	5.00			5.00
W. M. S.	10.00			10.00
Service Circle Class	12.71			12.71
Home Builders' Class	5.00			5.00
Church Offering	87.89	2.85	5.25	95.99
Totals	325.69	26.03	27.25	378.97

Williamsburg, Iowa				
Myers, Ernest		m 100.00		100.00
Myers, Ethel		m 10.00		10.00
Lortz, E. C.	5.00	by 10.00		20.00
Lortz, Mr. & Mrs. E. L.		by 10.00		5.00
Myers, Mr. & Mrs. John R.		m 15.00		25.00
Sunday School	8.48	m 30.00		30.00
Totals	13.48		175.00	188.48

Lanark, Ill.				
Puterbaugh, Mrs. Sadie		h 50.00		50.00
Garber, Mr. & Mrs. George		h 25.00		25.00

Contributing Church	General	S. A.	Africa	Total
Truman, Mrs. Florence		h 25.00		25.00
Miller, Mr. & Mrs. H. C.		h 25.00		25.00
Puterbaugh, Mr. & Mrs. H. B.		h 25.00		25.00
Flickinger, Mr. & Mrs. R. M.		h 20.00		20.00
Flickinger, Mr. & Mrs. Edwin P.		h 20.00		20.00
Deets, Mr. & Mrs. Wayne		h 10.00		10.00
Greenawalt, Mr. & Mrs. Roy		h 10.00		10.00
Lotsbaugh, Pearl		h 5.00		5.00
Miller, James		h 5.00		5.00
Ronk, Rev. G. T.		h 5.00		5.00
Garber, Mary Louise		h 5.00		5.00
Garber, Marguerite		h 5.00		5.00
Wilkin, Mr. & Mrs. Earl		h 5.00		5.00
Modern Mary's Class		h 5.00		5.00
United Workers' Class		h 5.00		5.00
Misc.		h 43.15		43.15
Totals		293.15		293.15

Dallas Center, Iowa.				
Misc.	10.29		e 5.25	15.54
			3.60	19.14
Herr, Mr. & Mrs. I. W. & Family			e 5.00	5.00
Royer, Mr. & Mrs. Charles A.			e 5.00	5.00
Hoover, Mr. & Mrs. Glenn	10.00			10.00
Hoover, Donald & Dean			5.00	5.00
Grief, Mr. & Mrs. Conrad	2.50		2.50	5.00
Good, Mrs. Ida		2.00	3.00	5.00
Gring, Mr. & Mrs. J. O.			e 15.00	15.00
Deeter, Rev. & Mrs. W. R.			5.00	5.00
Butterbaugh, Mrs. Sarah E.			5.00	5.00
Carroll, Mrs. Naomi			5.00	5.00
Emmert, Mr. & Mrs. Bert			10.00	10.00
Robinson, Mr. & Mrs. E. B.			e 5.00	5.00
Bartlett, Mrs. Katherine		3.00	s 3.00	6.00
			g 2.00	8.00
			e 5.00	13.00
			ah 2.00	15.00
Justice, Flo		1.00	ah 2.50	3.50
Hoover, Mr. & Mrs. D. F.	10.00			10.00
Junior Div. of S. S.	9.02			9.02
Yoke Fellows S. S. Class			5.18	5.18
Totals	41.81	6.00	94.03	141.84

Milledgeville, Ill.				
W. M. S.	10.00	n 10.00		20.00
Crouse, Mr. & Mrs. Mad-den	10.00			10.00
Walker, H. H.	10.00			10.00
Meyer, Mr. & Mrs. E. J.		12.00	13.00	25.00
Bell, Rev. & Mrs. W. S.			10.00	10.00
Hanna, D. M.			5.00	5.00
Miller, Mr. & Mrs. J. E.	5.00			5.00
Hanna, Mr. & Mrs. G. W.			g 5.00	5.00
Livingood, Amanda & Alice	5.00			5.00
Men's Class No. 2	5.00			5.00
Welcome Class	5.05			5.05
Class No. 6	6.57			6.57
Church & Sunday School	27.93			27.93
Totals	85.15	22.00	33.00	140.15

Garwin, Iowa.				
Misc.	16.29			16.29
	mb .20			
W. M. S.			wms 21.00	21.00
Hall, Mr. & Mrs. Mich			6.00	6.00
Hall, Mrs. Tama	12.00			12.00
Richards, Goldie	5.00			5.00
Lowry, Mrs. Perl	5.00		e 2.50	7.50
			m 2.50	10.00
Rank, Mr. & Mrs. Oscar		10.00	10.00	20.00
Kerr, Mr. & Mrs. Fred		5.00	5.00	10.00
Winterowd, Mrs. Carl	5.00			5.00
Totals	43.49	15.00	47.00	105.49

Cerro Gordo, Ill.				
Bussey, Mrs. Laura	2.00			2.00

Leon, Iowa				
Jennings, Joe		5.00		5.00
Bunch, Letha			5.00	5.00
Henderson, Rev. S. C.		5.00		10.00
Garber, Anga			e 5.00	5.00
Misc.	4.02			4.02
Totals	4.02	10.00	15.00	29.02

Misc. Contributions (Illiokota Dist.)				
Illiokota Dist. Sisterhood of M. & M.			e 10.00	10.00
Tibbals, Dr. & Mrs. J. W.	5.00			5.00
Totals	5.00		10.00	15.00

Contributing Church	General	S. A.	Africa	Total
ILLIOKOTA DISTRICT SUMMARY				
	520.44	47.85	120.53	
	n 31.18	ah 4.50		
	wms 21.00			
	by 20.00			
	e 62.75			
	g 7.00			
	h 293.15			
	m 162.50			
	s 3.00			
	520.44	79.03	694.43	1293.90

Missionary Handbooks				.20
GRAND TOTAL ALL FUNDS				1294.10

MID-WEST DISTRICT				
Falls City, Neb.				
Wagner, Nona	5.00			5.00
Cleaver, Florence	30.00			30.00
Lichty, Guy C.	5.00			5.00
Pritchard, Ada	25.00			25.00
Kimmel, Harriet	25.00			25.00
Gush, Mr. & Mrs. J. H.		2.00	3.00	5.00
Misc.	20.88	.50	4.00	25.38
	n 1.00			26.38
Totals	110.88	3.50	7.00	121.38

Fort Scott, Kans.				
Enslow, Mrs. H. S.	1.75			1.75
Wood, Rev. & Mrs. L. G.	5.00			5.00
Misc.	.50			.50
Totals	7.25			7.25

Mulvane, Kans.				
Misc.	6.87			6.87

Hamlin, Kans.				
Eglin, Rev. & Mrs. N. P.	25.00			25.00
Shannon, S. A.	20.00			20.00
Miller, Mr. & Mrs. S. I.	15.00			15.00
Blanchard, Mr. & Mrs. E. C.	5.00			5.00
Cloud, Mr. & Mrs. Frank	5.00			5.00
Misc.	4.50			4.50
Totals	74.50			74.50

Beaver City, Neb.				
Seibert, Mr. & Mrs. Geo. B. & Helen	40.00			40.00
Miller, Mrs. Carl	5.00			5.00
Kitchens, Mrs. Viva	10.00	10.00		20.00
Atwood, Mrs. Emma	15.00			15.00
Larson, Nellie	5.00			5.00
Beeler, Mrs. Ruby	5.00			5.00
Walker, Mrs. W. W.	5.00			5.00
Misc.	15.00			15.00
Totals	90.00	10.00	10.00	110.00

Morrill, Kans.				
Stoner, Mrs. Harry	5.00			5.00
Elliott, Mrs. Effie	5.00			5.00
Royer, Moses	5.00	2.50	2.50	10.00
A Friend	5.00			5.00
Royer, Mr. & Mrs. Francis L.	5.00			5.00
Church	12.33	n 3.15		15.48
Totals	32.33	5.65	2.50	40.48

Carleton, Neb.				
Church		n 2.67		2.67
W. M. S.		n 5.00		5.00
Misc.	13.91			13.91
Totals	13.91	7.67		21.58

McLouth, Kans.				
Williams, Mrs. A. F.		20.00		20.00
Williams, Russell	6.35	8.50		14.85
Sunday School	12.73			12.73
Totals	12.73	6.35	28.50	47.64

Portis, Kans.				
Garner, Mr. & Mrs. T. N.	5.00	20.00	25.00	50.00
Ratliff, Beulah	5.00			5.00
Brumbaugh, W. L. & Family	5.00			5.00
Peterson, Emma & Maggie	5.00			5.00
Knoll, Charley		13.60		13.60
Misc.	7.63			7.63
Totals	27.63	20.00	38.60	86.23

Misc. Contributions (Mid-West Dist.)				
Burmeister, Mrs. A. L.	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
MID-WEST DISTRICT SUMMARY				
	381.10	41.35	80.66	
	n 11.82			
GRAND TOTAL	381.70	53.17	80.66	520.93

NORTH WEST DISTRICT				
Sunnyside, Wash.				
A Friend		g 104.19		104.19
Misc.	27.62	n 7.00		34.62
Faw, Mrs. Effie		5.00	5.00	10.00
Reed, Lucile			ah 5.00	5.00
Reed, Walter	5.00			5.00
Trice, Mrs. Emma	5.00			5.00
Westcott, Fred & Mabel L.			20.00	20.00
Miller, Mrs. Geo. W.	10.00			10.00
Hadley, Don M.		5.00	ah 5.00	10.00
Hosteler, Mary	5.00			5.00
Muir, Mrs. T. R. & Family	10.00		15.00	25.00
Lichty, Mr. & Mrs. H. M.	5.00			5.00
Mowen, Mr. & Mrs. Ralph		g 5.00	5.00	10.00
Heath, S. N. & Family	5.00			5.00
Strout, Esther		sb 3.00	ah 3.00	6.00
Chambers, Mr. & Mrs. F. A.		10.00	10.00	20.00
Kortemeier, L. M.	5.00			5.00
Bishop, Albert	5.00			5.00
Malmberg, Mrs. & Keller, Mrs. E.	5.00			5.00
Miller, Noah & Family			5.00	5.00
Turner, Mr. & Mrs. Floyd	10.50			10.50
Fuerst, Mr. & Mrs. Joe.	50.00			50.00
Padgham, Mr. & Mrs. C. H.	60.00			60.00
Padgham, Roxine	5.00			5.00
Zall, Mrs. Opal		2.00	5.00	7.00
Turner, Mrs. Grace		2.50	2.50	5.00
Weed, Mr. & Mrs. John	5.00			5.00
Shockley, Mr. & Mrs. Cecil	5.00			5.00
Strout, Joyce		5.00	5.00	10.00
Murray, Earl & Rose	6.00			6.00
Lacey, Fayette	25.00			25.00
Harris, Eleanor		g 5.00		5.00
Mackey, H. M.	15.00			15.00
Reed, Robert	5.00			5.00
Fuerst, Mrs. John	5.00	2.50	g 2.50	10.00
Harris, Vernon			ah 5.00	5.00
Harris, Mrs. Nettie	5.00			5.00
Reed, Mrs. Earl W.	5.00			5.00
Reed, Rev. Earl W.	5.00			5.00
Gribble, Marguerite		6.00	6.00	12.00
		m 3.00		3.00
		g 5.00		5.00
Hoffman, Mrs. M. & Marguerite	2.00		g 4.00	6.00
Primary Class	11.47			11.47
Baraca Philathea Class	15.24			15.24
Truth Seekers' Class			14.20	14.20
2:15 Class	6.68			6.68
Busy Bees' Class		g 0.50	6.50	7.00
Loyal Workers' Class		g 6.00	6.00	12.00
Sunday School	58.19			58.19
Totals	387.70	48.00	306.95	742.65

Harrah, Wash.				
Misc.	7.76	n 4.35	4.65	12.76
		3.50	ah 1.00	21.26
Williams, Rev. & Mrs. Robert	8.10			8.10
Helterbrand, Mrs. Faye	10.00			10.00
Lindblad, Dr. & Mrs. M. E.		5.00	5.00	10.00
Sommers, J. H.	20.00			20.00
Stover, V. A. & Family	10.00			10.00
Stover, Mr. & Mrs. Will		2.50	2.50	5.00
Culver, S. C. & Family	20.00			20.00
Kennedy, Mr. & Mrs. W. C.		5.00	5.00	10.00
Lyons, J. H. & Family		2.50	2.50	5.00
West, Mr. & Mrs. C. P.	5.00			5.00
Sunday School & Birthday Offerings			ah 6.60	6.60
Totals	80.81	22.85	27.25	130.91

Spokane, Wash.				
Misc.	22.00	n 8.39		30.39
Jones, Mr. & Mrs. B. G.	10.00			10.00
Miller, Mr. & Mrs. Lloyd	5.00			5.00
Roadruck, Mr. & Mrs. H.	15.00			15.00
Roberts, Mr. & Mrs. S. L.		30.00	40.00	70.00
Bowers, Lillian E.	5.00			5.00
Brooks, Mrs. E. D.	10.00			10.00
Wood, A. & Family	5.10			5.10
Bancroft, Mr. & Mrs. C. W.		h 25.00		25.00
		g 15.00		40.00
Lowery, Mrs. Ida	5.00			5.00
Hesseltine, Evelyn	5.00			5.00
Berean Class	5.00			5.00
Altruist Class	5.00			5.00
Sunday School	19.38			19.38
Totals	111.48	38.39	80.00	229.87

Misc. Contributions (Northwest District)				
Stigen, Mr. & Mrs. Oscar	2.50	2.50		5.00

Contributing Church	General	S. A.	Africa	Total
NORTHWEST DISTRICT SUMMARY				
	580.04	89.00	149.85	
	n 19.74	ab 3.00		
	sb 3.00	ah 22.60		
		g 213.25		
		h 25.00		
		m 3.00		
GRAND TOTAL	580.04	111.74	416.70	1108.48

NORTHERN CALIFORNIA DISTRICT				
Lathrop, Calif.				
Misc.		mb .60		.60
		12.66		12.66
Coykendall, Mrs. H. L.	5.00			5.00
Russell, Mrs. Ethel	5.00			5.00
Maitis, Ronald	5.00			5.00
Miniaci, Tessie	5.00			5.00
Whisman, Mr. & Mrs. J. R.	5.00			5.00
Tacata, Peter	5.00			5.00
Freg, Mr. & Mrs. Dave	11.00			11.00
Shank, Mrs. Lois & Ida		mo 10.00		10.00
Palmer, Rev. & Mrs. M. C.	15.00			15.00
Elliott, Mrs. Agnes	15.00			15.00
Kleist, Fred L.	30.00			30.00
Wolfe, Harold M.	30.00			30.00
Ryhiner, W. A.	30.00			30.00
Wolfe, H. Wilbur	50.00			50.00
Wolfe, J. Milo	100.00			100.00
Totals	324.26	10.00		334.26

Tracy, Calif.				
Coykendall, Mr. & Mrs. J. B.		2.00	3.00	5.00
Larson, Mr. & Mrs. Frank	7.00	131.00		138.00
Owen, Rev. & Mrs. B. F.	5.00			5.00
Stoner, Mr. & Mrs. Mel	25.00			25.00
Wampler, Mrs. C. A.	5.00			5.00
Sunday School Misc.	4.79			4.79
Sunday School Birthday Offerings	8.48			8.48
Church Misc.	5.70		2.50	8.20
Totals	60.97	33.00	5.50	99.47

Turlock, Calif.				
Heltman, Mr. & Mrs. W. W.		25.00	25.00	50.00
A Friend			100.00	100.00
Misc.		n .50		.50
Studebaker, Rev. & Mrs. Earl B.	10.00			10.00
Wilcox, R. V.	5.00	5.00		10.00
Jennings, Rev. & Mrs. N. W.		5.00		5.00
Johnson, Rev. & Mrs. Walfred			5.00	5.00
Osborn, Mrs. Bell		2.50	2.50	5.00
Buckland, Mr. & Mrs. N. J.		12.50	12.50	25.00
Buckland, Roberta		2.50	2.50	5.00
Harding, Richard	5.00			5.00
W. M. S.	10.00			10.00
Sunday School	16.00			16.00
Misc.	8.41		10.20	18.61
Totals	43.41	48.00	167.70	259.11

Manteca, Calif.				
Flora, Rev. Earl S.		5.00	5.00	10.00
Gall, Mr. & Mrs. M. E.		12.50	12.50	25.00
Pepper, Mrs. Ruth		50.00	25.00	75.00
		g 25.00		25.00
Wilson, Dr. & Mrs. W. L.	10.00			10.00
Misc.	6.12	.60	1.54	8.26
		n 5.00	mo 3.00	8.00
Totals	16.12	73.10	72.04	161.26

NORTHERN CALIFORNIA DISTRICT SUMMARY				
	444.16	117.60	217.24	
	n 5.50	g 25.00		
		131.00	mo 25.00	
GRAND TOTAL ALL FUNDS	444.16	154.10	255.24	853.50
Missionary Handbooks				.60

Whittier, Calif.			
Adams, Dero	20.00		20.00
Ashman, Rev. & Mrs. C. H.	10.00	f 15.00	25.00
Beeson, Mrs. Ruth	5.00		5.00
Bowman, Joseph P.	7.00		7.00
Brokaw, Robert L. & Family	25.00		25.00
Brown, Oliver	5.00		5.00
Bushnell, E. W.	5.00		5.00
Coffman, Mrs. Elizabeth	25.00	f 25.00	50.00
Comstock, G. M.	5.00		5.00
Crawford, H. M.	5.00		5.00
Crawford, Mrs. H. M.	10.00		10.00
Culp, Donna Jean		f 10.00	10.00

Contributing Church					Contributing Church					Contributing Church				
General	S. A.	Africa	Total		General	S. A.	Africa	Total		General	S. A.	Africa	Total	
ulp, Ellen	10.00		10.00		Bowman, Edward	10.00	7.30	17.30		McCormick, Rex		5.00	5.00	10.00
ulp, E. L.	10.00		10.00		Broad, Mrs. Katie		15.00	15.00		McFarland, Mr. & Mrs. B.				
ulp, Lynn		f 10.00	10.00		Brower, Floyd E.	12.50		12.50		E.	25.00			25.00
ulp, Mr. & Mrs. Orlyn		20.00	20.00		Cashman, Rev. & Mrs. A.					McFarland, C. A.	10.00			10.00
ulp, Richard	10.00		10.00		D.		an 25.00	25.00		McMinn, Mr. & Mrs. W.		5.00	6.00	11.00
ulp, Ruth Marie		f 10.00	10.00		Chilcott, H. E.	10.00	1.25	12.50		R.				
ulp, Sharon		f 10.00	10.00		Clemmer, Mrs. Elizabeth	10.00		2.75	12.75	McMullin, Vivian		5.00		5.00
owlen, George		f 5.00	5.00		Cobaugh, Sarah		4.00	4.00	8.00	McNiell, Mr. & Mrs. W. E.		15.00		15.00
river, E. W.	25.00		25.00		Crow, Arthur	25.00			25.00	McNiell, Elizabeth		5.00		5.00
river, Nellie	25.00		25.00		Dice, Mrs. Julia		s 10.00	10.00	10.00	Mercer, Mr. & Mrs. W. T.		10.00		10.00
liot, Joyce	5.00		5.00		Dahlem, R. J.	25.00			25.00	Miller, Clyde		10.00		10.00
pperly, Anna Margaret	5.00		5.00		Fischer, Rudolph	11.00			11.00	Miller, Mrs. F. H.		5.00		5.00
pperly, Mr. & Mrs. D. O.		f 25.00	25.00		A Friend	5.80			5.80	Minyard, Mrs. Ida		5.00		5.00
pperly, Jimmy	5.00		5.00		Frantz, Mr. & Mrs. David	3.10	5.35	10.15		Monroe, Mrs. Lilly		5.00		5.00
pperly, Mrs. Elizabeth		f 5.00	5.00				s 2.25	20.85		Nichols, Charles J.		10.00		10.00
dening, Mrs. Mayme	45.00	f 45.00	90.00		Good, Mr. & Mrs. Harry					Petersen, Mr. & Mrs. Otto		6.00		6.00
ory, George A. Jr.	5.00		5.00		L.		10.00	10.00		Petersen, Florence		10.00		10.00
ory, Albert L.		15.00	15.00				ah 10.00			Peterson, Marie		5.00		5.00
ory, Eunice		f 15.00	15.00				s 10.00	40.00		Pearce, Mr. & Mrs. Everett		5.00		5.00
ory, George A.	15.00	f 15.00	30.00		Gump, Mrs. Viola	6.00		6.00		Rambo, Mr. & Mrs. Ralph			50.00	25.00
arber, Mr. & Mrs. Wm.	50.00	f 50.00	100.00		Haines, Mrs. Opal	1.50	7.00	49.70				an 25.00		100.00
nagy, Ethelyn	7.50		7.50		Hay, Mr. & Mrs. George	7.50	22.50	23.00		Read, Helen		5.00		5.00
nagy, John	5.00		5.00				ah 9.50	67.70		Reedy, Mrs. Lulu		25.00		25.00
nest, Elizabeth	12.00		12.00		Hay, Joyce	2.25	2.75	3.50	8.50	Reeves, Mr. & Mrs. Charles		9.00		9.00
unn, Mr. & Mrs. A. J.	10.00		10.00		Hanawalt, Mrs. Sam	5.00	5.00	5.00	15.00	Reeves, Ola		5.00		5.00
unn, David	5.00		5.00		Hendrickson, Mrs. Edith	5.00			5.00	Rempel, Henry		15.00		15.00
unn, Dwight	5.00		5.00		Hoskins, Wilbur		1.50	8.50	10.00	Reuter, Mr. & Mrs. Charles		10.00		10.00
ag, Mr. & Mrs. George	6.00		6.00		Jeffers, Ellen	5.00			5.00	Runyon, Mr. & Mrs. Ray		13.00		13.00
ammer, Aleane	5.00		5.00		Jeffers, I. A.	5.00			5.00	Runyon, Mr. & Mrs. F.				
ammer, Berth	5.00		5.00		Keating, A. W.	50.00			50.00	I.	5.00			5.00
atch, S. A.	15.00	f 15.00	30.00		Lapp, Mr. & Mrs. Frank	50.00			50.00	Schlegel, Mr. & Mrs. J. U.			25.00	
atch, Mrs. S. A.	10.00		10.00		McClellan, Mrs. J. A.	15.00			15.00		an 40.00			65.00
ay, Edward		f 10.00	10.00		McClellan, J. A.	5.00			5.00	Schlegel, Paul Maurice			5.00	5.00
ill, Leon	10.00		10.00		McMahon, Mr. & Mrs.					Schlegel, Geraldine			5.00	5.00
win, Clyde		f 15.00	15.00		Claude	5.00			5.00	Schlegel, Cecile U.		5.00		5.00
ones, Mrs. Ida	10.00		10.00		Manning, Mark	5.00			5.00	Shaw, Eugene F.		5.00		5.00
ones, Velmor	25.00	f 25.00	50.00		Minor, Mr. & Mrs. O. B.	5.00			5.00	Shively, Mr. & Mrs. C.				
ones, Mr. & Mrs. Wm.					Minor, Mr.					B.	50.00			50.00
H.	10.00		10.00		Gladwin	5.00			5.00	Shively, Hazel		30.00		30.00
elly, R. F.		f 10.00	10.00		Monia, Mr. & Mrs. Elmer					Turner, Mr. & Mrs. C. A.		5.00		5.00
iefer, Mille	5.00		5.00		E.	30.00			30.00	Wrightsmen, Mary C.		14.00	10.00	24.00
iel, Mrs. Bertha	5.00		5.00		Montz, Mrs. A. L.	5.00			5.00	Wenner, Mrs. Edith		5.00		5.00
innip, Mrs. Elizabeth	15.00		15.00		Ohler, Mr. & Mrs. Carl	5.00			5.00	Senior Intermediate C. E.		5.00		5.00
reiter, Mr. & Mrs. C. S.		f 25.00	25.00		Paulson, Mr. & Mrs. Louis			5.00	5.00	Misc.	156.61			156.61
arkins, Mr. & Mrs. S. O.	20.00		20.00		Rager, Elsie		12.50	12.50	25.00	Totals	804.61	135.00	221.00	1160.61
McCrea, Edward	25.00		25.00		Rathke, Mr. & Mrs. Robert					Los Angeles, (1st)				
ayes, Rev. & Mrs. Chas.		f 15.00	15.00		A.	1.29	s 10.10	11.39		Misc.	mb 7.28			
W.					Raley, Mr. & Mrs. Vere			5.00	5.00		85.33			92.61
ayes, John	5.00		5.00		Robinson, Dorothy		2.50	2.50	5.00	Camp, Evelyn B.			8.00	8.00
ayes, Vivian	5.00		5.00		Robinson, Mrs. Anna		5.00	5.00	10.00	Adult C. E.	10.00	ah 20.00		30.00
endenhall, J. M.	5.00		5.00		Shiery, Rev. & Mrs. Floyd					Sr. Y. P. C. E.	10.00			10.00
iller, Glen E.	5.00		5.00		W.	25.00			25.00	Allen, Anna		5.00		5.00
iller, Mildred	5.00		5.00		Sickel, Mr. & Mrs. B. F.		10.00		10.00	Ayers, Mrs. C. E.		5.00		5.00
iller, Mrs. Opal	5.00		5.00		Sickel, Mrs. Lena Belle	5.00	sp100.00		105.00	Ayers, Ruth		6.00		6.00
ulkins, Mr. & Mrs. Earl	10.00	f 10.00	20.00		Stevens, Mrs. Amy	14.00			14.00	Berry, George		2.50	2.50	5.00
eedam, Mrs. Jennie	20.00		20.00		Stevens, T. J.	20.00			20.00	Best, Mrs. J. H.		10.00		10.00
gden, Mrs. Elizabeth	5.00	f 15.00	20.00		Swank, Mrs. A.		20.00		20.00	Cassel, Harry C.		5.00		5.00
almer, Mrs. Cora E.	10.00		10.00		Thomason, Mrs. Laura	5.50	5.00		10.50	Coverdale, Mr. & Mrs.				
eterson, Glenn		f 10.00	10.00		Thomason, Orville & Ruth	5.00			5.00	Carl	10.00			10.00
eterson, Mrs.	10.00		10.00		Thomas, Percy	5.00			5.00	Deibert, Mrs. Effie		5.00		5.00
edick, Mr. & Mrs. Wm.					White, Mr. & Mrs. Elias,					Deibert, Helen E.		5.00		5.00
J.		f 10.00	10.00		Sr.	50.00			50.00	Edmonds, Jane		15.00		15.00
ideout, Mr. & Mrs. A. R.		f 50.00	50.00		Whitehead, Joe	5.00			5.00	Elgord, Mr. & Mrs. Lewis		12.50	12.50	25.00
oberts, William	10.00		10.00		Worden, James	5.00			5.00	Emmons, Mrs. Edith		6.00		6.00
obinson, Roy	5.00		5.00		Junior C. E.		5.00	5.00	10.00	Harrison, Maybelle		40.00		40.00
obinson, Mrs. Roy	5.00		5.00		Sunday School	150.64	2.00	2.00	154.64	Haugh, Mr. & Mrs. Walter				
oot, Mr. & Mrs. J. E.	10.00		10.00		Misc.	68.11	7.50	8.80		H.	50.00			50.00
outledge, Mrs. L.	2.50	f 2.50	5.00				s 6.90	91.31		Haw, Mr. & Mrs. Gleason		10.00	10.00	20.00
inger, Louise A.		f 10.00	10.00		Totals	745.37	208.85	409.70	1364.12	Hooper, Mr. & Mrs. Harry	10.00	s 5.00		15.00
pear, Mr. & Mrs. F. L.	5.00		5.00		Los Angeles, Calif. (2d)					Jones, Harold M.		5.00		5.00
quires, Mrs. A. L.	5.00		5.00		Blanchar, Dr. & Mrs. W.					Judson, Mattie J.			13.00	13.00
quires, Victoria	8.00		8.00		O.	10.00			10.00	Keller, Mr. & Mrs. W.				
tanfield, Mr. & Mrs.					Baker, Mr. & Mrs. George	10.00			10.00	G.	5.00			5.00
Fred	10.00		10.00		Bauman, Rev. & Mrs. Paul					Kiel Family & Mrs.				
terling, Mr. & Mrs. A.					R.	35.00			35.00	Heyborn		5.00	5.00	10.00
L.	10.00		10.00		Mauman, Mary Virginia	5.00			5.00	Knauel, Carrie		5.00		5.00
terling, Bernice	5.00		5.00		Beam, Mrs. Iverna	5.00			5.00	Lytton, Mr. & Mrs. Lester		10.00		10.00
terling, Clifford	5.00		5.00		Beard, Margaret	5.00			5.00	McElmurry, Marie		5.00		5.00
terling, Earl	6.00		6.00		Bowhall, Mrs. Florence	5.00			5.00	Miller, Mr. & Mrs. Lewis		5.00		5.00
terling, Vera	5.00		5.00		Brady, Mr. & Mrs. L. A.					Miller, Mrs. Sadie E.		20.00		20.00
troud, Mr. & Mrs. H. E.	7.00		7.00		& Family	7.00			7.00	Ogden, Rev. W. A.		10.00		10.00
aylor, Lillian	5.00		5.00		Brown, Mr. & Mrs. Jesse	10.00			10.00	Pomerenz, Mrs. Bertha &				
hompson, Geraldine	5.00		5.00		Caldwell, G. C.	44.00			44.00	Daughters	10.00			10.00
hompson, Mrs. W. D.	10.00		10.00		Caldwell, Mr. & Mrs. Geo.					Powell, Mr. & Mrs. C. E.		5.00	5.00	15.00
lery, Mrs. George		37.50	f 37.50	75.00	F.	5.00			5.00	Redd, George L.		10.00		10.00
laught, C. H.		f 50.00	50.00		Conner, Minnie L.	5.00			5.00	Saylor, Adda		50.00		50.00
Vaer, Mrs. Ella	8.00		8.00		Fillion, Mr. & Mrs. Wm.	5.00			5.00	Saylor, Lucie		50.00		50.00
arger, Mrs. Annetta	25.00		25.00		Fillion, June	5.00			5.00	Scauitt, Mr. & Mrs. S. P.		5.00		5.00
uck, Boyd	20.00	f 20.00	40.00		Fillion, Gloria	5.00			5.00	Schmitt, Marjorie		5.00		5.00
ckKey, Mr. & Mrs. Gus	100.00	f100.00	200.00		Fillion, Edrie	5.00			5.00	Shull, Mrs. Ida		5.00		5.00
ones, L. G.	5.00		5.00		Frazier, Mrs. Madeline	5.00			5.00	Snyder, Mr. & Mrs. Cecil		10.00		10.00
chumacher, Mr.		25.00	f 25.00	50.00	Goddard, Mrs. Etta	5.00			5.00	Starbuck, Mrs. Mary		15.00		15.00
and, W. D.	5.00		5.00		Friends		17.50	17.50	35.00	Leffler, Morris		5.00		5.00
ory, Levi	5.00		5.00		Hay, Esther		2.50	2.50	5.00	Totals	519.61	35.00	81.00	635.61
orrisor, Mrs. Grace	5.00		5.00		Hoffman, Mr. & Mrs. J.					South Gate, Calif.				
Varne, A. D.	15.00		15.00		R.	25.00			25.00	Kirk, Mrs. Grace		5.00	by 5.00	10.00
enior Y. P. C. E.	27.00		27.00		Hutchinson, Mr. & Mrs.					Penrod, Mr. & Mrs.				
unior C. E.	12.93		12.93		W. A.	5.00			5.00	Charles	10.00			10.00
mbassadors' C. E.		7.50		7.50	Kelly, Martha	5.00			5.00	Cunningham, Mr. & Mrs.				
Misc.	280.94			280.94	Knapper, Mrs. Flora	5.00			5.00	Loren			15.00	15.00
Totals	674.87	685.00**	700.00*	2059.87	Leffingwell, Mr. & Mrs. A.					Cunningham, Dick &				
*Supporting Clarence L. Sickel, South America.					L.	5.00			5.00	Margaret			5.00	5.

Contributing Church	General	S. A.	Africa	Total
Burk, Mr. & Mrs. Arthur	25.00			25.00
Moulton, Irvin	25.00			25.00
Moulton, Mrs. Lucille	25.00			25.00
Mow, Mr. & Mrs. Ben			16.00	16.00
Coleman, Mr. & Mrs. Dorsey			1.00	1.00
		ah 5.00	6.00	6.00
Force, Virginia	5.00			5.00
Butler, Mr. & Mrs. Glenn	5.00			5.00
Bower, Helen Frazee			8.00	8.00
Pace, Mr. & Mrs. Vernon	10.00			10.00
Dorsey, Mr. & Mrs. Bruce A.	20.00			20.00
Goodwin, Mr. & Mrs. Stanley	15.00			15.00
Sundin, Dale	6.00			6.00
Force, Mr. & Mrs. Geo.	13.20			13.20
Bramaric, Mrs. Louise	5.00			5.00
Harrison, Mrs. Helen	5.00			5.00
Hickey, Mr. & Mrs. F. C.	10.00			10.00
Sandy, Rev. & Mrs. Conrad	50.00			50.00
Fuqua, Harold G.	7.00		4.00	11.00
Fuqua, Evelyn	5.00			5.00
Babcock, Mrs. Carrie	6.50			6.50
Slum, Ila	3.00	2.00		5.00
Crane, Mr. & Mrs. John	5.00			5.00
Sunday School	104.98			104.98
Church	43.73	8.43	7.50	59.66
Totals	424.94	10.43	66.50	501.87

Long Beach, Calif. 2d)				
Burch, Mr. & Mrs. Frank	10.00			10.00
Fuller, Mrs. Ted	5.00			5.00
Gilmore, Lester	5.00			5.00
Gingrich, Rev. & Mrs. J. L.	5.00			5.00
Hutton, H.	6.00			6.00
Lawson, Mr. & Mrs. J. O.	5.00			5.00
Momme, Mr. & Mrs. Geo.	25.00			25.00
Parks, Mrs. J. F.	6.00			6.00
Scow, Mr. & Mrs. Oliver	5.00			5.00
Widell, Ina C.	5.00		5.00	10.00
Williams, Mr. & Mrs. R. M.	5.00			5.00
Lacy, Mrs. Estelle	5.00			5.00
Willard, Charles	5.00			5.00
Ladies' Bible Class	7.33			7.33
Primary Dept.	25.00			25.00
Birthday Offerings	45.09			45.09
Misc.	134.19			134.19
Totals	303.61		5.00	308.61

Fillmore, Calif.				
Bennett, Mr. & Mrs. Oscar A Friend		an 25.00		25.00
Taber, Rev. & Mrs. Miles			25.00	25.00
Eiselstein, Mr. & Mrs. Paul	25.00			25.00
Brown, Mrs. J. W.			20.00	20.00
Scott, Mary			15.00	15.00
Kreiter, Mr. & Mrs. J. A.	10.00			10.00
Warren, Mr. & Mrs. Ray	10.00			10.00
Campbell, Mrs. Lulu	5.00			5.00
Strickland, James	5.00			5.00
Harrison, Mrs. Alice			5.00	5.00
Williams, R. R.			5.00	5.00
Gronhovi, Dr. & Mrs. G. O.	5.00			5.00
Scott, Mr. & Mrs. Bernard Robinson, Mr. & Mrs. E. R.	1.00	2.00	2.00	5.00
Bafford, O. E.			5.00	5.00
Warren, A. F.			5.00	5.00
Sady, Mrs. Adelaide	25.00			25.00
Burke, Ralph	5.00			5.00
Young, Mr. & Mrs. Ray			5.00	5.00
Fine, Wesley			5.00	5.00
Church	73.47			73.47
Totals	164.47	2.00	147.00	313.47

Compton, Calif.				
Newby, Wm. C. & Family	6.00			6.00
Skinner, Lester & Family	5.00			5.00
Main, Lewis & Family	6.00			6.00
A Friend		2.50	2.50	5.00
Scotfield, Glenn & Family			5.00	5.00
Larson, Mrs. Hazel	4.00		5.00	9.00
O'Brien, Mrs. Marie	5.00			5.00
Lienhard, John C. & Family		5.00	5.00	10.00
McCowan, Mr. & Mrs. James	5.00			5.00
Voorhees, Mr. & Mrs. Charles	5.00			5.00
Jackson, Mr. & Mrs. Galen & Family	10.00			10.00
Martin, Mrs. Helen	10.00			10.00
A Friend		mo 6.00	6.00	6.00
Taylor, W. E.			5.00	5.00
Carpenter, Mr. & Mrs. Wm. Mize, Mr. & Mrs. Warren	25.00			25.00
Bradley, Leonard & Family	5.00			5.00
Tassin, Mr. & Mrs. A.	5.00			5.00

Contributing Church	General	S. A.	Africa	Total
Birthday Offerings	11.49			11.49
Muller, Mrs. R. A.	5.00			5.00
Sunday School	29.79			29.79
Misc.	54.72			54.72
Totals	197.00	7.50	28.50	233.00
Glendale, Calif.				
Sunday School	59.00			59.00
Lovejoy, Mr. & Mrs. T. A.	10.00			10.00
Dunn, Mr. & Mrs. J. R.	25.00			25.00
Richardson, Mrs. Ruby H.			10.00	10.00
Culver, Mr. & Mrs. G. R.	10.00			10.00
Martin, J. C.		2.50	2.50	5.00
Whitney, Mrs. M. M.	5.00			5.00
Kern, Miss G.	5.00			5.00
Metcalfe, Mrs. Carrie	5.00			5.00
Allshouse, Grace	10.00			10.00
Harrison, Mr. & Mrs. E. B.		2.50	2.50	5.00
Gates, Mr. & Mrs. J. M.	5.00			5.00
Sorenson, Mrs. A.	5.00			5.00
Carter, Rev. & Mrs. Donald	10.00			10.00
Misc.	34.26			34.26
Totals	183.26	5.00	15.00	203.26

Belflower, Calif.				
Burt, Mr. & Mrs. J. B.	5.00			5.00
Graham, Mr. & Mrs. J. N.			h 7.50	7.50
Hinkel, Raymond			an 5.00	5.00
Hinkel, Thurl			mo 5.00	5.00
Hinkel, Shirley Ann			mo 5.00	5.00
Hinkel, Enid M.			mo 5.00	5.00
Hinkel, Lorraine J.			mo 5.00	5.00
Hinkel, Mr. & Mrs. H. R.			tb 25.00	25.00
Macdonald, Mrs. Louise F.			5.00	5.00
Offutt, Mrs. Vesta H.	10.00			10.00
Pine, Rev. & Mrs. E. F.	5.00			5.00
Robertson, Mr. & Mrs. S. C.	15.00			15.00
VanFossen, Mr. & Mrs. F. K.	5.00			5.00
A Friend	70.00			70.00
Church & Sunday School	23.10		h 10.00	33.10
W. M. S.			mo 8.00	8.00
Totals	133.10		88.00	221.10

Los Angeles Mission Group				
Children's Dept. of S. S.		g 5.00		5.00
Gals' Int. Dept. of S. S.		g 5.00		5.00
Boys' Int. Dept. of S. S.		g 5.00		5.00
Adult Bible Class		g 10.00		10.00
Lytton, Mrs. Estella		g 10.00		10.00
W. M. S.		g 5.00		5.00
Totals			40.00	40.00

Long Beach, Calif. (1st)				
Abernathy, Mrs. M. F.	5.00			5.00
Alford, Mr. & Mrs. Lore	7.00			7.00
Andrews, Mrs. L. E.	10.00			10.00
Andrews, Mrs. Georgia		17.50	17.50	35.00
		ah 10.00		10.00
Andrews, Eugenia		6.50	6.50	13.00
Andrews, Otis G.		6.50	6.50	13.00
Andrews, Ruth A.		6.50	6.50	13.00
Anthony, Mr. & Mrs. J. M.	25.00			25.00
Askins, Mr. & Mrs. Homer B.	10.00			10.00
Bailey, Royal H.		s 5.00		5.00
Bailey, Mary E.		2.50	2.50	5.00
Baker, Samuel	23.00			23.00
Ballantyne, Mrs. L.		2.50	2.50	5.00
Bauman, Iva M.		n 25.00	tg 25.00	50.00
Bauman, Louis S.			ah 15.00	15.00
			k 50.00	50.00
			e 25.00	25.00
Bearss, Mr. & Mrs. J. H.	5.00			5.00
Beaver, Mr. & Mrs. W. W.	30.00			30.00
Beck, J. W.	15.00			15.00
Belt, Mr. & Mrs. C. T.	50.00		e 25.00	75.00
			k 25.00	25.00
Benson, Mr. & Mrs. Fred	10.00			10.00
Bergen, Mrs. Theodore		5.00		5.00
Boderman, Mrs. May L.		5.00		5.00
Booher, Mr. & Mrs. Leslie N.	18.50		ah 5.00	23.50
Brewster, Mrs. Florence E.	5.00			5.00
Brison, Mrs. Susie M.	10.00			10.00
Brown, W. G. (In memory of)	10.00			10.00
Bulach, Mr. & Mrs. Geo. C.	10.00			10.00
Burch, Mr. & Mrs. R. F.	10.00			10.00
& Family	10.50			10.50
Buschlen, Mr. & Mrs. H. J.		10.00	tb 15.00	25.00
			e 15.00	15.00
Butcher, Mrs. Adda M.	5.00			5.00
Candler, Mr. & Mrs. C. F.	10.00			10.00
Carr, Mrs. Martha L.	14.00			14.00

Contributing Church	General	S. A.	Africa	Total
Carter, Mr. & Mrs. F. C.	50.00			50.00
Carter, Lyda		10.00	tb 20.00	30.00
Cassel, Harry C.	5.00			5.00
Chapman, Mrs. Ada M.			5.00	5.00
Colburn, Mr. & Mrs. Franklin	8.00		11.00	19.00
Colburn, Mr. & Mrs. Oliver E.	100.00			100.00
Colburn, Ralph		1.00	2.00	3.00
			ab 2.00	2.00
Cole, Mrs. Ruth E.			10.00	10.00
			as 5.00	5.00
Conklin, Mr. & Mrs. Philip	5.00			5.00
Coon, B. W.	25.00			25.00
Coon, Vivian	5.00			5.00
Coon, Mr. & Mrs. Wm. B.	1.00	5.00	5.00	11.00
Coons, Mrs. Jessie G.			h 15.00	15.00
Cover, Rev. & Mrs. A. B.	20.00			20.00
Crow, Amos E.	10.00			10.00
Crozier, Mr. & Mrs. R. T. & Family	51.30			51.30
Dickinson, Mr. & Mrs. R. E.	2.50		2.50	5.00
Doney, Mr. & Mrs. Samuel G.	10.00			10.00
Douglas D.	7.00			7.00
Downing, Mr. & Mrs. C. R.		n 15.00		15.00
Dull, Verona			10.00	10.00
Dunhill, Mr. & Mrs. J. E.	50.00			50.00
Erickson, Mr. & Mrs. T. H.	10.00			10.00
Esser, Mr. & Mrs. W. J. & Family	32.70		3.00	35.70
Ewing, George R.	40.00			40.00
Eye, Mrs. G. E.	250.00		ah 25.00	275.00
Felk, Mrs. F. H.	5.00			5.00
Feller, Mr. & Mrs. J. H. & Family	17.00			17.00
Flick, Clyde C.	5.00	5.00	5.00	15.00
Frady, Mrs. Clara E.	5.00			5.00
Garwood, Mr. & Mrs. Wm. E.		n 10.00		10.00
Geisler, Mr. & Mrs. J. P.	10.00			10.00
Gillette, Mrs. D. H.	5.00			5.00
Gould, William		2.50	2.50	5.00
Griffith, Mr. & Mrs. J. H.	6.00			6.00
Grove, Mrs. Frona		25.00	25.00	50.00
Gunn, Mr. & Mrs. John R.	30.00			30.00
Halberg, Mr. & Mrs. Charles F.	50.00			50.00
Harmonson, Leo	15.50			15.50
Hartshorn, Mrs. J. V.		n 5.00		5.00
Harvey, Mrs. Nettie			5.00	5.00
Haughtelin, Mrs. J. A.		n 5.00		5.00
Hayden, Mr. & Mrs. Dory		n 8.00	tb 5.00	13.00
Hearn, Mrs. W. S.		4.00	4.00	8.00
Hearn, Frances			25.75	25.75
Heater, Mrs. J. C.			e 5.00	5.00
Helm, Mrs. W. P.	5.00			5.00
Hessler, Mrs. Dora A.	5.00			5.00
Higbie, Benjamin	2.00		3.00	5.00
Hill, Mrs. Lenora	7.00			7.00
Hill, Mr. & Mrs. Wayne	25.00			25.00
Hocking, Mr. & Mrs. Geo. Hoffman, Mr. & Mrs. Glenn & Family	50.00	25.00	25.00	100.00
		n 26.00		26.00
Hollway, F. H. & Family	41.00			41.00
Hornel, Elizabeth			50.00	50.00
Howard, Mrs. Leone			5.00	5.00
Johnson, Anna M.	10.00			10.00
Judd, Mr. & Mrs. John I.	5.00			5.00
Judd, Geraldine	5.00			5.00
Keeler, Mr. & Mrs. F. A.	20.00			20.00
Keeler, Mr. & Mrs. F. Edwin		n 30.00		30.00
Keller, Mr. & Mrs. Gene		n 6.00		6.00
Keller, Lillian	15.00		ah 5.00	20.00
			t 10.00	10.00
Kellogg, Mr. & Mrs.	5.00		e 10.00	15.00
Kellogg, Mrs. Luella	15.00			15.00
Kent, A. H.			10.00	10.00
Kent, Mrs. A. H.		1.00	2.18	3.18
			tb 2.00	2.00
			t 1.00	1.00
Kent, Eleanor G.	10.00	20.00	20.00	50.00
Kindig, Frank & Daughter	15.00		1.00	16.00
King, Mr. & Mrs. C. E. & John David	5.00	n 5.00	tb 5.00	15.00
Kirkpatrick, Mrs. J. M.	5.00			5.00
Kradjian, Newton	5.00			5.00
Kriegbaum Family	2.00		3.00	5.00
Lady, Mr. & Mrs. James	26.50			26.50
Lange, H. E.	5.00			5.00
LaNobs, Roy E.	5.00			5.00
Laughlin, Mr. & Mrs. T. P.	5.00	10.00	10.00	25.00
Lichti, Paul A. & Family	6.00			6.00
Liggett, Dwight & Family	15.00			15.00
Liggett, Eleanor			5.00	5.00
Loef, Mr. & Mrs. C. H.	10.00			10.00
Longaker, Alice B.		n 25.00	e 25.00	50.00
			e 25.00	25.00
			m 25.00	25.00
Lorenz, Mr. & Mrs. Harry F.	10.00			10.00

Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total
Lorenz, Dorothea	5.00			5.00	Waller, Mr. & Mrs. Dwight E.	10.00	n 4.60	tb 5.00	19.60	A Friend, Hebron Community Center ..				5.00
Lovejoy, Mr. & Mrs. Harold R.	25.00			25.00	Ward, Mrs. Emilie N. ..			5.00	5.00	Misc., Claude H. Pearson				2.40
Lowery, Mrs. Olive J.	5.00			5.00	Wegter, Catherine & Ethel Wells, Alice	5.00	3.50	3.50	7.00	I. H. S., China Inland Mission				1.00
McConahay, Mr. & Mrs. R. J.		35.00	35.00	70.00	West, Mr. & Mrs. G. S.			an 25.00	30.00	I. H. S., Jewish Work				2.00
McKinley, Mr. & Mrs. R. Madison, Mr. & Mrs. John	25.00			25.00	White, Nettie I.	15.00	10.00	10.00	35.00	I. H. S., India				1.00
Manley, Mr. & Mrs. E. B.	14.00			14.00	Wilbur, Mrs. Minnie L.	10.00	5.00	5.00	20.00	Total All Funds				8325.41
Mendenhall, Flora	10.00			10.00	Willcuts, Mrs. Florence ..			e 10.00	10.00	Of the above, the Church gave				3997.58
Miller, Mrs. Mary E.	25.00			25.00	Willcuts, Mr. & Mrs. Merle F.	15.00			15.00	Bible School				4327.83
Mintzer, Charles L.	400.00			400.00	Woodmansee, Mrs. Katherine	5.00			5.00	Misc. Contributions (So. Calif. Dist.)				
Mitchell, Morton O. & Daughter	6.00	5.00		11.00	Wormer, Mrs. F. S.	n 25.00		k 25.00	50.00	White, W. G.	5.00			5.00
Morrill, Mr. & Mrs. A. C. & Family	6.00			6.00	Worsham, James M.			100.00	100.00	Misc. ....	.mb .10			.10
Mulhern, Mrs. Florence I.	2.50	2.50		5.00	Yoder, Mrs. Sarah C.	5.00			5.00	Totals	5.10			5.10
Murdock Family	10.00			10.00	Zook, C. V. & Family			e 7.00	7.00					
Nelson, Mrs. Andrew	10.00			10.00	Anonymous (Sr. Hi Dept.) ..			3.00	3.00					
Nelson, Beulah	25.00			25.00	Anonymous (Sr. Hi Dept.) ..			ah 10.00	10.00					
Nicholson, Mrs. Howard ..	6.00			6.00	Anonymous (Sr. Hi Dept.) ..			k 6.60	6.60					
Nielsen, Johanna	22.50	22.50		45.00	Anonymous (Sr. Hi Dept.) ..	n 5.00		e 10.00	16.60					
Nielsen, John		6.00		6.00	Anonymous (Sr. Hi Dept.) ..	5.00			5.00					
Nielsen, N. C.	5.00	5.00		10.00	Anonymous (Sr. Hi Dept.) ..	10.00			10.00					
North, Mrs. Nellie	5.00			5.00	Junior C. E.		n 5.00	e 5.00	10.00					
Norton, F. L. & Family		tb 10.00		10.00	Junior Intermediate C. E.			an 12.50	12.50					
Ogilvie, Margaret	300.00	5.00	5.00	300.00	Senior C. E.		n 6.00		6.00					
Oliver, William R.	225.00	t 100.00		425.00	A Friend			tb 437.50	437.50					
Oliver, Mrs. Wm. R.		e 100.00		100.00	A. B. C.	50.00	n 50.00	e 50.00	200.00					
Paschall, Mrs. Ida L.	5.00			5.00	A Friend			k 50.00	50.00					
Patricia & Arlo	10.00			10.00	A Friend		4.00	4.00	8.00					
Pearce, Rev. & Mrs. A. S.		5.00		5.00	Anonymous (Truth Seekers' Class)		n 25.00	k 25.00	50.00					
Pearson, Rev. Claude H.	1.00	1.00	3.00	5.00	Anonymous (Truth Seekers' Class)	5.00			5.00					
Persons, Alice	25.00			25.00	M. M. H.	30.00	30.00		60.00					
Peters, Mr. & Mrs. Dale ..	5.00			5.00	Anonymous	25.00	25.00		50.00					
Peytons		g 5.00		5.00	Anonymous	10.00			10.00					
Phillips, Mrs. Laura		tb 5.00		5.00	A Friend	7.50	7.50		15.00					
Presnell, Mrs. Evelyn C.	5.00	m 10.00		10.00	Unknown Friend		e 15.00		15.00					
Powell, Mrs. Florence		tb 30.00		30.00	A Friend	10.00			10.00					
Quaintance, B. B.	5.00			5.00	Anonymous	5.00			5.00					
Rath, Mr. & Mrs. Gustave A.	6.00			6.00	Anonymous			e 5.00	5.00					
Richards, Mr. & Mrs. Raymond	25.00			25.00	Mission Study Class	198.02	17.25	32.40	30.00					
Richardson, Rev. & Mrs. George M.					Miscellaneous	n 220.55	ah 25.00		25.00					
Richardson, Georgia & Retta Virginia	5.00			5.00			e 7.73		7.73					
Riddlebarger Family	26.00			26.00			k 92.40		92.40					
Roberson, D. O.	25.00			25.00			mo 1.00		1.00					
Ryan, Mr. & Mrs. M. J.	5.00	15.00		20.00			s 2.00		2.00					
Scheid, Lenora	5.00			5.00			j 350.00		350.00					
Schuster, Mrs. L. B.	5.00			5.00			tb 2.39		2.39					
Scott, Earl F.	25.00			25.00		3729.52	956.90	2815.59	7502.01					
Seelig, Mrs. Mary	10.00			10.00										
Seelig, Mabel	30.00			30.00	Misc. Funds (Long Beach 1st)									
Seelig, Mary (In memory of)	25.00			25.00	Andrews, Mrs. Georgia & Children, Hebron Community Center			11.00						
Sheffield, H. W.	5.00			5.00	Andrews, Mrs. Georgia, Claude H. Pearson			10.00						
Sherburne, Virginia	25.00	15.00		40.00	Andrews, Mrs. Georgia, Belgian Gospel Mission			5.00						
Shuff, Mr. & Mrs. Edwin Simms, Eva		k 20.00		20.00	Beck, J. W., Claude H. Pearson			10.00						
Simons, W. H. & Dorothy Simpson, Mrs. E. W.		k 5.00		5.00	Buschlen, Mr. & Mrs. H. J. Claude H. Pearson			5.00						
Skiles, Mrs. Georgia	5.00	ah 5.00		5.00	Buschlen, Mr. & Mrs. H. J., Hebron Home			5.00						
Smale, Grace					Colburn, Mrs. F., Hebron Community Center			1.00						
Smallwood, Mr. & Mrs. James S.	10.00			10.00	Eye, Mrs. G. E., Verna Pepper (C. I. M.) ..			10.00						
Smith, Mr. & Mrs. Sterling P.	10.00			10.00	Eye, Mrs. G. E., J. A. Vaus			10.00						
Snively, Virginia		k 5.00		5.00	Eye, Mrs. G. E., Hebron Community Center			5.00						
Sorensen, Mrs. A.	n 5.00			5.00	Hormel, Elizabeth, Hebron Home			50.00						
Sparks, J. C. & Family ..	25.00			25.00	Kellogg, Mrs. Luella, Claude H. Pearson			5.00						
Spurrier, Mr. & Mrs. A. H.	10.00			10.00	Kellogg, Mrs. Luella, Hebrew-Christian Alliance			5.00						
Stettenbenz, Mr. & Mrs. W. T.	51.00			51.00	King, Mr. & Mrs. C. E. & John David Claude H. Pearson			25.00						
Stevens, R. E. & Family ..	100.00	n 5.00	tb 15.00	120.00	Oliver, William R., Central American Mission			200.00						
Stous, Mr. & Mrs. Paul	10.00			10.00	Oliver, Mrs. Wm. R., Verna Pepper (C. I. M.)			25.00						
Strobel, Mr. & Mrs. C. Strong, Mr. & Mrs. Walter W.		10.00	10.00	20.00	Oliver, Mrs. Wm. R., Claude H. Pearson			25.00						
Studebaker, Paul	5.00			5.00	Pearson, Mr. & Mrs. Claude H., R. V. Lucero			5.00						
Surface, Mrs. Tillie	10.00			10.00	Peters, Mr. & Mrs. Dale, Claude H. Pearson			5.00						
Sutherland, Mrs. Edith M.		5.00		5.00	Worsham, James M., Claude H. Pearson			10.00						
Swaney, Mrs. Cora & Janice	100.00			100.00	Worsham, James M., Sailors' Rest Mission			25.00						
Taber, Mr. & Mrs. W. B.		an 25.00		25.00	Worsham, James M., China Inland Mission			100.00						
Taber, Rose A.		tb 8.64		8.64	Worsham, James M., Central American Mission			100.00						
Thiessen, Helen	3.00	1.00	1.00	5.00	Worsham, James M., African Inland Mission			100.00						
Thomas, Mr. & Mrs. Wm. & Family	5.00			5.00	Worsham, Mary Evelyn, Dick Hillis (C. I. M.)			5.00						
Thompson, Mr. & Mrs. Maurice	20.00			20.00	M. M. H., Claude H. Pearson			5.00						
Thorne, Mr. & Mrs. J. B.	25.00	n 25.00	e 25.00	75.00	M. M. H., Sailors' Rest Mission			5.00						
Tucker, Irene	5.00			5.00	M. M. H., Hebrew-Christian Alliance ..			5.00						
Turpin, Bill		e 5.00		5.00	Adult C. E., R. V. Lucero			5.00						
Turpin, Thomas E.	5.00			5.00	Wilson, Mrs. Mary S., Mrs. Ross M. Foulke, China			10.00						
Unruh, Lily		e 15.00		15.00										
VanPetten, Mr. & Mrs. J. T.	25.00			25.00										
Vorhees, Mr. & Mrs. E. L.	100.00			100.00										
Voorhees, Mr. & Mrs. Dumont	25.00	25.00		50.00										

SOUTHERN CALIFORNIA DISTRICT SUMMARY

7885.56	1384.53	1400.78	
sp 100.00	ah 179.50		
n 561.15	an 185.00		
ab 2.00			
as 5.00			
b 5.00			
e 369.73			
f 700.00			
g 55.00			
h 37.50			
j 350.00			
k 380.00			
m 35.00			
mo 40.00			
s 51.25			
tb 710.53			
t 111.00			
7885.56	2045.68	4017.29	14548.53
Missionary Hand Books .....			.10
Belgian Gospel Mission		5.00	
Central American Mission		300.00	
Sailors' Rest Mission		30.00	
Africa Inland Mission		100.00	
Mrs. R. M. Foulke, China		10.00	
Hebron Home		80.00	
Hebron Community Center		22.00	
Claude H. Pearson		102.40	
Jewish Work		2.00	
India		1.00	
China Inland Mission		141.00	
J. A. Vaus (Jewish Work)		10.00	
Hebrew Christian Alliance		10.00	
R. V. Lucero		10.00	823.40

GRAND TOTALS

General Miscellaneous Contributions:

Myers Fund

FIFTEEN LEADING CHURCHES

Long Beach, Calif. (1st)	8325.41
Philadelphia, Pa. (1st)	2282.13
Whittier, Calif.	2059.87
LaVerne, Calif.	1364.12
Los Angeles (2d)	1160.61
Dayton, Ohio	1025.81
Washington, D. C.	885.87
Johnstown, Pa. (1st)	880.00
Canton, Ohio	813.50
Sunnyside, Wash.	742.65
Philadelphia, Pa. (3d)	660.79
Conemaugh, Pa.	650.13
Berne, Ind.	645.00
Los Angeles (1st)	635.61
South Gate, Calif.	501.87

DISTRICT TOTALS

Pennsylvania District	7879.74
Southeastern District	2468.47
Ohio District	5395.45
Indiana District	4594.08
Illiohota District	1294.10
Mid-West District	520.93
Northwest District	1103.48
Northern California District	854.10
Southern California District	15372.03
General Miscellaneous	22.50

GRAND TOTAL ALL FUNDS

SUMMARY TOTALS FOR ALL FUNDS

General Fund	23742.91
African General Fund	4616.96
African Bible Translation Fund	5.00
African Hospital Fund	407.40
African Native Evangelist Fund	337.50
African Special Fund	5.00
Bickel Fund	412.50
Byron Fund	28.00
Crawford Fund	487.69
Emmert Fund	447.74
Foster Fund	723.00
Gribble Fund	390.39
Hathaway Fund	386.25
Jobson Fund	540.37
Kennedy Fund	432.14
Kliever Fund	10.00
Larson Fund	31.00

Missionary Handbook	25.32
Morrill Fund	624.74
Myers Fund	243.00
Nielsen Fund	903.36
Sheldon Fund	69.25
South American Bible & Tract Fund	3.00
South American Helpers' Children	25.00
South American General Fund	2337.12
South American Special Fund	100.00
Taber Fund	774.82
Tyson Fund	474.50
W. M. S. Fund	21.00

38604.96

Misc. Funds (outside denomination)

American European Fellowship	76.02
Mrs. Florence O. Couser, E. Africa	7.50
Belgian Gospel Mission	5.00
Central American Mission	300.00
Sailors' Rest Mission	30.00

Africa Inland Mission	100.00
Mrs. R. M. Foulke, China	10.00
Hebron Home	80.00
Hebron Community Center	22.00
Claude H. Pearson	102.40
Jewish Work	2.00
India	1.00
China Inland Mission	141.00
J. A. Vaus (Jewish Work)	10.00
Hebrew-Christian Alliance	10.00
R. V. Lucero	10.00

TOTAL EASTER OFFERING FOR 1936 39511.88

TOTAL EASTER OFFERING FOR 1935 35369.47

Gain over last year 4142.41

Respectfully submitted,

LOUIS S. BAUMAN, Treasurer

ALICE B. LONGAKER, Office Sec'y

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

E. L. MILLER
Vice President
Maurertown, Va.

JOHN LOCKE
Editor for July

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

M. A. STUCKEY
Acting Treasurer
Ashland, Ohio

IMPROVING OUR SUNDAY SCHOOLS

By John F. Locke

III. Improving The Personel

Imagine a Sunday School with perfect lesson material and a perfect program of worship every Sunday morning but with teachers and officers who live ungodly and hypocritical lives, or teachers who are pious people but do not know how to teach.

It is difficult to improve lesson material. Finances and conflicting ideas of what is best make it difficult to obtain. A worship program is hard to arrange. But teachers can be improved easily, if we take the trouble and have the desire.

The teacher should know the following:

1. Should Know God.

The Sunday School cannot use teachers that are not sincere, practicing Christians. The nature of the teachers task makes it necessary that he should have a vital Christian experience. However brilliant a teacher may be if he has not this qualification he should not be allowed to teach in the Sunday School.

2. Should Know Bible.

Too many people have taught in Sunday Schools who have been receiving instruction instead. The mere ability to ask what the lesson is about and to read out the questions in the quarterly is not enough. Teachers ought to be able to present the Bible in such a way as to enable the pupils to become familiar with its story, its major doctrines, its greatest passages, and to enable them to use the Bible in the enrichment of their own spiritual lives and the lives of others. The teacher must know the text book.

3. Should Know The Pupil.

Every teacher should have a practical knowledge of psychology. If we un-

derstand the pupil's interests and the way he thinks and acts our instruction can be made to fit his needs. The thing of primary importance in education is to strike while the iron is hot. Too often we have talked to the little children about difficult adult subjects and sometimes we have taught the adults as though they were children.

4. Should Know How to Teach.

A deeply religious person, with a splendid knowledge and appreciation of the Bible, and an understanding of the way pupils think and learn and what various age groups are interested in, may still need to study methods of presenting instruction. Methods of teaching are valuable because without them instruction may not stick. Every teacher needs to study such methods as the story telling method, the question and answer method, the discussion method, and lecture method.

How Can We Improve Teachers?

1. When we select new ones let us be sure that they are the sort of persons who will measure up to the first qualification given above, namely, that they are really Christian.

2. Teachers may be improved in their teaching by leadership training classes which will give them opportunity to improve their knowledge of material, psychology and methods of teaching.

3. The Workers' Council of every Sunday School ought to be a means of constantly improving the teachers.

4. Teachers should read helpful books and magazines which will aid them in more effective teaching. The Sunday School library should not contain cast off books from various homes but books that will help teachers to become better fitted for their tasks.

5. Conventions and Sunday School institutes usually help teachers and workers to get an insight into the problems of the greatest task of the church.

HOW TO OPERATE A SUCCESSFUL CRADLE ROLL DEPARTMENT

By Bessie Turner, Sunnyside, Wash.

Jesus said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." What a responsibility and trust God has placed in the hands of parents and Christian teachers, leading these little ones to Him. In this day and age in which we live parents are interested in everything but the spiritual life of their children. Therefore the church school has double the responsibility.

The Cradle Roll department may be started in the very simplest fashion, letting the babies under four years of age in all families of the church and congregation be the nucleus for the department. Then babies of town or community may be visited and their names secured. Be sure and call in non-Christian homes as the parents are often glad to have their babies' names on the Cradle Roll, and thus the first link in a chain is made by which we hope to win the home for the Lord.

The superintendent of the Cradle Roll should be a woman who loves the Lord and is filled with His own love for the children. She should be endowed with courtesy and tact, she should be one who is not already loaded down with responsibilities, for this work demands the thorough and undivided attention of the one who conducts it. The superintendent should send to her own denomination for catalogue or samples of certificates and other supplies. The certificate states that the baby has been placed on the Cradle Roll, and the date of the baby's birth, the date of enrollment are given. It also contains the names of the parents, the superintendent of the Cradle Roll, the superintendent of the school, and some have the pastors sign also. These certificates in a Biblical setting are beautiful and in many homes are framed and preserved among the treasures of the family.

On the birthday of the baby some token should find its way to the home of the child. It may be a pretty birthday card given by the superintendent as she calls in the home on that date or mailed so they would receive it on the birthday. Some prefer writing a message to each one.

There should also be a plan for recognition in the school. A roll should hang upon the wall containing the names of the Cradle Roll babies. A record should also be kept, of the babies names, date of birth, residence, parents names, date of promotion to Beginners Department, or the removal. This record should be kept in a loose leaf book.

It used to be considered quite a wonderful thing when a child began going regularly to Bible school at four years of age, but since the Cradle Roll has been playing its part the children begin much earlier. It is no uncommon

thing in any Bible school today to find a group of tiny boys and girls only two or two and a half years old who come with a degree of regularity to the sessions of the school. These children should never be placed in Beginners or Primary class with one of the older children to look after them.

To meet these conditions the Bible school should plan a class for the littlest ones, by themselves. The ideal place for them is in a room by themselves, but that is not always possible. You can conduct a successful class in a corner screened off from Beginners or Primary room. If the small chairs cannot be obtained, have some of the men's or boys' classes of the Bible school make small benches with backs. These stained or painted are very good and do not make the noise the chairs do. They could also make a suitable sandtable for the class to use, or painted blackboard, as both of these are fine, for the children remember so much better what they see. A screen for hanging pictures is very good, you will need it to illustrate stories, or small screw picture hangers can be screwed in the wall from which the pictures can be taken down and rehanging.

Some writers of Cradle Roll lessons say the Bible is an adult book, written by adults for adults and therefore has very little if any place in the Cradle Roll and Beginners department. What then should we teach the child? Nature stories or fairy tales? Should not Cradle Roll and Beginners work in the Bible school be different than that used in kindergarten? Non-Christian parents have tried one Sunday School after another hunting one that taught something not taught in kindergarten or school. Even the people of the world expect more from the Sunday School.

We Brethren people speak much of being a people who believe the whole Bible. Let us see to it that the Bible and nothing but the Bible is taught in our Bible schools. Where can you find better nature stories than we find in God's Word, telling us of sun, moon, stars, trees, birds, flowers, wind and rain? In the Cradle Roll we have the child in innocence ready to drink in every impression. What a responsibility rests on the teacher of this class, teaching them to know and love the Lord, and to reverence His Word and His house. His Word tells us: "Whosoever shall not receive the kingdom of God as a little Child shall in no wise enter therein."

In our school we use "Cradle Roll Lessons" by Louise M. Oglevee, which are very good. These include a program for every Sunday in the year, with a Bible lesson story, a finger play, handwork, picture and cut-out suggestions, and songs, both words and music. Accompanying this book you may secure a set of fifty-two papers for the child, one for each Sunday, a set of sixteen colored pictures illustrating the lessons, and a set of fifty-two colored stand-

ups, to illustrate each lesson, and a set of sandtable cutouts with which to build the stories. This course is the best we have had, but when it comes to the Easter story we disagree. Do you think the story of a little brown worm in the cocoon tells the story of the death and resurrection of our Lord? The stories in this book are easy to illustrate on the sandtable, and one can easily make most of the things needed. "Sandtable Work in the Bible School" by Charles H. Auld, is very good and can be ordered from the Standard Publishing Company.

All children love pictures, and they should be given a large place in the

Cradle Roll class. They should be hung low, so the children can really see them. Looking at the pictures is one of the first things a child will do in class. Pictures should have titles, then a Bible verse. Begin calling picture by title, as "The Baby in the Basket." When the children learn that, call for Bible verse, "He careth for you." Before long they will be saying their verses around home at their play. They love to have teacher say the memory verse on her fingers, and then they will say it on their fingers.

In every way hide God's Word in their hearts that it may bring forth fruit to His glory in the years to come.



SOUTHEASTERN DISTRICT CONFERENCE

The annual district conference of the churches located in Virginia, Maryland, District of Columbia, Kentucky, Tennessee and West Virginia gathered for the forty-ninth time at Washington, D. C. The conference has now passed into history but to the host of delegates and visitors it is still bright in memory as an occasion of fellowship and spiritual refreshment.

Hospitality

The hospitality of the Washington church, like their devotion to the cause of Christ, is most commendable. The delegates found wonderful meals served in the basement of the beautiful new house of God. The homes of the people were places where real Christian fellowship and hospitality were accorded to the strangers within the gates. New friends were made and old friendships rejuvenated.

Speakers

The program of the conference brought various able persons to the platform. Editor Mayes expounded the Word and addressed the conference on the task which he gives himself to as Editor of Publications. A new appreciation of the publishing problems was obtained by his enlightening remarks.

Dr. Haun presented the College in his own frank and kindly way. Answering questions, he made many friends for the institution on the hill. We regretted Dr. Anspach could not come but Dr. Haun is a credit to any Christian college.

The Jobsons were privileged to be with us, though Brother Jobson was not strong in health. His messages lacked no strength and proved to be the mountain top experience of the conference. Mrs. Jobson did her part splendidly

and the children delighted everyone with the songs of the gospel sung in the native tongue. Surely such messengers deserve our gifts and prayers. They make us in the homeland see ourselves in a new light and we look rather bad, to say the least.

Of course the local brethren did their best too. There were splendid addresses delivered by ministers and laymen. Floyd Hartman who led the singing deserves a special word of thanks for his contribution to the programs.

Ordination

The ordination of Brother J. Paul Dowdy was an event not scheduled on the printed program but one of much real interest and significance. Taking part in the service were Brethren Kent and Patterson, pastor at Brother Dowdy's home church at Hollins, Virginia.

Not for several years has there been an ordination service at conference. The conference wishes Brother Dowdy success in the high calling whereunto he has been called.

Young People

Although a number of young people scheduled for the regular Young People's program on the last afternoon of conference did not show up, those who did take part gave us good messages and splendid musical selections.

The Young People also had a moonlight truck ride and weiner roast as guests of the Washington young people.

The Sisterhood of Mary and Martha had programs of splendid thought and inspiration. Their program were printed separately and the regular conference speakers appeared on them also.

College Banquet

A large number of former students and friends attended the college banquet held the first night of conference. Dr. Haun brought a description

of the college as it is today. Mrs. Marie L. Shaver was present and spoke briefly. John F. Locke acted in the role of toastmaster. Mary Merrick was the efficient manager of the affair and did a lot of hard work to make every one have an enjoyable occasion. Such personages as the Rev. Bertram King, Winnett Shaver, Chas. W. Mayes, Herman Koontz, Homer and Alice Kent, E. Nisswonger, Bernard Schneider, and many others were to be seen around the festal board.

District Missions Sessions

The district mission session was one of the liveliest sessions of the conference. Heard, were reports from Beuna Vista, where F. G. Coleman, Jr. is pastor, from Winchester, where Emerson Rohart is pastor, and from Cumberland, Maryland where Chas. H. Wake-man is pastor. The reports were lively accounts of building, repairing and spiritual ingathering. F. G. Coleman, Sr. presented a fine address of missionary nature on the subject "A World Tour."

Sunday School Session

Dr. Haun spoke on the "Educational Problems of the Modern Sunday School" and a discussion followed in which a score of ministers and laymen participated. Problems literally showered forth and were discussed in general.

Business

In the main, business was transacted with great dispatch. Rev. H. W. Koontz was elected Moderator in the first business session and Vice-Moderator was the task assigned to Brother H. A. Kent. Locke and Stilwell were retained to work at the jobs of Secretary-Statistician and Treasurer respectively. Reports of various boards and the report of the statistician indicated a healthy progress.

"On to Oak Hill"

The Conference will descend upon Oak Hill, or rather ascend may be the more correct term, in 1937. Brother Niswonger is the energetic new pastor in this field. He has already welcomed, very graciously, all those who will make the journey.

JOHN F. LOCKE, Sec'y

RESOLUTIONS

For the 49th Conference of the Brethren Churches Assembled in Washington, D. C. on June 9-11, 1936

Whereas it has pleased our Heavenly Father in sovereign grace to lead us to assemble in the 49th Annual Conference of the Southeastern district; be it resolved:

1. That we express our sincere thanks to our Heavenly Father for calling us into the fellowship and blessings of this assembly.

2. That we join unanimously in expressing to the Washington, D. C. Brethren Church, its faithful pastor, and the director of music, Brother Floyd Hartman, its loyal members, and the kind friends of the church our apprec-

iation for the delightful and friendly entertainment which we have enjoyed in their midst.

3. That we express our appreciation to the executive committee for this splendid program.

4. That we express our gratitude to Dr. R. R. Haun, Rev. Charles W. Mayes, and our beloved missionaries, Brother and Sister O. D. Jobson for their contributions to this program.

5. That we heartily commend the program of expansion in our district as sponsored by both the district and the national home mission boards.

6. That we heartily approve the retiring Moderator's admonition to stand fast in "the" faith laid upon the foundation Jesus Christ, and to prove all things and hold fast to that which is good.

7. That we endorse the resolutions regarding the Brethren position on war as set forth by the forty-seventh annual general conference, Winona Lake, Indiana, 1935.

8. That we encourage the Editor of Publications in his plan of producing a Brethren literature for our Sunday School which will be completely adapted to the various ages.

9. That we support any endeavor of

FOLDER FUND

Mr. and Mrs. Beryl Whiting	\$1.00
Clayton Brethren Church	4.00
Miss Independence Kendig	1.00
Mr. and Mrs. Harley Black	2.00
B. D. Yarger	1.00
Mr. and Mrs. William Garber	2.00
The McCartneysmiths	1.00
Mrs. Birdie Leslie	1.00
C. A. Garland	1.00
Vesta Cobb	1.00
H. A. Gossard	5.00
Birthday Offering Fund of Junior Department, Whittier, Calif. ...	1.00
J. Paul Dowdy	1.00
Young People's C. E., Pleasant Hill, Ohio	1.00
Ed Bushnell	5.00
Dr. Anspach	\$1.00
L. V. King	1.00
First Brethren S. S., Los Angeles, California	17.28
H. C. Dooley	1.00
Mr. and Mrs. R. E. Donaldson	2.00
Mr. and Mrs. Ellis	2.00
Mrs. F. Sibert	1.00
Norman Uphouse	1.00
Henry Rinehart	1.00
Mrs. Mae Smith	1.00
Men's Bible Class, Roanoke, Va. ..	4.00
A Friend	1.00
PUBLICATION DAY OFFERING	
First Brethren Church, LaVerne, Calif.	\$58.75

Dr. Anspach, President of Ashland College, to make the College a genuinely Christian institution the teaching in which shall be in harmony with the Statement of the Brethren Ministry, but that we express our regret in reference to the retrenchment which has been announced by the College in the reduction of the number of teachers in the Seminary department.

10. That the separated life which is our Biblical Brethren heritage be perpetuated in all departments of our denominational work.

11. That we go on record as unanimously disapproving the present day liquor traffic.

Everett Niswonger
Bernard N. Schneider
W. S. Baker

FILLMORE, CALIF.

On Sunday, May 17, Brother C. H. Ashman closed a two-weeks' evangelistic campaign in Fillmore. Although the meeting was necessarily short, and Fillmore is a difficult field, yet the Lord gave several remarkable victories. There was a total of eighteen decisions during the meeting, and one more the following Sunday, as a direct result. Fifteen of these were first-time confessions of Christ, one a reconsecration by a church member, and two Christians seeking church membership. Fifteen members have been received into the church, thirteen by baptism, and two by relation. The church itself has been revived, as is evidenced by the fact that the mid-week prayer meetings are larger in attendance and more spiritual since the revival. Men such as Brother Ashman do not need any recommendations, yet I wish to give the testimony that we were satisfied with him in every way. It was a personal pleasure to be associated with him for even this brief period, and the church is better for his having been here.

Last year the Easter Offering was the largest in the history of the church, and we have set another new record this year; for this we praise the Lord.

Immediately after the close of school, we conducted a daily vacation Bible school in the church. This is the first time that this church has had such a school, and it is the only one in the town during recent years. Consequently, the idea was new to most of the people. Our total enrollment was one hundred, and our average attendance sixty. New pupils were enrolled every day of the two weeks. We plan to enlarge this work next year.

On June 7, we began the unified morning service, and though it is too early to judge its success yet, we are very well pleased with the results already attained.

We solicit the prayers of Evangelist readers on behalf of the Lord's work in this place.

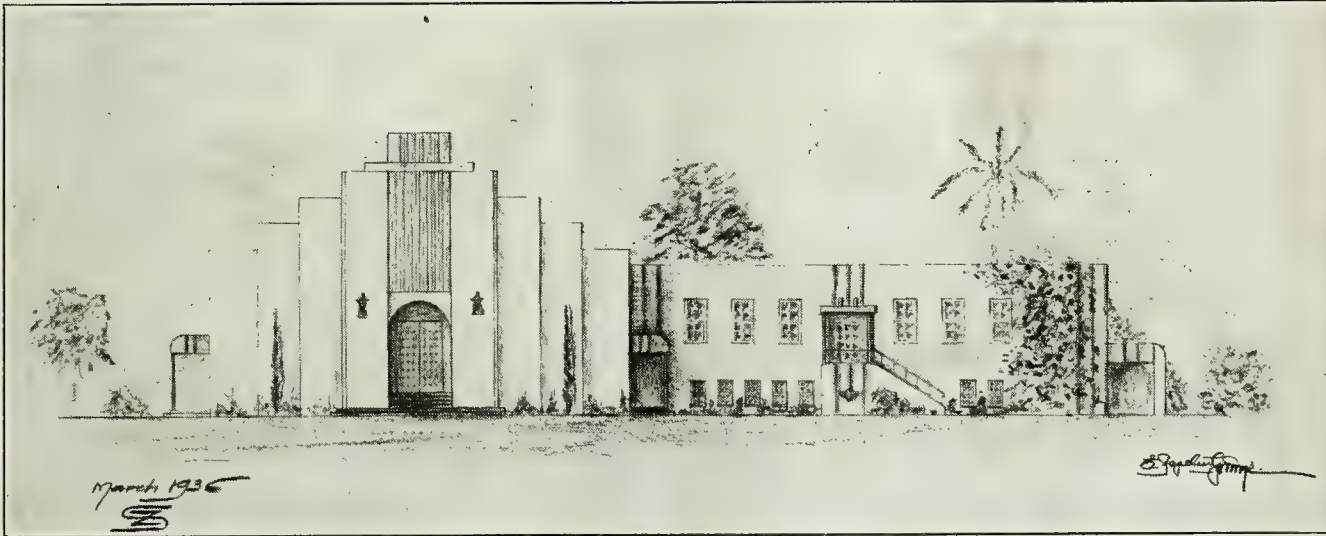
MILES TABER, Pastor

mar 36

E C Hackett

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



We are glad to present a picture of the new Compton, California church building which
is now under construction

A LETTER FROM DR. GRIBBLE

Yaloke; par Boali, par Baugui,
Afrique
Eq. Francaise
May 22, 1936

Dear Evangelist Readers,

No apology can suffice for so long a silence. A literal rainy day has come, hindering many other activities, so immediately after breakfast, family and private devotions, I will endeavor to write—at last!

It is now three months since we returned from our Conference at Bellevue. During most of this time our Station-staff has been depleted, and duties of those resident therefore multiplied.

This has been brought about by a succession of "trips" for various purposes by various members of the Yaloke staff.

Two or three busy weeks were spent in united service after our return from Conference. Both French and Bible schools were resumed immediately, and the hospital work augmented. Financial and quarterly statistical reports to various ones in authority were rendered, translations were continued, some village visitation resumed, etc.

One thing which increased our activities was an unusual number of guests, who came to Yaloke or the Poste on the hill opposite, at this time. Ladies and children from Bangui were there for a few weeks' rest, inspectors and directors of various companies passed; we were visited by our Boali administrator and his wife; two planters called on us, etc.

At last, however, in the midst of many duties and interruptions, Mr. and Mrs. Hathaway were able to complete their preparations for their five-weeks trip into Kaba and Karri lands.

On March 14th they left us, first for Bassai, then for Bemiller and beyond. Several trips of exploration and evangelization were made from Bemiller, either by Mr. Hathaway and Mr. Morrill by push,—the ladies remaining in charge of station duties; or by the four together in the car. These trips will no doubt be described in detail by Mr. Hathaway and Mr. Morrill.

Immediately after Conference the ladies from Bassai, Misses Myers and Byron, took a three weeks' itinerating trip through the Karre, Tarre and Pana tribes, all speaking related languages. Here again we will leave for their own pens the description of this intensely interesting trip and the joy of preaching to many who had never yet heard the gospel.

While at Bassai, during their absence, Mr. and Mrs. Hathaway had

sweet fellowship with Mr. and Mrs. Foster, and during their ten or twelve days there realized something of that relaxation of which they were so much in need.

Meanwhile Miss Tyson and I were extremely busy at Yaloke. All schools were kept open, the hospital work was heavy, it was a busy season for gardening, and home duties were increased by the presence of our welcome guests,—Mr. and Mrs. Wimer and three children from Baugui.

Mr. and Mrs. Wimer, in charge of the Mid-Africa Mission at Bangui, arrived on March 17th—Yaloke welcomed their presence by staging one of the worst storms in its history. The wind blew, the rain poured, lightnings flashed, thunder reverberated, the house leaked—!! In fact nothing was lacking to complete the dramatic welcome. Notwithstanding this, they consented to remain ten days with us, and very delightful was the exchange of thought, and the fellowship of these days.

Madame Godart and her daughter from Bangui also spent a mutually pleasant week with us. Our guests left on the 27th and 28th of March respectively, and Miss Tyson and I were again alone, with the privilege of redoubling our efforts on the tasks before us.

Some three weeks later, Mr. and Mrs. Hathaway arrived. The schools were closed for a period of three weeks, during part of which time Mr. Hathaway conducted Conference and Bible Classes for native evangelists and teachers who were brought in from the twenty various chapels and out stations of the Yaloke district.

Three days after the arrival of the Hathaways, Miss Tyson and I took a long planned trip together. We have never before left the station together, and the hospital work necessarily suffered during our absence—in spite of Mr. Hathaway's tender care of the patients. In his yearly report Mr. Hathaway has told you of some who have gone to be with the Lord during the year, and of the abundant entrance which was vouchsafed to them into our Master's presence.

Miss Tyson and I proceeded first to Bangui, where a day was spent in business, and another in fellowship with the Wimer's and other friends there.

Accompanied by Mrs. Sinderson, a missionary enroute from Bangui to Kaumra, we continued our journey to Fort Sibiet, where we spent Sunday. This is another station of the Baptist Mission, the staff consisting of Mr. and

Mrs. Roseneau and their five boys, and Mr. and Mrs. Braun. Sango is the language used, and we were asked to give a message on Sunday morning to the natives. The singing of the Sango songs under the efficient leadership of Mrs. Roseneau was one of the impressive features of the service.

Mr. Roseneau and the Braun's who had been away on a business trip returned on Sunday afternoon, accompanied by Miss Elsa Schleyer. A happy afternoon and evening was spent together and Monday morning found us enroute for Fort Crampel, where we arrived in time for lunch. Here we were warmly welcomed by Mr. and Mrs. Pierson, Mr. and Mrs. Slocum, the children of both families, and by Mr. Nimo and Miss Manuel. Fort Crampel is the headquarter station of this Mission, hence the large staff of workers.

A delightful time was spent here especially in the fellowship of prayer with these dear missionaries.

Andrew Murray says in commenting on Eph. 4:4: "There is one body and one Spirit:" "It is only when intercession for the whole church by the whole church, ascends to God's throne, that the Spirit of unity and of power can have its full sway."

(Continued next week)

The Brethren Evangelist

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A SALOON IN THE CHURCH

A generation ago, those who wanted a drink had to go to the saloon; today it is different. Bold steps are now being taken to give the saloon a better environment. In a certain building where a certain famous congregation meets and where a certain famous preacher preaches, there is a bar handy so that all the worshippers may stop for a drink. The room is decorated with Biblical and patriotic scenes on the wall and it is said that ordained ministers often serve beer over the fourteen-foot bar. On some occasions the beer is free to those who attend church. All this is evidence of course, that the world is getting better!

DANCING IN CHURCH

In another famous church, the crowds turned out wildly to see a scantily dressed young girl interpret the worshipful Old Testament songs in the light of modern dancing. Some of the people who attended are said to have received a great blessing, thrill, or some emotional reaction from this worshipful interpretation of the Old Testament. Can you imagine how weak the Apostle Paul's expositions of the Old Testament must have been without this modern method of interpretation? Poor Paul! He might have been quite a preacher if he could have had some of our modern methods of presenting the esthetic.

GAMBLING AT THE CHURCH

A certain church in northern Ohio was known fifty years ago for the preaching of the Gospel and the salvation of souls which resulted. For the last quarter of a century, the apostasy has gripped this congregation in a lamentable manner. Finally after the attendance became small and the interest slight, the few remaining families who were still faithful to the organization conceived the idea that they should be broad minded and unite with a congregation of another denomination in the city. Soon their building was sold to another group which is still more liberal in conduct. On a recent Sunday evening, a large number of people gathered together on the old church lawn, and with a number of the regular worldly gambling devices, enjoyed a pleasant evening raising money to support the church (?).

What if the founders of that congregation who believed in God, Christ, the Bible, salvation and personal righteousness were suddenly to be brought back to life again? They would see their congregational movement, their testimony, and even their

building and grounds literally stolen by the devil. This is the result of liberalism.

BETTER TAKE HEED

We in the Brethren Church need not exalt ourselves, nor need we be too shocked at what we read in the newspapers. Sometimes newspapers have a faculty of writing some things which go on in the Brethren Churches. Not long ago the news came to the editor's desk of a certain Brethren Church executing a program on somebody's big lawn. Included in the missionary program were four or five dance numbers. Of course these dance numbers were arranged through the courtesy of a local dancing teacher incidentally making mention of the certain school of the dance. A good time was apparently had by all. Of course it should be noted that this was not the low, disreputable public dance. It was rather the respectable kind. The public dance cannot be introduced just yet. First it is tap dance, then the house dance, then the private dance, then the school dance, then the dance of the social set, then the public dance, and then the dance in the church. We heard about another church (not Brethren however) where dances were held on Sunday evening and the preacher played the piano. These things do not come all at once. They come gradually.

ALLIANCES WITH PHAROAH

In the Bible, Egypt is a type of the world. Pharaoh is a picture of its ruler, the devil. The children of Israel in the domain and under rulership of Pharaoh and about to be delivered by the supernatural power of God, become a picture of the Christian. Pharaoh offered to God's people a most beautiful and smooth series of propositions with which every Christian should be familiar. First, Pharaoh said, "I

IN THIS NUMBER

A Letter from Dr. Gribble	2
Editorials	3, 4
Why is Christian Work Hard Today?—Orville A. Lorenz	5
The Bible Class Method of Starting New Churches—	
John G. Lienhard	7
Following Our Secretary	9
Dedication at Covington, Virginia—B. N. Schneider	11
Jehovah-Jireh—Herman W. Koontz	13
Among Our Churches	15
God's Ancient People Israel	18
News From the Field	19

will not let Israel go." But when he saw the determination of God's people, he changed his mind.

COMPROMISES

Pharaoh next begins to offer compromises. God said to take a three days' journey into the wilderness. Pharaoh said, "Sacrifice to your God, but sacrifice in the land." In other words, "Be a Christian but don't be a narrow one."

Following this, Pharaoh said, "Don't go very far away." In other words, "Don't try to be different from the world. Be like other folks as much as possible."

Again Pharaoh commands, "Ye that are men go and serve your Lord." That is, "You who are special servants of the Lord, it is all right for you to live a separated life, but you must not try to impose your standard on other folks. It is fine for the preachers to hold the stricter standards, but the church members should be allowed to do as they please."

Finally, Pharaoh weakens further and tells Israel, "Go ye, serve the Lord, only leave your flocks and your herds with me." In other words, "Serve the Lord all you want to, but don't take your money with you. The churches are always after your money. Why give to foreign missions? If the heathen want the Gospel, let them come and get it. Go to church if you want to, but keep your money to yourself." It does not take much vision to see that these things are still the tricks of the devil. When once a church begins to compromise, her power is gone, her people quit the prayer meeting, they quit bringing souls to Christ and the devil thinks that after-while perhaps he can close the church doors.

POSSESSIONS SHALL GO WITH US

When the children of Israel refused Pharaoh's last proposition, they said, "Our cattle also shall go with us, there shall not a hoof be left behind." This is what every Christian should say. "I will go all the way with the Lord all the time and leave nothing behind." God will make it necessary for a church to build a new building to hold the people if they say that.

HOW TO MAKE SOME MONEY

Today the devil seems to be quite capable of influencing the Lord's people to use unscriptural methods of raising money. There is the rummage sale here, the pie supper there, the ice cream supper on the lawn and the bake sale on the street corner. The women of the W. M. S. run the streets selling scouring powder, soap, and kitchen ware to make a nickle for "our society." If these women would give to the Lord the portion which He says belongs to Him, they would have many times more money for the society, the peace of God and enough energy to walk the

streets to invite people to come to the church to hear the Gospel. The bake sale and the ice cream social are the hardest methods on earth to raise money in a church. These methods are impractical, expensive, troublesome and worst of all they cannot have the blessings of God. The sinners not only laugh at the church that puts God in the merchandising business, but when it comes time for the next revival, they justify themselves and make themselves think that God ought to let them into heaven because they have helped to support the church by buying a twenty-cent cake for two bits.

HE CAST THEM OUT

When the Lord went into the Temple at Jerusalem and found them there buying and selling, "He began to cast them out." He said unto them, "My house is the house of prayer, but ye have made it a den of thieves." There was never a church on earth which could really be known as a house of prayer which sold cakes and soap to pay expenses. These things do not go together. When the church is a house of prayer, other things will be automatically settled. The dances will be out, the worldliness will be out, the money-making schemes will be out and the Lord will save souls.

Editorial Notes and News

THE PASTOR, in making his calls, found little Mary crying. "Now what is the matter with Mary?" "Mamma got my apron all dirty," she sobbed. "How did she do it?" "When she saw you coming she took it to wipe the dust off the Bible."—Kittanning Calendar.

AT DALLAS CENTER, IOWA, our church is putting on a definite program to encourage people to take their Bibles to the church services. A record is kept and the increased number of Bibles is carefully noted. Brother W. R. Deeter, pastor, indicates that this is having a wholesome effect upon the congregation. Other churches should take note.

WATCH CAREFULLY regarding books which are offered for sale by those who come to your door. These books may or may not be Scriptural. It is wise to consult the pastor regarding various publishing firms and various authors before buying blindly.

THE CONEMAUGH BRETHREN are busy painting and redecorating a part of their church building. The pastor, Brother William Schaffer takes several paragraphs in the church calendar to explain to the members of the congregation why he has to be away while the repairing is going on. Perhaps he will be back when the work is completed!

 "The National Conference credentials have been issued to the pastors and churches of the brotherhood. If any pastor or church has not received their blanks or failed to receive their full amount please send for same immediately."

Joseph L. Gingrich,
 60th and Orange
 Long Beach, California

Why is Christian

Work Harder Today?

By Orville Lorenz

Why is Christian work harder today? Is it because of indifference among men or is it because of a changed message? Notice that the question assumes Christian work is harder today. I believe that such an assumption would meet with the unanimous approval of all engaged in Christian work today. I feel, however, that there would be a varied opinion as to the causes which contribute to making Christian work more difficult.

Mankind, as a whole, has always been indifferent as to the well-being of his soul. Has this indifference led men to change "the message" in order to interest men, or has the "changed message" from the pulpit led to an indifference in the pew? To say the least, these are interesting questions.

I am rather inclined to think that both indifference and a changed message cause Christian work to be more intricate today. Perhaps if we can get a comprehensive picture of our life of today we might notice some of the things that have contributed to indifference and a changed message.

An outstanding evangelist such as Harry W. Vom Bruch ought to know if indifference exists today. He has said, "In the early days of my evangelistic career, if you could just get the sinner inside the church, in the atmosphere of a red-hot revival, you had nine chances out of ten of getting his decision for Christ. Now-a-days, the sinner will go through your revival services and nine chances out of ten you won't win him to a decision for Christ. One of the outstanding marks of our time is that of indifference. You may preach and pray and plead with all your heart and soul and men will assume an attitude of indifference." What causes this indifference? Perhaps the following suggestions might help solve the question.

Our complex modern civilization has much to do in making Christian work harder. Life today is complex, bewildering, and in a constant state of chaos. This reflects itself in the minds and action of indi-

viduals by creating a spirit of rush in life. To keep abreast with the times we are forced to rush from one place to another. This has caused the home to become just a lodging house, and the dining room has changed into a lunch counter. This constant rush has had a varied reaction on people; bodies have become tired, nerves have given way under the strain, minds have become dull, and spirituality has vanished away. This state of restlessness and rush in life has caused neglect of the family altar in the home, a neglect of the church altar and the work for Christ, hence, a state of indifference.

The exaggerated emphasis placed upon pleasure today cannot be overlooked in this discussion. We have the vain philosophy that whatever we do must contribute to our pleasure. The slogan is: "Fun for all, all for fun." If pleasure does not result through every effort, we do not respond. Thus, being rather indifferent about our spiritual well-being, and since we "get no pleasure out of going to church," or engaging in Christian activities, we sit idly by. Surely this attitude makes it harder for a conscientious Christian worker.

Modern education has made a marked contribution toward the increased difficulties of Christian work.

Many have testified that their loss of faith has come at the university. Education that is non-spiritual and goes to the extent of denying or ridiculing that which is, will result in loss of faith or loss of ardor for one's faith. If this lost faith is ever to be regained, it is only after a long and hard struggle. Some seem to be realizing the error of their way. This is evidenced by the recent book "The Return to Religion" which is condensed in the June issue of the Reader's Digest. Education today is not confined to the school room, but a potent factor in the modern movie and various



Orville Lorenz

Wait for the Lord, behave thyself manfully, and be of good courage; do not distrust him, do not leave thy place, but steadily expose both body and soul for the glory of God.—Thomas a Kempis.

publications. No matter what opinion you have of them, you will in fairness have to admit, that when one sees infidelity to marriage vows, murder, robbery, looseness of morals and intoxicants condoned upon the screen and written about in glowing phrases in various publications, that it has its effect upon the mind and ultimately upon the spiritual life. Such an effect, at least in part, is the lowering of the moral standards of civilization and a decaying spiritual life which in turn increases the difficulties of Christian work. Today, where there is one uplifting factor for Christianity there are, on the other hand, three destructive forces to tear it down.

We cannot overestimate the contribution that Communism has made toward the resistance of Christ and Christianity. Communism is backed by militant atheism. It is a challenge to Christianity for it seeks to overthrow it. To personify the whole thing we need but point to two Jews: Karl Marx and Christ. Both stand in life's pathway seeking followers but pointing in opposite directions. One is selfish, propagated by the power of hate, is materialistic and seeks to tear down, saying, "What is thine is mine and I will take it." The other is motivated by the power of love, seeks benevolent purposes is spiritual, builds up, saying, "What is mine is thine, and you may have it as you need it."

Forces outside Christianity which produce indifference are the ever increasing spirit of rush in life, an exaggerated emphasis on pleasure, modern education, and Communism. One thing we should not fail to notice is that indifference produces indifference. Those engaged in Christian work, difficult as it may be, have an ever present temptation to become indifferent to the indifference of others. The forces outside Christianity are not alone in making Christian work harder today, for there are also active forces within. Let us notice some of them.

Anyone who is familiar at all with Christian work of today has knowledge of a changed message, as well as its result, a changed practice within the churches of today. An attempt to change the message of Christ results sooner or later in the utter dismissal of that message. As a result we have a hollow message, without a clear tone, with as much

character as a jellyfish, and as inspiring as an auto junk pile. The pulpit consequently, loses its authority for it cannot say any longer, "Thus saith the Lord." The Lord is no longer in the message. This being the case the church becomes a mere organization of dead ecclesiasticism while a live evangelism is forgotten. A message of "reform" is substituted for regeneration; "social service" ("treat your neighbor right") replaces a message of salvation; the worship of God is supplanted by humanitarianism; and the occupant of the pew is changed from a realist and possessor to a mere formalist and professor, his life being characterized by indifference.

These forces within the church have caused Christian work to be lowered in the esteem of the people. (I wonder what it is in the estimation of God). Not many years ago the church was looked upon as the house of God. That is not always true today. Because of the lack of the fundamental message of the Gospel, many sects have sprung up which have gone to the opposite extremes and have brought reproach upon the true work of Christ. On the other hand those who have lost the true message but still cling to a dead ecclesiasticism have caused the church to assume the roll of a beggar. Instead of ringing the prayer bells they ring the door bells and ask for a

WE BOW IN SORROW

The members of the Home Mission Board join in united expression of sympathy for our fellow member, Dr. Henry V. Wall, in the loneliness that is his in the home-going of his dear wife, and our sister, Mrs. Julia B. Wall. God not only gave her to our brother as a wife, but to us all as a blessing from the Lord. His loss is ours. The place of most folks is easily filled by others, but we question if the place Sister Wall filled in the Brethren church will ever be realized by another. Her going causes to fall upon us all a greater sense of our need to emulate her Christ-likeness.

"hand-out." Thus Christian work has been made more difficult because of the lowering of the esteem of the church by its own people.

Failure, discouragement, and unhappiness are the inevitable result when the Gospel message of salvation is exchanged for one of "reform" and "social service." Many who are seeking happiness cannot find it today because the pulpit cannot give a message of authority. Not being able to find happiness in a dead ecclesiasticism they seek it by various "short-cuts." The wide-spread approval of the Townsend Plan, the "send-a-dime" chain-letters, etc, are but "short-cuts" to what is hoped to be a more abundant life.

If you were to combine those things that have been mentioned, you will find that there is a very close relationship between the "liberalism" of the

(Continued on page 18)

The Bible Class Method of Starting New Churches

By John Lienhard, Pastor, Compton, Calif.

If there is any field of work in which the average minister or congregation feels at a disadvantage, it is the actual conditions of starting a new church. How to make the first move; how to reach the individuals and get them together for the first time; how to build them into a stable body of folks with a passion to establish a work for Christ; how to accomplish a real work of the spirit in their hearts that will make them ready to work and sacrifice as folks must always do in beginning a new congregation; all these are problems that are strange to most ministers and congregations. The Bible Class method of accomplishing all these things has been proving most effective today. Because of his phenomenal success in this field of endeavor, there is none more qualified in the Brethren Church to write on this topic than John Lienhard, pastor of our new church in Compton, California, where, since its organization last October 25th, he has built up a Sunday School of 188, and a church membership of 115. The Compton work was started by the Bible Class method. (R. P. M.)

New churches are born in divers manners. Churches come into existence as a result of activities of isolated members who band themselves together for this purpose. Churches come into existence through prayer meetings started in homes. Churches are born of revival meetings, churches are started by mission boards, while some are started by mother churches and enthusiastic Bible classes.

There are merits concerning each of these methods, but the Bible class method perhaps offers most advantages. In this article, prayerfully we wish to enumerate some of these advantages.

First and foremost the matter of starting a new church should be dependent upon the leading of the Lord. All selfish ambitions and desires should be guarded against. We believe the Lord still guides and directs in the matter of new lighthouses in these days, and He will not leave us in darkness if we but wait upon Him. One can rely on the Lord aiding and encouraging a work if He really leads.

There are many ways Bible classes may be started. Interested parties living in a community can open their homes and invite friends and neighbors to attend. It is well that their pastor, as far as possible, be in charge and each such classes.

Another way is to rent a hall, or store building. This way has its advantages and disadvantages. One drawback is that it is hard to get people to attend

TWO CITIES

By Mary Brainerd Smith

*"Let us build us a city," they said once of old,
And of brick did they make it for stone.
'Twas of earth, yea, and earthly, its greatness but
planned
For man's name and man's glory alone.
But the Lord had no part, and their labor was vain;
And of Babel, proud Babel, but ruins remain.*

*But the seer sees the city that is yet to be.
Not of earth, but of Heaven 'tis made,
Pure as jasper and pearl, while in beauty and truth
Firm and faultless foundations are laid.
To God's glory 'tis builded, and reared by His hand,
And throughout endless ages that city shall stand.*

services held in a store building.

Another way is to be on the lookout for churches about to go under. Seek permission to start a Bible class. This method is very fine and usually produces quick results.

Classes should be wisely taught. It is a mistake to start a class by teaching church ordinances, and propagating the belief of

the church. The thing that needs to be taught is the salvation gospel, mixed with prophetic truths, then insert the doctrines of the church where they naturally and fittingly can be brought in. Many are hungering for the gospel and prophetic truths, which afford one a fine opportunity to reach men and women. As men and women grow interested and aroused through the teaching of God's Word it then becomes quite easy to induce them to attend the regular preaching services, and perhaps, win them for Christ and the church.

Whenever, the Lord encourages and gives tokens of His approval upon labors in a new community it is well that all men and women and young people finding Christ through such classes unite with the church of which the teacher is the pastor. Then as this nucleus continues to grow, allow a church organization spirit to spring up from within the class. It should not be over stressed by the pastor, but the desire should be deeply seated in the hearts of men and women attending the classes.

When the time arrives that a nucleus is large

enough to undertake the organization of a mission point, the district mission board then should be appealed to and ways and means provided looking forward to regular church services, and for someone to supervise the work.

Personally we favor this method of starting new churches for various reasons. **First of all**, it enables one to indoctrinate men and women before a work is really organized, **Secondly**, as a result of Bible classes, if they are enthusiastically carried on, the community will soon become more or less interested and acquainted with the belief and stand of the church. This is a tremendous advantage when the time for organization arrives. **In the third place**, we believe it is the most economical way. It avoids making premature investments and about all costs are a pastor's time, and transportation costs. **In the fourth place**, we believe it is the safest way because it affords an opportunity for people to be tried and proven. It is far better to thoroughly try out a people and community before undertaking a building program which always involves a lot of expense, for often, if unsuccessful, it leaves a black eye in the community, and a reflection upon those who were so vitally interested.

Churches with a missionary zeal always are blessed of God. A pastor sponsoring Bible classes in outlying districts or in some new territory, provides a stimulus for the congregation as a whole. Self-centered churches always deteriorate and die. God's program for the church is missionary. The thing we need is more churches and if every church in the Brotherhood, as far as possible, would encourage the establishment of new churches through Bible classes in new districts, the cause of Christ, and the Brethren Church, would go forth by leaps and bounds.

It is a mistake, we believe, for churches not to encourage outside Bible class work or new organizations. It is better when a congregation has grown to the place where her finances are well taken care of, and her indebtedness reduced so they no longer are a burden, that there should spring forth from such organizations nuclei with a pioneer spirit, willing to bear hardships, and willing to undertake for the Lord. Churches should be happy to give birth to such undertakings. The Brethren Church needs a greater missionary spirit, both home and foreign, "Let us remember, it is more blessed to give than to receive."

HERE IS A REAL IDEA

In a recent letter coming from one of our rising young ministers we found a new idea worthy of the most widespread adoption:

THE INSTALLMENT PLAN OF GIVING TO MISSIONS

Here is the statement in the letter:—

“Enclosed please find our personal check for four dollars which we wish to give for Home Missions. We have not been satisfied with what we could give by just trying to gather it up for one annual offering. We have decided this year to send a check each month for Missions. One month we will send a check for Home Missions and the next month a check for Foreign Missions. So if this method is satisfactory and the Lord willing, we hope to send a like check to you every other month throughout the year, which will substantially increase our gift for the year.”

Now note this next paragraph, how practical and reasonable:—

“If we can pay for other things easier on the ‘installment plan’, I guess we can give for Missions easier on the same basis also. In our experience we have found that if we try to collect our money for several months for an annual offering, there are too many other things to come in and take away from it. BUT WE BELIEVE MISSIONS TO BE THE MOST IMPORTANT THING FOR WHICH TO GIVE, SO WE HOPE THAT BY THIS METHOD WE CAN PLACE THESE NEEDS FIRST.”

Now if this isn't one of the soundest, and most practical proposals ever made with regard to giving to support our Mission work, we have never seen one at all. If the Brethren Church as a whole would adopt such a general plan with sincerity and zeal, it would provide for the greatest era of expansion both at home and in foreign lands that the Brethren Church has ever known. If we really want to do our best, we cannot let such plans pass by unadopted.

HERE IS A REAL IDEA !!



BACK TO OLD VIRGINIA Two years ago last May we were holding some meetings in the vicinity of Roanoke, Virginia. At the close of our work there we drove up to Covington, a city of about ten thousand population where we had a number of families formerly connected with the Brethren Church elsewhere. We spent a couple of days visiting these people and in getting a general idea of the field and its possibilities. We found at the time of our first survey, just twenty two people who had been members of the church and who were desirous of seeing a Brethren Church established in the city of Covington. But there was not at that time one who really felt that it could ever be actually realized, of that we are sure. You could see it on their faces, and note it in their speech. "Yes, we would like to see it, but—."

THE REAL START Being quite well impressed with the field rather than with the number of actual members of the Brethren Church then living in the city, we recommended to the Home Mission Board that a work be started there. The early work is very hard in any new field. With but few people to work with, and widespread discouragement to cope with, and not a very warm zeal on the part of any, (which is characteristic of all groups of folks who have been out of touch with their own church for years) the work demands an iron heart on the part of the man who does the very first work. At such a stage it is not possible to put a full time man on the field, so the usual resort is to some nearby Brethren preacher. Thank God that we have in the Brethren Church, men who are not satisfied to sit in one well worked field and confine his efforts there. And we have a large number of such men, more than most folks would think. This time we turned to Rev. Herman W. Koontz, pastor of our Roanoke, Virginia, Church. He kindly consented to teach a Bible Class each week among these people in order to gather them together. This meant a drive of sixty miles each way for him and the giving of an entire day to it. Through sun, rain, and a bitter winter he kept it up. No small amount of credit for the start of the Covington work rests with Brother Koontz and his splendid wife who did so much to get the church started. Let it be said in all fairness, that the Board paid Brother Koontz for his expenses in

traveling, but nothing for his time, which was far the greater value. It was a sacrifice for which he will be glad when he sees the Lord.

BERNARD SCHNEIDER CALLED In May of 1935, the Home Mission Board called Bernard Schneider, then graduating from our Seminary at Ashland, Ohio, to take charge of this new work under the Board. He left for the work as soon as graduating exercises were over, and plunged into the problems and labors that were awaiting him. First of all, there was no place to meet. No place could be found for quite some time. Then a small, very small, store room was located. Fifty people would jam the room to the door. It was in this laboratory that the first year of work was carried on. But lots of things were accomplished in that room. Responsibility began to be felt. Spirituality was deepened in the hearts and lives of the people. The Sunday School was organized and classes begun. It was while in this room that the funds were raised for purchasing ground for the permanent church building. As soon as the lots were found and bought, and they were bought in a new and growing section, then plans began to develop for the building.

OUT OF THE RAW Once that plans were accepted, little time was lost in getting things moving. Fortunately, Brother Schneider is a finished builder, and was right at home with a job like the one that confronted him. A parcel of woods was purchased, and with the aid of several of the men of the congregation, he cut the logs from the stump and hauled them to the mill and sawed them up into the dimensions needed for the building. The lumber thus gotten was hauled to the site of the new building and the erection work began. By a marvelous series of blessings the work progressed with marked speed until winter set in and made building impossible for a couple of months. Then this spring activity began again and the structure was rushed to completion, and on March twenty-ninth of this year, the first services were held in the new building. Things were not so commodious but it was their own building, and they had plenty

of room, of which they had not had much before. They kept right on finishing the building looking forward to the time of dedication. By a series of fortunate advantages they were able to reach the dedication service with but three thousand dollars of indebtedness remaining. The members of the group had been giving toward the cost through the year and much expense had been met. For a building finished as beautifully as this one is, seating three hundred fifty people and with hard wood floors throughout, full cement basement, and California Redwood pews finished in beautiful natural color, the balance of indebtedness is very small.

THE FIRST REVIVAL Between the work of building, painting, running here and there for supplies, getting married!, raising funds for the work, studying and preaching, the pastor found time to call upon his sick, besides scores of families who seemed to be interested in the whole gospel. By the time the revival came in early June he had lined up a large number of folks, many of whom were won to Christ during the meetings. We greatly enjoyed preaching to these Covington folks. That community is a fertile field for the real teaching of the gospel. Bible Conferences are practically unknown to this city. The people have had plenty of preaching after a fashion, but little Bible teaching. It is this that they seem to be so hungry for. While we cannot do a great deal of Bible teaching in revival work, yet one woman of excellent mind said, "I have learned more about the Bible in these meetings than I ever heard before." The attendance at the services was fine from the start. It was ordinary to find the house full for the service. Standing alone in this section of the city, the Brethren Church has a wonderful opportunity for doing great things for God. Some of the finest Christian people we ever expect to meet are in Covington.

SOUTHERN HOSPITALITY Our home, while in Covington, was with the pastor and his good wife. You would have thought they had lived in the south all their lives by the way they showed true southern hospitality morning, noon, and night. Not only they, but also the entire congregation besides many who did not belong to the congregation invited us out to dinner. We just cannot recall when we had so many invitations to dinner from those not members of the church. From the very start we thoroughly enjoyed the work in Covington.

BEAUTIFUL FOR SITUATION Of Jerusalem, the Psalmist wrote that "she was beautiful for situation." We have thought of that many times as we looked down

upon that little city of Covington, Virginia, snuggled away in the hills of the Blue Ridge mountains like an opal in a blanket of green moss. Surely this city also is "beautiful for situation" in her own right. We simply revelled in the beauty of the entire setting. And yet the citizens of that section seemed to look at us rather queerly when we talked of anything being beautiful around there. Reminds us of some professing Christians who look blankly at some bubbling soul telling of the beauties of daily fellowship with Christ! They live in the midst of priceless treasures and never see them. But not only is the city of peculiar beauty, but it also has a splendid economic background. A large rayon plant employing several thousand workers is there within a few blocks of our new church building. There is also a paper plant, said to be the largest in the world. Both plants furnish employment for our people. We saw the largest wood pile in the world also while there at the paper plant. Mrs. Miller said she wished she had one like that in her back yard this winter. But if placed there, the backyard would have been as hard to find as a needle in a hay stack. Some places may be famous for other things, but Covington can sure beat them all for wood piles!

WHAT OF THE FUTURE? With such a background, and such an open and uncontested field in which to work, there is little question as to the future. We have now an awakened people, both our own folks, and the people of the community. They are stirred with the appeal of the Word of God and its power. Spiritual forces loom large in the eyes of the folks since they have seen lives transformed, and entire homes come to Christ, and family altars set up by men who never prayed in their homes before. We have above all, a pastor for the work who knows his Bible, and who loves lost men, and knows how to go after them, a man who is not afraid of work, but who is in the ministry for the souls he can save and the Lord he hopes to glorify. Let those who pray remember Brother Schneider and his great work at Covington.

ROANOKE, VIRGINIA After the close of the meetings at Covington we drove down to Roanoke, where Herman Koontz is pastor. This church is still under the control of our Home Mission Board, although it is not likely that it will long remain that way. There is no more blessed church in our Brotherhood than this one at Roanoke. Brother Koontz has done a wonderful work here under God. And the work still goes on with an ever widening influence for the whole gospel. We spoke

(Continued on page 17)

Dedication of Our New Church at Covington, Virginia

By Bernard N. Schneider, Pastor

Only a month has passed since we wrote a report of the progress made in Covington. However, so many wonderful things have happened during the last month that we cannot help but tell the rest of the brotherhood about it.

First Revival a Real Success

On June 12th we got off on a good start with our first Brethren revival in Covington. From the very start the whole community took an unusual and unexpected interest in the meetings, and the attendance was excellent throughout. Our evangelist, Rev. R. Paul Miller preached so effectively that many testified it was the best revival any church in Covington had had for the last ten years. As a direct result thirty-nine people accepted Christ as their personal Savior, and are coming into the church. This is remarkable considering the fact that the Brethren Church is altogether new here, and the new church building has only been occupied for about three months. Nor does this number do justice to the meetings for many more are expected to come as the result of them and our own people have a new and enlarged vision of the possibilities of the church.

On June 21st the First Brethren Church of Covington was organized for the first time. Up to that time we had worked without a church organization. It was a happy group of Brethren people who gathered in the cool basement of the church on that hot afternoon to see the dream of years gone by come true. A wonderful spirit prevailed in the meeting and much praise and thanksgiving went up to the Lord. The charter membership was closed on June 28th with seventy-five members.

Those who were elected to fill the various offices of the church started their duties at once with an enthusiasm and efficiency highly commendable. We expect this new organization to be widely used of the Lord in the salvation of souls here in Covington.

New Church Building Dedicated

The crowning day of our efforts in Covington so far was dedication day on Sunday, June 28th. An all day program had been provided with Sunday School and preaching services in the morning, a fellowship dinner at noon, the dedication service at three in the afternoon, and the closing service of the revival at seven-thirty in the evening. Beginning with 218 present in the Sunday School, the crowd kept growing all day until the church was full and flowing over for the rest of the afternoon. A number of delegations represented various Brethren churches in

Virginia. Rev. Herman W. Koontz, pastor of the Ghent Brethren Church in Roanoke, delivered the dedicatory address, a fitting and challenging message for this young congregation. Rev. R. Paul Miller committed the dedicatory charge to the congregation. In the special offering of the afternoon a total of \$932.59 was raised for the building fund, of which \$290.59 was in cash.



Dedicated June 28, 1936

Seven people confessed Christ as Savior through the services of the day, and without doubt it was the greatest day in the history of the congregation. As long as the Home Mission Board makes possible days like this one, it merits the complete confidence and the whole-hearted sacrificial support of every member of every Brethren Church.

The New Church Described

Feeling that the picture, does in no way justice,

to this fine building, we take this opportunity to describe it somewhat to our readers. The building is a thirty-five by sixty foot structure with five windows on each side not counting the window in the entrance tower (one full-sized window is hidden in the picture by the tower). The basement also has five windows to the side, with a side entrance from the ground and a stairway leading into the main auditorium. The basement is built for eight Sunday School rooms, and a steam heating plant to heat the entire building.

In the auditorium the walls are plastered, with a beautiful buff colored sand finish, made possible with the peculiar bright red sand of the local mountains. The arched ceiling is covered with insulite board, finished nicely in squares sixteen by thirty-two inches in size. This kind of ceiling provides the very best of acoustics, and proves of great satisfaction. The entire floor is of first grade hardwood, and with the wall-trim is finished in light oak color. In the auditorium stand thirty comfortable pews, seating nine persons each. These pews are constructed of first grade California Redwood, finished in natural color, thus combining both durability and beauty. They are set up in two rows, leaving a five foot aisle in the center, and a small aisle along each side. The building faces the west, and at the north end of the auditorium are two rooms, one on each side, used for special prayer meetings, Sunday School rooms, and as dressing rooms at the time of baptism. In between these two rooms, and facing the auditorium is a nice choir room, elevated two steps above the floor of the auditorium and extending in



Bernard N. Schneider
He builds the building too

an oval shape about four feet into the auditorium. The pulpit which is standing in the center of the oval-shaped, elevated extension, is therefore completely in the auditorium and the speaker can be heard just as well in the far end as in the front of the room.

The plot of ground on which the church is built, is located at a strategic corner in the center of a rapidly growing suburban section of Covington. No better place could have been found for the new church, and we are convinced that the Lord had a

(Continued on page 19)



One of the first groups at Covington, Virginia

JEHOVAH - JIREH

By Herman W. Koontz

Pastor of the Brethren Church at Roanoke, Virginia

(Address Delivered at the Covington Dedication Service)

"And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of Jehovah it shall be provided" Genesis 22:14 (R. V.)

God needed a man to become a special instrument of service for Him among men. From among all the living he selects Abram, and destines him to a life of great faith and sacrificial service. A study of God's dealings with Abram and the spirit in which this man responded to God's will brings to us some rich lessons.

When Abram was seventy-five years of age, God called upon him to leave his country, kindred, and father's house and to go to a land that He would show him. He promises Abram many blessings, chief among them that He would make of him a great nation and in him all the families of the earth would be blessed.

Now up until this time Abram and his wife Sarai are childless, which made impossible for these promises of God to be fulfilled. But God had promised and Abram was but to wait until God saw fit to perform a miracle and bless their home by the birth of a male child.

The years that follow are trying ones for Abram for he cannot see that God is bringing to pass the things that were promised to him. But when he is ninety-nine and Sarai is almost as old, God again comes to them. He changes Abram's name to Abraham, for as He tells Abram, "A father of many nations have I made thee." And Sarai's name is changed to Sarah, which means "Princess." And then God sets the time for the beginning of the fulfilling of the promises made years before. "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this time in the next year" (Genesis 17:21).

At the time designated by God this home is blessed with the birth of an heir, Isaac. What supreme joy must have come to this home with the coming of Isaac, for Isaac meant to Abraham and Sarah the favor of God. His birth meant more than this for it was the assurance from God that all the promises made back in Haran were now in the process of fulfillment. And of the many promises made, Abraham could now know that the greatest of them all which was that in his seed all families of the earth would

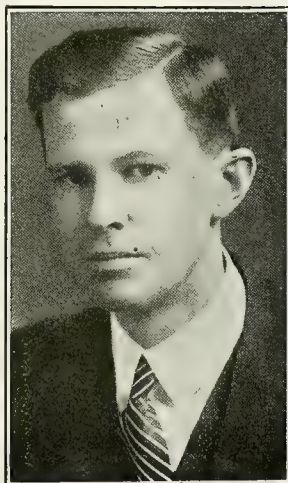
be blessed in the coming of the Lord Jesus Christ, the One who would crush the serpent's head, and free men from the bondage of sin, was assured.

Years pass and Isaac becomes a young man. With the years Abraham's love increases for this heir that God had so miraculously given to him. All was going along happily for Abraham until one day God again spoke to him. Possibly he thought that when God said, "Abraham," and he answered, "Behold, here I am," that God was going to shower upon him some new blessings in accordance with the promises made to him. But what God said was like a lightning bolt from a clear sky. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." God seems to play upon those words "thine ONLY son," and "Isaac, whom THOU LOVEST." If God had torn Abraham's pulsating heart from his body, it could not have hurt so much as these words.

Isaac was Abraham's most precious possession upon the earth; yet God demands that he be given up. What is your most precious possession? Is it money? Maybe it is your pleasures? Possibly certain habits have so taken hold of you that they have become your most treasured possession. Husband, is it your wife? Wife, is it your husband? Parents, is it your children? Maybe it is life itself that is your most treasured possession?

Whatever it is to you, suppose that God would come to you today and say, "My child, I want you to give it up. I want you to sacrifice it to me." What would your answer be to God? Some would argue with God about the matter, questioning the wisdom or the authority of God to make such a demand. Some would absolutely refuse to consider giving up so much. Others would say yes to God but would not obey. But there are still those like Abraham who would say, "Yea, Lord, all mine is thine. Speak, and your servant will obey." The late James A. Gribble is a modern example of one who placed himself in this latter class when he gave his all, which was his life, upon the altar of service and sacrifice.

So with Abraham. God had spoken and God must



Herman W. Koontz

THE WISE PASTOR

*The farmer who WAITED TILL SUMMER to plant his wheat;
The householder who WAITED TILL BAD WEATHER to repair his roof;
The boy who WAITED TILL MIDDLE LIFE to get an education;*

WERE ALL VERY FOOLISH

How about the Pastor who WAITS TILL THANKSGIVING TIME to start raising his offering for Home Missions?

*THE WISE PASTOR WILL APPOINT HIS HOME MISSION SECRETARY TODAY,
SEND FOR THE FOUNDATION BUILDERS' BANKS, PUT ON THE MONTHLY HOME
MISSION PROGRAMS IN HIS SUNDAY SCHOOL EACH MONTH, KEEP AN EYE ON
HOW THINGS ARE GOING,*

*AND REAP A THANKSGIVING OFFERING OF WHICH HE AND HIS CHURCH
AND HIS LORD WILL BE PROUD!*

be obeyed even though this demand well nigh broke a loving father's heart. Early in the morning he arose for doubtless he feared to wait lest he be turned from his purpose of following God.

Wood was cut for the sacrifice; all things were made ready, and the start was made toward Moriah.

Probably he soliloquized thusly as he traveled on toward Mount Moriah. "Why should God demand that I offer my son as a burnt offering? Did He not give him to me by a miracle to fulfill his word to me? How can he make of me a great nation if I sacrifice my only son? Maybe it was during this trip that Abraham's faith rose to the place where he can believe that if God could give him Isaac the first time through a miracle, He could raise him from the dead by a second manifestation of power. Hebrews 11:17-19 reveals such faith on the part of this man of God. "By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead."

Now we come to a very touching scene. They have come to the foot of Moriah. Abraham places the bundle of sticks upon the back of Isaac, takes in one hand the fire brand and in the other his knife; tells the two young men who had accompanied them to remain behind, and then father and son start up the side of Mt. Moriah to the place designated by God for the sacrifice. On the way up the mountain Isaac turns to his father, and says, "Behold the fire and the wood: but where is the Lamb for the burnt offering?" Abraham could not then break the news that the sacrifice was to be his own son, so he answers, "My son, God will provide himself a lamb for the burnt offering." At last they come to the place where the altar is to be built. Abraham carefully erects the altar. Then he takes the bundle of sticks from the back of Isaac and places them upon the altar of stone. After this he binds his son and lays him

upon the altar. In implicit obedience to the command of God he takes his knife in hand and raises it to plunge it into the body of his son. Just then something happened. God spoke out of heaven, "Abraham, Abraham." Quickly and joyfully Abraham answers, "Here am I." Then God said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me."

Abraham upon Mount Moriah with upraised hand to slay his son is an example of one who was willing to give his most reassured possession to God. God did not desire human sacrifice but God did want to test Abraham. So mount Moriah became to Abraham the mount of faith, for there he proved his faith in God to raise Isaac from the dead in order that the promises of God might be fulfilled through him. (Hebrews 11:17-19). Mount Moriah became to Abraham the mount of obedience. There it was evident that he believed that God must be obeyed at any cost. Moriah also was to him the mount of sacrifice, for he was ready to give as a burnt offering to God that which meant more than money, fame or life itself.

On Moriah where Abraham stood up under the testing of God and gave his best, God also returned by giving His best to Abraham. The Lord provided a substitutionary sacrifice that saved Isaac, which pointed down through the centuries to another Lamb provided by God who was sacrificed upon Calvary's Cross for sinners like you and me.

Then the Word tells us that Abraham called that place Jehovah-jireh which means "In the mount of the Lord it shall be provided." It was on the mount that the Lord provided; not at the foot of the mountain, not back home. When we come to the place where we are willing to yield our best to God, holding

(Continued on page 19)



AMONG OUR NEW CHURCHES

REVIVAL AT NEW KENSINGTON

For the first three months as a mission church, we held only one service a Sunday, that being a unified service in the afternoon, combining Bible School and church. Beginning the first Sunday in April we made the transition to regular morning and evening services. At first the attendance fell in the Bible School, for scholars from other churches who had attended in the afternoons, ceased coming. For three months we conducted a "Lincoln Highway Auto Race", with the Bible School classes competing for attendance, bringing Bibles, new scholars, staying for church, etc. Now the race has successfully closed and we have a larger enrollment than with the afternoon service and better yet, the enrollment is more permanent. The evening services are beginning to interest new people, and we hope this will become increasingly true as we stay open this summer while many other local churches close Sunday evenings.

The last three weeks in April the pastor held the first evangelistic meeting in the history of the church. The usual preparation in prayer and Bible study were made. The weather was good and the attendance fine, considering the church is but little known in the community. At one service every member present came forward in a service of consecration and rededication of life. Outside of this, fifteen other decisions were made, of which seven have been baptized, and received into the church as well as another by letter. At the close of the three weeks meeting we had our first love feast and communion. We were completely equipped to take care of this service and the Lord blessed us. Rev. S. Buzard, pastor of the Vandergrift Church, assisted the pas-

tor in the absence of deacons. An interesting feature of the testimony meeting that followed was the prevalence of this testimony:—"I thank God that for the first time in over 10 (some 15, 20, 25) years I can enjoy a real Brethren love-feast again."

We are trying to emphasize Bible study in all departments of the work and believe it will bring forth fruit. When people in this community really begin to "hunger and thirst after righteousness," they will know what church to attend in order to be fed bread instead of stones.

June 28th will be our "Anniversary Sunday." It will mark one year of continuous services held in our present rented building. Six months of this period services were conducted by nearby pastors, and the last six months the organization has been a "mission church." Dr. J. C. Beal of Ashland is to be the morning speaker and Rev. C. W. Mayes is to bring the evening address.

Our Building Fund has just been started. Each member has pledged to contribute weekly to both current expenses and building fund and will turn in their gifts using Duplex Envelopes. The Building Committee has made several trips, looking for suitable lots for a church site, and we hope to decide on a definite location in July.

R. D. CREES,
1913 Ridge Ave.,
New Kensington, Pa.

ROANOKE, VIRGINIA

It has been nearly a year since a general report from Roanoke appeared, but our Church has not been neglected during that time. Our pastor, Brother H. W. Koontz, reported the Ashman Revival, and had a couple articles in the Evangelist, and our Foundation Builders Secretary, Mrs. Dewey Murray, also had an article in the Evangelist. Both the W. M. S. and Sisterhood Secretaries have reported, so it was felt other reports would be unnecessary.

One interesting event not reported in the Ashman meeting is about a man who moved to the United States from England soon after the World War, settling in a city of some 40 miles from Roanoke. During all his years in this country he had not once been inside a church. While Brother Ashman was here, another man from that same city (who was a

CORRECTION

The credit given in a recent number of the Home Mission issue of the Brethren Evangelist to the Laymen's league of the Washington Brethren Church, should have been given to the Gospel Team of the Washington Church. We are glad to give the credit to the boys who actually did the work. God give us more gospel teams like that one.

Those Beautiful Prize Bibles

will be given again this year to the Foundation Builder who turns in his Home Mission Bank full first of any in his church. Only one prize for each church. The winner must turn his bank in first, and it must be full to win. If it is not full, he will fail.

FOUNDATION BUILDERS SECRETARIES, TELL EVERYBODY ABOUT THIS!

Have a winner in your group!

No prizes granted for any banks turned in AFTER November fifteenth.

The new prizes are fine fold edge Bibles with the full name of the winner printed in gold upon the cover. The most popular we have ever had.

stranger to our church) persuaded him to come to a couple meetings. Only eternity can record whether or not the good seed sown then will bear fruit.

We had two wonderfully interesting Bible Conferences during the winter. One was the first of December with Dr. Arthur I. Brown. Any church fortunate enough to secure his services will be richly repaid in spiritual blessings for the effort. The other meeting was in April when Rev. J. Huffman Cohn, Secretary of the American Board of Missions to Jews, was with us for another Conference. His return was eagerly looked forward to, and no one was disappointed, for he truly brought rich messages.

We are glad to report that our offerings for both Home and Foreign Missions showed an increase over last year. The former being only a small increase, but our Easter offering showed a sizable gain. And we pray that our mission boards may have divine guidance in dispersing these offerings, so that all will be used for the extension of the church.

Last night we completed our second Summer Bible School. And it was a Bible School in fact, as well as in name. Clay modeling, Lincoln logs, ingenious devices for entertaining children, etc., interesting as these things may be, had no part in our program. The school was about 25% larger than last year. Several children came from non-Christian homes, and a few from homes where there was not even a Bible. One boy asked a teacher what kind of a book she had when she was holding a Bible in her hands. As long as such conditions exist almost un-

der the shadows of our churches it behooves every church in the brotherhood each year to make a big effort,—a sacrifice is necessary,—to see that our Home Mission Board is given an ever increasing fund with which to help evangelize America. The last morning was devoted to full class periods, an invitation was given the children to publically confess Jesus Christ as their Savior, and sixteen responded. So we feel the school was very successful, but it could hardly have been otherwise with Mrs. E. B. Murphy and Miss Virginia Brumbaugh directing it. Both these ladies have talent, enthusiasm and devotion.

Many of our people are planning to go to Covington, June 28th, when their new church will be dedicated. Our pastor, Rev. Koontz, is scheduled to bring the dedicatory sermon. The following night we are looking forward with pleasure to having Rev. R. Paul Miller with us for one service.

A spirit of harmony, good fellowship and Christian love continues to prevail among our members, for which we are thankful. The entire membership holds our pastor and his capable wife in the highest esteem, and Brother Koontz is known to the many visitors who worship with us, as a preacher who relies wholly on the Word for his messages.

We rejoice in victories over the brotherhood, and ask that our work here continue to be held up before the Throne of Grace that we may abide faithful till He comes for His own.

W. V. FINDLEY, Corresponding Secretary

FOLLOWING OUR SECRETARY

(Continued from page 10)

here at one service on Monday night and had a very fine attendance. Having worked here and at Hollins and Red Hill, both congregations near Roanoke, quite a number of those we knew so well came to this meeting.

JUNIATA PARK CHURCH

This is one of our newest congregations. They are now meeting in a little mission hall and must have their services at eight thirty on Sunday morning in order to have the use of even this building. But they have their foundation and basement walls now up and on the day we left there we saw about a dozen men of the congregation and friends of the congregation at work dismantling the New Enterprise church in preparation for using the material in building the new structure at Juniata Park. Brother Bowser is one of the hardest working young men we have ever seen. Preaching at least five times on Sunday for our own group and in neglected places where churches have no pastor, speaking over the radio each Sunday, leading the folks in building their new church, on the side, he sells automobiles for a living! And sell them he does! Every time he stops his car at some crossroads it seems that half a dozen folks want to ask him about selling them a car. Never saw the like! As soon as proper provision is made for his support he will give all his time to the study of the Word and the preaching and teaching of it. Coming here from Covington, we stayed but one day for one service, and then on again.

NEW KENSINGTON GROWING

We came here from Juniata Park Church and found a fine group of folks gathered on Thursday night for prayer meeting, about thirty I believe. Brother Claud Studebaker was there from the city of Pittsburgh. We spoke a brief message to the folks and was glad to note the increase in attendance and interest manifest. We went over the ground of prospective sites that have been found for their permanent church building. It seems that the Lord has led them to a fine piece of ground at a most reasonable price. It begins to look like there will soon be a strong work at New Kensington. Nothing slips away from Brother Robert Crees, the up-to-the-minute pastor. He is full of zeal and confidence and there is little doubt that the Lord will use him to build a fine church in this growing city of opportunity. We are looking for great things from both pastor and people. Few things are impossible to a people who work in loving harmony with their pastor as these folks seem to be doing.

INDIANAPOLIS AGAIN

Tomorrow we return to this city to hold our first meeting with the members now living in that community. It is about the hardest meeting of all, this first one. Sometimes folks are so sensitive about having anything to do with a work when its future is so uncertain. But this is the way they all start. We trust that the Lord will lead many of the folks to come. More of this next time.

BAFFLED

During a revival, a man who professed to be an infidel boasted that he was going to the service for the purpose of "doing up" the evangelist. As was his custom, the evangelist went down into the congregation for personal work. One of the first men he approached happened to be this infidel, whose purpose had not been suspected by the evangelist. Each time he met the infidel's arguments with a "Thus saith the Lord." It was but a few minutes until he had completely silenced him. The next day one of his companions saw the infidel looking rather crestfallen and asked him how he came out in his arguments with the evangelist. "Huh," said the unbeliever, "I didn't go up there to argue with God Almighty." He had been completely routed by the Word of God, with the result that he was convicted of his sin, and later yielded himself to Jesus Christ. —"Scripture Memorizing and Successful Personal Work," by Rev. Oscar Lowry.

ACCESSIBILITY OF LIQUOR MAKES DRUNKARDS

(Clarion Call)

Do you remember Jack London? He was one of the most brilliant journalists that Britain ever produced. In the end he drained the cup of bitterness, sorrow and heartbreak to the very dregs. Here are his own words:

"It is the accessibility of alcohol that has given me my taste for alcohol. I did not care for it. I used to laugh at it. Yet here I am at the last, possessed with the drinker's desire. It took twenty years to implant that desire; and for ten years more that desire has grown. And the effect of satisfying that desire is anything but good."

Many folks thoughtlessly say, when asked to oppose the opening for a liquor bar, "Oh, if a man is going to drink he'll get it somehow!" Jack London's story answers that objection. It is the accessibility of alcohol that creates the desire for it.

God's Ancient People Israel

The Key Nation of The Earth

HINDRANCES (in the church) TO JEWISH EVANGELIZATION

1. Prejudice—

There is much prejudice against the Jews even among Christians. Few churches attempt to evangelize the Jews of their own community. Jews do not know that they would be admitted into Christian services. Those who have entered have usually felt themselves unwelcome even while within the walls. They must be made to feel the genuine warmth of Christ's love from His people of and in the church if we would evangelize the Jews of America. If we will show forth to the Jew that love which the Savior manifested as He spoke to the "despised" Samaritan woman at the well, we may hope from them a like willingness to hers to pause, hear and believe.

2. Indifference.

The great mass of Christians are indifferent to the Jew's need of salvation. Only here and there do we find an individual or church concerned for Israel's salvation. When the church is aroused to her responsibility to the Jews and gives their evangelization its divine place—"to the Jew first"—the solution of all other difficulties in Jewish work will be assured.

3. A Divided Church—

There can be no question that the divided church is itself a stumbling-block to the Jew who considers Christianity. He sees such disruption and contention between bodies of Christians—and between individuals—that it is difficult for him to see the Christ of love, who, if He "be lifted up, will draw all men unto him." We must bear forth our plea for a united church with a single aim, to seek and save the lost.

4. Ignorance—

Perhaps the real cause of all hindrances in the church is ignorance of the Jews' need, of our responsibility and of the power of the gospel. We seem to have become so "busy about many things" that we have forgotten the real work and zeal of the early church. We forget the words of Jesus, "No man cometh unto the Father but by me." We forget that the Jew of today is a direct descendant of, and not unlike, those to whom our Savior daily ministered, and the apostles "first" took the gospel message upon entering new cities. Many of those Jews believed and went forth evangelists for the Messiah. They still furnish by far the greatest percentage of ministers, from those saved of any nation.—From Ch. Witness to Israel.

The same Savior who wept over Jerusalem is yearning for Israel's repentance today. He has left us, the Christians, to carry the good news to ALL nations, including the Jews. He guarantees to make "a new creature" of all who call upon him. How shall the Jews "call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard?"

I DID NOT KNOW YOU WANTED US

A True Incident

*A Jewish girl learned Christ was God,
And for her sins had died;
And in a Gentile place of prayer,
She came, and wept and cried:*

*"I did not know you wanted us,
My heart was grieved and sore;
If I had known you wanted us,
I would have come before."*

*She failed, within the law, to find
A pardon for her sin;
But did not know the Church of Christ
Would gladly let her in.*

*And many more of Israel
Would seek the Saviour's face
If they were sure within His Church
They'd find a welcome place.*

*Let every Christian church awake
In this auspicious day,
And offer life to every man,
Till not one soul can say:*

*"I did not know you wanted us,
My heart was grieved and sore;
If I had known you wanted us,
I would have come before."*

—Rev. Henry J. Zelley.

HINDRANCES (in the Jews) TO JEWISH EVANGELIZATION

Bible Basis, Acts 6:9-15, 9:23-25, 13:44-52, 14:2-7, 19, 20, Romans 10:21

1. Racial and Social Difficulties—

The Jew belongs to the Semitic race. He is, and is recognized by other peoples as "different." He is proud of his origin, considering himself as a member of the "chosen race," and refuses to see that his rejection of the Messiah has made any difference in his standing with God. He regards himself as set apart and not as "other men." His persecution by the Gentile races (whom he thinks Christian) merely emphasises his self-estimation.

The Jewish dietary laws, extensive in

detail, separate them from all other people among whom they live.

The Jews place every obstacle in the way of members of their race becoming converts to Christ. They are ostracised from their families and from the entire Jewish community. They often suffer dis-inheritance, loss of employment, and other forms of active persecution. They are compelled literally to "take up their cross" if they would become followers of Christ.

2. Historical Difficulties—

The attitude of the Jews toward Jesus has never changed from the time of His rejection in Jerusalem. It is a barrier to every Jew today.

Unfortunately, the Jews have obtained their direct knowledge (?) of Christianity mainly from contact with the Greek and Roman churches, whose worship they regard as idolatrous and whose practices have been so un-Christ-like.

The shameful persecutions of the Jews through all the centuries by so-called Christians have embittered them toward Christianity and the church.

3. False Teaching—

Jewish leaders have deliberately prejudiced the Jews against Jesus. The "Toledot Yeshu," an obscene "Life of Christ," though not openly used by reputable Jews, is still circulated.

The Christianity of Eastern Europe with its false teaching is constantly used by Jewish leaders to represent the views of all Christians. The work of missions to the Jews is represented as a form of persecution. Jewish leaders portray them, in spite of overwhelming proof, as unfruitful.

4. Doctrinal Difficulties—

The Jews teach that salvation is through obedience to the law. This is the teaching that Paul so strenuously opposed saying, "By the deeds of the law shall no flesh be justified." (Gal. 2:16).

Jews disclaim the teachings of Christians concerning the deity of Jesus claiming that this is opposed to the Unity of God. They claim He did not fulfill the Messianic promises of universal peace and special blessing to their race.

The doctrine of atonement is rejected. They no longer trust in the atonement by blood as taught by Moses. Man must save himself.—Ch. Witness to Israel.

WHY IS CHRISTIAN WORK HARD TODAY?

(Continued from page 6)

"changed message" of the pulpit and the indifference in the pew. It is bound to happen. It has ever been such. You cannot change it. We were interested in hearing about a church calendar some time ago. In it were two notices, one about a sermon which denied the virgin birth, inspiration of the Scriptures, the vicarious atonement, and the second coming of Christ, then right with it was the second notice announcing a dance in the church Friday night of that week.

COVINGTON, VIRGINIA

(Continued from page 12)

very definite hand in its selection. The property is 125x140 feet in size, thus providing ample room for lawn and parking space. When the time comes in which we have to enlarge our building, there will be plenty of ground to build upon.

In closing we want to praise the Lord for His goodness. To Him should belong all the glory. But He chose to work through the Brethren people of America, who with their Home Mission offerings made this work possible.

Special credit is due the Home Mission Board for its wisdom and good judgment in selecting those points where a Brethren work will thrive. Our prayer is that it may be possible to dedicate many more Brethren churches in the next few years. We know that this will come to pass if we all realize our opportunity and responsibility as members of a whole-Gospel church in these days of general apostasy. May the Lord, when He comes, find a Brethren Church which is doing its best for Him both at home and abroad.

BERNARD N. SCHNEIDER
Pastor



NEWS FROM THE FIELD



LATHROP, CALIF.

At the request of the church at Lathrop I am forwarding this belated report of a week's meeting held there May 10 to 17. At their request the week was spent entirely upon the distinctive doctrines of the Brethren Church, closing with the communion service. It was a week of splendid fellowship working with the pastor, Brother Melvin Palmer. Brother Palmer lost his eye sight a number of years ago. Though totally blind, physically, he has a wonderful insight into the Word of God and is one of the sweetest spirited men I have ever known. It was a pleasure to work with him and his good people. At the close of the meeting we baptized one young man. The following week seven others came forth and asked for the rite. While the number of confessions was not so great yet much good was done as a certain denomination had been active proselyting among the younger folks. The minister even came into the church during the services and began work. We were challenged to debates and such like. Since the meetings I have been told that he has stopped his work for he has found the people indoctrinated and ready to meet him in discussion. May God continue to richly bless the people of Lathrop is my prayer.

STOCKTON, CALIF.

For many years the northern district mission board has looked toward opening a work at Stockton but first one thing and then another has interferred. At our last district conference certain money was pledged toward the work. It has been my privilege to do certain visitation work in Stockton and we trust that before long northern California will be in a position to announce another church for the state. May the prayers of the brotherhood ascend to the throne of grace that God's will may be accomplished in this city.

BRETHREN BEREAN BAND

Having seen no report in the Evangelist relative to the young people's camp meeting which was conducted during the early part of June, I am making this brief report. This was their third annual meeting. Those who have attended each camp are unanimous in saying that the camp this year was the best yet. The major part of the preaching and teaching fell to the lot of Rev. J. Wesley Platt and myself. Some who could and should have helped refused to do so but God overruled and granted a blessing to all that attended. We in northern California are justly proud of our young people. They are an outstanding group ready and willing at all times to carry forth where opportunity offers.

C. E. JOHNSON

FORT SCOTT, KANSAS

We are glad to be able to report the work here as making very good progress, in every way. My health is improving and my strength is slowly returning and I am very thankful to the dear Lord for the same and also to the many who faithfully held me up to the throne of grace in prayer. The doctors have told me that I must not go in "high" nor turn corners abruptly. So you may be sure that I am going to be careful.

Brother Russell Williams of McLouth, Kansas came down and preached morning and evening of June 14th and also baptized a young man, Spencer Gentle, who, by the way, expects to enroll at Ashland in September. On June 30th I also baptized a sister who had been sprinkled from childhood but was never satisfied, until she received Biblical baptism; now she is happy in the Lord.

Our Woman's Missionary Society early in June planned and carried out a very excellent Mother's and Daughter's banquet with 50 in attendance, this is

No one can deny that in recent years there has been a marked and a tragic decline in spirituality among church members which has made Christian work more difficult. The ever-increasing worldliness and self-indulgence on the part of the church members is ample proof. But with this tendency there has been a contemporaneous growth or "rationalism" within the rank of religious leaders. If further proof is needed please note "Religion and Social Service" in the Literary Digest of May 2, 1936.

Should a "changed message" in many pulpits and an increased "indifference" cause us to faint and fail with discouragement. "God forbid" that it should! Rather our duty as Brethren should be more clearly defined. Had our Lord Jesus Christ been indifferent to our indifference we would not have been saved. Had the Lord failed to herald forth the true message of God in face of a hostile and false interpretation of His day, the true message would have been lost.

The Apostle Paul told us of the coming of this day in II Timothy 3:1-16. To counteract this "indifference" and "the changed message" but three things need be done by us as Brethren.

1. An intensive and thorough preparation in the Word of God so as to be able to have a sound Biblical message, true to His Word.

2. A greater realization of our responsibility of being on the job for the Lord. His work first, "in season and out of season," not just as a side line.

3. A more sincere dedication to the Lord so that we as "living epistles" may be a true witness to the power of His resurrection.

JEHOVAH-JIREH

(Continued from page 14)

nothing back for self, we will come to our Mount Moriah. And there we will meet an all sufficient God who is more than willing to make provision for our every need. We will say with Abraham, "Jehovah-jireh."

The Lord is going to bring you members of this new church to some Moriah testings. He doubtless has already done this in the short time of the existence of this new work. Faith, obedience and sacrifice have been asked of you. And if you will review the past year you will find without exception that when you met God on the mount in these demands He always gave back to you far more than you were willing to sacrifice for Him and His work. In the future you are going to have greater testings; no church is free from them. There will be both spiritual and financial testings. If you will always obey God like Abraham, after fully knowing His will, by going to your mount Moriah in faith, obedience and sacrifice, you will discover again and again to your heart's joy that Jehovah will meet you there and always provide, for His name is Jehovah-Jireh.

an annual affair and greatly enjoyed by the Mothers and Daughters. Our daily vacation Bible school was also in June and was conducted for two weeks, with 60 enrolled and an average attendance of 44 and 23 had perfect attendance. This was a very successful session and closed with a demonstration and Children's Day program on June 28th.

The ministers, and school men and Christian lawyers of the city have shown a very fine spirit in ministering to my people during my extended illness. It certainly is a wonderful experience to feel that you have such loyal friends in the time of need.

It is putting it very mildly when I say that I hold these men in high esteem for "their work's sake." Is it possible that some times it may take illness or disaster to discover the kind and number of friends one has?

Early in June eleven of our young people attended the State Christian Endeavor convention, which lasted four days, at Topeka, Kansas. Our churches out here are few and far between, therefore it is impossible for our young people to attend our own Brethren camps or conventions, nevertheless they are doing a mighty fine piece of work and with a good degree of sane enthusiasm for the work of Christ.

Mrs. Wood has also been blessed with health and strength to carry on while I have been out of commission. She has attended all services counseled and even brought several messages which were highly appreciated by our group and others as well.

Our church here now has more and better friends in the city and community than ever before. The number and faithfulness of our young people are much spoken of in the city and county. On June 26th we anointed Miss Lucy Fricker who has made her home with us for eight years. She is now in the hospital on the way to recovery and we ask your prayers in her behalf. Personally, I still crave an interest in the prayers of the brotherhood for us and the work to which the Lord has called us. June was a very busy month at our church here and July is progressing just about the same.

L. G. WOOD

CAMP JUNIATA

The Leadership Training School, under the administration of the Pennsylvania Sunday School Board, has recently completed its fourth successful season at Camp Juniata. The date was from June 24 to July 4, and the enrollment ninety-six. This attendance was considerably larger than previous years. The faculty consisted of eight members. These, with the ladies who so faithfully and efficiently cooked and served the meals, made a group of 112. Harmony prevailed throughout. Seldom, if ever, have we observed a finer spirit of cooperation and good will. Conduct was good. Few rules were laid down,

the honor system being adhered to.

The Board offered five courses as follows: Old Testament Studies, Rev. Norman Uphouse; Brethren Church History, Rev. N. V. Leatherman; Principles of Teaching, Rev. Orville A. Lorenz; Christian Endeavor, Rev. Wm. H. Schaffer, Jr.; Studies in Prophecy, Rev. Floyd Sibert, this last a post graduate course. The material and instruction presented by the teachers was most excellent and the work done by the students highly commendable.

Rev. Floyd Sibert served the camp as dean of boys, Miss Vera E. Laughlin as dean of girls, and Miss Ella Miller as camp nurse.

Dr. Chas. A. Anspach spent two days in camp instructing and entertaining in his illimitable manner.

The devotional and recreational programs were well planned and executed. At the closing vesper service these young people, with few exceptions, moved forward in consecration and in the dedication of their lives to the work of the Master. During camp these young people accepted Christ. Two of these were baptized at a beautiful and impressive service conducted by their pastor brother Lorentz. A class of nine graduated from the three year course. A growing interest in Camp Juniata, and the things for which it stands is anticipated.

W. C. BENSHOFF

Waynesboro, Pa.

DALLAS CENTER, IOWA

Our church has been moving forward in the work of the Lord. Our services have been well attended both morning and evening. But, while our attendance could be greater, still we feel we are making progress and with Christ as our leader, we will try to push on, bringing as many souls to the Lord as we possibly can.

We have enjoyed the fellowship of our pastor and wife, now for 14 months, Rev. and Mrs. W. R. Deeter. At the annual meeting in June the church extended them a call for another year, that is, up to October, 1937. At this business meeting, the reports from the various auxiliaries were very encouraging. We have a flourishing senior Y. P. C. E. attended by a large number of young men and young women, two Sisterhoods, a Junior and a Senior, which are striving to meet all goals for the year, a very active W. M. S. which meets once a month, and a Junior Bible study group has been organized and are using "Bible Truths" for a text guide.

The adult group are just finishing the Book of Acts, which they have been studying the past year. This group has been praying for definite things to come to pass in the church. Both Bible study and prayer groups meet on Thursday evening.

All bills were reported paid, and a small balance on hand at the annual business meeting. Our budget for the

coming year will be somewhat larger than the past one.

Special meetings were held last November, our pastor and wife, as leaders. While we could feel the ever-present power of Satan, we could also feel the power of God, and the meetings were in all a great benefit and blessing to all who participated, either by presence or definite work. Ten were added to the church roll at the close of those meetings. It is inspiring to see people give expression to their desires to live a Christian life, and be followers of the Lord.

The week preceeding Easter, special services were also held, and great were the blessings received from these meetings. Two were baptized. Fifteen have been added to our roll by baptism and letter, since our present pastor has been with us.

Reports reveal that all special offerings as called for from the church at large, have been met in a commendable way, and we pray that in the coming year we may more fully know the joy of giving as He has prospered us.

Special enjoyment came to us in having our own missionary from Africa, Miss Mary Emmert, most of the past year, and we pray that as she has again returned to her field of labor, she may be strengthened physically, and that her labors may be fruitful for the Lord. We ask an interest in your prayers that we may carry on till He comes, every pressing forward in the work of the church, that of bringing souls to the Lord. To Him we give all the glory and praise for the advancements we have made.

MRS. AUSTIN PEITZMAN,
Corresponding Secretary

SEEKING

"I am seeking for one who will wait and watch

For MY beckoning hand, MY eye;
Who will work in MY manner the work I give,

And the work I give not, pass by.
And, oh, the joy that is brought to Me

When one such as this I can find—
A man who will let Me do all MY will—
who is set

To study his MASTER'S mind."

—Selected.

A Bible school teacher was telling her class the story of the Good Samaritan. When she asked a little boy what Jesus taught in this parable, he said: "It means that when I am in trouble my neighbors must help me." Quite a popular interpretation—that!

OLD LOSSES SEEM TRIVIAL

"During prohibition much was made of an occasional death through a speak-easy raid or the consumption of bad liquor. The tremendous increase in the loss of life and limb and property since repeal so completely outshadows the few losses of life during prohibition as to make the latter seem trivial."

The BRETHREN EVANGELIST



*'Tis great to find a mountain stream
As clear as one could wish,
To make secure the fishing net . . .
And then drag in the fish.*

*But greater pleasure no one knows
Than those by streams of sin
Who lower there the Gospel net
And draw the lost ones in.*

A LETTER FROM DR. GRIBBLE

Yaloke; par Boali, par Bangui,
Aferique, Eq. Francaise.
May 22, 1936.

Dear Evangelist Readers:

(Continued from last week)

Early on Wednesday morning we were again on our way. We had a long difficult journey to the north, over flat but rough roads, but we were well repaid for our long journey when we were welcomed at Fort Archambaut by Mr. and Mrs. Hamman, and Mr. and Mrs. Moneysmith, and by Mr. and Mrs. Sinderson, who had preceded us. Afternoon tea was served, and in spite of the intense heat of this low-lying north country we were soon refreshed.

Our next stop being Koumra and the Sindersons not having yet arrived at their station, we accepted the urgent invitation of the Archambaut missionaries to spend a double portion of time with them. Here we enjoyed the privilege of comparative language study with one of the missionaries, who has become proficient in the Sara language, related to our own Kaba language, the tongue now being acquired by Mr. and Mrs. Morrill.

We also enjoyed a visit to the town itself, where we inspected especially the hospital, with its new European wing, and were entertained by one of the merchants, being refreshed by ice cold lemonade. The missionaries at Archambaut receive their mail by avion weekly, and the news is recent (within a week or ten days) instead of after an interval of two or three months, as by ordinary mail. Mail can also be sent to Bangui by avion marked CONGO LIGNE, postage 30c. We are not, however, near this air port, as are the missionaries at Archambaut to theirs. Even so with good delivery from Bangui, we receive air mail in from 10 to 12 days.

Until about forty miles north of Crampel the people, country and customs were not greatly different from those of our own country. But at this point one notices a marked change, especially after entering the Sara tribe. This great tribe has many divisions and comprises the Sara proper, the Sara Maji Ngai, the Sara-Kaba, the Mbai, the Gombaye, the Laka, the Mbai-Mossila, the Kaba-Lhouma, etc. The particular division at Archambaut is the "Sara Maji Ngai," the "Sara Very Good"—as with naive conceit they call themselves!

Their villages are indeed fine, unlike anything we have seen in Africa.

Surrounded by high-mat walls, laid off in streets; houses built of sun dried brick; they present an appearance superior to the ordinary picture of native life.

We are glad for the beginnings that have been made in various centers toward giving this vast group of related peoples the Bible.

From Archambaut to Bekoro (Bemiller) we were to travel through various members of this group of peoples. On to the north are the Sara-Kaba, whose women are famous as the "duck-billed women of Central Africa, and the Mbai," who have a Mission Station at Ft. Lamy, where Mr. Olley has endeavored to give them a translation of the New Testament which can be used in other groups. As far south as Doba we found this gospel of Luke is used; it being taught in the schools, even though the local dialect greatly differed.

After five days stay at Archambaut, we left for Koumra. Here we found Mr. and Mrs. Sinderson who had preceded us, and Mr. and Mrs. Rogers of the Plymouth Brethren Mission at Bediondo. Mr. and Mrs. Rogers with their six months old baby were enroute for Mossila where they hope to open still another station. An accident to their double push had arrested them for a time at Koumra, and Mr. Rogers was forced to proceed on his journey alone, as only a single push could be procured at this place.

At Archambaut we had spoken in Sango through Sara interpreters. At Koumra we essayed a brief message in Kaba, but found it was understood only by the Bedionda visiting natives whose district is nearer to the Kaba. For the Sara at Koumra, interpretation into Sango and then into their own language was necessary.

Leaving Koumra after a brief visit, we proceeded to Bediondo. Mr and Mrs. Rogers had kindly invited us to rest and partake of tea in their home during their absence.

Mr. Rogers asked us to conduct a service with his workmen on the station, which we were glad to do. Immediately after the service we left for Doba, also a station of the Plymouth Brethren. Here we were warmly welcomed by Mrs. Ganz who with Baby Grace, came out to meet us as we drove up. Mrs. and Miss McLachlan soon came over to greet us. We accepted the hospitality of these ladies until the next morning. Miss McLachlan, we had met in Paris. The others were perfect strangers. But our fellowship in the

Lord was rich and sweet. Whether or not we were able to leave a blessing, we do not know, but we do know we received a rich blessing during our brief stay there.

The following morning we left for our own Bemiller station. We stopped at the deserted post of Girch, and visited four Kaba villages, giving each a gospel message, arriving at Bemiller about noon, greatly surprising Mr. and Mrs. Morrill. They had known of our hopes of this trip, but so many hopes do not materialize in the midst of changing African conditions. We spent twenty-four hours with them, when another auto was announced. Sure enough, there were Mr. and Mrs. Foster and Miss Myers from Bassai. The Fosters having evangelistic responsibility at Paoua and having a load for Bemiller, had taken the opportunity to make a farewell visit to the Station.

Here we were, seven adult missionaries in a three room mud house. A sudden storm during supper the last night of our stay produced both confusion and consternation, beds from the veranda were hastily brought in. Bedding thrown hastily on other beds, camp cots standing on end here and there, dust

(Continued on page 13)

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The Editor's Box

ANOTHER KING SHALL REIGN

During the World War, a pastor announced this subject for a popular Sunday evening address. It was merely a discussion of the Bible revelation that some day the Lord Jesus Christ will return to this earth to establish His kingdom. He showed from the Word of God that when Christ returns His feet shall stand upon the Mount of Olives and having established Himself as King of Kings and Lord of Lords, He shall rule and reign over the entire earth. At that time the United States government was watching closely for spies and guarding carefully the then beloved American democracy. A government representative was sent to listen and see if anything objectional would be said. The representative, not being a Christian nor knowing anything about Biblical truth, stated afterward that the sermon was that of a dreamer and he was harmless.

NOT INTERESTED

The tragedy today is that it is not merely the unregenerate people who have no interest in the coming of the King and the establishing of the long promised kingdom. Recently a man who is supposed to be a minister of the Gospel said publicly that he had absolutely no interest in the second coming of Christ and did not see how anyone else could have. He said that he did not know anything about those things and did not want to. He added that he could not see where anybody could find any promises in the Bible about these things anyway. This is not an isolated case, for we have known a considerable number who have made like statements.

A WORD FROM PETER

Fortunately, the Apostle Peter told us something about just such a situation many centuries ago. He wrote under inspiration of the Spirit of God, "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of," and then Peter goes on to tell us how all things have **not** continued as they were from the beginning of creation. It is not hard to find scoffers today who ridicule the coming again of the Lord Jesus Christ. These very scoffers are a sign that His coming is drawing nigh.

WHAT IS THE CHURCH FOR?

It might be well for pastors and laymen alike to stop and consider what is really the purpose of the church. Some people seem to think that it is merely

a social group banded together somewhat like a lodge or club for friendship and a good time. At least it looks that way. Although there is only an hour or so given over to the possible presentation of God's Word, much of that time is often taken up with discussions of social problems, politics and popular topics.

But if we are to consult the Bible, we will discover that God has called his people to witness for Him. They are to tell about Christ, the marvels of His person, the wonders of his death and resurrection and His mighty power to save. They must bring people to Christ, and not merely talk about bringing them. Our Lord said, "Follow me and I will make you fishers of men." If we are not fishing, we are not following. A church has almost lost its purpose of existence when it fails to be a soul saving institution. The church is to call men to faith, repentance, and baptism, but many churches have baptistries which have been dry for months and even years.

THE EVANGELISTIC CHURCH

Scattered over our country there are still some churches which can truly be called evangelistic churches. They do not spend all their time talking about evangelism, but they are actually bringing souls to the knowledge of salvation. There is not the slightest reason in the world why a church needs to wait until Easter to receive new members. There is no reason to wait until the fall revival to preach salvation. In the evangelistic church, the invitation is given at practically every service and the Lord sends hungry souls in answer to the prayers of the people who are ready to respond at the regular Sun-

IN THIS NUMBER

Letter from Dr. Gribble (continued from last week)	2
Editorials	3, 4
What the Bible Teaches About Salvation—	
L. O. McCartneysmith	5
Baptism: Its Importance, its Form, and its Significance	
Chas. A. Bame	7
Today in the Light of Prophecy—L. S. Bauman	8
Sunday School Department	12
Christian Life Department	14
Christian Endeavor Department	15
The Tie That Binds	18
In the Shadow	18
News from the Field	19

day services. Why cannot we have more such churches!

WHAT DO WE EXPECT?

It is not often that we receive greater blessings from the Lord than we are expecting. If we do not expect the Lord to do anything for us, of course He will not. If we expect great things from God, and attempt great things for God, we will receive great things from God. This principle has been proven by the Lord's servants for centuries.

THE LORD BUILDS THE CHURCH

There are few truths of greater importance to Christians in considering the work of the Lord than the fact that after all, it is not we who build the church. The pastor often speaks of "my church." The Christians often talk about "our church." But if it is truly a church in God's sight, it is the Lord's church and He is the Builder. We can pray, witness, preach and labor, but our Lord said, "I will build my church." Since the Lord builds the church, He builds it His way. One of the great principles which the Lord follows is this: No church will ever rise in spirituality above its leadership.

If church leaders say they have fellowship with Him and walk in darkness they lie and do not the truth. (I John 1:6).

An unspiritual, indifferent official board or group of teachers can absolutely stop the blessing of the Lord. No matter who the pastor is, such a church cannot be blessed. It will remain cold, indifferent formal, and without power regardless of the life, faith and labors of a godly pastor. Another principle is this: No convert can be led into a deeper spiritual experience than that which the leaders of the church have. What a tragedy that people newly saved have had their enthusiasm completely squelched by the indifference of worldly church leaders. Let the leaders of any congregation get absolutely right with God, and the church will make progress, souls will be saved and people will come to feed on the bread of life from the most unsuspected places. Not a few churches have gone on for years doing nothing because of the deadness of prominent leaders or because of prominent leaders who were living in sin. It only took one Achan to stop the blessing of the Lord upon Israel. One person battling against the will of God may likewise withhold the blessing of the Lord.

NOBODY PRAYED: HE WENT HOME

A pastor now well known from coast to coast was one time asked to become the pastor of a church in a great city. He traveled considerable distance to meet with the Official Board. When the meeting began, he dropped to his knees and said, "Will you Brethren please pray?" Considerable time passed and nobody

prayed. At length, the preacher arose, took his hat and coat and said, Brethren, I see you do not wait for me for your pastor."

A year or so later found the same preacher back before the same Official Board. At the opening, he again dropped to his knees and said, "Brethren, let us pray about this matter." Nobody prayed. The second time, he arose to his feet, took his hat and coat and said, "Brethren, when you learn to pray send for me." Time passed. Later the same minister was back before the same Official Board and the third time he said, "Brethren, let us pray about this matter." And what a prayer meeting they had! Heaven was shaken and the power of God melted those hard-headed business men and indifferent Christians until the minister saw that God could do a work with that group of leaders. He accepted the call of the church. We visited that church on a holy Sunday in August and there were eleven hundred people present that morning. One of the ushers explained that the crowd was down that morning. Salvation is preached from that pulpit and people do not wait until Easter or the fall revival to be saved either. The leaders know how to pray.

Editorial Notes and News

BEGIN NOW to think of your need for books. We are planning to have a book table at National Conference where a great variety of books and pamphlets will be on display. We hope to have the best.

IT IS GOOD to have money and the things that money can buy, but it is better to check up once in a while and make sure that you haven't lost the things that money cannot buy.—Smithville Calendar.

THE CHURCH at Pittsburgh of which Brother Clau Studebaker is pastor reports the election of four new deacons and deaconesses: Ralph R. Rau, Mr. and Mrs. Paul A. Halpine and Miss Dorothy Ramsey.

WE NEVER CLOSE are the words in large print at the top of a news card sent out by the Washington, D. C. church announcing a special series of Sunday evening addresses on the Book of Revelation. Who ever invented this idea of closing churches during the summer?

FROM MUNDY'S CORNER, Pa., there comes a special announcement of monthly programs for June and July. A series of most interesting subjects is announced by the pastor Robert Ashman.

WE HAVE JUST HEARD that Miss Iva Bauman is very ill. We take this method of asking her many friends to remember her in prayer.

PASTORS AND C. E. OFFICERS should take seriously the announcements which are found in this week's issue of the magazine. If you have not already turned in the necessary reports, do so at once. Help the National C. E. officers.

What the Bible Teaches About Salvation

Sermon delivered before delegates, World's Christian Fundamentals Association Conference

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8).

By Dr. L. O. McCartneysmith

The Bible teaches, and observation confirms the fact that the world's greatest need today is salvation. It is readily seen that the weight of unrepented, unconfessed, and unforgiven sin is daily crushing both life and hope out of millions of men and women; leaving other untold numbers in the bonds of affliction, misery, disgrace and despair. In open defiance of God's holy commandments unregenerate men continue to lie, steal, and shed the blood of their fellowmen. Under date of April 24th, the Associated Press reported an address by J. Edgar Hoover, Chief of the Bureau of Federal Investigation, Washington, D. C., the highlights of which clearly indicate the mental, moral, and spiritual trend of unregenerate America:

"In the United States there are today 150,000 murderers roaming at large; 12,000 men and women are murdered annually; 3,000,000 convicted criminals are now in penal servitude, and in addition to this, there are some 200,000 citizens now walking the streets who will commit murder before they die!"

These astonishing statistics offered by such an eminent authority on crime, and supported by daily observation, set forth a great challenge to every man and woman bearing the name "Christian" to hold high the bloodstained banner of the Cross; for in this terrible word picture we see not only the trend of evil minds, but also the failure of ministers and laymen to proclaim to lost men the truth of salvation through the shed blood of a crucified and risen Savior to these lost and dying souls.

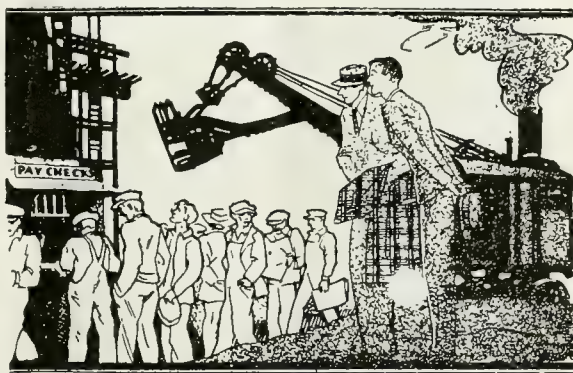
What Causes Men To Do These Things?

Psychologists inform us that all men are controlled by "impulse," and that lower animals are controlled by

"instinct." But the Bible tells us that man is not controlled by either. We are taught by the Word of God that here are only two controlling powers in this world: the power of darkness, and the power of light. Therefore, man is being controlled by either the Holy Spirit of Christ; or by the power of darkness, Satan, who is the author and motivating force behind sin. Jesus Christ said, "No man can serve two masters." Men commit great sins, and are unclean because they have not given up the controlling of their lives to Jesus Christ. We often wonder why men and women are so irreverent and unclean in thought, word and deed. But they are only living true to their innermost selves. They are unclean, and therefore they cannot have any other fruits than the fruits of uncleanness. The Apostle James very graphically paints the picture of a fountain spouting fresh water and salt water at intervals, and a fig tree bearing olive berries, and then asks the question: "Can these things be?" The prophet Isaiah emphatically states: "We are all as an unclean thing." Unregenerate men are moral lepers, needing the washing of regeneration that they may be made clean. They must be transformed and made new creatures before they may be expected to accomplish anything worth while, because Jesus has said: "Without me ye cannot do anything."

How May Evil Men Be Transformed?

Our great criminologists write volume after volume, and deliver address after address, telling us how to reform and transform men's lives making honest useful citizens of them. Millions of dollars are being spent every year in ever increasing penal institutions in the endeavor to reclaim men who have gone astray and restore them to society. But penal institutions have never transformed men.



All believers will get to Heaven, but not all believers will have rewards. It is a common thing to see a crowd of people standing around a lot where workmen are digging for the foundation. Advice and criticisms are abundant, and to listen might confuse one into believing that the talkers had something to do with the work. But when the pay-clerk comes he does not look at the loiterers. He pays the workers.

—By Permission Revelation Magazine.

They may curb crime, but they can never make new creatures of evil men. Criminology and penology are being pursued from the wrong perspective: true reformation comes from within, and never from without. Man's soul must be reached and cleansed before he can rightly live and be a good citizen.

Satan Tells the World That Men May be Transformed by Works

This is the theory of our penal institutions, which are in most instances veritable "hell-holes." Men are prone to talk about what they believe about salvation or transformation. One believes one thing; another something else. But it is indifferent what anyone believes: it is what God says that counts in the final analysis. Satan has sold humanity a religion of self-righteousness, and of works, but this is nothing new: the Pharisees of old believed in and accepted this form of righteousness, and were condemned for it by the Master. You will recall the boast of the Pharisee who in his prayer thanked God that he was not like other men, and reminded him of his many tithes and gifts; and of the humble publican, who smiting himself on the breast simply said: "Lord, have mercy on me a sinner." This form of religion was prevalent during apostolic times as evidenced by Paul's well-known sayings in the 13th Chapter of 1st Corinthians: "And though I bestow all of my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Membership in certain lodges and living up to their moral code is looked upon by many as being sufficient to guarantee men an eternal resting place. To listen to some preachers, we are led to believe that all that is necessary is to "Join the Church and be baptized." Some seem to say that living the golden rule, being honest, charitable, kind, generous and morally clean will afford a passport through the "Pearly Gates," but in all of God's holy Word never have I discovered the least evidence that any of these things will cleanse men's souls of the spots of sin!

The "Social Gospel" is preached in many pulpits today, with the instruction to "imitate" the "man" Jesus and do good. Excellent advice, if given at the right time; but Jesus wants sinful men to come to Him first. His challenge is: (1) Come to me.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him who is the head of all principality and power" (Colossians 2:8-10).

(2) Come before me. (3) Come after me. He says first of all: "Come unto me all ye that are weary and heavy laden, and I will give you rest." Then He speaks through the Apostle Paul: "I beseech you therefore . . . that ye present your bodies a living sacrifice." Furthermore, the Master said: "If any man would come after me, let him first deny himself, and take up his cross and follow me." Too much is being said about the "man Jesus." We must see more in Jesus than a great moral crusader and ministers must preach more than a "social gospel" if they expect to lead men to know Jesus in the full and free pardon of their many sins.

Salvation is not of works, "lest any man should boast." "All our righteousnesses are as filthy rags." (Isaiah 64:6) "Filthy rags!" not only unclean, but positively filthy! Reeking with filth! That's how our own self-righteousness looks to our God. That's God's estimate of how good a man may think he is. For this reason, no doubt, the apostle said in the text: "Not of works, lest any man should boast." Sensible men do not "boast" about their filthy rags. Such are the lives of unregenerate men before God. God cannot any more use unregenerated men than you can use filthy rags. Some time ago I saw a garage repair man wipe his hands on a bunch of dirty rags, and then throw them into a huge iron covered can. Curiosity impelled me to ask why such a strong can was used with so close fitting lid as this one. I was informed that dirty rags were dangerous until they had been cleansed, and therefore extra caution had to be taken to prevent spontaneous combustion, which would have destroyed the garage. Even so are our righteousnesses. Dangerous to both ourselves and others!

Men's souls must contact something more powerful than good morals, charity, generosity, self-righteousness, works, lodge and church membership, "social gospel" and men's ideas to cleanse them so they may be used in God's service. Confucians, Mohammedans and Buddhists all practice morality, self-denial, and works, yet they are utterly devoid of salvation. They work hard, and believe they shall be saved by their works: but God has spoken: "Not of works, lest any man should boast." Salvation could not be free if we had to work for it. It is not to be, and cannot be earned. It is indeed the gift of God, brought to us through the medium of faith by the unearned or unmerited favor of a loving heavenly Father. Man has never done; neither can he do anything to merit such wonderful salvation. He obtains it only because: "God so loved the world that he gave his only begotten Son."

What Then, Will Transform and Cleanse Men's Souls?

The Bible teaches that there is but one specific treatment for sin-sick souls: the blood of Jesus

(Continued on Page 11)



BAPTISM:

Its Importance, its Form, and its Significance

By Dr. Chas. A. Bame, Pastor, Brethren Church,
Lynwood, Maryland



There is small need to any who knows the background of the Brethren peoples to again evaluate the place of Baptism in the Brethren denomination. But for many of our people and some of our leaders who do not know it there is need that we again look squarely at ourselves with regard to this subject and see from whence we came and whither we are going. If we read any of the writings, books, pamphlets or periodicals of the founders and leaders of the Brethren peoples for the first two centuries of our existence, we shall discover that this was a subject of major importance. Indeed, we can not read any translation of Mack's book nor the history of the movement of beginnings in Germany or America without being profoundly impressed that not only the form of baptism was tremendously important but the significance and relation to salvation was so intimate that to them it was worth all the denial and sacrifice of separation from their mother churches, also from their friends and native country to find a home in a foreign country or even finally to the chiseling out of a home in the wilds of beginning America. Such is the Brethren background.

In saying this, I am not unmindful of the truth that there were other doctrines that were of commanding importance among which major ones were Feetwashing and the Lord's Supper, peace, non-swearing and anti-slavery. But the questions that now command our concern did not so much bother them then, since they seemed to be settled so far as it related to the groups which were breaking ties with mother churches and starting new movements which culminated in new denominations. It is thus to be assumed that on the great fundamentals of the faith, they did not disagree. It was on the practice of a practical Christianity that they did not agree. We may search all we please in

these early writings to discover great differences in fundamentals among these early Protestants but in the practice of the ordinances "as they were delivered," there was great variance. It was as if Alexander Mack had cried back through a century to Martin Luther and said: "You called the people back to Christ, but not back to all of his ordinances and doctrines. You called us back but not all the way back."

The one loud cry of Alexander Mack and his associates to their friends and through his successors, even to the last generation, was to obedience to the written Word of God. In the words of the late lamented Dr. J. Allen Miller, "Brethren take the Word of God seriously."

If, as I believe, the commands of the Lord and his doctrines are so big and so profound that properly to stress and preach them all, they are beyond a single denomination to impress upon the world, (and that is the major reason for the denominations) then (as has been my profound conviction for many years) the Brethren Church exists to preach and teach the Lordship of Jesus Christ as a major emphasis. Among the last of the great living denominations to come into existence, Brethren had as a great major issue: "Whatever he saith unto you, do it" John 2:5. Matt. 23:8-12, may be said to have been the heart of the issue. "Be not called Rabbi (or doctor) for one is your MASTER even Christ and all ye are brethren." It is in that issue we became Brethren and it is there we must live or the reason for our existence has been eclipsed. If the Brethren are now to forget their major issue and take up the formulae of the Baptists and Presbyterians and forward the slogans of others, then the Brethren will die and ought to die. If we are to reason away the very arguments our fathers



Dr. C. F. Yoder baptizing a convert in
South America

(Continued on page 11)

PROPHETIC DEPARTMENT

Today, In the Light of Prophecy

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

The Increasing Intensity of Class Hatreds

In reviewing world conditions as they presented themselves to us in the year 1935, and also as they still are in evidence in the early days of 1936, and interpreting them in the light of the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn" (II Pet. 1:19), outstandingly significant is the ever-increasing intensity of the roar of class hatreds. And the appallingly ominous thing is, not that these class hatreds should exist, but that the men that should suppress them, and must suppress them if they are to be suppressed, seem to be bent on inciting them. However, the careful reader of the Word that unfailingly forecasts what the world of unregenerate men is set to do, is not surprised at the tidal waves of class hatred now rolling in upon all mankind.

The "Sure Word of Prophecy"

And as Jesus "sat upon the mount of Olives, the disciples came unto him privately, saying, . . . What shall be the sign of thy coming, and of the end of the world (R. V. margin, "the consummation of the age")? And Jesus answered and said . . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another" (Matt. 24:3, 4, 9, 10). "Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death" (Mk. 13:12).

It is evident from these words of the Master that our age is to end at a time when not only shall a universal hatred be manifested toward the Jews, but also the whole world will be seething with hatred—man against man of whatever nationality—betraying one another, hating one another. As for children's rising up against their parents, and causing them to be put to death, the whole world is familiar with the fact that within the last score of years, thousands of fathers and mothers in Soviet Russia have been led out and shot to death upon the testimony of their own children, who rose up against them.

Our Lord said: "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Lk. 17:26). And how was it in the days of Noah? We read: "The earth also was corrupt before God; and

the earth was filled with violence" (Gen. 6:11). Now, violence is ever, and only, and always the fruit of hatred. Our age is to end in a world-wide orgy of hatred, which in turn will bring forth a reign of lawlessness and violence, the like of which was not known even in the days before the flood, for "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21) cannot come except under the direct impulses of hearts filled with hate.

The Sad Failure of "Christian Liberalism"

Not so long ago, an ultramodernist stood in his own pulpit in Los Angeles and bewailed the failure of his own religious philosophies. He said:

I propose that all the energy of religious institutions be devoted to the development of a true faith and love in the lives of those who are within the fold. There is an insidious and destructive atheism. It fills the land with the blackness of despair! But it is not among the organized "Angels of Satan" nor in bands of self-conscious sophomores. Neither is it in the lives of the avowedly materialistic nor the frankly indifferent. **The atheism which is wrecking civilization is rampant in the halls of religion. It is we who have let midnight fall upon our people.**

God sometimes compels the devil to speak the truth about himself! What a sad commentary it is upon so-called "Christian Liberalism" that, right in the heyday of its sweetest triumphs, its greatest advancement, its popular acceptance by the masses, and its most vaunted doctrine of "the Fatherhood of God and the brotherhood of man," fructifying supposedly in the spirit of brotherly love, good will, peace, and civic and moral righteousness—what a sad commentary it is that in such a time, the vile serpents of human hate glide forth as never before from their filthy dens, and entwine themselves about the bodies and souls of men! Socialists, Altruists, Utopians, ethical culturists, humanists, Oxford Groupists, behaviorists, nudists, and every other sort of an *amius humani generis* that can be classified under the term "modernists," have peddled their highly advertised wares from house to house and school to school the wide world around. Their boasted "leaven" has certainly had its chance to prove its working power. Yet, whereunto have we come? A desperately sick world—little wonder!—is frantically looking for some dictator who is strong enough to keep the "leavened" masses from butchering each other in cold blood! Sincere though many adherents

some of these groups undoubtedly are, they nevertheless are tragically deluded when they seek the improvement of mankind by any other means than the blood of Christ.

Philanthropic, civic, and religious organizations most without number, secret and open, with almost unlimited funds, backed even by the might and millions of the government, have been springing up all around us, with the ostensible purpose of human betterment, only to see the objects of their love and care about to wade into the greatest wallow of human blood the ages have ever known. It only awaits the coming of some daring soul with sufficient courage to meet the challenge of the sword-rattler that is in Rome, or that is in Berlin, or that is in Moscow, or that is in Tokyo, and the red torrents will begin to spurt. Representative of the great trend in modern churches, the Los Angeles modernist was right: The atheism which is wrecking civilization is rampant in the halls of religion. It is we who have let midnight fall upon our people!"

Humanitarian agencies seem not to have learned as yet that you cannot substitute the Golden Rule or the Gospel of the Grace of God. These "Fatherhood-of-God"-ists and "Brotherhood-of-man"-ists who are giving themselves to the task of improving the old man" by veneering him and polishing him

up on the outside, while the same deceitful and desperately wicked heart that beat in the breast of Cain, still beats in the breast of "the old man," need to recall the words of the Master spoken nearly two thousand years ago: "Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matt. 23:25).

James' Great Prophecy in Process of Fulfillment

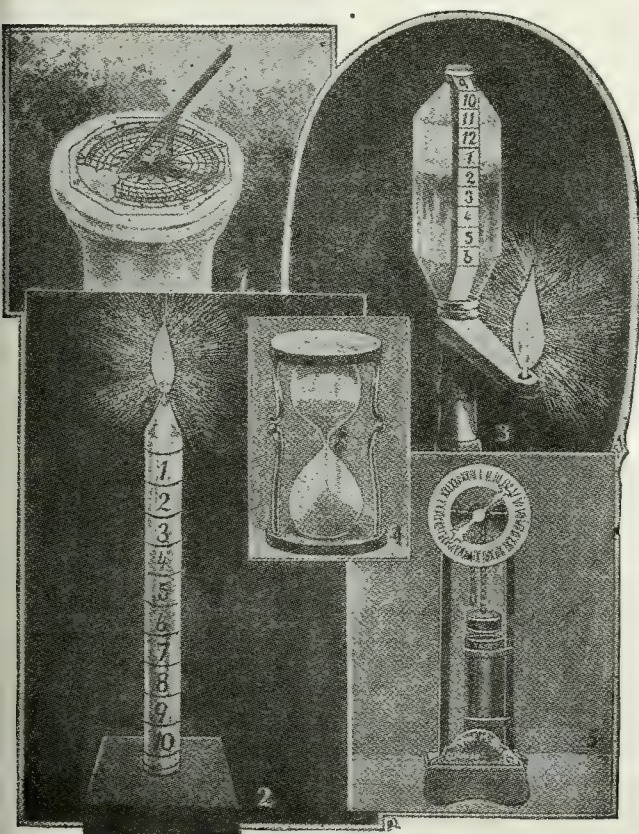
One of the most remarkable signs of the end of the age was given to us by the Holy Spirit through James. We read:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and have been wanton; ye have nourished your hearts, as in a day of slaughter . . . Be patient therefore, brethren, unto the coming of the Lord . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh (Jas. 5:1-8).

This great prophecy can only mean that the coming of the Lord will be immediately preceded by great strife between employers and employees, between rich and poor, between capitalist and proletarian. In the struggle, the "sure word" indicates that the rich will have the worst of the fight.

At this point we stopped writing long enough to glance at the evening paper, the **Akron Beacon Journal**. Just eleven strikes—struggles between employers and employees—are listed on the front page as being carried on in various parts of the nation. These words are being written on March 5, 1936, in the city of Akron, Ohio. As we write, before every gate of the greatest tire and rubber company in all the world, is erected a miserable little shack, each one of which is filled with men who are holding in their hands clubs, iron bars, or any other weapon upon which they can lay hold without police interference, ready to crack the skull of any man or woman who dares to attempt to pass through those gates without their express permission. They are barring those gates in defiance of the laws of the state of Ohio, in defiance of the courts which issued an injunction, in defiance of the sheriff and all other constituted authorities. The company reports that 14,000 men and women want to go back to work, but an organized but lawless minority refuses to let them return without a fight that would doubtless bring a terrible loss to human life. We are credibly informed that these lawless elements are not barring those gates for money, for Goodyear's average rate of wage is ninety-five cents per hour—"the highest average rate paid by any major industry in America, and that means the world." The whole situation is hard, at least for an outsider, to interpret.

It is rather significant, however, that among the strike leaders here, there is an Englishman by the



Men have counted time in many different ways. God counts time by ages and yet every event in God's calendar happens on the second. The wise man is he who is willing to look into God's Word to note what time it is by God's clock.

name of John Brophy. In 1927, Mr. Brophy was the communistic candidate for President of the United Mine Workers, and the first American Trade Unionist delegate to **Russia**. Another strike leader is a man by the name of Germer, born in Welan, Germany. Mr. Germer is a radical who for the past forty years has been preaching the doctrines of class prejudice, hate and violence. This man once attained the rank of National Secretary of the Socialist Party. Another strike leader is Leo Krzycki, a communistic charter member of the Socialist Party in Milwaukee. He now spends his time trotting from one strike to another, an ace organizer, inculcating the doctrines of Red Russia. Thus these men of foreign breed are here instilling the Old World class hatreds into the bosoms of the American workingmen, and are paralyzing this great industrial city of a quarter of a million souls. And this—in **America!** What must the rest of the world be like?

Increasing Class Conflict in the United States

Now, the sad, yet significant, part of it all is that these apostles of violence are receiving much encouragement from those persons whom the people have placed in power. Only recently, Harry Hopkins, into whose hands the President of the United States committed the trust of spending the billions that Congress appropriated to be spent in a deperate effort to restore prosperity to the nation—Harry Hopkins, probably closer to the Chief Magistrate of the nation than is any member of his Cabinet—Harry Hopkins assembled his army of WPA subordinates, and vehemently declared to them that the present status of affairs in America forms itself into **“a fight between those who have not and those who have”**; and he then emphasized the fact that **“we (the Government) are with those who have not.”** He declared that if his hearers were not cognizant of that fact, it was time they should find it out!

In other words, the Government of these great United States, instead of continuing to be a government for **all** the people, seems to be a government for the **“have nots”**; and thus it is instilling for the first time into the minds of the American citizenry that class spirit that is cursing all the world, especially Europe, sending that unhappy continent rushing pell-mell into a hell of hate and despair. We are not discussing the merits of the **“haves”** or of the **“have nots.”** We simply are saying that this poor sick world is about ready for the reign of its last great dictator, who will not rule in justice and with equity, but who will place the **“mark”** of his favor upon a **class**, and deny all others the right even to buy or sell. Even thus it is written: **“No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name”** (Rev. 13:17).

The President of the United States himself said

in his Message to Congress at the opening of the present session:

The temper and purposes of the rulers of many of the great populations in Europe and Asia have not pointed the way either to peace or to good will among men. . . . A point has been reached where the people of the Americas must take cognizance of the growing ill will, of marked trends toward aggression, of increasing armaments, of shortening tempers—a situation which has in it many of the elements that lead to the tragedy of general war.

The appalling situation that this great nation now faces is that, while its President knows the **“marked trends”** as he does, yet he himself fails to **“take cognizance of the growing ill will”** of class against class in his own vast dominion. No less a spokesman than Walter Lippmann wrote but a few days ago:

Roosevelt has recently taken to rousing the masses against the rich, and Smith has taken to declamation about Communism and the Red Flag . . . Each has ended by making his destructive and unworthy **appeal to popular passion.**

Last January 27, in Philadelphia, James P. Warburg, former **“brain-truster”** for President Roosevelt, said:

Mr. Roosevelt has fallen into the habit of deliberately inciting the hatred of one part of the people against another. At first there was sneering references such as the one to gentlemen who come **“from their warm and well-stocked clubs”** and who wish to **“dictate to the government how it shall let the people starve.”** . . . Perhaps he really does know such people. If so, it is too bad that he does not identify them.

He then said further that the President's Message to Congress on January 3 **“deliberately incited Congress and the people to hate and fight what he calls ‘our resplendent economic autocracy.’ . . . I shudder at the thought of what aroused class hatred might mean for this country.”**

We shudder at the thought of what class government urged forward by class hatred is going to mean for the whole world. We have fallen upon an evil hour when those in authority begin making their appeal for continuance of power to the passions and prejudices of particular classes rather than to the people as a whole. Let America remember this: **“In a class conflict there can be no victory except for a tyrant.** Whether that tyrant be from the autocracy or from proletarian ranks, whether he be fascist or communist, matters little.

And let no Christian deceive himself. When the political tyrant arrives, following closely upon his heels will come the spiritual dictator. The two-horned beast (Rev. 13:11) follows in the wake of the ten-horned beast (Rev. 13:1). Upon the heels of Hitler comes Alfred Rosenberg, dictating to the souls of the German people, even as Hitler dictates to their bodies. And the **“spiritual dictator”** now declares Christianity to be the enemy of the German State because Christianity's goal is brotherly love, and such love he holds to be unworthy of the Teutonic superman.

The idols of Satan's man are will and strength. He worships no other.

The Seething World

The editor of **World Dominion Movement** (London) tells of how some years ago he was standing in a Chinese city in conversation with a Chinese friend on the subject of racial animosities, when, suddenly, in the "half-shut glances of Cathay," an angry light shone forth. "I was startled," he says, "by a torrent of Chinese which, being interpreted, amounted to a declaration of hatred against other people." "We shall hate them forever," he declares that the Chinaman exclaimed; "we shall enshrine our hatred in our school books and teach it to our children!"

And then the editor comments:

Terrible declaration! As terrible for those who uttered it as for those against whom it was directed; a double-edged weapon, the use of which would mean mutual extermination; a wrong principle which, like a faulty compass, would point a course straight to destruction. It is the adoption of wrong principles today that creates the confusion which everywhere abounds.

The editor is right. But as long as the nations of the earth continue to lift their mailed fists against the God who ruleth in the heavens, as long as Jesus Christ is snubbed and counted out of their council chambers, just so long will the angry waves of the

sea continue to foam out their wrath. Verily, "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, said my God, to the wicked" (Isa. 57:20, 21).

"Peace, Be Still"!

The world today is described aptly by the Holy Spirit—"a seething pot" (Jer. 1:13)! But, "Time marches on"! And Time marches swiftly! "Once upon a time, One appeared at the junctions of the world, One who belonged neither to the East nor to the West, and His voice arose above the storm and there was a great calm." That Voice will rise again, and above the storm. He will know special favor for neither rich nor poor, autocrat nor proletarian, high nor low, fascist nor communist, Jew nor Gentile. "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . His rest shall be glorious" (Isa. 11:3, 4, 10). And therefore, amid the turmoil and the strife, as the "hire of the laborers . . . crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. . . . Be patient," brethren; "stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:4-8).

BAPTISM

(Continued from page 7)

used; if we are to make most important the issues that have been preached longer by other denominations and forget the issues that made us a separate people and kept us in our place for two centuries, then there can be but one result: wholesale exodus into the older and larger denominations to which we have come in our message.

With this rather lengthy introduction, then, I desire to approach the main subject in three or four future articles. In this I have said quite enough to indicate what will follow. I shall try to discover what the founders and leaders had to say on this subject and give us a reason for heart searching as to the present trends and directions of our messages. In other words: do we give Baptism the same place, importance and value that the founders and fathers gave it? If we do, we are worthy followers and inheritors of their sacrifices and denials. If we do not, we are usurpers on a throne that is not ours and thieves of holy things and in holy places. The meanest thief is the religious thief and the greatest impostor is he who steals the livery of another to serve their own selfish advancement in a religious heirarchy.

I shall not confine myself to the leaders of any single group of Brethren for our own group is too young to have traditions and our leadership has been too

independent of united harmony to have firmly established ourselves with an authority with the exception of one or two men. From them, we may get a part of our discussion. But I hope to discover for us a foundation strong and worthy of our greatest fidelity and unanimity. Will you pray for divine guidance?

SALVATION

(Continued from page 5)

Christ. In the practice of medicine a "specific" remedy is one that never fails to completely eradicate the fatal germs of certain diseases from men's bodies. That's just what the blood of Jesus Christ does for men's souls! If properly prescribed and taken it never fails. This phrase is used advisedly. So many men improperly prescribe Jesus, and more men improperly take Jesus. They prescribe him as "the man Jesus" and take him in a half-hearted manner, with reservations. Ministers must preach Him as the only remedy! **AS THE REMEDY!** And men must accept him without reservation, believing that he is able to accomplish all things through men who believe. He alone can restore men and make them whole again!

Charity fails. Morals fail. Honesty fails. Kindness fails. Lodge and church membership fails. Generosity fails. "Social gospel" fails. But thank God! Jesus never fails! Paul tells us that: "Neither by the blood of goats and calves, but

by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9:12) "What can wash away my sins?" "What can make me whole again?" "Nothing but the blood of Jesus!"

The World Must Get a New Vision of Jesus, Kneel at His Feet, and Await His Blessing

To properly see Jesus, and show Him to a lost world, we must see Him from on our knees! Many of the ministry and laity have the wrong perspective of Christ. Far too many see him as the "man." We cannot see him upon our own level. We must get on our knees to see Christ. There only can we possess the vision of the real Savior!

A celebrated artist finished a great painting which he heralded among acquaintances as a masterpiece. He invited an especially harsh critic to view his work. It was a picture of the Christ on the Cross. In a very disinterested manner the critic looked at the canvas, and silently started to leave the studio. "Kneel at his feet and look up, and then will you behold his beauty," begged the artist.

To please his friend, the critic knelt as requested, and then he saw the glory of the masterpiece. The picture had been painted so that from this position only its beauty was to be seen.

Even so it is with men. We must get on our knees before him to behold his

(Continued on page 15)

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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IMPROVING OUR SUNDAY SCHOOLS

By John F. Locke

IV. Improving the Building

We build great edifices for the purpose of instruction of children in Latin, Geography, Grammar, Algebra and for physical education. These same children come from the splendid public school building to the church where all classes recite in one room or where the classes meet in the basement or in some other inadequately equipped class room. Do we allow this to happen because we feel that instruction in the Bible is less important than instruction in public school subjects or because we think that the Bible is of such a character that no matter how it is taught it will accomplish its purpose? Perhaps the real reason that we do not bother about the physical improvement of our Sunday Schools is we haven't realized their condition.

Agitation for public schools has given them their vast buildings and excellent equipment. Someone needs to agitate and educate for some simple and inexpensive improvements for the Sunday School.

1. Children need chairs which will fit them. Adults would soon complain if they were forced to sit upon uncomfortable seats, yet children are expected to sit very quietly on seats not designed to comfortably seat them.

2. Children need pictures and blackboards for the use of the teacher. Teachers can instruct adults without these materials but children need visual material.

2. Children need sandtables and other materials by which they can work out ideas and stories in the lesson material.

4. Children need rooms in which they can act, march and play. Of course Sunday School is to last but 20 minutes to one half hour not so much room is needed, but the day will soon be here when we will have Sunday School sessions embodying worship, study, instruction and supervised notebook work and manual activity lasting from one and a half hours to three hours.

5. All class rooms should be shut off from noise and other distracting influences.

6. There should be Bibles in good readable type for all pupils of Junior age and above.

7. There should be suitable hymn books in good condition. (Why the hymnals are torn and defaced is a problem which should be dealt with by the teachers).

8. There should be sufficient light properly directed. (Many people sleep in church because they have to look directly at a light).

9. There should be a supply of fresh air. (This also will help in keeping people alert).

10. Teachers should be supplied with the work materials suggested in the teachers' helps used.

Most of these things are not costly, yet many Sunday Schools lack a number of these things. A real effort should be made to make the Sunday School as attractive and efficient as the public school of the community. Certainly its work would warrant such efforts.

BIBLE STUDY FOR THE ELEMENTARY DIVISION OF THE SUNDAY SCHOOL, LEADING INTO THE FUNDAMENTAL DOCTRINES OF THE BRETHREN FAITH

By Miss Hazel Keiser

(May be used during the Sunday morning devotional period, or in the individual classes)

MEMORY WORK

I Beginners

1. Divine Love.

(1) God is love. I John 4:8.

(2) Love is of God. I John 4:7.

(3) The God of love and peace shall be with you. Gal. 13:11b.

2. Divine Care.

(1) The Lord is my helper. Heb. 13:6.

(2) He is my refuge, in Him will I trust. II Sam. 22:3.

(3) Every good gift and every perfect gift is from above. James 1:17.

(4) He that built all things is God. Heb. 3:4.

3. Praise.

(1) Praise the Lord, for the Lord is good. Ps. 135:3.

(2) I will praise thy name, O Lord, for it is good. Ps. 54:6.

(3) The shepherds returned praising God for all things. Luke 2:20.

(4) They were continually in the temple praising God. Luke 24:53.

4. Love-Humanity.

(1) We love because He first loved us. I John 4:19.

(2) Perfect love casteth out fear. I John 4:18.

(3) Let us love one another. I John 4:7.

II Primaries

1. Love-Divine.

(1) Every good gift and every perfect gift is from above, coming down

from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17.

(2) Perfect love casteth out fear. I John 4:18.

2. Praise.

(1) Great is the Lord and greatly to be praised. His greatness is unsearchable. Ps. 145:3.

(2) Enter into His gates with thanksgiving and into His courts with praise. Ps. 100:4.

(3) O, give thanks unto the Lord, for He is good, for His mercy endureth forever. Ps. 136:1.

(4) I will praise Thee with my whole heart. Ps. 138:1.

(5) Bless the Lord, O my soul and all that is within me, bless His holy name. Ps. 103:1.

(6) Let everything that hath breath praise the Lord. Ps. 150:6.

3. Love-Humanity.

(1) Love one another with a pure heart fervently. I Pet. 1:22.

(2) Love ye your enemies, and do good,—hoping for nothing again. Luke 6:35.

(3) Be ye merciful as your Father also is merciful. Luke 6:36.

4. Obedience.

(1) Children obey your parents. Eph. 6:1.

(2) Honour thy father and thy mother. Eph. 1:2.

(3) Be ye doers of the word and not hearers only. James 1:22.

III Juniors

1. Obedience.

(1) To him that knoweth to do good and doeth it not, to him it is sin. James 4:17.

(2) Be ye doers of the word and not hearers only. James 1:22.

(3) What manner of man is this that the winds and the sea obey Him? Matt. 8:27.

(4) We ought to obey God rather than man. Acts 5:29.

(5) What shall the end be of them that obey not the gospel of God? I Pet. 4:17.

2. Repentance.

(1) Today if ye will hear His voice, harden not your hearts. Heb. 4:7b.

(2) Repent ye therefore and be converted that your sins may be blotted out. Acts 3:19.

(3) Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

(4) God be merciful to me a sinner. Luke 18:13.

(5) Resist the devil and he will flee from you. James 4:7b.

(6) This one thing I do, forgetting the things which are behind, and reaching unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14.

(7) Now commandeth all men everywhere to repent. Acts 17:30.

3. Baptism.

(1) Repent, and be baptized, every-

one of you, in the name of Jesus. Acts 2:38.

(2) Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 22:16.

(3) He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:16.

(4) So many of us as were baptized into Jesus Christ were baptized into His death, therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Romans 6:3, 4, 5.

(5) Buried with Him in baptism, wherein ye are also risen with Him through the faith of the operation of God, who hath raised Him from the dead. Col. 2:12.

(6) There was much water there, and they came and were baptized. John 3:23.

(7) As many as have been baptized into Christ have put on Christ. Gal. 3:27.

4. Christian Faith.

(1) Let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering. Heb. 10:22, 23.

5. Christian Love.

(1) If ye love me, keep my commandments. John 14:15.

(2) Above all things put on charity, which is the bond of perfectness. Col. 3:14.

6. Obedience-Christian.

(1) Honor all men. Love the brotherhood, Fear God, Honor the king. I Pet. 2:17.

(2) Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Mark 16:15, 16.

7. Fatherhood of God.

(1) Come out from among them, and be ye separate, saith the Lord, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. II Cor. 6:17, 18.

(2) My God shall supply all your need, according to His riches in glory by Christ Jesus. Phil. 4:19.

(3) Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God. Eph. 2:19.

(4) The Lord knoweth them that are His. II Tim. 2:19.

(5) Blessed be the God and Father of our Lord Jesus Christ which—hath begotten us—by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you. I Pet. 1:3, 4.

(6) After this manner pray ye: Our Father which art in heaven, Matt. 6:9,

(7) Beloved, now are we the sons of God. I John 3:2.

(8) Everyone that loveth is born of God, and knoweth God. I John 4:7.

(9) Thou art no more a servant, but a son. Gal. 4:7.

8. Joint-heirs with Christ.

(1) We are the children of God and if children, then heirs, and joint-heirs with Christ. Romans 8:16, 17.

9. The Christian's Prayer.

(1) Watch unto prayer. I Pet. 4:7.

(2) Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4:6, 7.

(3) If any of you lack wisdom, let him ask of God, that giveth to all men liberally—and it shall be given him. But let him ask in faith nothing wavering. James 1:5, 6.

(4) Ye ask and receive not, because ye ask amiss. James 4:3.

(5) Father, forgive them for they know not what they do. Luke 23:34.

(6) Our Father, which art in heaven. Matt. 6:9.

(To be continued)

A LETTER FROM DR. GRIBBLE

(Continued from page 2)

falling in the food from the mat ceiling, all made us think of earlier days. 'Twas all over in a few minutes, but while it lasted it was a brief reminder of early pioneer days at Brazzaville, Carnot, Bassai or Yaloke.

On Saturday morning, we bade the Morills farwell and left for Bassai. Some of us, perhaps none of us would be able to see them soon again. The Fosters were contemplating furlough this year. Miss Tyson may not see them again until the December Conference.

The homeward journey for Miss Myers was made in my car, Miss Tyson riding with the Fosters. Miss Myers and I stopped in several Kaba villages and spoke to groups of isolated individuals who for some reason were not in the cotton fields, about our precious Lord and Savior.

We were prevailed upon to take a glass of lemonade with Mr. DeFauvant of the cotton company, at Baidi, ate a bit of lunch in the car and arrived for some reason very weary at Bassai about 1:30 P. M. The other car having made an extended stop at Paoua, arrived at about an hour later.

Our three days at Bassai were also days of refreshment and blessing and we would have gladly prolonged them, had it not been that Mr. Hathaway was due to leave for the coast, that work had been piling up for us during our three weeks absence from Yaloke; etc, etc.

So we left Bassai on Wednesday,

May 13th, arrived at Yaloke about 1 P. M. We lunched and dined with the Hathaways, and were glad that night to rest with the feeling that we need not repack on the morrow for another stage of our journey.

Mr. Hathaway left on Thursday at noon for Bassai, and was planning to leave Bassai with the Fosters, enroute for Kribi, on Friday or Saturday. Today as we write, Mrs. Kennedy and Miss Emmert should be arriving at Kribi, and the Fosters were planning to sail by the Dutch boat Maaskerk on Tuesday the 25th.

On account of professional work in June and other reasons I was unable to accompany them at this time. School has therefore reopened with Jean as my faithful helper, and may close early in June for a brief vacation before Miss Emmert resumes her duties.

Unless advised to the contrary by the Board, my passage may be booked on the Masskerk, sailing July 27th via Holland, which would probably permit me to land at New York about September 1st, too late, alas, for National Conference, but in time to escape arriving in colder autumn or winter months.

These are busy days, in the school room, and preparing for two flittings; a briefer one to Bellevue in June, and a longer one, if it be God's will, to the homeland in July.

Today Miss Emmert's room, which I have been using as my office during her absence, is being renovated preparatory to her arrival, the showers having ceased.

Non but air mail letters will reach me after you receive this and these must not be posted later than July 4th.

Ordinary mail and letters may be addressed to me care of Irvin Gribble

39564 Ford Road

Plymouth, Michigan.

Mr. Irvin Gribble is a brother of my husband, and will hold or forward letters to me according to my request.

When last sailing from New York, I hardly dared to hope to see America's shores, or my own daughter and other loved ones again.

But the Lord in His faithfulness has done for me "above all that I could ask or think," I praise Him.

Faithfully yours,

Florence N. Gribble

P. S.

The fire at Yaloke in 1932 destroyed many of my papers and manuscripts for the sequel of "Undaunted Hope," I shall be grateful if any friends having clippings, letters or other material which might contribute to the proposed history of our work from 1923-1936 would kindly mail same to me at address given above. Please state whether or not you desire a return of material.

With many thanks,

F. N. Gribble.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

KNOWLEDGE OF GOD'S WORD THE ONLY SOURCE OF VICTORY TODAY

By Mrs. A. B. Kidder, Canton, Ohio

In our day, as in all the days of this age, the Christian believer who is consistently victorious in the spiritual warfare, is most certainly in the minority. Our enemies are very powerful and very active; but that is not the reason why so many of God's children find themselves so often defeated. Powerful as these enemies are, they are already defeated by the glorious work of our Savior upon Calvary's cross. Until sentence is executed, they are free to battle with the saints. But God has provided the armor which will resist all their attacks (Eph. 6:13-17). In verse thirteen we are told to TAKE unto us this armor; we are not commanded to MAKE our own protection; God has provided all of it; we merely need to appropriate it to its rightful purpose. Note also that in this passage everything is for defensive warfare except one piece, the "sword of the Spirit, which is the Word of God!

It is significant that the weapon of our warfare is a sword. First, a sword has to be carried and wielded by the individual; it is not a mass weapon, like a battering ram. Each soldier of the Lord Jesus Christ must himself wield the sword. This was illustrated to me when in a two-by-two visitation campaign, my partner and myself soon learned that when we both tried to use the Sword at the same time the enemy was able to distract us from the point at issue; so we planned to have one of us make the approach and when we were able to start a discussion the other used the Bible in dealing with the inquirer; we took turn about, and found this worked much better.

Second, a sword is for use at close quarters; the warfare in which we are engaged is not a mass affair, where great battalions are hurled at the enemy, and he is crushed by mere numbers; it is a personal warfare; each soldier has his own battle to fight against a personal enemy.

Third, a sword requires skill in handling. It is not enough to be the owner of a perfect weapon, the swordsman must know the proper position from which to wield that weapon, he must have a trained eye and hand and brain to anticipate the moves of the enemy and to know when and where and how to strike his blows, if victory is to be his in the battle.

All that has been said so far answers the implied question of our subject in the affirmative—knowledge of

God's Word IS the only source of victory today. Victory implies battle, battle requires a weapon, and we have only one weapon, and that the sort which requires skill in handling. Do I hear some one ask, "If the Lord Jesus Christ defeated our enemy at Calvary, and he is under sentence, and that sentence certain of execution at the coming of the Lord, why do I need to fight at all?" Our warfare indeed differs from earthly warfare in that the final outcome is known; but that does not excuse the soldier from obedience to the orders of his great Commander. Of earthly warfare the poet sings:

"Theirs not to reason why,
Theirs but to do and die."

In our heavenly warfare we are not to ask, "Why does not God kill the devil?" ours is to DO the commands of our Captain and LIVE.

Our warfare is on three fronts: against the world, the flesh, and the devil. By the world we mean the whole Satanic system, with its stranglehold on education, business, society, politics, and religion; "the whole world lieth in the evil one" (I John 5:19 A.R.V.) The young believer who starts out to secure an education without a knowledge of the Word of God will soon find himself defeated, his faith undermined, his fellowship with God broken, his armor laid aside, the very Sword itself rusted in its sheath. How ashamed a soldier is when his weapon is found rusty and useless! However engrossing his studies, then, the student must find time for Bible study, in order to keep his Sword gleaming, sharp and ready for use.

The same thing is true in the business world. In our business contacts we soon discover that the principles in operation are not those of the Word of God. We must not let our business life crowd out our Bible study, or we shall be in danger of utter rout instead of victory. There is much subtle danger here. If we are successful in our work, pride and vainglory seek to blind us to the necessity for spiritual victory; if we fail in our undertakings, the enemy makes use of that fact to his advantage. Recently we read, "Believers cannot be demon possessed but can be demon depressed."

In the social world as today constituted we meet the greatest menace to victory in Christ. Its fascination and glamor are deliberately designed by Satan to draw us away from our sword-practice—Bible Study.

When we view the present political and economic situation, there is depression everywhere, and the only hope of relief from being hopelessly depressed

by it all is in a knowledge of God's Word. None of the leading statesmen today knows whither the present chaos will lead; but the student of the Word is not depressed by these things, for he alone knows that the darker the cloud becomes the nearer we are to the Light, for "BEHOLD HE COMETH WITH CLOUDS!"

Then in the field of religion with all of its "isms" to draw the unwary aside and with apostasy riding rampant within the organization of the church itself, the only source of victory is that knowledge of the Word which is attained by studying to show ourselves approved of God, not of men; for only such study leads us to rightly divide the Word of truth and thus avoid the pitfalls dug for our undoing by Satan's false ministers of righteousness.

But it is possible to be victorious over all the world front, and yet be defeated by the flesh. Dr. E. J. Pace has given us a definition of the flesh—"Just spell it backwards and drop the 'h'—SELF. Here we have the enemy at closest quarters, for he is within. Our only hope for victory in this field is to know our enemy and have our sword ready for action. The old Greek philosopher could advise mankind, "Know thyself," but no philosophy of man has ever revealed man to himself. Only in the Word of God do we learn what we are, whence we came, and whither we go. The Psalmist of old knew the secret of victory over self. "Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11).

There is still the devil to fight. Not just a principle of evil, but a mighty being, having as his aids myriads of demons, who do his bidding in seeking to entrap God's very own saints. Here again victory is impossible without the knowledge of the Word of God. Nowhere else is revealed the origin and the methods of these mighty foes; and, praise God, here is also revealed their sure and final destiny. The only weapon effective against this terrible enemy is the Sword of the Spirit, wielded with such power by the Man Christ Jesus in the wilderness testing.

Let us then seize every opportunity for public or private study of the Book, yielding ourselves to the Holy Spirit who is the real Teacher; thus the victory is certain.

A Hindu once asked a native Christian, "What medicine do you put on your face to make it shine so?" "I don't put anything on it," answered the Christian. "Yes you do," the other persisted, "all you Christians do; I've seen it wherever I have met with Christians." The native Christian thought a moment, then smilingly said, "Yes; I will tell you the medicine that makes our faces shine—it is happiness of heart."

"The Lord shall arise upon thee, and His glory shall be seen upon thee" (Isa. 40:2).

SALVATION

(Continued from page 11)

beauty and holiness. There we see Him as he is: our Savior, our Redeemer, and our God. From this position we can see Him as John the Baptist saw Him: "The Lamb of God which taketh away the sins of the world." We can thus see Him as John the Divine later saw Him on the Isle of Patmos: "As the Lamb slain from the foundation of the world." We can there see Him as the prophet Isaiah saw Him: "Wounded for our transgressions; bruised for our iniquities; the chastisement of our peace upon him; bearing our griefs and carrying our sorrows." Well might the prophets and apostles of old see him as God's Lamb, without blemish or spot, carrying in his own body the wounds caused by our sins.

How Shall I Make This Great Salvation Mine?

"By grace are ye saved through faith . . . it is the gift of God." Grace is not what we deserve. It is the unearned or unmerited favor of God. As a sinner we are under the penalty of death and deserve death fully; but God has given sinful man what he has not earned nor deserved: he has given him his only begotten Son who suffered in man's place.

We must make this great Salvation our very own through faith. God gives it to us because He loves us and knows we need it, and we must accept it through the medium of faith in his ability to perform all things in and through His Son for us.

Faith is Composed of Four Things:

1—I believe. 2—I confess. 3—I take, or accept. 4—I trust.

What shall I believe? Take the words of Jesus for our reply:

"Verily, Verily, I say unto you: he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

In another place Jesus speaks concerning this same matter:

"Verily, verily, I say unto you, he that believeth on me hath everlasting life" (John 6:47).

In these two verses we have it: we must believe that God saw us in our sinfulness, filthiness, and helplessness, had compassion on us, and sent his only begotten Son as a substitutionary offering and sacrifice to die in our stead. That's the grace of God. We must believe that the only begotten Son came willingly and willingly offered himself for our sins, thus reconciling us to His Father through his shed blood and broken body.

What Shall I Confess?

"If thou shalt confess the Lord Jesus with thy mouth, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Romans 10:9). "If we confess our sins he is faithful and just to forgive us our sins and cleanse us from

all unrighteousness" (I John 1:9). We must confess before men that we are sinners; that the Lord Jesus Christ has suffered for our sins; that he is our Savior and our Lord and King, and that we are willing to permit Him to rule over our lives.

What Shall I Take or Accept?

We must accept or take the salvation prepared for us, without asking when or why or how. Accepting salvation is nothing more than taking the finished work of Jesus Christ and making it your own. On Calvary He said: "It is finished," and so it was; ready and waiting for every poor sinner who will accept it and make it his own. But even then some will say:

"But I Couldn't Live a Christian Life"

Alone you cannot, but when man accepts Christ as his personal Savior, God extends unlimited power to sustain him in his new walk of life. The acceptance of this salvation establishes a new Divine relationship between God and man that has never before existed:

"But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name."

Again we read:

"He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." (John 15:5).

What Shall I Trust?

This brings man to the place where he should be ready to say: "Lord, take me; break me, make me, mould me according to your own will." That is trusting God and his only begotten Son Jesus. Being willing to put yourself unreservedly in God's hand and asking him to make you what he wants you to be, and then listening to the leadership of his Holy Spirit, bow to his holy will, and go where he want you to go, say what he wants you to say, and do what he wants you to do. That's trusting God. That's knowing that he is able to make of you what you have been unable to make of yourself. That is simply laying your all upon God's altar and sacrificing everything to him, and for him.

The Stain of Sin Cannot Be Removed Otherwise

Some time ago, our song director had the misfortune of spilling a bottle of black ink in his baggage, right upon his best white shirts. "They are a total loss," he sorrowfully exclaimed.

"Suppose you try the laundryman, and see if he cannot remove the stain," he was advised.

"Surely," said the laundryman: "Just leave them with me, and come back day after tomorrow."

Without questioning him about how or with what chemical he would accomplish this seemingly impossible feat, he left the shirts, trusting him to the man who had said he could remove the spots. On the appointed day, the shirts were received with every stain removed.

Sinner, you too must without ques-

tioning how, or when, or with what, believe that God will remove the sin spots from your blackened soul. Leave it all at the feet of Jesus, trusting in his statement that he is able to save to the uttermost all who will come to him, for it is: "By grace ye are saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.
Cleveland, Ohio

B RINGING RETHREN C HURCH E NDEAVOR
Y ONSACRATED VANGELISM

AN OPEN LETTER TO BRETHREN ENDEAVORERS

Printed below you will find copies of the letter and report blanks being sent by your national secretary to every Brethren C. E. society of which we have record. If your society does not receive this letter and report blanks it means we have no record of your organization. In that case, have your secretary read the letter to the society and fill in the report blank printed below, cut it out, and mail it immediately to Mildred Deitz, Berlin, Pa. If your society has made no contribution this year to your National Brethren C. E. Union, you may enclose your gift with the report sent in.

TO EVERY MEMBER
OF EVERY CHRISTIAN ENDEAVOR
SOCIETY OF EVERY BRETHREN
CHURCH;

Dear Christian Endeavorers:

Greetings from your National Office- We have been praying for you and your society. We hope you have had a good year. We have heard from some of you, but not all. Why don't you have your secretary send to Tom Hammers a report of some interesting feature of your work? He will publish it in the "Brethren Evangelist." Write that letter now!!

On to Winona!! That's our slogan now. You should plan to attend your National Conference at beautiful Winona Lake, Indiana, Aug. 24-30. Our C. E. program alone would be worth your attendance. We have planned afternoon recreation periods, including a water carnival, hike, track and field meet, tennis tournament, ball games, etc. Christian Endeavor vesper services will be held for three evenings, A C. E. banquet is also planned, and many other good things. Watch for the accounts of these C. E. features of Conference in the C. E. column of the "Evangelist." Have someone give a synopsis of that column every Sunday night!!

All-Bible C. E. Lesson Helps may be printed for our Brethren Endeavorers

this fall! Many are tired of the regular C. E. topics and long for something different and more Biblical. Would you welcome such a change? Write us and tell us about it.

The Goal Report Blanks enclosed are to be carefully filled out. Keep one copy for reference, posting it in your society room. **Send one copy immediately** to Miss Mildred Deitz, Berlin, Pa., our Secretary-Treasurer.

Awards. The first 5 statistical blanks, properly filled out, received in July, will bring a reward to the societies sending them.—The 5 societies having the highest percentage of goals met will receive a reward at national conference. The 10 next highest in percentage of goals reached will receive honorable mention at national conference.

Since we have failed to mail you these report blanks in June as we promised, we will extend the time for meeting the goals to July 15. If you have not made any contribution to the National C. E. this year, do so at once, enclosing it with your report to Miss. Deitz.

Sincerely,
R. D. CREES, National President
1923 Ridge Ave.,
New Kensington, Pa.

ANNUAL BRETHREN CHRISTIAN ENDEAVOR SOCIETY REPORT
(July 1, 1935 to June 30, 1936)
TO THE BRETHREN NATIONAL CHRISTIAN ENDEAVOR UNION

Name of Society
Name of Church
Address
Age Limits
Number Enrolled
Average Attendance
When Organized
President
Address
Secretary
Address

BRETHREN C. E. SOCIETY GOALS FOR THE YEAR

(Please mark an "X" opposite all goals met).

- 1. Forty Christian Endeavor meetings during the year _____
- 2. Four Socials during the year _____
- 3. Four Missionary Meetings during the year _____
- 4. Quiet Hour Pledge Meeting once a year _____
- 5. Tenth Legion Pledge Meeting once a year _____
- 6. Observance of the Brethren C. E. Program on C. E. Day—Feb.2nd. _____
- 7. Annual Pledge sent to National Secretary _____
- 8. Payment of Annual Pledge not later than June 30th. _____
- 9. Twenty-five percent of members having access to the C. E. Page in "The Angelus" and the "Brethren Evangelist" _____
- 10. Delegate sent to National, State, or Sectional Brethren C. E. Convention, Institute, or Rally _____

- 11. Delegate sent to a Brethren Summer Camp _____
 - 12. An increase in membership during the year _____
 - 13. A report of the local society activities through the C. E. Page of the "Brethren Evangelist" at least once a year _____
 - 14. Statistical Blank filled out and returned to the National Secretary not later than July 31st. _____
 - 15. Conducting some devotional services outside of regular meetings, such as in jails, hospitals, old folks' homes, etc. _____
 - 16. Definite attempt made to win unsaved Associate Members to Christ during the year _____
 - 17. At least a monthly review of the C. E. News Column in the "Brethren Evangelist" by an appointed "Evangelist News Reporter" _____
 - 18. Prayers offered for the Local and National C. E. Officers _____
- Comments:—**
This Report Filled Out By:—
Name
Date
Address

POLMAN AND CREES TO ADDRESS C. E. INSPIRATIONAL SESSION AT WINONA

The Christian Endeavor inspirational session will claim the attention of the entire National Conference of Brethren churches on Tuesday evening, August 25. The session which begins at 7:30 P. M. will be addressed by two prominent youth leaders in our denomination.

Leo Polman will address the conference on the subject, "Brethren C. E.—Yesterday, Today, and Tomorrow." Brother Polman has already gained a notable reputation for his splendid work among endeavorers on the Pacific coast. He has injected his characteristic enthusiasm into his present work as pastor of the church at Fort Wayne, Indiana, into his "II Timothy Bible Class", and into his writings in behalf of Christian Endeavor.

R. D. Crees, our National President of Brethren Endeavorers will speak on the subject, "The Romance of the Christian Life." Brother Crees is the pastor of the newly organized church at New Kensington, Pa. He has been prominent in the development of Christian Endeavor among Brethren throughout the state of Pennsylvania, and is zealous for the growth of young people's work in the denomination.

That a portion of the main conference program is being given over to this Christian Endeavor session should be ample proof of the ever increasing popularity and widespread support of a distinctive program of activities for Brethren young people. Never before, as today, have Brethren youth found so much difficulty in adapting the materials of "popular" international youth programs to the work of their local organizations. Never before have they

found the ideals and standards of the Brethren Church quite so challenging. Never before has their imagination been so "gripped" with the possibilities of, and far reaching influences of a "youth program" which is faithful to the Word of God. Never could it be more truthfully said than today, that for Brethren Young People: "This is the day of opportunity."

Brethren Endeavorers, your presence at the Christian Endeavor inspirational session will be the most convincing vote of appreciation and approval that you can give to the present efforts to provide a program which Brethren young people can support.

Tom Hammers

GOD GIVE US MEN!

God give us men—a time like this demands
Strong minds, brave hearts, true faith and ready hands—
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who have opinions and a will,
Men who can look into the face of the demagogue
And damn his treacherous flatteries without winking—
Tall men, sun-covered who live above the fog
In public duty and in private thinking.
For while the rabble with their little deeds,
Mingle in selfish strife, lo Freedom weeps;
Wrong rules the land and waiting Justice sleeps.

—Josiah Gilbert Holland.

THE WHEELS OF CIVILIZATION

By W. H. Schaffer

How quickly the wheels of civilization can be stopped! In but a few hours the lights of thousands of homes were darkened, furnace fires were extinguished, kitchen ranges put out of commission, radios silenced, electric refrigeration ceased to function, the great arteries of traffic stopped, the merchandise of hundreds of stores either washed down the streets and rivers or covered with water or mud beyond salvage. How quickly the lines of communication are down and out of order. How utterly helpless man is when the forces of nature get beyond his control. It is interesting to note that in all these calamities there is no repentance of sinful hearts. Even during the dark days of the Tribulation which shall yet come upon this earth before the glorious return of the King of Kings we read, "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:21).

MR. MOODY AND THE FREE-THINKERS

By the Late Mr. George Soltau

Amongst the most remarkable scenes I have ever witnessed was one in East London during the visit of those beloved and honored men of God, Moody and Sankey, in the years 1883-84. The hall was pitched in the center of the dense working population of that quarter, where men by the hundred thousand work and live in workshops and factories. One Monday evening had been reserved for an address to Atheists, Skeptics, and Free-Thinkers of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at his zenith, and hearing of this meeting he ordered all the clubs he had formed to close for the evening, and all the members to go and take possession of the hall. They did so, and five thousand men marched in from all directions and occupied all of the building except that which was taken by the clergy and workers.

The service commenced earlier than usual. After the preliminary singing, Mr. Moody asked the men to choose their favorite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from "Their Rock is Not Our Rock, Our Enemies Themselves Being the Judges." He poured in a broadside of telling, touching, incidents from his own experience of the deathbeds of Christians and atheists, and let the men be the judges as to who had the best foundation, on which to rest faith and hope. Reluctant tears were wrung from many an eye. The great mass of men, with the darkest, most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes; but when the sermon was ended one felt inclined to think nothing had been accomplished, for it had not appealed to their intellects, or their reasoning faculties had convinced them of nothing.

At the close, Mr. Moody said, "We will rise and sing 'Only Trust Him,' and while we do so, will the ushers open all the doors, so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Savior." I thought, "All will stampede and we shall have only an empty hall." But instead, the great mass of five thousand men rose, sang, and sat down again, not one man vacating his seat.

"I Can't!" "I Won't!"

What next? Mr. Moody then said, "I will explain four words—receive, believe, trust, take HIM." A broad grin pervaded all that sea of faces. After a few words upon "Receive," he made the appeal, "Who will receive Him? Just say, 'I will.'" From the men standing around the edge of the hall came some

fifty responses, but not one from the mass seated before him. One man growled "I can't" to which Mr. Moody replied, "You have spoken the truth, my man; glad you spoke. Listen, and you will be able to say 'I can' before we are through." Then he explained the word believe, and made his second appeal, "Who will say 'I will believe Him'?" Again some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted "I won't." Dear Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs, "It is 'I will,' or 'I won't' for every man in this hall tonight."

The Atheists Confounded

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son, saying, "The battle is on the will, and only there. When the young man said 'I will arise,' the battle was won, for he had yielded his will; and on that point all hangs tonight. Men, you have your champion there in the middle of the hall, the man who said 'I won't.' I want every man here who believes that man is right to follow him, and to rise and say 'I won't.'" There was perfect silence and stillness; all held their breath, till as no man rose, Moody burst out, "Thank God, no man says 'I won't.' Now, who'll say 'I will'?"

In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting, "I will, I will," till the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out from the ranks of the foe into the army of the Lord, by the surrender of their wills. They heard His "rise and walk," and they followed Him. The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the Gospel.

(In tract form, Bible House of Los Angeles, 927 S. Westmoreland Ave., Los Angeles, Calif.)

BIBLE EVANGELISM

A colporteur of the American Bible Society working in the country around Istanbul, Turkey, has reported finding a man who used to read the Bible but had not seen it in years and, after receiving a copy, prayed God would spare his life at least one year that he might at least read the Bible through.

An insight into the methods of the American Bible Society's work and its opportunities is indicated by the fact that its colporteurs in Japan in twelve years have called upon some 2,191,000 households, yet at the present rate of distribution it will take nearly fifty years to supply once the 65,000,000

people of Japan and by then 30,000,000 more will be added to the population.

Outstanding growth in spiritual interest occurred last year in eastern Siam according to a report received from the American Bible Society's agency. From the mere reading of the Word, with no teacher other than the Holy Spirit, hundreds of people in a great section of the country accepted the Gospel as the true way of salvation. Whole villages have come to believe in Christ, and with the guidance the very few Christian workers could give them, a number of chapels are being built by these believers.

The American Bible Society has made available its volume of selected Scripture passages for the blind in "talking book" form on two double-faced records. These consist of large, slow moving phonograph records, running a quarter of an hour.

More than 65,000 copies of the American Bible Society's five-cent New Testament were provided free by the Society in 1935 for distribution to the enrollees of the CCC camps scattered throughout the United States.

A widow established family prayers and read a chapter of the Bible to her children every night; a hired man read his Testament to his employer during their lunch hour at noon; a young girl went twice a week to the home of an aged woman and read to her; a boy in a grade school formed a "reading club" which met once a week, at which they took turns in reading the New Testament; and his parents, who had not gone to church for years, were by his efforts led to attend. Each of these instances, reported by a volunteer worker of the American Bible Society, shows that many of the Scriptures which had been distributed were being well used.

Frequently attention has been called to the fact that illiterate people in adult education projects of the FERA when asked why they wanted to learn to read, stated that their chief purpose was to be able to read the Bible. The appeal of those in charge to the American Bible Society for aid in securing Bibles was readily met by the Society.

GETTING BACK TO CHRIST

For some years there has been a more or less persistent suggestion that what the church of the present day needs is to "get back to Christ." Often, alas, the suggestion is accompanied by a rather perceptible sneer at what is known as "Pauline theology," the idea being that Paul taught some things of which Jesus Christ would not approve. To such hypocritical skeptics the "back to Christ" movement would involve scrapping a large portion of the New Testament. But suppose, for the sake of the argument, we adopt the "back to Christ" idea, and let us see where it will lead us.

First, back to Christ means back to

the Bible. Jesus was thoroughly familiar with the Bible of his day, and he treated it with the highest respect. To him it was the Word of God which no man could gainsay. He used this "sword of the Spirit" most effectively in his conflict with the devil. And when he preached his Sermon on the Mount, he said: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Jesus did quarrel with the interpretations of the Bible made by the hypocritical scribes and Pharisees, but he had the utmost respect for the confidence in the Bible itself. He quoted largely from all the leading books of the Bible in his teachings, and never once did he raise a question about the truth or the authority of the Book. If we are to get back to Christ we must also get back to the sacred Scriptures which, said he, "testify of me."

Second, back to Christ means back to the great doctrines of the church. Jesus did not waste his time discussing the frills and foibles of his day. Nor, if he were living on earth today, would he prostitute his energies and his opportunities by preaching about the latest thriller in the movies or the newest styles in bathing suits. The teaching of Jesus was filled with the great verities of our religion—sin, repentance, faith, salvation, the atonement, the new birth, the guidance of the Holy Spirit, etc. Would to God that the church of today would get back to these great truths. We hear very few doctrinal sermons these days; and possibly there was never a day when such sermons were more needed.

Third, back to Christ means back to active evangelism. Jesus himself said, "The Son of man came to seek and to save that which was lost." His whole life's work was an effort to win men and women away from sin and back to God. To this all his energies were bent, and for this he at last sacrificed his life upon the cross. The modern church, so it seems, is too busily occupied with "social uplift" and similar mass movements in the pursuit of culture to interest itself in the salvation of individuals. One wonders sometimes whether the modern church believes that men are lost. Jesus certainly did, and so did the early church. If we are to get back to Christ, we must get back to his absorbing interest in the souls of men.

—Otterbein Quarterly.

THE TIE THAT BINDS

BUMBAUGH-BECKNELL—On Saturday, June 20, at the Warsaw, Indiana parsonage Max Bumbaugh and Mary Becknell were united in marriage. The single ring ceremony was performed by the pastor in the presence of the bride's sister and husband who were married about two weeks before, after the evening church service. The bride is a member of the Warsaw Brethren Church, while the groom became a Christian a year ago last winter in the Brethren services. May the

blessings of the Lord Jesus Christ rest upon this new home. The newlyweds are now residing in their furnished apartment in Warsaw. The groom is an employee of the Collins Ice Cream Company.

L. E. LINDOWER

TSCOURIS-KAUGIOULI—Here is something for the Greek teacher. Steve Tscouris and Vassalis Kaugiouli came to the Brethren parsonage and were married at six o'clock. Both are of Greek blood. Steve is proprietor of a popular local confectionary and a friend of the writer. The names are written in Greek with English lettering. They baptize by Trine Immersion.

REV FLOYD SIBERT

COUGHENOUR-CRAWFORD—We were happy to officiate at the wedding of Clarence Coughenour and Anda Crawford which took place at the Brethren parsonage Wednesday afternoon, June 17th. Both are fine consecrated people and we pray God's choicest blessings on their union and the home which they have established. We believe that God is pleased with those who remember Him as the one who has the right to authorize the marriage union. The young couple will reside on a farm.

REV FLOYD SIBERT

SUMMY-BECKNELL—Mr. M. Raymond Summy and Miss Bonnie Becknell were united in marriage on May 31, at the Warsaw Brethren Church, after the evening service, by the writer. Mrs. Summy is a member of the Warsaw Brethren Church, while Mr Summy is a member of the Leesburg Methodist Church. They are at present making their home with the groom's parents at Leesburg. May the Lord Jesus Christ continue to have the central place in these united lives and in the home that shall be established.

L. E. LINDOWER

HINKLE-BOWER—On Sunday evening at 6:30, July 12th, there took place in the New Lebanon church in the presence of a large circle of relatives and friends the beautiful and impressive marriage of Miss Helen M. Hinkle to Mr. Kermit R. Bower. Preceding the service fitting and inspiring music was rendered, both instrumental and vocal. The double ring ceremony was used. Both of these young people belong to the New Lebanon church, and are highly respected in the church and community. The bride has been for several years an efficient and successful teacher in our consolidated schools, and the groom has employment in Dayton. They will reside in New Lebanon, and it is with a multitude of good wishes that they begin their married life. The pastor was in charge of the service.

Wm. H. BEACHLEIT

REBER-CRAFT—Miss Eva Craft of Gridly, Kansas was married to B. C. Reber of Fort Scott, Kansas October 26, 1935.

L. G. WOOD.

COMBS-EDWARDS—Miss Nadine Edwards of Fort Scott, Kansas and James W. Combs of Fort Scott, Kansas were married March 16, 1936.

L. G. WOOD.

WILLIAMS-DAW—Lee R. Williams of Richards, Mo., and Miss Ruth Daw also of Richards, Mo., were united in matrimony April 18, 1936.

L. G. WOOD.

LaRUE-SMITH—Miss Grace Smith of Wichita, Kansas and Elmer LaRue of Fort Scott, Kansas were united in marriage May 30, 1936.

L. G. WOOD

IN THE SHADOW

SHELLEY—Dianah (Eikenberry) Shelley was born June 29, 1854 at Mexico, Ind., the daughter of John and Nancy Eikenberry. On Oct. 1, 1874 she was united in marriage to Luther Murphy, who preceded her in death May 15, 1883. To this union were born two children, Lulu Umbaugh of Argos, Ind., and Delbert Murphy of Logansport, Ind. The family at that time made their home in Marshall County, near Argos. On May 11, 1890 she was united in marriage to James Shelley, who survives her, at the age of ninety. To this union was born one daughter, Mrs. Curtis Gable of Warsaw, Ind. Mrs. Shelley died at the home of her daughter in Warsaw June 16, 1936, after several years of failing health. She was under the excellent care and in the home of Mrs. Gable for about eight years.

She was a member of the Brethren Church since the organization of the Tiosa Brethren Church, of which she was a charter member. For the last thirty-six years she has been a member of the Brethren church at North Manchester. All of her friends knew her for her sweet Christian spirit.

Funeral services were conducted at the Warsaw Brethren Church July 18. Prof. J. Raymond Schutz, from North Manchester, who had been her Pastor for fifteen years preached the funeral sermon, and was assisted in the service by the undersigned. Her remains were laid to rest beside the grave of her deceased husband near Talma, Ind.

Although not a member of the Warsaw church, the writer can sincerely testify to many hours of fellow-

ship with Brother and Sister Shelley, in which he received encouragement and help from them and rejoiced in their fine spiritual and prayerful lives. Through several years of confinement their prayers have gone out for the Lord's service and servants and no one but the Lord knows the great help they have been in His work. The beautiful Christian life of Sister Shelley was a benediction to all who met her, and the same continues to be true of Brother Shelley.

L. E. LINDOWER

LONGENECKER—Harry R. Longenecker of Roaring Springs was called home to be with his Lord and Savior after a brief illness in his home, on Friday afternoon, July 3, 1936. Our Brother in the Lord was one of our prominent men of our church in its business relations as well as in spiritual things. He will be greatly missed in our services for he held the prominent offices of trustee and deacon. Our prayers and deepest sympathy go to Sister Longenecker in these hours of trial and bereavement.

Stanley F. Hauser

OBERHOLTZER—Mrs. Hattie Pearl Oberholtzer, daughter of Emanuel and Rebekah Beekly, was born near Congress, Ohio, Feb. 6, 1886. Early in life she joined the Fair Haven Brethren Church, in Wayne County, Ohio. Later when her parents moved to a farm near Ashland, Ohio, her membership was transferred to the Ashland Church.

Hattie Pearl Beekly was united in marriage to Rev. H. M. Oberholtzer on May 22, 1901. Sister Oberholtzer was not only well known, loved and respected among the churches where she had served with her husband, but in the church at large.

Sister Oberholtzer was the mother of two children, a son who died in infancy, and a daughter, Mrs. (Rev.) John E. Hoyer of Jeromesville, Ohio. She is survived by her husband, her daughter and two sisters, Mrs. J. B. Brubaker of Waterloo, Iowa, and Mrs. Susan Bentz of Dillsburg, Pa.

Funeral services were conducted in her home at Huntington, Indiana, by Rev. Lewis Engle of Warsaw, Indiana, and in the Ashland Church by the writer. She was laid to rest in the family lot in the Ashland Cemetery. May the Lord bless the sorrowing family.

Willis E. Ronk

NEFF—Mrs. Angeline (Gebhart) Neff was born in Middletown, Ohio in 1874. Fell asleep on Friday morning of June 12, 1936 at 6:30. While the world was preparing for a busy day, at the age of 60 years. She leaves to mourn her loss her husband, two brothers, Peter of New Carlisle, John of Middletown; and one sister, Liddia May of Pittsburg. Mrs. Neff was the daughter of Peter and Elizabeth Gebhart (deceased). In 1891 she became the wife of Scott Neff, thus traveling life's highway together.

Funeral services were conducted Sunday at 2:00 P. M. at Dover Bros. Funeral Parlor in New Carlisle, Ohio. Rev. H. C. Funderberg, officiating.

WELCH—Ulysses Sheridan Welch was born at Albright, West Virginia, March 23, 1867 and died at Terra Alta, West Virginia June 15, 1936. He was the son of Samuel and Rachel Bishop Welch who lived near Albright. On Aug. 14, 1890, he married Elizabeth Cassaday who survives him. To this union were born Iva Mae Welch and a sister who died in infancy. In 1898 he became owner and manager of the Terra Alta Mills, building up a business which sent carloads of Preston County buckwheat flour to distant cities and helped to make the county known far and wide. Due to ill health he was forced to sell the property in 1933. He was a member of the White-dale Brethren Church near Terra Alta. The writer was called to officiate at the funeral services, as he had been a former pastor. Services were held at the home in Terra Alta on Thursday June 18.

L. E. LINDOWER

FRUSH—Scott L. Frush, son of Jehu and Nancy Allen Frush was born in Kosciusko County Sept. 14, 1875; was promoted to be with the Lord, June 24, 1936. His death followed an illness of about two and one-half months. In February, 1902, he was united in marriage to Cora I. Hill, who survives him. Besides the wife, there remain to mourn his loss, two daughters, Mrs. Ruth Hamman of North Webster, Indiana, and Mrs. Ruby Miller of Warsaw, Indiana; two sons, Lloyd A. and Lester of Warsaw; two brothers, Charles A. and Burket of Warsaw; six grandchildren and a host of friends. Two sisters and two grandchildren have preceded him in death. For many years he was a member of the First Brethren Church of Warsaw. Funeral services were conducted at the church Saturday, June 27, by the undersigned.

L. E. LINDOWER

SPITZER—Benjamin F. Spitzer was a former member of the Mount Olive Church and served as caretaker of the church for a number of years until he moved to Washington where he died of a lingering illness. He is survived by his wife and a number of children and grandchildren who reside in the District of Columbia. Interment was made in the church cemetery.

J. F. Locke

PIRKEY—Miss Lou Pirkey united with the church as a girl and then abandoned fellowship for some years. Shortly before her death she desired to make

a reconsecration of her life to Christ. She departed this life trusting in Him. She was a member of the Mt Olive Church and the funeral was held from the church. Interment was made in the Mt. Olive cemetery.

J. F. Locke

GOOD—Mrs Bertha Good, the faithful wife of Brother Luther I. Good of the Mount Olive Church, Virginia departed to be with Christ on her fifty-first birthday. She was born May 21, 1885 and died May 21, 1936. Her maiden name was Zetty.

She bore a long and wasting illness with Christian grace and fortitude. Her cheerfulness in spite of her illness was a source of inspiration to all who knew her. Since early childhood she had been a faithful member of the Mount Olive Church. She was an exemplary Christian. Appropriate to the suffering which she has seen in this life and the glory into which she passed, her pastor used as the text of the sermon, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18). The vast concourse of friends and neighbors which assembled with the bereaved family at Mt. Olive Church was one of the largest ever seen in this section and gave evidence of the esteem in which she was held. Assisting in the services were the Revs. Garber and Alexander.

J. F. Locke

FORD—Marietta Raish Ford was called home from this life at the age of 38, she leaves a husband and little ones to mourn and miss her. She died in Washington, D. C. where her husband is employed at the White House. The funeral was held in the Bethlehem Church and interment was made in a cemetery nearby. She was before her marriage a Miss Raish. As a girl she united, as did her sisters, with the Bethlehem Church.

J. F. Locke

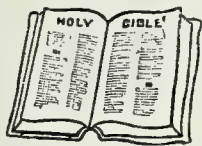
LANCE—Jessie Barone Lance was born August 21, 1867 and passed to her eternal reward on May 5, 1936. She was critically ill but about a week, but her health had been failing for some time. Her passing occurred at the Lodi, Ohio, hospital.

She was all her life a resident of the Homerville community, and had since a very early age been a faithful and honored member of the West Homer Brethren Church.

She was united in marriage to Orlo James Lance in 1889. Two children were born to this union. She leaves to mourn her passing besides her husband, the two children, Clemet Otis Lance, and Irma Mae Belle Wolfe, one brother, Olen Barone, and two little grandchildren. May God bring to them the peace and comfort only known to Christian hearts.

Funeral services were conducted by the pastor in the West Homer Brethren Church.

Elias D. White, Pastor



NEWS FROM THE FIELD



REVIVAL AT GARWIN, IOWA

On June 2nd, we began a meeting in the above church with Brother Gray, and after three weeks of sowing and reaping we were made to realize once more, "the Gospel of Christ is the power of God unto salvation to every one that believeth."

Under the direction of Brother and Sister Gray, we found a people who well knew the work before them and as one would expect where much prayer was made, many were lead into a closer walk with their Lord while others for the first time confessed "Him" as their Savior.

The church has a great privilege in this community of holding forth the Word of Life for some of the neighboring churches are closing their doors. While we of course do not like to hear of these things yet we know it will but give an even greater opportunity to this church to be a witness for the Lord.

The prayer meetings were really a joy to our hearts for while many were busy in the field there were others who night after night cried unto God for the saving of the lost. We made our home with Brother and Sister Gray and take this means of thanking them for their many kindnesses. We entered many of the homes of our Iowa Brethren and find they can minister to the needs of a man's stomach. We shall long remember their wonderful strawberries.

We were more than pleased to have with us Brother Riddle and family from Waterloo, and a fine group of his young people who brought to us special music. The presence of these folks and their

cooperation was appreciated very much.

We feel sure that under the leadership of Brother Gray the church will be a true beacon of truth from which the light of truth will shine guiding men and women to Christ. Brother Gray is, along with his wife and Mrs. Lowry carrying on a fine ministry weekly over radio station KFJB. We know if the Lord tarries many will yet know Him because of the ministry of this church and its pastor.

SAM ADAMS

REVIVAL AT GARWIN CHURCH

Tuesday night, June 2nd, we began a revival at the Garwin church. Rev. S. J. Adams of Pleasant Hill, Ohio was the evangelist. Night after night for three weeks Brother Adams sent forth the Word, backed by the Holy Spirit. Our church was greatly helped by his ministry, and we desire to take this opportunity of thanking the Brethren at Pleasant Hill for releasing their pastor from his work at Pleasant Hill in order that he might come to Iowa as our evangelist. We enjoyed three weeks of real Christian fellowship with Brother Adams, and pray that our Lord will continue to bless his ministry and give him many souls for his labors.

We did not expect to have a great harvest of souls in this meeting, but were looking forward to a revival in the church. The spiritual life of the church is much better and eleven souls came to Christ to receive Him as their Savior, and two came to reconsecrate their lives. We are praising our Lord for the results of this meeting.

One of the great hindrances of our church work in this community in the

past has been the road condition. If you know anything about Iowa mud, you can realize what these Brethren have faced for years being on a mud road. Within the last year the road to the church has been improved and at present other roads are under construction. We are looking forward to the day when the roads will not interfere with the church work.

We are beginning our second year as pastor, and appreciate very much the kindness shown us by the Brethren here during our first year as their pastor. We feel that our Lord has blessed his Word during this year of labor for Him, and as He leads we expect to be able to report a greater advance in the work during this coming year. Our Lord has opened a way for us to broadcast over radio station KFJB, located in Marshalltown, Iowa, every Saturday afternoon from 2:30 until 3:00 o'clock. We are convinced that our Lord will bless his word as it goes out over the air. The testimonies of listeners reveal this great truth as they write and tell how they have been convinced that they need the Lord. Every true minister of the Gospel ought to grasp every opportunity to send forth the truth in these days of sin. We would be glad to have the Brethren that are within receiving distance of this station tune in and spend this half hour with us each week. Radio station KFJB operates on 1200 kilocycles, and Central Standard time. We ask that you continue to remember us in your prayers, and may the Lord bless you as we labor and watch for his glorious coming.

WILLIAM GRAY, Pastor

NORTHERN CALIFORNIA CAMP

The third annual camp meeting of the Brethren young people of the northern California district is now history coming to a devotional close on Monday, June 15, at about 2 P. M.

Activities incident to preparation began on Saturday, June 6, under the direction of Brother C. E. Johnson and his sons, Marion, Harold, Elmer and Le Roy and his wife, Laura. About 17 persons participated in Saturday's preparations. Monday also was spent in further work. When I tell you that our camp was located entirely in the open, no buildings on the camp ground you will readily understand the necessity for considerable advance work. A large cook house belonging to Ingvall Johnson was pulled to the camp by Marion Johnson's Chevrolet coupe. Mrs. Herman Stookesberry, the president of the Berean Band made her large cook stove available. This was installed in the cook house. Another cook house belonging to C. E. Johnson was also brought to the camp for sleeping quarters for the cooks and the mothers who brought their smaller children along to camp. Another four wheel trailer and a large water tank were put in use to keep the camp supplied in drinking water. A large gate

had to be made so the large semi-Reo Speedwagon truck, capacity about 10 tons, and belonging to Wayne Grubb and his family, could go through without difficulty. It has fallen to Wayne's lot for all the camps in this district to go and gather up the campers and their beds, suitcases, etc., and bring them to camp. This is a real service that none of us underestimate for it provides safe and efficient transportation for the cost of only the gas and oil consumed on the trip. It's really **some truck**. A piano belonging to Cecil Johnson's family of Manteca was kindly loaned to the camp for the music. Benches belonging to Beulah Tabernacle, Turlock, California, provided seating for the camp. Tables and dishes, etc. from the Lathrop and Turlock Churches were placed for use of the camp, and an outside camp stove belonging to Wilbur Wolfe's family of Lathrop on which many a good delicious hot cake was flipped and sometimes flopped, was used to augment the cooking facilities of the cook house. A barbecue pit was also prepared where the most delicious meat was barbecued on Friday by Brother C. E. Johnson. Many other details of preparation I have not mentioned, but every part aided in making all preparations possible for the enjoyment of the camp.

Now for the activities of the camp: Our first service was devotional, all seated on the ground around a large camp fire, the leader reading his lesson by the light coming from the camp fire. There was earnest participation in prayer and testimony by a goodly number.

C. E. Johnson preached three splendid sermons, on "Biblify Your Life, Livify Your Bible." "Three Symbols of Cleansing; Baptism, Footwashing, Anointing with Oil." He also gave three very fine Bible studies on "The Life and Work of Paul." These studies alone were worth far more than all the work of preparation.

Rev. Westlind, pastor of Beulah Tabernacle of Turlock, brought an inspiring message on "The Second Coming of Christ." Rev. Muir of the Lutheran Church of Hilmar also brought a very fine message.

J. W. Platt, our pastor-counselor, had charge of the evening messages and many expressed themselves as greatly helped and blessed by the evening services. Brother Platt spoke on the following themes: Monday night, "Self-examination"; Tuesday, "The Church"; Wednesday, "The New Birth"; Thursday, "Christian Worship"; Friday, "The Holy Spirit"; Sunday, "The Christian vs The World." Sunday night service closed with a fagot service with decisions to live more in conformity to the will of God.

A number of the lay members in middle life and also a good number of the young people took part in devotional services and Bible lessons.

Camp Bethany proved a week of many good things additional to the Bible lessons and sermons. There was much mu-

sic. Merle Johnson, Virgil Ingraham and Estelle Reynolds led the group in hymns, choruses and at times special quartets, etc.

There was plenty of recreation in the form of gathering wood (?) baseball, horseshoes, and swimming. Harold Johnson had charge of the recreation.

Sunday the crowd was augmented by a good number from the Mitchell district where Brother C. E. Johnson conducted services several years ago. Their orchestra gave a number of beautiful hymns in the afternoon to a large crowd.

Under the direction of George Reynolds about \$165 was provided for next year.

At the Sunday night service Brother Platt had charge of installation of the newly elected officers. He called the retiring officers and the new officers before the assembly. In a brief talk he spoke highly of the work the retiring officers had done during the year. The old executive committee consisted of Bess Stooksberry, Pres.; Virgil Ingraham, Vice Pres.; Dorothea Johnson, Sec.; Wayne Grubb, Treas.; Merle Johnson, Song Leader; Enid Ruth Seward, pianist. Owing to the absence of Mrs. Goldie Ingraham, Miss Elsie Johnson presided at the piano.

The new officers are Artie Varner, Pres.; Raymond Johnson, Vice Pres.; Florence Smith, Sec.; Tessie Miniaci, Treas.; Estelle Reynolds, Song Leader; Enid Ruth Seward, pianist.

Rev. J. W. Platt was appointed as pastor-counselor for another year. The young people owe much to Brother Platt for his untiring spirit of cooperation throughout the whole year.

The new officers were appropriately charged with the responsibility that rests upon them for the success of the Brethren Berean Band for the new year. Brother Platt asked the retiring officers to shake hands and extend good wishes to their successors which they did. With Brother C. E. Johnson a prayer of dedication was offered for the new officers and the B. B. B.

We desire to practice our motto, "Biblify the Life," "Livify the Bible," also to remember our camp verse, II Tim. 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Dorothea Johnson,
Retiring Secretary

CAMERON, WEST VIRGINIA

Five years ago a small group of persons set out to build a Brethren Church at Cameron, West Virginia. There were more Brethren in town but over a long period of time some drifted into other churches and became established there.

The plans for the building were beyond the financial ability of the people

then because the depression was setting in more severe. At that time the foundation was laid for a structure 70x40 feet and the wall was nearly completed for the first floor. Because of the lack of funds and opposition outside, the project was abandoned until the present time.

The Pennsylvania state mission board has been assisting in securing and paying part of the pastor's salary. It has also graciously offered to make an attractive contribution to the building fund in order to get the work started again. The psychological effect from the five year lapse has been discouragement and a lack of confidence. But now the people are encouraged and have confidence to move forward. The State Board, under the presidency and leadership of Rev. Claud Studebaker, was responsible for opening up the work again and directing the building project. Since the recent board reorganization, Brother Studebaker as Secretary, has worked with us personally to raise \$3,700, \$2,750 cash in the bank and \$1,000 in good pledges from the people interested in the building.

We have been meeting in a dark theater building during the winter, which was not good for our services and also hopeless in the effort for expansion. Now we plan to build and be in our own house this summer. We have enough money to complete the basement and to move in. It will mean that we will have a \$6,000 plant in the near future. The structure will be fire proof, built of tile and stone facing.

The field is promising for future work. The whole country surrounding Cameron is a Brethren field and the people know the things for which we stand. From years back, preachers like Henry Wise and Jacob Murray and others have worked this circuit. Aleppo, Sugar Grove and Quiet Dell are rural churches and have a limited constituency. Cameron will be the fast growing center and prove to be the saving of these outlying churches.

Now that we have caught the vision again, it may be that we can put up the entire building. It will mean that we must locate several thousand dollars more, but it will be a wise investment. The planting of a church of this size and opportunity for growth into a large congregation means to command a strategic point.

The building committee and finance committee propose to send out small cards to every Brethren Church indicating on each that the purchaser is buying a stone for a small sum, to go into the building of the top floor. The favorable response from Brethren over the brotherhood will be appreciated and you may share in the joy of saving this field for an active and full time pastorate and building up a center that will be able to be released from mission support in a few years and turn to contribute to other new work.

Norman H. Uphouse

Lanark, Ill.

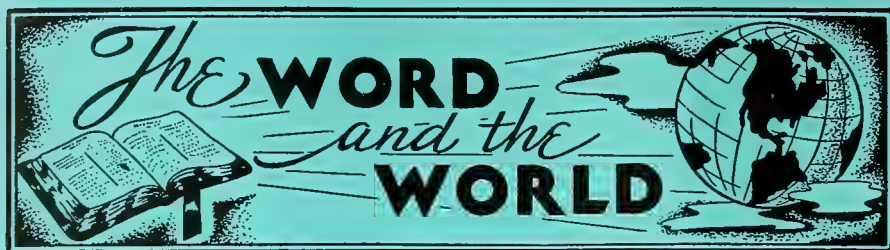
The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

As a Popular Poet Sees the Preacher

*Ah, what an easy job is his,
The man who's in the preaching biz!
He has but little work to do,
For all he does the whole week through
Is just to call upon the flock
As regularly as the clock;
To cheer the sick who groan in bed,
To preach a sermon for the dead;
To teach the sinner righteousness,
To succor famine and distress;
To marry lovers fond and true,
And christen little babies too;
Preside at socials now and then,
Hold meetings for the boys and men;
Look in upon the ladies' aid,
See that the janitor is paid;
Hold prayer meetings on Wednesday night,
Smooth over bickering and strife;
Keep all his actions free from smirch,
Avert all dissensions in the church;
Give all parishioners advice,
And always preach on Sunday twice.
Yes, kindly is the parson's fate,
The work is light, the pay is great.
A guide, philosopher, and seer,
At seven hundred bucks per year.*

—Berton Braley, in *Christian Advocate*



By Alva J. McClain

NEARLY Every Knee

Sensible people of Mitchell, South Dakota having found that the theorists at Washington can order crops plowed under but cannot make them grow, wisely decided to seek help from God. Yesterday, the mayor proclaimed a Day of Prayer. According to newspaper reports, business halted, bells tolled in thirteen churches and the citizens were called to kneel in supplication to God for rain. And, it is reported, **nearly the entire city responded.** The incident, to students of the Word, will suggest two things:

First, how easy it will be, when God in Christ sets up His Kingdom on earth, for Him to enforce His righteous laws among the nations. He will need no battleships nor bombing planes. How long could a few Bolsheviks in Russia defy God if the rain were shut off? And that is exactly what the prophet Zechariah declares He will do (Read 14:16-17).

Second, there is coming a day when "Every Knee shall bow" at the command of God (Rom. 14:11). In that day, the pride of man with all his self-sufficiency shall be brought low. The men who learn nothing from the occasional providential judgments of God shall taste eternal judgment.

NO GREATER Delusion

Centuries ago the "god of this world" uttered the great lie which fallen man has clung to with blind credulity. The devil said, "Ye shall be as gods," and man believed the lie. The hardest things to get man to admit are their own limitations. We have men today who sincerely believe that, if sufficient authority were conferred upon them, they could solve all our social and economic problems and usher in the millenium. Even an unbeliever now and then sees the fallacy of such a notion. In a recent address, Walter Lippmann had this to say:

"But governments are composed of men, not super-men, not geniuses, mere men, imperfectly educated, not wholly disinterested, with very limited wisdom. Such men can only operate a government of limited powers, and no greater delusion has ever cast its spell upon the human imagination than that a group of mortal men can plan the future of a society and direct the affairs of a whole civilization. It is the presumption of

ignorance to believe that: to attempt it is to take the road to ruin. For when governments attempt more than men with their abilities are fitted to do, the more they attempt, the worse they will do it. The men who said that this must be a government of limited powers were men who understood mankind."

THE Road to Ruin

There is a great deal of wisdom in the above quoted paragraph. Mr. Lippmann sees several things very clearly:

First, he sees that "mortal men" at their best are very imperfect, handicapped by many limitations.

Second, he sees the possibility that such men may sincerely believe a delusion, namely, that they have sufficient wisdom to solve the problems of civilization if granted the proper authority.

Third, he sees that to attempt what such men believe is to take the "road to ruin."

What Mr. Lippmann does not see is that there is one Man Who is able to do all that He claims to be able to do, a Man Who is more than man, a Man Who is also God.

But Mr. Lippmann, unfortunately, does not believe in God.

A WAY That Seemeth Right

Senator Nye of North Dakota, speaking the other night in Los Angeles, repeated his well known argument that the taking of profit out of munitions will stop war. Thoughtful people, of course, know that his argument is silly. The cause of war is sin, not the munition profits.

But to carry out his notion, Senator Nye advocates a most amazing proposal. He proposes a constitutional amendment which would empower the government, in the event of war, to draft automatically without debate all property and life in the United States.

Such a policy, if actually adopted, would not only fail to stop war, but would guarantee that war when it comes would automatically place at the mercy of the government every human life and every dollar in the country. What a perfect set-up for the war-makers!

Yet this scheme is being proposed in the name of peace, and preachers are placing their pulpits at the disposal of

Senator Nye. Surely, the eyes of men are blinded by that greatest of all war-makers (see Rev. 20:8).

CONFERENCE Work

On Sunday, June 28th, I spoke in the First Church of Long Beach. Beginning the next evening four days were spent with Brother Ogden in the First Church of Los Angeles. On the following Sunday, July 5th, I began a four day conference with Brother Paul Bauman in the Second Church of Los Angeles. Last Sunday evening I preached in the new Brethren Church at Bellflower where Brother Ernest Pine serves as pastor. At present I am engaged in a series of addresses at the District Conference which is being held at the Whittier First Church.

This District Conference lasts for ten days, and is preeminently a Bible Conference, with only two days sets aside for business. I noticed one remarkable thing on the opening day. At the first business session, out of a total of 129 official voting delegates allowed to the various churches, 121 were present. These people take their conferences seriously.

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The Editor's Box

CAN IT BE? A FAMINE!

We have it from definite and reliable sources that a famine is imminent. It is certain to strike the United States. No one can tell how soon. Many however, think that perhaps it has begun already. Some who read this may be tempted to blame the dust storms, the hurricanes, or the drouth. Others will perhaps express disgust at the procedure of the government to curtail production. But all these should be relieved from criticism. "But," says some one, "a famine in our great country! Surely someone is to blame in this land of plenty!"

WHO IS TO BLAME?

Perhaps before we discuss who is to blame for all this, we should examine our information about the famine. Besides, the source of our information is important. The facts about this famine are found in a little book written over 2500 years ago by a man named Amos.

He was not writing simply as a man, but his message is the very Word of the living God. He wrote, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). This is the source of our information. A famine in the land! Not a famine of bread! A famine of hearing the Word of God! Think of it! Men shall want to hear the Word of God, but it will be too scarce to be found. Who is to blame? The answer is that in our day, the preachers are responsible. If the ministers of the Gospel do not proclaim God's Word, who will? We cannot expect spiritual truth to be passed out at the drug store or the soda fountain. This is not God's way.

IS THIS YOUR CHURCH?

The service has not yet begun. There is a buzzing from two or three places in the church auditorium and laughter from another. The people who are there on time are talking about the neighbor's new car and the crops. Incidentally, they are getting ready to worship. Then someone announces a hymn and immediately people lose all their enthusiasm. Terrible, to break up interesting conversations by announcing a hymn! But the singing goes on. Several other songs are sung during the evening which need no special mention. A short prayer of thanksgiving for Jesus the great teacher and example to all mankind is offered by the preacher. Then the

announcements are given. There is the food sale on Thursday afternoon at Smith's hardware. Be sure and come to town and patronize this for the quarter is almost over and the church is still behind on the finances. Then there is the prayer meeting announcement—prayer meeting is called off until September or October—perhaps October, for we will all be quite busy getting the children started to school in September.

Next Sunday morning there will be Sunday School at the usual hour. No church services however as the pastor is to be away on his vacation. Some thought of getting another preacher to preach, but they would feel that he should be paid and that would take more money. After all not much is lost in calling off a few services as only a small number would be present anyway.

The offering is next. One of the ushers is not present, so someone else has to be drafted. He is not even a member of the church but he came with his wife this time just to please her and the usher figures that this may get him interested. (It is hard to imagine what the new usher will think if he counts

IN THIS NUMBER

The Word and the World	2
Editorials	3, 4
The Way of Faith, Floyd W. Shiery	5
Young People's Service at National Conference	6
National Conference Program	7
Obituary, J. W. Beer	9
Sunday School Department	10
News from the Field	11
The Faith that is Needed to Venture	13
W. M. S. Worship Programs for September and October ..	14
Outstanding Examples of Adventures Through Faith	15
Assurance—The Result of Faith	16
Bible Study—Joshua, the Man	17
Stewardship—Its Need	18
Stewardship—Its Objective	19
Stewardship—God's Means of Great Giving	20
Signal Lights Programs for September and October ..	21-23
W. M. S. Information	23-25
Giving Account of My Stewardship	26
Senior and Junior S. M. M. Program for September	27
Senior S. M. M. Program for October	28
Fellowship for Power	28
Junior S. M. M. Program for October	29
I Am With You	30
S. M. M. Visitation in the Southeastern District	31
The Conference is for you	32
Ohio and Indiana District Conferences	33, 34
S. M. M. Information	35, 36

the pennies in his offering plate during the prayer).

Then there is the special music. Mrs. Jones came to service especially to sing. She sings. She practiced it for the lodge and thought she could well repeat it.

Now it is time for the preacher to preach his sermon. He takes his text from Ecclesiastes, reads the verse with about twenty words and begins thus, "I want to speak to you this morning on the" For fifteen minutes he tells about the glories and attainments of our day, the evidences of the superior wisdom of man in climbing from the old stone age to the modern machine age. He mentions the fact that unfortunately we have been stuck in a depression for a short time, "but give us time and we'll pull out; the greatest hindrance to progress is pessimism." For the last five minutes he shows that no life is full and complete without the "religious emphasis." Therefore we must get back to the religious attitudes of our forefathers, keep the golden rule, bring in world peace and brotherhood and at last the kingdoms of this world will become the kingdom of our Lord and Christ. "This is the task of the church and we must give ourselves wholeheartedly to this glorious task." He announces a hymn after which he closes the service with most detailed formality and the meeting is dismissed. At the first opportunity Jones turns to Brown, "Well, did you get your new car yet?" Mrs. Green turns to Mrs. White and explains "I sure like your new dress. I have been admiring it ever since you came in."

WHOSE CHURCH?

The above description is of no church in particular. Yet, there are thousands in America where there is no more Bible preached and more ridiculous things happen than in the church described above. If souls are not saved in a church like this, we cannot blame the Joneses, the Browns, or the Greens. They only reflect the light which has been given them through the years. If people are given the Word of God, an interest grows in the things of the Lord and the experiences of the Christian life. If preachers persist in preaching everything else but the Word of God, there will soon be a famine in the land, perhaps not for bread, but for the Word of the Lord.

ERROR OF THE COMMUNISTS

The great error of the Communists is in the belief that man will be satisfied if he has all he wants to eat and social security. It was our Lord who said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Communist thinks that "religion" is unimportant. He may be right considering the type of religion that most Communists have seen. It is not religion that men need; it is Christ. Christ in His mighty

power revealed in the Scriptures is the true bread for which the world is starving today.

WHY?

A little girl said recently, "Daddy, I sat on the steps a long time and talked to God. WHY didn't He talk back to me?" And she is still asking "Why?"

The parent who has been obliged to hear the "Why Song" from morning till night should learn something about God's child-training. Alas, how often His children stop in their tracks and demand to know the reason why! We have ever been rebellious because God did not immediately furnish an explanation for his ways. But what have we gained? Deeper darkness! It seems to be those who in childlike confidence take Him at His word, who have sung at midnight and exchanged human weakness for divine strength.—Prophecy Mag.

Editorial Notes and News

WE EXPRESS our sympathy to Brother Don Carter, pastor of our church at Glendale, California, Mrs. Arthur Cary, wife of our pastor at Lake Odessa, Michigan, and to Miss Lydia Carter of Krypton, Kentucky, in the death of their father, Fred C. Carter of Long Beach, California. Brother Carter was an active member of the First Church of that city.

WE UNDERSTAND that Dr. Floyd W. Taber who has recently finished his medical work in France in preparation for missionary work in Africa arrived in the United States a few days ago. We understand that he and his family will be present at the National Conference. It will be a most pleasant experience not only to renew the fellowship of several years ago, but it will also be a privilege to hear Dr. Taber speak at the Conference.

A THREE-FOLD goal for our members: 1. Every family receiving the Brethren Evangelist; 2. Every member having a Family Alter; 3. Every member a tither. —New Kensington Ch. Cal.

Certainly this is a splendid goal. With the continuous presentation of the Gospel, the New Kensington church is sure to be blessed of the Lord.

"I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me 'I have had compassion upon a lost world, and now it is time for you to have compassion'."—A. J. Gordon

ORANGE JUICE. Many of us would have been pleased to attend the Southern California District Conference this year for several reasons. One reason is that the Whittier Church which entertained the conference furnished free orange juice to all who attended. It would probably be hard to find out how many barrels were consumed.

EVANGELISTIC MEETINGS are now being held at the Fair Haven Brethren Church near West Salem, of which Brother Hill Maconaghy is pastor. Brother R. Paul Miller is the evangelist and has announced a most interesting series of messages. Those near should plan to attend. Meetings will close on August 16.



The Way of Faith

SANCTIFICATION

By Floyd W. Shiery, Pastor of the Brethren Church,
(Fourth in Series)

La Verne, California.



The way of faith in Gal. 2:15-3:14, has as its second division, "The Spirit is Received by Faith," Gal. 3:1-5. While the word sanctification does not occur here the facts of our sanctification are presented, and thus we might use the word "Sanctification" as a sub-title for this section. Gal. 5:16-26 is another section of Galatians dealing with this same subject. There we are told to "walk in the Spirit."

The word, "sanctification" means to "set apart." When the word is used of the believer, it refers to our being set apart from sin and unto God. There are three aspects to the believer's sanctification: (1) A past, once for all sanctification; (2) a present, progressive sanctification; (3) a future, completed sanctification. Each of these three aspects of our sanctification involves the work of the three persons of the Godhead. The Father sanctifies — John 17:6. The Son sanctifies — Heb. 13:12. The Spirit sanctifies — 1 Peter 1:2. Furthermore the Word of God, the Holy Scriptures have a part in certain aspects of our sanctification, Eph. 5:26.

We shall consider Gal. 3:1-5, verse by verse, for in each verse Paul asks the Galatians a question. The questions are very simple, even elementary. Christian experience will enable them to answer the questions properly. The answers will perfectly refute the false teaching they were beginning to accept.

I. "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?"

1. This address does not imply that the Galatians were senseless or ignorant. But it suggests that they have acted contrary to truth and reasonable experience. They seem to have been deceived to the extent that they are almost hypnotized. To Paul

it was a surprise that they should forsake Christ, and return to law-keeping.

2. This verse also suggests how Christ had been presented to them. Jesus Christ was openly set before their eyes as crucified. The Greek word for "openly set forth" means "to place on a placard." Paul preached Jesus Christ and Him crucified. This preaching was not a vague presentation of glittering generalities, but a vivid description of Christ's crucifixion, and the meaning of that event.

3. This is the kind of preaching that is needed today. False teachers in the church are denying the fundamental truths of the gospel. They are transforming themselves into ministers of righteousness, in harmony with Satan's program, instead of being ministers of the gospel, in harmony with God's program. These false teachers are spueing their blasphemous venom all over Christendom, denying the very Lord who bought them. The only remedy for such a deplorable situation is a fearless, clear presentation of the gospel. God give us preachers who will preach Jesus Christ and Him crucified.

The Way of Faith

Gal. 3:1-7.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, of by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

II. "Received ye the Spirit by the works of the law, or by the hearing of faith?"

1. Genuine Christian experience always conforms to the teaching of the Word of God. We should endeavor to explain our experience in harmony with the Word of God, rather than to explain the Word of God from our experience. Anyone possessing the Spirit of God knows that he did not receive Him by law-keeping.

2. A perfect illustration of how the Spirit is received is given in Acts 10:44, "While Peter yet spake these words, the Holy Spirit fell on all them which heard the Word." Peter was preaching the gospel to a group of Gentiles. The Gentiles simply believed, and the Holy Spirit came upon

them. Neither law-keeping nor good works had anything to do with their receiving the Holy Spirit. Neither new believers nor Christians should pray for the Spirit. To pray for the Spirit, or to do good works in order to gain His favor is not enough. If you will hear the Word of God, He will fill you with the Spirit to the extent that you are able to receive Him. It is your capacity, and not God's favor that needs to be made a matter of prayer.

III. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

1. The Spirit is received by faith, and the Christian life is a life of faith. You are neither justified by the law, nor sanctified by the law. The Christian life is a life of faith from its inception to its fruition. Christian perfection is not to be secured in the energy of the flesh, but by walking in the Spirit.

2. This verse does not teach what is sometimes unscripturally called "sinless perfection in this life." The Greek word translated "perfect" is in the present tense. It denotes an action going on, but has no intimation of its conclusion. Yes, we are being perfected. But the Word of God is clear that perfection is not attained in this life.

3. Absolute sinless perfection, entire sanctification is to take place at the second coming of Jesus Christ. I don't know what folks are going to do who do not believe in the second coming of Christ. Well, it is right there in the Word, and true whether believed or not. But just listen to these words: "To the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all His saints." 1 Thess. 3:13. "And the God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." 1 Thess. 5:23.

IV. "Have you suffered so many things in vain, if it be yet in vain?"

1. By becoming Christians, the Galatians suffered many things at the hands of their fellow-religionists. Turning to Christ brought grievous per-

secutions. Now Paul reminds them that if there is merit in law-keeping then all that suffering was in vain.

2. Perhaps the Galatians had forgotten their former sufferings. By recalling those sufferings, Paul knew they would think once more of why they suffered. People do not suffer needlessly. When they were being persecuted they were convinced that a great issue was involved. When they think of the great truths of their salvation for which they had suffered, they will be reminded that those precious truths are still just as true as they were when they first believed.

3. The truths of the gospel never change. When people change their beliefs they are not changing the gospel. They are only changing a mind that is unsettled. They do not yet know that Christ Jesus is the only Rock of ages, and the only Haven of rest.

V. "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

1. From Christian experience Paul turns to the one who made this experience possible. Not only must man come to God in faith, but that is the only method that God can employ in dealing with man.

2. The previous questions all proved conclusively that all that man received from God is received on the basis of faith. It is for God it provide, and it is for man to receive. The Holy Spirit comes into the life of the believer when he listens to the Word of God in faith. The Holy Spirit fills our lives as we in faith permit God to enable us to receive Him. The Holy Spirit perfects our lives every day, as we live in the Spirit, and walk by the Spirit. Let us constantly remember that these blessed experiences in the Spirit are all proofs to us of God's purpose to complete in us that which He started. Furthermore, that these experiences are a pledge, a seal, that some day, we know not how soon it may be, He will establish us in holiness before Him, when Jesus comes to translate His bride from earthly humiliation to heavenly glory.

YOUNG PEOPLE'S SERVICES AT NATIONAL CONFERENCE THE BEST EVER

Among the many and various activities planned for Brethren young people at our National Conference which convenes at Winona Lake, Indiana August 24 to 30, 1936, our Brethren National Christian Endeavor Union has taken steps which offer the best young people's services ever held at Annual Conference. That our young people might know at least briefly what has been planned, I will make known the names of those who are to take part during Christian Endeavor's vesper services each evening from 6:15 to 7:10 P. M., on the hillside.

Jake Kliever, one of Ashland Col-

lege's popular students, and friend of the writer, will lead in the singing assisted by the seminary quartette. This will be promise enough for good music.

Three evenings, national officers, Miss Mildred Deitz, Rev. H. W. Koontz and Rev. Hill Maconaghy will present brief Christian Endeavor Preludes. A new feature which no doubt will prove very beneficial to all officers and members of Christian Endeavor.

Then we are very fortunate in obtaining Rev. Chas. W. Mayes, our Editor of Brethren Publications to bring three devotional vesper messages. His subjects are as follows: "What I MUST Know." "What I MAY Know." and

"What I SHOULD Know." You'll not want to miss one of these!

Friday evening, after the regular session of general conference somewhere around 9:15 P. M., all Christian Endeavors and young people at general conference are invited to attend a FAGOT DECISION SERVICE, which will be lead by Rev. Archie Lynn and the writer.

Sunday evening Christian Endeavor service will be in charge of the Seminary Quartette. Young People, the best, the biggest young people's sessions that have ever been planned for YOU, have been planned for YOU this year. We'll be seein' you at Conference!

LEO POLMAN,
Associate President.

Program

OF THE FORTY-EIGHTH General Conference

OF
THE BRETHREN CHURCH
AT
WINONA LAKE, INDIANA
AUGUST 24th to 30th, 1936

Conference Theme:

"THE LOVE OF CHRIST CONSTRAINETH US"

"SEALED WITH THE HOLY SPIRIT OF PROMISE"
(Ephesians 1:13)

MONDAY, AUGUST 24th

EVENING

7:30-7:45 Song Service Leo Polman (Song Leader)
7:45-8:00 Devotions W. E. Ronk, Moderator
8:00 Sermon A. L. Lynn, Vice Moderator
"A TRIPLE PHOTOGRAPH OF THE VICTORIOUS LIFE"

TUESDAY, AUGUST 25th Stewardship Day

MORNING

6:30 - 7:00 Prayer and Praise Service—A. B. Cover
8:00 - 9:00 Auxiliary Sessions

1. Ministerium—The Inn Chapel
Greetings from the President
Responses by Members
Memorials
Business
2. Laymen's Organization—Sunday Tabernacle
Devotions
Reports and business
3. Young Men's and Boys' Brotherhood—Westminster Chapel
Song Service and Devotions
Address—"Why We Are Here," N. V. Leatherman
4. Sisterhood—Presbyterian Church (Separate program)

9:00-11:00 Business Session
Scripture and Prayer—S. C. Henderson
Organization of Conference
Moderator's Address—W. E. Ronk, Retiring Moderator

11:00-12:00 Bible Lecture—"The Stewardship of Money,"
R. D. Barnard

AFTERNOON

2:00 - 3:00 Inspiration Hour
Scripture and Prayer—George H. Jones
"The Stewardship of Time"—O. A. Lorenz

3:00 Women's Missionary Society Session
Accordian Prelude—Bertha Kuhn
Devotions—Mrs. C. C. Grisso
Reports:
President—Mrs. U. J. Shively
Financial Secretary—Mrs. N. G. Kimmel
Treasurer—Mrs. M. A. Stuckey
Literary Secretary—Mrs. D. A. C. Teeter
Patroness S. M. M.—Mrs. Fred Frank
Appointment of Committees

Special Music—Warsaw W. M. S.
Memorial Service

(2) Young People's Recreation period (Water Carnival)

EVENING

6:15 - 7:10 Christian Endeavor Vespers
Song Service—Jake Kliever
C. E. Prelude—H. W. Koontz
Address—"What I Must Know"—Chas. W. Mayes

7:15 - 7:30 Song Service
Christian Endeavor Inspirational Session
Address—"Brethren C. E. — Yesterday, Today, and Tomorrow"—Leo Polman
Address—"The Romance of the Christian Life"
—R. D. Crees

8:15 "The Stewardship of Life"—Chas. W. Mayes

WEDNESDAY, AUGUST 26th Day of Evangelism

MORNING

6:30 - 7:00 Prayer and Praise Service—D. C. White
8:00 - 9:00 Auxiliary Sessions

1. Ministerium—The Inn Chapel
Report of Secretary-Treasurer
Election of Officers
Business
2. Laymen's Organization—Sunday Tabernacle
Devotions
Address
3. Young Men's and Boys' Brotherhood—Westminster Chapel
Song Service and Devotions
Program to be announced
4. Sisterhood (Separate Program)
Women's Missionary Society—Auditorium
Devotions—Mrs. C. Y. Gilmer
Report of General Secretary—Mrs. Gertrude Leedy Briscoe

9:00-10:00 Business Session
Scripture and Prayer—James Cook
Financial Reports (five minutes for each)
Home Mission Board
Foreign Mission Board
Publication Board
National Sunday School Association
National Christian Endeavor Society
Benevolence Board
Statistician
Committees

10:00-11:00 Brethren Home and Benevolence Interests
Financial Report of the Brethren Home—L. V. King
Financial Report of the Superannuated Ministers
—Fred Vanator
Address—"Yesterday, Today and Tomorrow"—
Fred Vanator

11:00-12:00 Bible Lecture—"The Biblical Basis of Evangelism"—L. O. McCartneysmith

AFTERNOON

2:00 - 3:00 Inspirational Hour
Prayer—G. W. Rensch
"The Evangelistic Church"—George Ronk

3:00 - 4:30 Women's Missionary Society (Home Mission Session)
Piano Prelude—Mrs. Leo Polman
Devotions—Mrs. Chas. A. Bame
Reading—Mrs. Joyce K. Saylor
"Spreading The Gospel at Home"—C. L. Anspach, President
Young People's Hike to Zoo

- 6:15 - 7:10 Christian Endeavor Vespers
 Song Service—Jake Kliever
 C. E. Prelude—Mildred Deitz
 Devotional Address—"What I May Know"—
 Chas. W. Mayes.

EVENING

- 7:15 - 7:30 Song Service
 7:30 Sunday School Inspirational Service—M. A.
 Stuckey—Presiding
 Prayer
 8:15 Address—"Christ, The Great Teacher"—W. I.
 Duker

THURSDAY, AUGUST 27th
Foreign Missionary Day

MORNING

- 6:30 - 7:00 Prayer and Praise Service—George E. Cone
 8:00 - 9:00 Auxiliary Sessions
 1. Ministerium—The Inn Chapel
 Devotions
 Address—Open Forum led by W. C. Benshoff
 2. Laymen's Organization—Sunday Tabernacle
 Devotions and business
 Address
 Round Table discussion
 3. Young Men's and Boys' Brotherhood—Westminster
 Chapel
 Song and devotions
 Address—"The Young Men and Boys of Ken-
 tucky; Their Opportunities and Disadvan-
 tages"—Sewell Landrum
 4. Sisterhood (Separate Program)
 5. Women's Missionary Society—Auditorium
 Devotions—Mrs. George Pontius
 Report of Nominating Committee
 Presentation—New Program
 Budget and Goals
 9:00-10:00 Business Session
 Scripture and Prayer—Martin Shively
 Reports, Unfinished and new business
 10:00-11:00 Foreign Missionary Hour
 Greetings from returned missionaries
 "Foreign Mission Interests"—L. S. Bauman
 11:00-12:00 Bible Lecture Hour
 "Unto the Uttermost Part of The Earth"—Ho-
 mer A. Kent

AFTERNOON

- 2:00 - 3:00 Inspirational Missionary Session
 Devotions
 Greetings from Returned Missionaries
 Address—"Africa"—Orville D. Jobson
 3:00 - 4:30 (1) Women's Missionary Session (Foreign Mis-
 sions)
 Organ Prelude—Miss Ella Kimmell
 Election
 Devotions—Mrs. Orville Jobson
 Special Music—Marguerite Gribble
 Message from Africa—Dr. Florence Gribble
 (2) Young People's Track and Field Meet

EVENING

- 6:15 Young People's Vespers
 Song Service—Jake Kliever
 C. E. Prelude—Hill Macnagay
 Address—"What I Should Know"—Chas. W.
 Mayes
 7:15 - 7:30 Song Service
 Devotions
 Address—Dr. Florence Newberry Gribble
 8:15 Address—Dr. Floyd Taber

FRIDAY, AUGUST 28th
Educational Day

MORNING

- 6:30 - 7:00 Prayer and Praise Service—Raymond Blood
 8:00 - 9:00 Auxiliary Sessions
 1. Ministerium—The Inn Chapel
 Devotions
 Address — "Christian Forbearance"—Wm. H.
 Schaffer
 2. Laymen's Organization—Sunday Tabernacle
 Devotions
 Address—"Problems of Laymen in the Local
 Church"
 3. Young Men's and Boys' Brotherhood—Westminster
 Chapel
 Song Service and Devotions
 Address—"Giving a Place in African Mission
 Fields for Young Men and Boys"—Orville
 Jobson, Jr.
 4. Sisterhood (Separate Program)
 5. Women's Missionary Society—Auditorium
 Devotions—Mrs. W. R. Deeter
 Unfinished Business
 9:00-10:00 Business Session
 Scripture and Prayer—A. E. Whitted
 Reports, unfinished and new business
 10:00-11:00 Brethren Publication Session
 "Responsibilities Which are Mutual"—J. C. Beal
 "Some General Editorial Problems"—Charles W.
 Mayes
 11:00-12:00 Bible Lecture Hour
 "The Hypocrisy of Modernism"—A. V. Kimmell

AFTERNOON

- 2:00 - 3:00 Inspirational Hour
 Prayer—D. F. Eikenberry
 "Teaching Them to Observe All Things, Or The
 Brethren Church In a Time Like This"—R.
 F. Porte
 3:00 - 4:30 1. Women's Missionary Society
 Violin Prelude—Mrs. Everette Miller
 Devotions—Mrs. Tom Hammers
 Recognition of Banner Societies
 "Thanksgivin' Ann"—Bernice Berkheiser
 "Feast of Ingathering"—Mrs. W. H. Schaffer,
 Mrs. John Locke
 Problem Hour—National President
 2. Young People's Recreation Hour
 Boys' Baseball; Girls' Volley Ball

EVENING

- 5:30 Ashland College and Seminary Banquet (Place
 to be announced)
 7:15 - 7:30 Song Service
 Inspirational Session
 Ashland College and Seminary Program
 Seminary Address—Dean A. J. McClain
 8:15 College Address—President C. L. Anspach
 9:15 C. E. Fagot Decision Service—Leo Polman and
 A. L. Lynn

SATURDAY, AUGUST 29th
Home Missionary Day

MORNING

- 6:30 - 7:00 Prayer and Praise Service—Tom Hammers
 8:00 - 9:00 Auxiliary Sessions
 1. Ministerium—The Inn Chapel
 Devotions
 Unfinished business
 2. Laymen's Organization—Sunday Tabernacle
 Devotions

Unfinished business
Round Table Discussion

3. Young Men's and Boys' Brotherhood—Westminster Chapel

Song Service and Devotions
Reports and organization

4. Sisterhood (Separate Program)

9:00-11:00 Final Business Session
Scripture and Prayer—C. C. Grisso
Business

11:00-12:00 Bible Lecture Hour
"Beginning at Jerusalem"—W. A. Ogden

AFTERNOON

2:00 - 3:00 Inspirational Missionary Session
Prayer
Brief Talks on Progress of the Following Mission Points:
Covington, Va.—Bernard Schneider
Ft. Wayne, Ind.—Leo Polman
Baltimore, Md.—Norman Uphouse
New Kensington, Pa.—Robert Crees
Oak Hill, W. Va.—Everett Niswonger
"What National Home Missions Means to The Third Brethren Church in Philadelphia"—Wm. Steffler
"Where We Were, Where We Are, Where We Are Going"—R. Paul Miller, Secretary
3:15 Home Mission Playlet, "Jehovah-Jireh" prepared by Mrs. Herman Koontz, Roanoke, Va., and presented by the members of the First Brethren Church of Fort Wayne, Indiana, under the direction of Rev. and Mrs. Leo Polman
3:30 Tennis Tournament Finals
5:30 Annual Christian Endeavor Luncheon—Westminster Hotel
Toastmaster—Mot Sremmah

EVENING

7:15 - 7:30 Song Service
Home Missions Inspirational Hour
The President's Hour—C. L. Anspach
8:15 "Light for Dark Days or Why America Needs the Brethren Church Today"—R. D. Barnard

SUNDAY, AUGUST 30th

Day of Fellowship

MORNING

6:30 - 7:00 Prayer and Praise Service—Ord Gehman
9:30-10:45 Sunday School Session
Herman Koontz, General Supt.
Adult Teacher, E. L. Miller
Young People's Teacher, L. E. Lindower

(Announcements to be made for other Dep'ts.)

10:45-12:00 Morning Worship
Devotions—Chas. A. Bame
Special Music
Sermon—"The Compassionate Christ"—Wm. H. Beachler

AFTERNOON

2:30 Youth Organizations (Auditorium)
Sisterhood Program—Pageant, "America's Call to Service"
Young Men's and Boys' Brotherhood presents "An Ideal Brotherhood Meeting"

EVENING

6:30 - 7:30 Christian Endeavor Meeting—In charge of Seminary Quartette
7:30 Song Service
Devotions—G. L. Maus
Sermon—"Our Heavenly Citizenship"—W. S. Crick
Benediction—Moderator

NATIONAL CONFERENCE OFFICERS

W. E. Ronk, Moderator
A. L. Lynn, Vice Moderator
J. L. Gingrich, Secretary
Robert Crees, Assistant Sec'y
U. J. Shively, Treasurer
Floyd Shiery, Statistician
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INDIANA:

S. M. Whetstone, Chairman
R. F. Porte

OHIO:

Orville Lorenz
Charles A. Bame

NORTH WEST:

Robert Williams

SOUTHERN CALIFARNIA:

Charles Mayes
A. L. Lynn

NORTHERN CALIFORNIA:

J. Wesley Platt

SOUTHEAST:

Homer Kent
H. W. Koontz

MIDWEST:

J. G. Dodds

PENNSYLVANIA:

N. V. Leatherman
C. H. Ashman

ILLIOKOTA:

E. M. Riddle, Secretary

JACOB WAMPLER BEER

Jacob Wampler Beer, son of Jacob and Catherine Wampler Beer, was born in Armstrong County, Pennsylvania, February 29, 1848, and departed this life June 29, 1936 at the age of 88 years and 4 months. His death was due to injuries received in an auto accident June 23, northwest of Chase, Kansas. He spent his early life in Pennsylvania, later coming to Kansas, taking a homestead 1½ miles northeast of Nickerson. He was married to Elmira Blucher at Brooklyn, Iowa, March 30, 1876, who preceded him in death 16 years ago. They came to Kansas and settled on the homestead where they remained un-

til 1909 when they moved to Nickerson. He made this his home till two months ago when he went to live with his daughter, Mrs. E. A. Westwood, Chase, Kansas. To this union were born 8 children, 4 boys and 4 girls: Franklin, dying in infancy; F. L. Beer, Amarillo, Texas; Mrs. Laura Pate, Cascade, Montana, deceased; Mrs. Katherine Smalley, Kalvesta, Kansas; A. L. Beer, Hutchinson, Kansas; Dr. C. A. D. Beer, Enid, Oklahoma; Mrs. Gem Westwood, Chase, Kansas; and Miss Grace Beer; Webb City, Missouri. There are 16 surviving grandchildren.

Mr. Beer belonged to the Kansas State Militia, an early day organiza-

tion for the protection of the white people against the Indians. He hunted buffaloes all over that part of the country. He helped to lay out the town site of Hutchinson and drove the last spike that brought the Santa Fe railroad to Main Street in Hutchinson. He was an active minister of the Brethren Church for about 40 years.

Rev. Beer always took an active interest in the civic affairs of Nickerson and worked for better educational advantages in the Nickerson schools. Funeral services were held July 1, 1936 at Nickerson, Kansas and interment was made beside his wife in Wildmead Cemetery. Mrs. Katherine Smalley

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

HERMAN W. KOONTZ
Editor for August

M. A. STUCKEY
Acting Treasurer
Ashland, Ohio

CRADLE ROLL

By Mrs. Harry Good

(Continued from last month)

Superintendent

The Cradle Roll Superintendent should be a loving, tactful, sympathetic, consecrated woman, ready to give her best to the work. Mrs. E. W. Sudlow has given a list of ten desirable qualifications. Condensed, they are as follows:

1. A personality surcharged with the Divine Spirit, that His magnetic power may be her drawing power.

2. A sincere belief in her job as the most important work in the world, which nothing should tempt her to leave.

3. A knowledge of her work through manuals, training courses, and conventions.

4. A willingness and zeal to work her job. There is no place in God's plan for a lazy Cradle Roll Superintendent, and there is no substitute for hard work and long hours.

5. A contagious enthusiasm that will silence prejudice.

6. A vision of the finished product.

7. Resourcefulness in putting her's and other's ideas to work. Originality is part of her make-up.

8. A goal for each quarter, each year, and each project undertaken.

9. Caution, taking prayerfully one new thing at a time.

10. Patience and persistence in reaching ideals, not being easily discouraged. Frustrated plans will only be a challenge to greater endeavor, and today's achievements will only be humble stepping stones to higher levels.

It is a glorious thing to be one of the Lord's teachers in the Lord's great nursery.

Other Duties and Opportunities of the Cradle Roll Superintendent

Visitation of homes once a quarter is important—if no more than a door visit to inquire after the family's welfare and leave the magazine and flowers; oftener, of course, when there is need. If practicable and desired by the parents, an evening Bible Class may be organized under a capable Bible Teacher who could hold the interest against the difficulties that would be encountered in such a venture. Help in arranging for the dedication of babies to the Lord is needful, whether they are brought just any Sunday or on special days, such as Mother's or Children's

Day. In every Cradle Roll group there is apt to be some relief work necessary which should be done lovingly in the Name of the Lord. One or two well planned socials a year are desirable—perhaps one evening missionary social for parents (110 attended one such social) and a summer picnic for the babes and mothers. Every department should be standardized. David C. Cook has a good ten-point standard in the manual entitled "Sunday School Babies." All babies should be photographed and the pictures placed in a frame on display in the church. All parents should have some instruction as to the importance of confession, baptism, separation from the world, stewardship and missions. (The department referred to, gave almost \$70.00 this Easter for Foreign Missions).

Cards, letters, and telephone calls all play an important part in the work. Make full and free use of the one cent postage stamp on invitation, birthday, welcome, absentee, sickness, greeting and congratulation cards. Expense for cards is cut down by stamping your own on a home-made duplicating pad. (100 plain index cards for 10c come off of one original copy in beautiful colors with the use of colored hektograph ink). Another suggestion to encourage interchurch fellowship and to cultivate missionary interest is the enrolling of babies of other Brethren pastors and of any missionaries available. They will welcome any mail you send, and some will enjoy displaying their collection of Cradle Roll certificates. There are eight missionaries' and preachers' babies among the one hundred on the La Verne roll. The Lord Himself will prompt further in this many-sided work, if we prayerfully seek His leading.

And this leads us to the most important duty of our work, namely, the ministry of prayer. All planning and expending of energy is in vain unless God's guidance and power is humbly sought through Him, who was the first great teacher to notice childhood. An earnest superintendent will remember all her babies and their homes every day in prayer, seeking of the Lord whether there are any special homes she should visit or serve on that day. One superintendent writes down the names of three families a day to pray for, repeating the entire list when completed. She will not only be faithful in prayer herself and encourage her workers in this ministry, but she will, under the leading of the Holy Spirit, gather some sympathetic friends of the work together in a monthly or a twice-a-month prayer meeting for the needs

and opportunities of the department. A record book of requests with a place for dates answered, is a great help to definite prayer and praise. Let her remember that the adversary is not concerned about her work until she starts to pray God's power into it. But she must continue sacrificing and witnessing no matter what misunderstanding or persecutions may arise, and God in His time, will bring forth the ripened fruit.

I'd like to close this article with four quotations about Cradle Roll work from some great Sunday School leaders:

"Neglect the Cradle Roll and the effect will be felt throughout every department of the school and church."

"All officers and members of the school and the pastor should work together to make the Cradle Roll department the pride of the church."

"The real aim of the Cradle Roll department is a Christian home for every baby."

"Cradle Roll bridges the chasm between the home and the church."

BUILDING A SUNDAY SCHOOL IN ONE YEAR

By Bernard N. Schneider

How can we start with a few children and build a Sunday School which will bring a hundred or more under its influence in a year's time? We have often wondered and cannot see clearly which plan, which ideal, which precious thought, may have been the vital factor. Probably, our success has not been the result of any one definite action, but the outcome of our continued endeavor and prayer. Wisdom in church building, (and the up-building of the church may wisely start with the Sunday School), does not spring unrequested from the mind of man. Guidance from our Creator is more necessary than an elaborate technical program; fellowship with the Son of God is more needful to a leader than all the suggestions of our fellow men; and the ever-present Comforter eases the disappointments and gives inspiration in the moments of depression.

Enthusiasm!

Here in one word we have found the beacon of the Sunday School. No matter how small the group, or how few the leaders, an enthusiastic few can do more than a dilatory million. There must be an attractive, living atmosphere in the school if progress is to be made. Too often have we seen Sunday Schools which lacked spirit, glow, and fervor. These schools are not growing schools. At the most, they are merely standing, wasting time, and leaving neglected the children of their communities. Enthusiasm does not generate easily when difficulties are numerous. The leaders must find joy in the smallest accomplishment. We are reminded of a motto which we saw not long ago. "God furnishes thread for a web begun." It stands true in the light

of an enthusiastic Sunday School. A smile brings forth another smile; warmth creates warmth; earnestness and interest make a Sunday School!

Perseverance !

Even when enthusiasm is at its height, there have been times when weather conditions, sickness, and indifference brought the number of those present down with a crash. At such times we heard, "Well, our Sunday School is down today." And there would be a woeful shaking of heads. We could look ahead a week. Was the Sunday School going into a permanent slump? Not if we could prevent it! There was work to do and had to be done at once. It is hard to continually persevere, but perseverance counts. Battles are not won by those who are afraid to enter the conflict. It was a case of getting out the car, talking and inviting, or, in other words, of accepting the challenge that the devil was giving us.

Organization !

No work is going to prosper permanently without definite organization of the workers. Enthusiasm and interest do their part in uniting a body of Sunday School officers and teachers. However, we soon realized that a systematic organization would bring forth a further concentration of effort. For this reason, we organized an officer's and teacher's association which meets monthly. These meetings are stressed as being very important, and a full attendance is urged. We are bringing in material which will prove helpful and inspiring. We talk over the problems that face our teachers. We are trying to cultivate among the teachers their sense of responsibility as ambassadors of Jesus Christ. Our organization is yet young. We hope to see the power and strength of this group grow from week to week. There have been one-man Sunday Schools—schools in which the spiritual building rested wholly upon one person. An organization not only accomplishes more by the spiritual life of the Sunday School, but should encourage each of its members to live a life more acceptable to God, a life filled with earnest Christian testimony.

Personal Work

We are fortunate in having in our Sunday School a young lady of ability and sweetness. She is our Sunday School Secretary. Visitors and strangers come to us from week to week. Our Secretary never misses an opportunity of asking them to join a class, or

merely of expressing our appreciation of their interest. Through her friendliness, her eagerness to fulfill her work, many members have no doubt been added to our Sunday School. There are others who have given time and energy to personal work. The greeting of a friendly smile and the parting handshake make our school a reflection of love and grace in the community.

Enthusiasm! Perseverance! Organization! Personal Work! PRAYER !

We prayed, and are continuing to

pray for our Sunday School. We ask for guidance, for wisdom, for new members. We pray that through the study of the Bible, living and saving truth will be revealed unto all those who enter our doors. We pray that we may serve as the revealing instruments of God. We pray that the Bible may become the familiar and sacred book to His children. This is our aim. God has blessed us, and we know that He will continue to bless us as long as we ask in the Lord's name and work under His banner.



NEWS FROM THE FIELD



WASHINGTON, D. C.

Times passes quickly and we realize that it has been a good while since we have communicated to the readers of the Evangelist the activities of the local church. We have read with real interest the various accounts of the progress and programs of many of the churches of our Brotherhood through these pages. We rejoice in every victory. We profit by reading the means which are being used in various places to promote the work of the Church.

It has been a little over a year now since we have been worshipping in our completed building. We are enjoying it more and more as time goes on. God has been very gracious to us in allowing us to have such a comfortable and such a beautiful place in which to worship and serve Him. We are glad for the many visitors we have had from the different churches throughout the Brotherhood who have come among us to worship with us and to see our new building.

In June we had the privilege of entertaining the forty-ninth conference of our district. It was a real joy to prepare for the coming of the conference, and still a greater joy to have with us the delegates and friends from all over the Southeastern District. We shall leave for others to report the deliberations of that conference. We only wish to say that the fellowship of the conference was sweet and the program of the conference was appreciated.

Shortly following the conference a two weeks' Summer Bible School was undertaken. Children between the ages of four to fourteen were included. During the School we had an average daily attendance of 105 boys and girls. Including the teachers, officers, and helpers, whose service was all voluntarily given, the daily attendance was 126. 162 boys and girls were enrolled in the School. The Word of God was taught in story, memory work, song, pictures, object talks, and in the devotional program. Only God knows what the results of such an effort will be. We sought to

make clear the plan of salvation to every boy and girl who attended.

The various organizations of the church continue to be active. At the recent quarterly business meeting, the activities and offerings of these organizations showed commendable interest. The Sunday School in particular had an excellent record for the past quarter in which it showed a record attendance for that period.

During July and August the midweek Prayer Services are being conducted by different organizations of the church. The result so far has been most encouraging in that the meetings have been interesting, profitable, and exceptionally well attended. Last week the Sunday School Council led the meeting, the week before the Sisterhood of Mary and Martha, and the week before that the Women's Missionary Society. Next week the Berean Bible class will lead the meeting. It seems that each of these organizations brings to us a new burden of prayer.

For several weeks during the Summer, we are adopting a Unified Sunday morning Church and Sunday School service. Last Sunday was the first of these services. The response was splendid on the first Sunday. We shall later be able to tell of the success or failure of this plan.

On Sunday evenings, when many churches are closed in Washington for the Summer, we are endeavoring to have attractive services, inviting by cards the community to attend, and preaching a brief series of sermons from the Book of The Revelation. We believe the result will be gratifying.

The special days of the church have been observed appropriately, the Lord has smiled upon us with His grace, some souls have been saved and added to the church, and so we look forward to the future with confidence. We expect to have a good representation from this church at National Conference where it will be a pleasure to greet the Brethren from all the churches. Much more could be written about the work

Bishop Beveridge, one of the greatest scholars the Church of England ever produced, speaking of trine immersion, said: "It was in some way handed down from the apostles, we dare not deny."—(Bishop Beveridge's Works, Vol. 8, p. 336).

and loyalty and giving of the good people of this church. Their patience is very remarkable in that they gave their present pastor a most generous call to remain with them for the twelfth year. He has accepted that call and looks forward to another year of the fine harmony and fellowship that has always prevailed since we came among them.

May the Lord keep all of our churches faithful until He comes.

HOMER A KENT, Pastor

NEW LEBANON, OHIO

The status of the New Lebanon Church represents health and life, notwithstanding it is mid-summer, and the country all around is suffering from an almost unprecedented drouth. Our Sunday School and morning worship attendance have held up in splendid shape. And our open air services each Sunday night are proving to be very popular and well attended. We are sure they are doing much to keep us in form, at the same time bringing the Gospel to many who are not much accustomed to church attendance in either winter or summer, whether morning or evening. The open air venture was new here, but is enjoying fine support from the church and community.

We have recently had the joy of receiving into the church four new people, a father, mother, daughter and son-in-law. Three came by baptism and one by relation.

Our mid-year business meeting was well attended in spite of extreme heat. One of the results of the meeting was the call of the present pastor for a fourth year. Present indications are that we will close the present year which comes with the close of September, in a favorable and encouraging way. One of the achievements of the year will be the debt on the church reduced in a very substantial way. Thus, while there are many things that this pastor and people might have done that we did not do during the year, yet we think we are entitled to feel that much has been accomplished. And we look forward to still bigger things.

The next two items on our calendar are, our annual Sunday School picnic, and our Home Coming in October when we will again have Dr. Shively as the speaker of the day. We thank God for what has been accomplished; we ask His forgiveness for our failures; and we want, by His guidance and grace, to press on.

WM. H. BEACHLER

ROANN, INDIANA

I have delayed reporting the two weeks services held for Brother George Pontius and the Roann, Indiana, church, January 20th to February 2nd, owing to sixteen weeks of sickness, which kept me from my regular duties from February until May of this year. But the warmth and sincerity of the church's welcome, and the comforts of Brother Pontius' home in the face of the most

disagreeable weather of last winter, shall ever be remembered by us.

While there was no confessions, it would not be correct to say the presence of the Holy Spirit was not manifest in the church. With God's people, who were able to do so, coming to church while the thermometer registered as low as twenty-two degrees below zero; when it was almost impossible to get cars started which were kept in unheated garages; when it was impossible to travel highways because of snowdrifts—surely the Spirit's presence was in evidence in their loyalty, courage, and discomforts endured. The attendance varied from four to 196, and averaged eighty for the sixteen services.

The special exchange services were planned by representatives and pastors of the Roann and Fremont churches at National Conference last fall. I drove the 165 miles to Roann January 20th, over a continuous glaze of ice, without accident. We enjoyed a comfortable home with Brother Pontius despite the frigid weather, shared the hospitality of many of the families, and returned home over more ice and snow and sleet without so much as "taking cold." (Influenza contracted upon reaching home was responsible for my siege of pneumonia).

Brother Pontius was to have come to Fremont two weeks after the meetings closed at Roann, to lead us in a campaign. But my sickness immediately upon my reaching home, my slow convalescence, and the continued disagreeable weather led the church here to decide not to try to hold Fremont's meeting, as planned.

While we praise God for our recovery, and thank everyone who had an interest in prayer in our behalf, we do regret that we were not privileged to enjoy Brother Pontius' leadership in a campaign here, and to return the hospitality he and his church showed me. May the Lord continue richly to bless them!

Wm. S. Crick.

LOST CREEK, KENTUCKY

After much prayer, and the assurance that our trip would be in the will of the Lord, Mrs. Drushal, Ray Fields, and the writer were sent as delegates to the annual District Conference of the church at Washington, D. C. We spent about two days at the Conference and enjoyed it much, meeting again brethren and friends of other days and times. There were some very good messages given, helpful spiritually. We were very well entertained in the home of Brother and Sister Lindsey, two of the faithful members of the church there.

Always a matter of interest is the statistician's report, and it was of much interest to us, as we saw that from that report that just about one-seventh of the additions to the church in the Md.-Va. District by baptism was at Lost Creek in our work here.

After Conference we visited among some of the churches of the District, holding services therein. We did enjoy these services so very, very much, and the messages by Brother Fields and the writer also seemed to have been well received by the people by the way they gave us attention. We also had the privilege of broadcasting one service, and also of visiting in the home of one of Riverside's former teachers, which was so enjoyable. We have thanked our Lord for the very kind treatment accorded us and the interest manifested in our messages, and as the Lord opens the way we plan to travel more with something of the same service.

Beloved, we seek an interest in your prayers. We have problems facing us that can apparently only be solved through prayer. But our God has been faithful, He has sustained His work here, and through much prayer and faithfulness WE ARE ASSURED THAT HE WILL CONTINUE TO SO SUSTAIN. We thank you.

G. E. Drushal

ANTICIPATING YOUR BOOK NEEDS

Brethren people are known, usually, as a people who study their Bibles. They are also readers of good books.

There has been a manifest desire on the part of our people to make purchases through their own Publishing Company office thus turning into the treasury of the Publishing Company the commission made possible. We appreciate this help. That we may be of still more service we have decided to have a "Book Table" at National Conference. This will make possible the purchase of Bibles and books without ordering them through the mail and also make possible seeing just what the Bible or book is like before purchasing.

Make a list of your needs and come prepared to buy.

Christmas is not far away from National Conference time. You may want to provide a Bible or good book for some friend as a Christmas gift. We shall be glad to take care of this for you. We shall see that the Bible or book is mailed at the proper time to reach the one who is to receive it by Christmas.

Begin listing your needs NOW.

THE BRETHREN PUBLISHING COMPANY

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

The Faith That is Needed to Venture

W. A. Ogden

"Jesus answered and said unto them, Verily I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Matt. 21:21.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3.

"HAVE FAITH IN GOD." This command of Jesus echoes and re-echoes through the centuries of time as the only power at the command of the Christian for his task, whether it be the "cursing of the fig tree," or "the removal of mountains." Prayer is the method God has appointed by which we may release the power of heaven upon our humble service. Without the power of God our service, if we serve at all, will be empty and fruitless. Without a vital faith the power will not come, for, "Without faith it is impossible to please God."

A lady was being shown through a corn-mill, worked by a river which ran close by the wall. But all the wheels were in silent inaction. "Where is the power?" she asked. She was shown a handle and told to press upon it. She did, and the mighty force was instantly turned on, the wheels moved, and the place was alive with activity. The power of God moves in upon us at the touch of faith.

Faith is believing God. One of the finest testimonials in all literature is that brief word concerning Abraham: "HE BELIEVED GOD." This is the kind of faith we must have again today if we are to venture far in the real work of the church. Before His death Jesus made an appointment with His disciples to meet them, after His resurrection, in Galilee. Instead of going forth to meet Him there they locked themselves in a room, because they were afraid. It is fear and not faith that keeps back His disciples today from the appointed meeting place, and the appointed task. There is the "fear of man

which bringeth a snare." The fear of failure in the task itself. If we will only learn to go out to Him we will discover that "As the Lord God liveth before whom we stand," we will be able to both venture and accomplish that which to us alone is impossible.

The Faith That is Needed to Venture is measured in *quality*, not in *quantity*. Jesus taught that faith as a mustard seed would remove mountains, and that in response to this kind of faith nothing would be impossible (Matt. 17:20). Our Lord did not call attention to the mustard seed just to say that a LITTLE faith was all that was necessary. A grain of sand is as small as a mustard seed, but faith as a grain of sand was not used to measure the faith that would remove mountains. The difference between a grain of sand and a mustard seed is the difference between death and life. The faith that would undertake the removal of mountains, although it need not be large, it **MUST** be alive. This kind of faith originates in the Word of God; "Faith cometh by . . . the word of God." (Romans 10:17). And when we remember that the Word of God is "living, and active" (Heb. 4:12) we know that the faith the Word produces is a living faith. This is the kind of faith that is needed to attempt whatever God commands. To believe God is to act upon His Word.

A lady and gentleman were once shown through a factory in which for a certain part of the manufacture, molten lead was used. The manager led them up to a crucible of molten lead and said, "If I take a few drops of this molten lead, and put it on my hand, there is made between the molten lead and my hand tiny films, which prevent my hand from being burnt." Turning to the gentleman he said, "Do you believe it?" "Oh, yes!" was the reply. But he politely refused when he was asked to try it. His wife, however, was taking off her glove, and she held out her hand and found that what had been told her was true. Then said the manager to the gentleman, "If you will allow me, sir, I should like to

point out that you believed me, but your wife trusted me."

True faith will always seek the will, and the glory of God. "What doest thou here, Elijah?" This must often be God's inquiry of his distracted servants. Oh, how hard it is to maintain an even and unbroken devotion to God. It was only yesterday that Elijah had stood on the top of Carmel and witnessed the salvation of the Lord. Let us follow him again in his prayer of faith and victory (I Kings 18:36). "Let it be known this day that thou art God in Israel." There is an overwhelming desire for the glory of God. He is the one and only sovereign to whom men must bow the knee. "And that I am thy servant." The faith that would undertake to blot out the worship of Baal and bring back a nation to the true God is always humble. It never attempts to overshadow God. It only desires to be known as a servant. "And that I have done all these things at thy Word." Faith never runs ahead of God; never makes its own plans, and then attempts to enlist God's support and favor. Yielded and rejoicing faith trustingly sings, "Sweet will of God, still fold me closer, till I am wholly lost in thee."

Trusting God, not only with our souls, but also with our bodies, our future, our plans, our all, is the faith that is pleasing to God. This is the faith that is needed to "Expect great things from God, and attempt great things for God."
Los Angeles, Calif.

Worship Program

September Topic:

"Serving Together"

SONG: "Somebody Did a Golden Deed."

Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the sky the whole day long,
Was that somebody you?

Somebody thought 'tis sweet to live,
Willingly said, "I'm glad to give;"
Somebody fought a valiant fight,
Bravely he lived to shield the right,
Was that somebody you?

Somebody made a loving gift,
Cheerfully tried a load to lift;
Somebody told the love of Christ,
Told how his will was sacrificed,
Was that somebody you?

SCRIPTURE: Ephesians 4:11-16.

PRAYER.

BUSINESS.

DUET: "I Am Praying For You."

PRAYER.

TOPIC: "The Faith that is Needed to Venture."

SOLO: "Teach Me Thy Will, O Lord."

TOPIC: "Outstanding Examples of Adventures Through Faith."

TOPIC: "Assurance—The Result of Faith."

CONFERENCE REPORT.

CLOSING MEDITATION: "Blest be the Tie that Binds."

BENEDICTION.

October Topic:

"What the Practice of Stewardship Would Mean to the Church"

SONG: "I Would Be True."

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to bear.

SCRIPTURE: Mal. 3:10 and Luke 12:42, 43.

PRAYER.

BUSINESS.

BIBLE STUDY: "Joshua, the Man."

SONG: "Jesus Paid it All."

I hear the Savior say,
"Thy strength indeed is small,
Child of weakness, watch and pray,
Find in me thine all in all."

CHORUS:

Jesus paid it all, all to him I owe;
Sin has left a crimson stain,
He washed it white as snow.

For nothing good have I
Whereby thy grace to claim—
I'll wash my garments white
In the blood of Calvary's Lamb.

And when, before the throne,
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat.

PRAYER.

TOPIC: "Stewardship—Its Need."

TOPIC: "Stewardship—Its Objective."

SOLO: "O Master Let Me Walk With Thee."

TOPIC: "Stewardship—God's Means of Great Giving."

DISCUSSION: "Stewardship and My Church Problems."

(This discussion is meant for general participation).

BENEDICTION.

"He cannot trust God for his past who is trembling as to his future."

Not by works but by faith in Christ comes justification; Paul learned this and declared it and lived by it.

Outstanding Examples of Adventures Through Faith

Mrs. G. L. Maus

IN CONSIDERING this subject it might be well to determine what we mean by Adventure and Faith. According to the dictionary, we find adventure is a hazardous or uncertain undertaking, a daring fete, the encountering of risks.

In Hebrews 11:1 we read "Now faith is the substance of things hoped for, the evidence of things not seen." It is thus defined as having relations to two classes of objects: things hoped for; and things unseen. The writer of the epistle begins by telling us what faith is, and then, just as if he were imitating some of our best lexicons of the modern times, he follows up the statement as to what faith is, by a long list of examples of it, so that if any one should fail to get the idea from the description or definition, he would get it from the example.

He tells us in verse 4, "By faith Abel offered unto God a more excellent sacrifice than Cain." In this the writer does not say, that Abel had a more excellent faith than Cain; he does not compare the two faiths at all; but that Abel offered unto God a more excellent sacrifice than Cain did. What was the object on which Abel's faith rested, when he brought that sacrifice? He offered it to an invisible God, and his doing so shows that he had confidence in the object of his hope. It was not the more conviction that moved him to make the offering; but it was the confident expectation of the blessing that moved his heart and strengthened his hand.

The next example is that of Enoch. "By faith Enoch was translated, so that he was not found," when they hunted for him. Here our author, seeing that nothing is said in the history of Enoch in the Old Testament about his having any faith, feels the necessity of proving that he had; so he proceeds to say that "before his translation he had testimony, that he was well pleasing to God; but without faith it is impossible to please God, seeing that if a man comes to God, he must believe that he is, and that he is the rewarder of them that diligently seek him." In these words the writer brings out the two elements of Enoch's faith. He believed that God is—the conviction of an unseen thing. He believed that God is the rewarder of them that diligently seek him—confidence as to a hoped for reward. And, under that confidence, he walked with God and pleased him.

Noah's faith is the next example. Verse 7, "By faith Noah, being warned of God of things not seen as yet," moved with godly fear, prepared an ark to the saving of his family. Here was conviction as to an unseen disaster that was to sweep over the

earth threatening the life of every human being, and here was confidence in the hoped for deliverance of his own family under the promise that God had made; and this confidence nerves him to the tremendous undertaking of building the greatest vessel that ever floated on water. This one went on a voyage of twelve months without coming in sight of land, then stranded on the top of a mountain where it lay until all the water sank away. In building it Noah was moved by faith.

The next example is that of Abraham. In verse 8 we read, "By Faith Abraham, when he was called to go out into a country that he should afterward receive for an inheritance, obeyed and went out, not knowing whither he went." He left his native land and kindred, and went on a journey, (1300 miles) he knew not how long, did not know how far, nor where the land was, but obeyed his God, as he was to receive it for an inheritance. There was conviction as to an unseen and an unknown country, and confident hope of possessing it. So we find in verses nine and ten, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tents, with Isaac and Jacob the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God." The Sodomites had built a city, Melchizedek, the high priest of God, was living in the city of Salem, close by. The Scheckemites and others round about, had cities; and his friends, the Hittites were living in the city of Hebron. Abraham was a man of great wealth, and he could have built a palace in which to live, but he chose to live in a tent all his life. He was seventy-five years old when he left his native land, and one hundred and seventy-five when he died; and through one hundred years, he lived in a tent, by faith, because yonder was the city he was looking for, that had foundations, whose builder and maker is God, and he was so well pleased and satisfied with that, that he did not want any thing better than a tent to live in here on earth. Sometimes I have thought that this was a greater evidence of Abraham's faith than offering Isaac on the altar. It was a long strain, that one hundred years living in a tent and looking for that distant city. Conviction as to that unseen city which God hath built; confident expectation that after a long, weary journey, his life over, he would live in it with his children after him—this was his faith.

How clearly and beautifully then, the examples that the writer gives, come up to and fill out every point in his definition, conviction as to things not

seen, confidence as to things hoped for. There are many more examples of faith in this same 11th chapter of Hebrews but space forbids. But I must mention one outstanding character of our own denomination and that is our beloved James S. Gribble. He heard the call of his Master to go into all the world, and his longings were to go into a country where no missionary had ever been and where none had ever wished to be. The problems in his way were tremendous. Only by faith could he ever con-

quer. So his faith in Jesus Christ, his conviction as to things not seen, confidence as to things hoped for, were realized in a measure before the Lord called him home.

May we as W. M. S. members have such faith in Him as to cause us to live a life of love, of devotion, of service, to Him, who is our Redeemer, our Savior, our Friend.
Nappanee, Indiana.

Assurance--The Result of Faith

Mrs. Dale Campbell

Philippians 4:13. I can do all things through Christ which strengtheneth me.

ASSURANCE, The Result of Faith is given to all believers from the dependable Word of God. John states in I John 5:13, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." This assurance is made to rest upon the things that are written in the unchangeable Word of God. (Matt. 24:35; Ps. 119:89, 160; Phil. 1:23, 25).

Faith, means belief. It is something that comes to one, as Paul in Romans says, "by hearing the Word of God" 10:17. It is a product produced by the Word of God—"men believe with the heart." So Faith is a product of the Word of God, in the heart. A little girl in Church school said: "Faith, is just saying Amen, to God's Word." Let God be true, believing without question, what He says. He says, 'Man is a sinner, lost and ruined.' Jesus died for sinners on the Cross that ALL who believe on Him shall have everlasting life. (Jno. 3:16). There is no need for waiting, as "feelings" do not make the Word of God one bit surer. God who cannot lie, is worthy of being believed upon, and by Faith we can accept it, saying "Amen" to what He has spoken. "Heaven and earth shall pass away, but my Word shall not pass away." It will remain forever.

It becomes man to believe, and all lack of Assurance concerning personal Salvation will be found to be due to one or another of two forms of belief. 1. Doubting one's own committal. Many are in doubt that they ever had a personal transaction with Christ regarding their own salvation. While it may be non-essential for one to know the day and the hour of his decision—it is imperative that he know he is NOW trusting Christ without reference to WHEN it began. The cure for "uncertainty", is to accept Christ NOW—realizing that no self-merit or religious work are of value—for Christ alone can save, the moment we ACCEPT Him.

2. Others, who lack this Assurance, do so because, though having come to Christ, are not sure He has kept His Word, and received them. This state of mind is usually caused by looking for a change in "feeling" rather than looking for "faithfulness in Christ." The evidence of personal salvation is the truthfulness of God. What He has said, He will do. It is not commendable to distrust one's salvation after having definitely cast oneself upon Christ.

The only way to prove our faith in Jesus Christ, is to DO what He says. Actions speak louder than words. In our text, "I can do all things through Christ which strengtheneth me", helps me realize the Assurance of my salvation through Him.

All Heaven is at our disposal when we believe God. It is His joy to supply the power we need to do the hard tasks of life. "Jesus is the Way, the Truth and the Life." By obedience to Him, we have Salvation. Life is too precious to risk carelessly. It is certain that Jesus can save us from sin, to a Life of blessedness. None other can. As we believe the Bible to be the sure Word of God, we are assured of salvation through Him who loved us and gave Himself for us. Thus we are assured of salvation as the result of our Faith. John 20:31.

Every believer should be able to present the way of salvation in a simple manner. Here are four steps by which a soul may be saved:—

1. Acknowledging he is a sinner—"all have sinned and come short of the glory of God." Rom. 3:23.
2. Realizing he needs a Savior; "The soul that sinneth, it shall die." Ezek. 18:4.
3. Believe and own the Christ as the Son of God, and by His death, the Savior of men. Jno. 3:16.
4. Accept Christ as his Personal Savior: "He that believeth on the Son hath everlasting life." Jno. 3:36.

If these four steps are sincerely taken by Faith,

that person is "born again, and has eternal life, and should thank God for it.

ASSURANCE:—The Result of Faith,—Yes! !—"But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom

thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus."

Pres. W. M. S., Dallas Center, Iowa, Brethren Church

Bible Study--Joshua, The Man

Mrs. Orville Lorenz

THE VERY FACT that the name of Joshua and the name of Jesus have the same meaning leads one to believe his life to be an interesting and helpful study. The name Joshua, as the name Jesus, means "Savior." This alone suggests the worthwhileness to pause and study his life.

Joshua had many admirable qualities as a man which we would do well to endeavor to develop in our own lives. The Word of God was not just another conventionality but it was the rule of his life. To Joshua, the Word of God was a finality as well as a reality. His was not the privilege or right to question the judgment or command of God but rather to strictly obey and submit himself to God. Note this, Joshua could not always see how he could possibly carry out God's command but he left it up to God. God did not fail! That was the secret of Joshua's success. Failures and blunders do not come because God fails but because man fails God. There is no such thing as impossibility when God says "Forward soul; arise, go over this Jordan."

Joshua was a man of faith. He it was who had the faith to bring back the minority report. He heard the commission of God to lead Israel and performed it through faith. Nor did Joshua fail to acknowledge God's help. Joshua 23:3 "And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is He that hath fought for you." Verse fourteen of the same chapter also gives Joshua's acknowledgment of God's help, "And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua had faith to listen to and carry out God's commands and was faithful enough to acknowledge Him in the end. We could go on through the book and find many passages proving this statement.

Prayer was the guiding principle in Joshua's life. His commands to the Israelites were not self-thought but God-wrought, the which he received by constant communion and fellowship with God. Turn to any portion of the book of Joshua and see from whom

and how the commandments came. The following references give us some idea: 1:9; 3:7, 9; 4:1; 5:2; 6:2, and many others. We could find numerous instances of "And the Lord said unto (or commanded) Joshua." Did these commandments come to him by his speaking to God once a week? No, *constant* and continual fellowship with God, daily conversation with God gave Joshua these commands. Oh, for daily family altars, brethren! No wonder so many wretched and defeated souls are crying, "How can I know what God wants me to do." No faithful servant of God was ever successful by speaking to him once a month or even once a week or once a day. Faithful attuning of our hearts to His through prayer is the only answer to the question "What is God's plan for me?"

Joshua was the prepared man. Little did he know or even dream that he would be the leader of Israel but nevertheless his constant faithfulness was a preparation for future work. The previous years of Joshua's past had been full of high and noble work. For forty years he, with the rest, had shared the punishment, trial and slavery of a captive race. How his childish eyes must have looked in wonder and fear at the brutality of the Egyptian taskmasters even though his own shoulders were not torn by their cruel whips. Later as a servant of Moses he was preparing himself for future problems. His conflict with Amalek; his report concerning Canaan; his eagerness for the good name and fame of Moses; his patient endurance of the weary years of wandering, all point to the man of preparation, the man ready for a great work. "The aloe blooms but once in a hundred years; but every hour of all that century is needed to produce the delicate texture and resplendent beauty of the flower." The summons to Joshua to the leader's place in Israel was the guerdon of more than eighty years of preparation.

Joshua was a man of supplication and testimony. The mellowing years of age, filled with active service, finally enveloped him. The time had come for his final charge to his beloved Israel. He recalled all that God had done for Israel in the past years and supplication was an earnest plea for the children of Israel to cleave to and to serve the God who had

given them victory and freedom; who had fed them with manna in the wilderness; who had parted the waters of the Red Sea and dried up the waters of the Jordan; and the God who had fought for them all these many years and promised future blessings.

His challenge and testimony to them all was "And if it seem evil unto you to serve the Lord, choose you

this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

Meyersdale, Pa.

Stewardship -- "Its Need"

Lottie R. Gates

WHEN WE SEE or hear the word "Stewardship" a question flashes through our minds just what does the word mean?

In business life we say stewardship is the administration of an estate or property of another by a person or persons empowered by owner for this purpose. Such persons are called "stewards." They may be faithful or unfaithful.

Then one would readily say Christian Stewardship is the management, oversight, administration of Christ's property, goods and household affairs.

With this responsibility placed upon us as Christians what kind of stewardship do we need to practice? We are called stewards of faith because we are people of a vision. Faith is our trust in our guide, Jesus Christ.

Jesus came, let us say not to save me, but to save me as a means of saving someone else.

How can I practice Christian Stewardship? I can do this by accepting Christ as an inspiration of my life that others through me may learn to know him. Too many Christians today fail to tell the stranger he meets in all walks of life, what God has done for him.

The greatest contribution we can make to the Kingdom is that of a Christ-like life. Any religious worker whose character is not his chief asset builds upon the sand. There lies the one man, whoever, made religion real to me,

"was a tribute to Charles R. Henderson Chaplain of Chicago University after his death."

Another urgent need of practice of Christian Stewardship today is faithful attendance at all services of Church, Bible School, Woman's Missionary Society and other educational interest of the Church.

No program of stewardship can be adequate to modern needs without rendering a considerable time, time to pray, think, study and meditate.

In the busy world today people are going, going. Think of the thousands who feel they have no time to spend in God's house or to give for his service. For example, the Bible School classes composed of pupils at strategic periods in their lives are often

lost to the Church because of teachers who fail to give necessary time to the work.

In our own Bible School a great percentage of the boys and girls come from homes where the only devotions or religious training they receive comes through the Bible School. When we come to realize this condition exists all over our country it should make us as Christians sit up and take notice of the responsibility that rests upon the Church.

"The Bible School of today is the Church of tomorrow."

In our public schools the minds of the boys and girls are trained but their hearts are practically untouched.

Then we see another great need for the practice of Christian Stewardship and what it means for the Church of tomorrow or provide a way to give the youth religious education. We can do it if we will; and we can reach our young people for Christ. We realize it means more work for the Bible School. It is said, "That a Church which cannot save its own children certainly cannot save the world."

Today the average child receives thirty minutes per week religious training, and twenty-five hours per week in Public School. In one year twenty-six hours Bible School and nine hundred hours public school.

Business life is largely controlled by a small group of men. Education may be directed from a few centers of learning where superior minds in professor's chairs determine what shall constitute the education of millions of children.

The motion picture gives the actor a nation for an audience. The radio does the same for the outstanding singer or artist. Then do we not see the Christian's grave responsibility for the delivery of the message of Jesus Christ.

Shall these ten talented people use their ability for selfish ends; or shall they obey the law of Christian spirit which teaches, "It is more blessed to give than to receive"?

Maybe you say you are not of the ten talented type. The Lord required the man who received one talent

to use it! so that he might face responsibility. There are no exemptions in Christ's requirements of sacrificial loyalty to the Kingdom.

The life of Jesus was so set in consciousness of God that to do the Father's will was his chief joy. So perfectly did Jesus identify his person with the Kingdom that he said, "I am the way, the truth, and the Life."

The Christian's social relations at present offer

more and require more than at any previous period in the history of the Church.

Seeing the need of practice of Christian Stewardship is so great, greater than ever before, and what it means to the future Church, it behooves us as His stewards, "To lay our all on the Altar for Him."

President of the Woman's Missionary Society,
Glendale Brethren Church.

Glendale, Calif.

Stewardship--Its Objective

Lena M. Kortemeier

WHY SHOULD WE be interested in Stewardship? Of what value is it to the Christian? What is its objective?

The Bible definition of a Steward is: one who acts as Manager, Overseer, or Administrator of property belonging to another. As Christians we must realize that we are not our own, we belong to the Lord by a two-fold ownership. We are His by right of creation, "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Psalm 24:1. We are His by right of redemption, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." I Corinthians 6:19, 20. All that we have and are belongs to our Lord who has purchased us with His own precious blood. Therefore our Stewardship objective should be to glorify Christ in all that we do and say, according to the ability given us by the Spirit, "as good stewards of the manifold grace of God." I Pet. 4:10.

Stewardship is more than giving a tenth of our money. We are also responsible to God for what we do with the other nine-tenths. Stewardship is using our talents, whatever gifts have been given us to the glory of God. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Colossians 3:17.

Why be interested in Stewardship? Of what value is it to the Christian? True Stewardship is recognizing God's ownership, and our accountability to Him. He is the source of our life and strength, the giver of "every good and perfect gift." We are beneficiaries of the grace and love of God. We realize this anew as we consider the prayer our Lord taught His disciples, "Give us this day our daily bread." Through recognizing our dependence on, and obligation to our Lord we cultivate a sense of Stewardship which should bring us to a surrender at His feet with the prayer "not my will but Thine be done." Such an act will result in a real interest in Stewardship, mani-

festing itself in every avenue of our lives. Our daily tasks will be filled with a new sense of His presence, and His love will permeate all that we do.

The objective of Stewardship may be considered from two angles, God's side, and our side.

Our Lord has chosen us for this position of Stewardship. "Ye have not chosen me, but I have chosen you, an ordained you." John 15:16. "Ye are a chosen generation." I Peter 2:9. "According as He hath chosen us in Him before the foundation of the world." Ephesians 1:4. His objective is, not the giving of money, but of self. For what purpose? A consideration of the verses just quoted will give us our answer. "Chosen in Him before the foundation of the world." Why? "That we should be holy and without blame before Him in love . . . to the praise of the glory of His grace." "Ye are a chosen generation." To what purpose? "That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." "Ye have not chosen me but I have chosen you." Why this choice? "That ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, He will give it you."

Recognizing this as God's part, what then must be our part? A complete yielding to His will for the outworking of His purposes in and through us: fruit-bearing—the salvation of souls. If this truth grips our hearts we need have no fear for our giving of the material blessings which God has entrusted to us, and which are essential for carrying on our missionary enterprise successfully.

Our Lord still watches "over against the treasury." We are under observation. We cannot get away from the watchful eyes of the Lord. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness will cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee . . . the darkness and the light are both alike to thee." Psalm 139:9-12.

What is our motive? Our objective? Dr. Jowett

says: "The character of the giver determines the momentum of the gift. If there be sacrifice in the giver there will be spiritual power in the gift. I believe that all our offerings—of strength, or time, or money—have their virtue conditioned by the sacri-

fice which gave them birth. 'God is a God of knowledge, and by Him actions are weighed.' . . . It is in proportion to sacrifice that our deeds become effective."

Sunnyside, Wash.

Stewardship--God's Means of Great Giving

Mrs. H. E. Bowman

It is required in stewards that a man be found faithful. I Corinthians 4:2

WHAT IS A STEWARD? A Steward is one who is over or has the management of certain properties or possessions. Believers are Stewards of God — His gifts and graces, "as every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God." I Pet. 4:10.

From whom do we receive our possessions—time, talent, and money and to whom are we responsible for the way we use these gifts? God's word tells us that "The earth is the Lord's and the fullness thereof: the world and they that dwell therein." Psa. 24:1. And "Every good gift and every perfect gift is from above, and cometh down from the Father." James 1:17. Therefore, we see that we ourselves and all our possessions belong to God.

Now for whom are we holding this office of Stewardship? Again, let us turn to God's Word for our answer. "And the Lord said who then is that faithful and wise Steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Luke 12:42.

Stewardship—God's means of great giving of time, talent, and money. Let us do some serious thinking. How are we spending our time anyway? Are we giving a large portion of it to the upbuilding of God's kingdom here on earth or are we concerned only with our own selfish interests? Are we always justified—can we look into the face of God with a clear conscience when we give the old familiar excuse, "I haven't time" when asked to do certain work for our Master? We Christians are trying to follow Christ who not only told us how to live, but showed us by his life and works. How much of his time did he give to do the "works of Him that sent him?"

And then, our talents. We are responsible to God for the use we make of these gifts. Perhaps we may think we are devoid of talents. It is true that we cannot all be great painters or great musicians, or great orators, but we can all be teachers. Every person is a teacher whether he realizes it or not. Some professing Christians are teaching a fearful message of doom by their conduct, because "men read what we write whether faithless or true." Teaching—the one talent we all use even though we may not be able to

speak a word in public. We teach what we do. Again, let us look to our Leader. How did Christ use His talents. Can we possibly follow our Master and waste our talents on the low, the base, and the cheap?

Now, let us have a heart to heart talk about money. You say, "I haven't enough money to spend any time talking about it." It is quite true that many of us have only a little, but we are just as responsible to God for the use we make of that little as though we were millionaires. Some one has said that a true test of character is the use a man makes of his leisure time and we might also add that a true test of a man's spirituality is the use he makes of his money. What is our chief business in life? We are fishers of men. Then, if this is the purpose of our lives, how much interest do we have in it? This interest is exactly in proportion as we have invested our time, our talents, and our money in the "Go Tell" command. Would Christ have ever given the great commission if he had not expected great giving of ourselves and our possessions? If one of our loved ones were to make a request on their death-bed we would do everything in our power to carry out their wish. The great commission was Christ's last expressed wish. With true heart—religion and the help of the Holy Spirit we can do great things for the Master with our money. Dr. Robert E. Speer has said, "that man is no Christian who will waste or squander one dollar when there is so much distress and suffering as there is in the world today." Is he not right? If we do not take seriously this matter of Stewardship, the church cannot do its work in the world. What is God's will in regard to financing our churches and their work of evangelization? Great Giving—exactly the same method that was used when God himself gave directions to Moses for the building of the first church, the Tabernacle. "And the Lord spake unto Moses saying, Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering." Exodus 25:1,2. Outright giving—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I Cor. 16:2. And how God blesses his own methods. "Bring ye all the tithes into the storehouse, that there may be

meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it." Mal. 3:10. Let us abound in this "Grace also" as Paul admonishes us in II Cor. chapter 8. May we as a church quickly come to the realization that if we would give diligent service in this office of Stewardship, we must be willing to give largely of our selves and our possessions. The very essence of Christianity is sharing. Christ, the founder, shared His all. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." II Cor. 9:7.

"Oh, the wonder and grace
To look Christ in the face
And not be ashamed!
For you gave what He claimed,
And you laid down your all
For His sake, at His call;
He had counted on you
And you failed not."

Harrisonburg, Va.

The Children's Hour

[Signal Lights]

Program for September 1936

Mrs. H. L. Briscoe

SONGS "Savior Like A Shepherd Lead Me."

BIBLE READING: John 10:11-18.

MEMORY WORK: Commit Psalm 23.

PRAYER: "That the many little black sheep in our own country may know and love the 'Good Shepherd'."

Having heard many things about the black boys and girls in Africa, both, of our own mission field and those of other African fields, we would like to know about the black boys and girls on the American field. Here is the story of "Baa! Baa! Black Sheep!"

Once when Jesus was here among men, He said to His friends: "I am the good shepherd, and know my sheep and am known of mine. The good shepherd giveth his life for his sheep." And I dare say every one of the people who heard Him, said to himself or herself: "That means me," "that means my family!" But Jesus could always see just what was in people's minds, so He also said: "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

Don't you just love this new name for Jesus? I love it because it really brings in every single person in the world—black sheep as well as white sheep!

This month I want to tell you about some black sheep, who are slowly coming to know Jesus as their shepherd. I mean the negroes of our country.

First of all, can you answer these questions? Who knows the name of the little boat that crossed the Atlantic Ocean and landed on Plymouth Rock in 1620? Yes, the Mayflower! And what day do we keep every November in honor of the day they landed? Yes, Thanksgiving Day. But do you know why it was that the Pilgrims especially gave thanks to God? Let me tell you: it was because they were so glad to be in a free land where they could worship God and live exactly as they wanted to live!

Day by day as the Mayflower was rocking its long way over the ocean, another ship called the Treasurer was also rocking and rolling its long weary way over the very same ocean. It was a very tiresome trip to everybody in both ships, only there was such a big difference in the passengers. For the Pilgrims in the Mayflower wanted to come, so they could have freedom to worship God. While the poor black passengers in the Treasurer were forced to come, most unwillingly, because they were black men being brought over from Africa as slaves, with no possible hope of freedom. Everybody is proud of the people who came in the Mayflower, but none of us like to remember about the twenty poor slaves in the Treasurer, so many years ago.

They landed in a place called Jamestown, where some cruel white men bought them to work on their big cotton and tobacco farms called plantations. More and more ships kept bringing over black slaves until finally there were a million of them. They were very unhappy, because some of their masters treated them very badly, whipping them when they did not work hard enough or when anything went wrong. But a very wonderful American whom we all know about signed a very important paper which set all these poor slaves free,—I think you already know that this famous man's name was Abraham Lincoln, and the important paper was the Proclamation of Emancipation.

Here is the true story of a little slave boy named Booker, who had no last name because he did not know who his father was. He lived in a log cabin with his mother, who was also a slave, of course. She cooked the meals for everybody on the plantation. Their log cabin was very dirty and unattractive,—no glass in the windows, no floor but the earth itself, even the door would not shut tight, so the cold air and the rain could make it very unpleasant and damp inside.

Booker's mother had no stove, but did all her cooking at the open fireplace. She was so busy all day long that no one in her family sat down to meals, but ate a piece of bread now, or a scrap of meat then, a glass of milk here, and some sweet potatoes there, at any time of day or night!

When Booker was old enough he used to go at meal-times to the "big house" where the white family lived, to fan away the flies from the table with some large paper fans worked by a pulley. Can't you just imagine how big his eyes were while he watched this fine family eating and talking?

Poor Booker's clothes were just as uncomfortable as his home and the queer meals he had. For his first shoes were wooden ones, with rough leather on the top. The soles never could bend when he walked, of course, because they were wooden, and oh! how they squeaked! But even worse than the shoes, were his flax shirts, made out of rough flax. Years later when he grew up he wrote a book about himself, and said these dreadful shirts felt like prickly chestnut burrs against his body at first! After a week or so the sharp pin points would get broken-in a little, but at first they were simply agony to him!

Then came the wonderful day when Abraham Lincoln signed the important paper making every one of these black people free. Of course, that included Booker and his mother. Next month we will hear about what he did.

SONG: "Bring Them In."

SHORT REVIEW of our Mission Fields:—Each child may tell something they remember about the children of South America and Africa.

REPORT OF THE D. W. B's.

OFFERING.

ROLL CALL. New members reported.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

BENEDICTION.

Program for October 1936

SONG: "Loyalty to Christ."

PRAYER: The Lord's Prayer.

BIBLE READING: Psalm 95:1-9.

MEMORY VERSE: John 10:11, 14.

SONG: "Praise Him, Praise Him, All Ye Little Children."

THE STORY: "The Boy Who Swept the Corners Clean."

Last month in telling you about how we came to have poor negro slaves in America, I also told you how Abraham Lincoln signed a paper freeing them all, among whom were a little boy named Booker and his mother.

Although they were free they were very poor, so when Booker's mother took him and his brother and sister to another town, where there were big salt furnaces, little Booker had to go to work in these furnaces. It was hard disagreeable work for such a small boy, especially as he often had to begin at four o'clock in the morning, long before the sun was up!

All this time there was just one thing Booker wanted more than anything else in the whole world. I wonder if you could ever guess! You might think it was money, since he was so poor! Or nice clothes, since he had such shoddy prickly ones! Or plenty to eat, since he never had enough! But it was none of these things he wanted most—but oh! how he did want to learn to read.

He did not know any of the negro people near him who could read even a word, but so many of them wanted to, that finally a small school was opened, and he thought of course, he could go. But no! poor Booker's family decided he ought to keep right on working in the salt furnaces! But did that stop him?

No indeed! For he took lessons at night. He actually learned more at night than the other children learned during the day. So finally his family decided that if Booker could work in the furnaces from four o'clock in the morning until nine o'clock in the morning, then he could go to school.

I must tell you two rather funny things that happened to Booker, although not really funny, because they show how poor he was. For when he went to school with the other children he noticed they all wore hats or caps, and he had never had a hat or a cap in all his life! He went home and told his mother he really must have a hat; but she had no money to buy a "store hat," so what do you suppose she did? She took two pieces of goods and sewed them together. This made a very curious looking cap; but years later when he grew up and could buy any kind of a hat he needed, he was proud to remember his first hat which his mother had sewed for him out of two pieces of cloth.

Then when he got to school he found all the boys had two names, sometimes even three names, which the teacher read off when he called the roll. But Booker had no other name but Bookêr, as I told you before. So all the time the teacher was calling off the other names he was wondering what he would say when it came his turn. But when the teacher finally said, "Booker, what is your full name?" he had a bright idea and answered "Booker Washington, sir!" just exactly as if he had always had two names like other boys! And do you know, there is hardly a grown up person anywhere in the United States today who does not know the name Booker Washington.

You see, he was the kind of boy who had made up his mind to be someone worth while, so in spite of being poor and wearing queer clothes and having no name, he decided he just must have an education. So one day he said, "good-bye" to his family, and started off for a school called Hampton Institute, which is almost on the very spot where the first twenty slaves landed many years ago.

Booker Washington had to walk five hundred

miles to get to that school, he had to earn money all along the way to buy his meals, he had to sleep in the queerest places! Once he slept for several nights right under a board side-walk in a city called Richmond. He could hear people walking over him all night long, people who never dreamed there was a hungry, tired little negro boy sleeping under their feet.

Finally he could get to the school, but he was so tired and dusty and shabby that the teacher hardly liked to take such an unattractive boy into the school! You can imagine how terribly he felt! To have spent weeks and weeks walking so many miles, working his way, and dreaming beautiful dreams of school days—then to be turned away. But the teacher saw how heart-broken he looked, so she gave him one chance. "The recitation room needs sweeping," she said, "Take this broom and sweep it."

Well! He swept that room once! And he swept that room twice! Then he swept it the third time! It never had been so clean before! Then he got a duster, and he dusted it four times, until there wasn't a single speck of dust in even the tiniest corner.

Then he called in the teacher. But she couldn't find anything wrong there, of course, and that is the way Booker Washington entered Hampton Institute.

He had a great many things besides reading and writing and arithmetic to learn! He had to learn what a bath tub was for! What a tooth brush was for! Even what sheets on a bed were for! The first night he slept under both the sheets; the second night on top of both of them, then he learned to sleep between them!

He worked his way all through that school; then years later he had a wonderful school of his very own for negroes, called Tuskegee. Everyone in America is proud of the boy who swept the corners clean!

SONG: "True-Hearted, Whole-Hearted."
OFFERING.

REPORT of the "Doing Without Boxes."

ROLL CALL: Welcome to new members.

SECRETARY'S REPORT.

ANNOUNCEMENTS OR BUSINESS.

SIGNAL LIGHT'S BENEDICTION.

Claypool, Indiana.

Workers' Exchange

THE OHIO CONFERENCE OF 1936

The first session of the W. M. S. District Conference was held at Gratis, Ohio on Wednesday, June 17th, with the president, Mrs. A. E. Whitted in charge. The meeting opened with the singing of the hymn, "I Need Jesus," followed by the devotions led by Mrs. Ollie Focht, Gratis. Her scripture reading was the 13th chapter of I Cor. and was followed by prayer. In the absence of our secretary Mrs. Whitted appointed Miss Emma Kimmel, Bryan, as Secretary pro tem. She also appointed the following committees: Credential, Mrs. Hammers, Mrs. Murray, and Mrs. Sluss; Nominating, Mrs. E. F. Miller, Mrs. Emma Bowman, and Mrs. Ollie Focht; Resolutions, Miss Vina Snyder, Mrs. A. B. Kidder, Mrs. C. W. Abbot.

An interesting address was delivered by Mrs. C. A. Stewart of Bryan, on the subject, "Reaching our Goals." She portrayed the thought that we should strive more and more to reach our goals, thereby enriching our lives and at the same time carrying out the purpose and aim of our W. M. S., that of evangelizing the world. A splendid reading was given by Mrs. Roy Bevers of Bryan, entitled, "Tired of Service," depicting the thought that although we tire of serving, we are much happier in the Master's service than out of it.

The minutes of the previous year were read. The session closed with the singing of the hymn, "Let the Lower

Lights be Burning." The W. M. S. benediction was given.

The second session of our W. M. S. came Thursday morning, with Mrs. A. E. Whitted in charge. The meeting opened with the singing of, "In the Cross of Christ I Glory." Devotions were conducted by Mrs. Kliever. She read the 10th chapter of Luke, bringing out in her comments the thought of contrasts, showing that though we have different personalities like Mary and Martha, yet through fellowship with Christ we can all serve Him. Her discussion was followed by prayer.

The minutes of the previous meeting were read and approved. The president reported two new societies organized and more money in the African Missionary Support fund this year than last. The credential committee reported 15 societies represented with 38 delegates and \$11.50 credential fees. The nominating committee submitted the following names for officers for the ensuing year: Pres., Mrs. A. E. Whitted, Mrs. Samuel Adams; Vice Pres., Mrs. Laura Prevo, Mrs. Raymond Gingrich; Sec.-Treas., Miss Emma Kimmel, Mrs. A. L. Delozier. The ballots were cast and the final reports left until next session.

The treasurer's report was read, showing total receipts of \$419.39, total expenses, \$407.00, leaving a balance in the treasury of \$12.39. The report was accepted. The session closed by the singing of "Have Thine Own Way," followed by the W. M. S. benediction.

The third session was called to order Friday morning with Mrs. A. E. Whitted in charge. The meeting opened with singing, "Love Divine," followed by sentence prayers.

The final report of the Credential

committee showed 44 delegates with \$13.00 fees. The report of the election was as follows: President, Mrs. A. E. Whitted, Louisville; Vice President, Mrs. Raymond Gingrich, Ellet; Secretary-Treasurer, Miss Emma Kimmel, Bryan.

The report of the resolutions committee follows:

Whereas, Our Gracious Heavenly Father has in his mercy made it possible for us to fellowship together as a State Conference and to enjoy therein the blessing of his presence and the guidance of the Holy Spirit,

Resolved, that we offer to Him the gratitude of our hearts and pledge ourselves anew to his service in the place whereunto he has called us, while we await his Son from Heaven.

Whereas, the theme of the conference is so outstandingly a missionary theme, and that theme has been so forcefully emphasized by each speaker from the platform,

Resolved, that we express our thanks to our gracious Lord and Savior that he has given us so many privileges of witnessing for him, and determine from this time forth to be found faithful and true to our high calling, and to use our influence in our various W. M. S. groups to make each group a center of witnessing which shall ever extend to the uttermost parts of the earth.

Whereas, we have had so ably presented to us through the ministry of Rev. Oscar Wago, our duty to God's own chosen people, Israel,

Resolved, that we seek to carry this message to our home church and W. M. S. and to promote among our Ohio brethren a spirit of prayer for the Jews: that God may use us to so pre-

sent the Lord Jesus Christ to them as their true Messiah and Savior that the blindness may be removed from their hearts and the Gospel of Grace may shine into their darkened minds, and they may become one with us in Christ.

Whereas, the plan and purpose of our publication interests to create a new graded literature for use in our Bible schools has been presented to us,

Resolved, that we commend very heartily the work of our Secretary of Publications and our Editor of Publications, and pledge them our support in the circulation of such literature in our schools.

Whereas, our attention has been called to the appalling failure to reach the youth of our land and of other lands with any religious training whatever,

Resolved, that as mothers, as W. M. S. members, as members of the body of Christ, we use our utmost influence in the home and in the church to bring about a better understanding of youth, that we seek to instill into the children and young people of our communities a love for and a knowledge of the Word of God, and that we teach them to carry their Bibles and to use them in public as well as in private; also that we encourage our young people to send representatives to conference prepared to present their problems and ideas, so we may build a constructive program to meet their needs.

Whereas, we understand that there are societies which this year have met their W. M. S. goals for the first time,

Resolved, that we offer our heartiest congratulations to these groups and commend them as examples to those who have not so measured up in the past, and express our hope that next year shall see Ohio District with 100 per cent rating in this respect.

Whereas, Cleveland and Homerville are reporting new societies this year,

Resolved, that we commend these new groups for their obedience to the great commission and pray that our God will greatly bless every effort of theirs to witness to the truth of the gospel and make them strong and fruitful in Christ.

Whereas, the pastor and people of Gratis have given themselves so unstintingly to the heavy task of making us welcome and attending to our comfort while in their midst,

Resolved, that we pray God's richest blessing upon them, and offer our sincere thanks for their labor of love in our behalf.

Whereas, we have had impressed upon us the clear call to the Brethren Church to witness in a day of apostasy,

Resolved, that the W. M. S. shall join with our pastors, our Bible school workers, our Christian Endeavor leaders, our young people's camps and all other activities of our Brotherhood in giving a genuine witness by word and life to

salvation through the precious blood of our Lord Jesus Christ.

Respectfully submitted,
MISS VINA SNYDER,
MRS. C. W. ABBOTT,
MRS. A. B. KIDDER.

An address on the topic, "How the W. M. S. Affects the Spiritual Life of our Women," was given by Mrs. Elizabeth Campbell of Dayton, showing us how the W. M. S. encourages us to daily Bible study and gives us an opportunity for religious expression. A song, "Anywhere with Jesus," followed by the W. M. S. benediction closed the conference.

EMMA KIMMEL, Sec'y pro tem.

VINCO, PA.

Dear Sisters of the W. M. S.:—

On Friday evening, June 19th a group of young ladies of the Vinco Brethren Church met at the home of Mrs. Ord Gehman to organize a Jr. W. M. S. Mrs. William Schaffer of the Conemaugh Brethren Church conducted the meeting and outlined the plans and aims of the W. M. S. Our society is the first to be organized in the Vinco Church and we are very grateful to Mrs. Schaffer for her help. We have eleven members to start with and hope to grow in number.

The following officers were elected to serve the coming year: President, Mrs. Herman Varner; Vice President, Mrs. Earl Miller; Treasurer, Mrs. Robert Rorabaugh; Recording Secretary, Mrs. Russel Havener; Corresponding Secretary, Mrs. Edgar Broad.

We decided to hold our meetings on the fourth Thursday of each month, each member entertaining in alphabetical order. After the meeting adjourned our hostess served ice cream and cake and we enjoyed a short time of fellowship.

We earnestly covet your prayers that we may grow in number and that we may serve wherever the Lord has need of us, until he comes to claim us for His own.

MRS. EDGAR BROAD, Cor. Sec'y

OAKVILLE, IND.

My Dear Outlook Readers:—

Here is another report of the doings of the Oakville, Ind. W. M. S. Since our last report was sent in in March we had our missionary tea at the home of one of our members, Mrs. India Watson, at New Castle. There were not so very many present but we had a lovely time in her lovely home.

We have since sent a bag of clothing to Sewell Landrum at Lost Creek, Ky., also our offering to the refrigerator fund of the Brethren's Home at Flora, Indiana.

We have had all our devotional meetings and have met all our state goals. Also we have made all but one of our national goals, that of increase in membership but hope we may yet gain that one. Oh if our women of the church would only take this matter more seriously.

Our district conference is over and we had a wonderful time. Our two W. M. S. programs from 8 to 9:30 in the morning were well attended with splendid interest. It was the first district conference I had been permitted to attend for a number of years and how I did enjoy every bit of it.

We held our Mother-Daughter meeting in June and had a very enjoyable time. The Jr. and Sr. S. M. M.'s did the entertaining in the basement of the church. There were about 60 present.

Our W. M. S. enjoyed an all day meeting at the home of Mrs. Anna Swain on July 1st. Had just a social time until the noon hour, when we enjoyed a pot-luck dinner together. In the afternoon we had our regular devotional and business meeting, at which time our officers for next year were elected. They are as follows: Pres. Mrs. Lillie Ball; Vice Pres. Mrs. Mollie Jones; Sec'y. Mrs. Luella Metzker; Treasurer, Mrs. Zelma Swain.

Won't you pray for us that this may be the best year we have ever had? And what we pray for ourselves we pray for all other societies.

Yours in His name,

MRS. EVA P. METZKER, Cor. Sec'y

CARLETON, NEBRASKA

Our W. M. S. has been striving to meet the goal each month as outlined on the program of progress. At the beginning of the year our president, Mrs. Chas. Rachow, appointed a chairman for each goal.

We gave the pageant, "The Good Samaritan" at our public program.

One of our most enjoyable meetings was our May dinner at which we entertained all the women and girls of the church. The S. M. M. girls decorated the basement with garden flowers carrying out the yellow and green color scheme. We served a two course dinner to 118 guests. The S. M. M. girls were waitresses. A mother and daughter program of songs, readings, and playlets, under the direction of Mrs. Bruce Gideon, was given.

This being the month of self-denial, we will take our mite boxes this Thursday.

MRS. WEDDEL, Sec'y.

LA VERNE, CALIFORNIA

On June 20th the women and girls of the First Brethren Church of La Verne enjoyed a fellowship meeting in the evening in the church basement.

A program in the form of an old-fashioned Last-Day-of-School was given, Mrs. Lena Sickles serving as teacher.

Geraldine Schisler welcomed the visitors to the school program. The school orchestra performed under the direction of Miss Sarah Cobaugh. Mrs. Carl Ohler and Miss Mildred Broad contributed a piano duet. Mrs. O. W. Colburn sang two numbers in the German tongue. Miss Mildred Moore gave two readings. Mrs. Slough presented a piano solo. The Misses Helen and Mir-

iam Hendrickson and Mrs. May Raley played a string trio. Mrs. Pauline Montz and Miss Miriam Hendrickson sang a duet. Mrs. Marion Singer sang a group of songs. Mrs. Louis Paulson impersonated a member of the Board of Health. Mrs. Verna Yoder, Mrs. O. E. Haines and Mrs. T. J. Steves impersonated visiting mothers.

Refreshments were served as school lunches in paper bags. This was the May goal of the W. M. S. and was sponsored by the W. M. S. and the S. M. M.

MRS. MAE SHISLER, Cor. Sec'y

Raystown, Pa.	3.53
Burlington, Ind.	2.00
North Manchester, Ind.	11.21

Total 36.77
Mission Support Fund
 Indiana District W. M. S. .. \$625.00

Ohio District W. M. S.	394.75
Sunnyside, Wash.	18.00

Total 1037.75
 Total for all funds .. \$1180.87
 Respectfully submitted
 MRS. N. G. KIMMEL

Cycle of Prayer

SEPTEMBER

1. Pray God's blessing upon the plans laid at National Conference.
2. Pray God's blessing upon those chosen at the conference to lead our activities for the coming year.
3. Pray God's blessing upon Mr. and Mrs. Sheldon and the little son that has recently come to bless their home.
4. Pray God's blessing upon your local society, that it may work "IN THE WILL OF GOD" this coming year.

OCTOBER

1. Pray for the Home Mission offering, that the gospel may be taken into needy fields in the home land.
2. Pray for the Home Mission Board, that they may have wisdom from God in directing our mission activities at home.
3. Pray for a general rally in all church work at this beginning of the new conference year.
4. Pray for every evangelistic effort put forth in our Brotherhood.

Official Affairs

REPORT OF FINANCIAL SEC'Y FOR JUNE, 1936 *Apportionment Fund*

Meyersdale, Pa.	\$25.00
Bethlehem, Pa.	12.00
Tiosa, Ind.	1.50
Sidney, Ind.	12.75
Middlebranch, Ohio	9.75

Total 61.00

Seminary Fund

Berlin, Pa.	\$6.04
Bethlehem, Pa.	3.00
New Paris, Ind.	2.58
St. James, Md.	2.33
Pittsburgh, Pa.	14.25
Elkhart, Ind.	8.00
Los Angeles Mission, Calif.	3.00
Sidney, Ind.	6.15

Total 45.35

Feast of Ingathering

Berlin, Pa.	\$20.03
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President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
 First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
 Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
 General Secretary — Mrs. Gertrude Leedy Briscoe, Rt. 2, Claypool, Ind.
 Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
 Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
 Literature Secretary—Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 420 College Ave., Ashland, Ohio.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

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 Treasurer—Mrs. Beatrice B. Stern-guist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

Giving Account of My Stewardship

Everett Niswonger

WE ARE STEWARDS of Jesus Christ. At the end of the road of this life we must give an account of our stewardship to Him. No greater joy can come to the heart of our Lord than to reward us for faithful stewardship. For God loves to reward his children who in loving obedience and gratitude render faithful service to Him.

But the heart of our God must also be grieved because not all who profess to love him are faithful followers. Therefore we should consider carefully the fact that we must give an account. The great Apostle Paul warned that we should beware lest we be "ashamed" when we stand in the presence of Jesus.

"EVERY" PERSON MUST GIVE AN ACCOUNT

No Christian will ever come into judgment to pay the penalty for his sin because that debt has already been paid by our Substitute, The Lord Jesus Christ. BUT EVERY CHRISTIAN MUST APPEAR AT THE JUDGMENT SEAT OF CHRIST TO ACCOUNT FOR HIS CONDUCT AS A CHRISTIAN STEWARD. "For we shall all stand before the judgment seat of Christ." "So then every one of us shall give account of himself to God" (Rom. 14:10b, 12).

Not even one person can escape facing this great day of ACCOUNTING. God has a record of every thought, word, and deed. On this day we must give our account. Christ has an X-ray record of our thoughts and a dictaphone record of our words.

God's Word teaches that this will be the day of manifestation or revelation. God will reveal whether our works have been genuine or counterfeit. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Do you recall the incident when King David sinned and God sent Nathan to rebuke him? Do you recall how Nathan told David a parable and the King said that the guilty man of the parable should die? And do you remember how Nathan pointed at David and said, "YOU ARE THE MAN." This was a manifestation of David's failure. And then do you remember the poor widow who brought her mites to the Temple as an offering to the Lord? Do you recall how Jesus

praised her faithful stewardship? Likewise on this day of accounting all our deeds will be made manifest.

Did you ever see an unruly boy come home with his report card? He barely moves as he drags himself home. His head drops and he frowns and sulks. When he finally with painful movement hands the report card to Dad, he immediately starts his alibi. Perhaps he will say that teacher has pets, and he does not happen to be the lucky one. His wasted days in school are now bearing the bad fruit of remorse. When Dad looks at the report card the D's and F's explain the boy's hesitant attitude. But what a difference there is when the dutiful little girl comes home with her report card. She fairly glides on air. Her face is wreathed in smiles of happiness. She can hardly wait to get home. She dashes up and chucks the opened report card in front of her Dad's eyes. She is happy when she sees him smile.

Are you preparing now for the great examination in the presence of the Incomparable Teacher, Jesus Christ?

GOD DEMANDS A PERSONAL ACCOUNT

The human family has always been expert at placing the blame which they justly deserve onto the shoulders of another. Children attempt to place the blame on the other boy or girl. I recall the case where a little boy was separated from his brother and upon being accused of doing a wrong, blamed the brother (absent-mindedly) although the brother was hundreds of miles away. A great many adults remain children in this respect and we excuse ourselves. But this method is not acceptable with God. WE must account for our own actions alone. Christ will not reward us for what someone else has done nor rebuke us for the mistakes of others. It will be an individual and personal affair.

NO EXCUSES WILL BE ACCEPTED IN CASE OF FAILURE

This is true because,

1. The Judge knows our hearts. "All things are naked and laid open before the eyes of Him with whom we have to do" (Heb. 4:13b, R. V.). Therefore the God who knows all things and even expects

rienced human life himself will be the impartial judge of our stewardship.

2. The Judge will not require of us more than he enables us to do. Christ did not demand ten additional talents of the one-talented man. Christ did not expect the widow to give \$1,000 when she had only ten cents.

3. Christ will apply His infallible fire test. When men desire to test the value of a coin they use the acid test. So God has His infallible FIRE TEST. (Read I Cor. 3:11-15). This test will be final and will even consider the motives behind men's acts.

HOW TO BE CERTAIN OF A GOOD REPORT

Be certain that you are a born-again believer and follower of Jesus Christ. For only such have a right to even call themselves servants of God. The deeds of a Christ-rejecting heart cannot please God.

Present yourself wholly to Jesus Christ as a soldier of the cross, willing to live or even die for him.

Pray that the Holy Spirit will lead you to give Christ the preeminence in everything. Be certain that your motive in giving and living for Christ is one of Calvary-born love and gratitude.

Obey Christ in laying up treasures in heaven because He said, "Where your treasure is there will your heart be also."

If you do these things, you will be a faithful steward and "It is demanded of a steward that a man be found faithful." Then you will look forward to this ACCOUNTING with joyous anticipation. You will long for the day when you can see the pleased and approving smile on the face of Jesus Christ as he looks at you.

Oak Hill, W. Virginia.

Senior and Junior Devotional Program

Topic for September: Good Stewards

Leader: I will give thanks unto Jehovah with my whole heart;

I will show forth all thy marvelous works.

Group: I will be glad and exult in thee;

I will sing praise to thy name, O thou Most High.

Leader: Also unto thee, O Lord, belongeth loving kindness;

For thou renderest to every man according to his work.

HYMN: Take My Life and Let It Be.

Take my life, and let it be Consecrated, Lord, to Thee;
Take my hands, and let them move At the impulse of Thy love.

Take my feet, and let them be Swift and beautiful for Thee;
Take my voice, and let me sing Always, only, for my King.

Take my lips, and let them be Filled with messages for Thee;
Take my silver and my gold, Not a mite would I withhold.

Take my love, my God, I pour At Thy feet its treasure store;
Take myself and I will be Ever, only, all for Thee.

PRAYER.

REPORT of conference devotions—"Live Unto Him."

SCRIPTURE LESSON: II Cor. 5:10, 14, 15; Ephesians 5:1, 2; Romans 12:1, 2.

HYMN: When I Survey the Wondrous Cross.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

CONFERENCE REPORTS—

Missionaries and their work.

Methods and Helps.

Looking Forward.

Our Juniors.

Odds and Ends.

You Want to Know.

HYMN: All For Jesus.

All for Jesus, all for Jesus!
All my being's ransomed powers:
All my thoughts and words and doings,
All my days and all my hours.
All for Jesus! all for Jesus!
All my days and all my hours.

Let my hands perform His bidding,
Let my feet run in His ways;
Let my eyes see Jesus only,
Let my lips speak forth His praise.
All for Jesus! all for Jesus!
Let my lips speak forth His praise.

Oh, what wonder! how amazing!
Jesus, glorious King of kings,
Deigns to call me His beloved,
Lets me rest beneath His wings.
All for Jesus! all for Jesus!
Resting now beneath His wings.

BUSINESS: Report of cabinet meeting and plans for the year; appointment of committees; plan for delegates if you have district conference in the fall; order literature.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

Senior Devotional Program

Topic for October: Fellowship

HYMN: Leaning on the Everlasting Arms.

What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

REFRAIN:

Leaning, leaning,
Safe and secure from all alarms;
Leaning, leaning,
Leaning on the everlasting arms.

Oh, how sweet to walk in this pilgrim way,
Leaning on the everlasting arms;
Oh, how bright the path grows from day to day,
Leaning on the everlasting arms.

What have I to dread, what have I to fear,
Leaning on the everlasting arms?
I have blessed peace with my Lord so near,
Leaning on the everlasting arms.

RESPONSIVE READING:

Leader: O God, thou art my God; earnestly will I seek thee:

My soul thirsteth for thee, my flesh longeth for thee,

In a dry and weary land, where no water is.

Group: So have I looked upon thee in the sanctuary,

To see thy power and thy glory.

Leader: Because thy loving kindness is better than life,

My lips shall praise thee.

Group: So will I bless thee while I live:

I will lift up my hands in thy name.

Leader: My soul shall be satisfied as with marrow and fatness;

And my mouth shall praise thee with joyful lips;

When I remember thee upon my bed,

And meditate on thee in the night-watches.

All: For thou hast been my help,
And in the shadow of thy wings will I rejoice.

VOCAL SOLO: My Lord and I.

SCRIPTURE READING: I John 1:1-2:6.

PRAYER by each one of the officers.

HYMN: Stepping in the Light.

Trying to walk in the steps of the Savior,
Trying to follow our Savior and King;
Shaping our lives by His blessed example,
Happy, how happy, the songs that we bring.

CHORUS:

How beautiful to walk in the steps of the Savior,
Stepping in the light, Stepping in the light;
How beautiful to walk in the steps of the Savior,
Led in the paths of light.

Walking in footsteps of gentle forbearance,
Footsteps of faithfulness, mercy and love,
Looking to Him for the grace freely promised,
Happy, how happy, our journey above.

Trying to walk in the steps of the Savior,
Upward, still upward we'll follow our Guide;
When we shall see Him, "the King in His beauty,"
Happy, how happy, our place at His side.

TOPIC: Fellowship for Power.

DISCUSSION: (assign these thoughts to individuals or talk about them together as a group). Fellowship in prayer as individuals and as a group; fellowship in worship; fellowship in service, Preparation for true fellowship.

HYMN: Spirit of Sisterhood.

BUSINESS: Announce plans for mission study; order any literature which may be needed; make plans for your gift to the Mission Home Fund; present any other goals which need special attention.

BENEDICTION: Psalm 145:1, 2.

Fellowship for Power

Frank G. Coleman, Jr.

FELLOWSHIP WITH CHRISTIANS is vital to Christian life and service. Christians who expect to fellowship with saved ones forever in heaven ought at least to begin to practice fellowship here on earth. Too often we forget that "we are members one of another." Fellowship with believers should work out in the way described in I Corinthians 12:25, "that the members should have the same care one

for another"; when one suffers, then all the members should suffer with him; when one rejoices, then all the members should rejoice with him. There are some lines from "Blest Be the Tie That Binds" which say, "When we asunder part, it gives us inward pain." True Christian fellowship should be like that.

If Christians today would recapture the vigor and

the vitality of the early church, there must first be a return to the kind of fellowship that the early church enjoyed. We need but refer to the closing paragraph of the second chapter of Acts to see how far we are missing the mark, not only in fellowship, but also in the power that fellowship brings. These early Christians were together, had all things common, sold their possessions and parted them as the need arose. They had but one aim in life, to spread the Good News. They indeed were one Body, and members one of another.

They were like one great happy family, as indeed the grace of God had made them. Among them was manifest a unity of heart and interest which swallowed up and drowned out the natural selfishness of the human heart. They were possessed with a fullness of love that only the sense of Divine love can beget and produce.

They were not led to this community of goods and loving interest in one another by outward constraint. This would have spoiled it all. But rather they were constrained to it by the consciousness of what they were to Christ, and of what He was to each one of them, personally and individually. They know themselves enriched with spiritual blessings in Him, far exceeding temporal possessions and so were glad to sacrifice their goods for the sake of the poorer brethren among them. What they had was a display of the power of the Spirit of God among them. No mere human power could produce it. Mere human organization and the strictest discipline carried out to the letter could not produce it. The Holy Spirit united into one spiritual brotherhood the early disciples.

To enjoy the fellowship that these powerful Christians had we must meet on the same ground that they did—the salvation that is in Christ Jesus. Fellowship with Christ and His people is impossible until one is born again. We cannot commune one with another unless we are bound for the same destination, traveling the same path, with the same

Guide. Fellowship means companionship, a relation in which the parties hold something in common. Christian fellowship is companionship with Christ. We cannot have fellowship with each other until we first have fellowship with God the Father, God the Son, God the Holy Spirit.

To have the fruits of the fellowship that the early church harvested we must do as they did—**CONTINUE**. We must continue in doctrine. Many would have us dispense with doctrine, but here it stands first among the sources of their peculiar power. We must continue in fellowship itself. We must continue in breaking of bread, witnessing in symbol to the sacrifice of Christ. We must continue in prayers.

These things were done in the church in Jerusalem by the early Christians, and there were immediate results. The church was respected—"fear came upon every one." The members loved each other and made provision for the poor among them. The members were joyous, and their joy was a great advertisement for the faith they held. Many souls were added to the church.

We can have the power of the primitive church if we walk in the light as He is in the light, and have fellowship one with another, as did these first followers of the Son of God. We are weak, but not weaker than they. Neither were they learned, nor wealthy, nor men of cultivated ability; but they were "of one heart and of one soul." (Acts 4:32). The primitive church told upon its age, and left a seed behind which Satan could not pluck up. So shall we by God's grace, if we march side by side, equally set upon it, equally resolved by any means and by all means to spread abroad the Name of Jesus Christ. Our weakness combined shall be our strength, for God shall make it the platform upon which His grace shall be displayed. Keep together; keep close to Christ; hold fast the faith; let the Lord Himself lead, and we shall not fear the result.
Buena Vista, Virginia.

Junior Devotional Program

Topic for October: I Am With You

Leader: One thing have I asked of Jehovah, that will I seek after:

Group: That I may dwell in the house of Jehovah
all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.

Leader: For in the day of trouble he will keep me
secretly in his pavillion:
In the covert of his tabernacle will he hide
me:
He will lift me up upon a rock.

Group: And now shall my head be lifted up above
mine enemies round about me:
And I will offer in his tabernacle sacrifices
of joy:

All: I will sing, yea, I will sing praises unto
Jehovah.

PSALM 27:4-6

HYMN: Savior, Like a Shepherd.

Savior, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare;

Blessed Jesus, Blessed Jesus,
Thou hast bought us, Thine we are.

We are Thine; do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray:
Blessed Jesus, Blessed Jesus,
Hear, O hear us when we pray.

Early let us seek Thy favor;
Early let us do Thy will;
Blessed Lord and only Savior,
With Thy love our bosoms fill:
Blessed Jesus, Blessed Jesus,
Thou hast loved us, love us still.

REPEAT TOGETHER Psalm 23.

PRAYER: Give thanks for Jesus our Shepherd and His care for us; give thanks for the Bible, our churches, our Sisterhood; pray that we may learn what it means to have Jesus with us and that others may learn to love Him too.

STORY: Jehovah with Jacob. Let someone tell this story after reading Genesis 28:1-5, 10-22.

HYMN: Jesus Never Fails.

Earthly friends may prove untrue,
Doubts and fears assail;
One still loves and cares for you:
Jesus never fails.

CHORUS:

Jesus never fails,
Jesus never fails;
Heav'n and earth may pass away
But Jesus never fails.

In life's dark and bitter hour
Love will still prevail;
Trust His everlasting power,
Jesus will not fail.

TOPIC: I Am With You.

HYMN: Spirit of Sisterhood.

BUSINESS: Make plans for your mission study and order your books; plan for your goals and study new ones; see if every girl has a thank offering box.

BENEDICTION: Psalm 145:1, 2.

I Am With You

BOYS AND GIRLS do not like to be alone—that is, not for a very long time. They like someone to play with, someone to go to school with, someone to work with. It is not very interesting or easy to do things alone. They like to feel that someone is near; they like fellowship.

For many long days, David watched the sheep alone. Although he was alone, he knew that Jehovah was with him. When talking to King Saul, David told how a lion and a bear had come into the flock and had taken a lamb, and how Jehovah had helped him kill the wild animals and let the lamb go free. So when David saw the Philistine giant daring one from the Israelites to come fight him, he was not afraid. He offered to go meet the giant and knew that Jehovah would be with him. David found strength in the fellowship of God.

While watching his father's flock of sheep, David sang many songs. Some of these are found in our book of Psalms in the Bible. In one song he sings of the Lord Who is his Shepherd and cares for him. Just as he is with his sheep, so David knows that the Lord is with him. In this fellowship David found comfort and rest, and had no fear.

Many, many years later, Jesus was in Jerusalem and told the Jews that He is the "good Shepherd." Jesus knows all the sheep in His flock by name, and they follow Him. This being with our Shepherd gives us peace and comfort.

Of course, boys and girls do not think of this very much when they are with their family or with friends. However, it is a real joy to know that the one who loves the Lord is never alone. How often Livingstone must have been glad for this fellowship of God's presence in the heart of Africa! How often

the early pioneer missionaries to the western United States must have thanked God for His being with them! How much it must mean to missionaries today as they work in a little village alone! Yes, it was Jesus who said, "Go ye, therefore, and make disciples of all the nations—and lo, I am with you always."

Nehemiah, too, knew that God was with him. He heard the sad news of the suffering of his people in Jerusalem. He had fellowship with God in prayer. The king gave him permission to return home and help his people. After he looked all about the city to see what was needed to rebuild the walls, the people got together and began building. Each one took a particular part, and the whole city was made safe against enemies once more. God helped them while they were doing this, and they knew the fellowship of work. Even so, today, we work together with God.

In the New Testament, we read the letter of Paul to the church at Philippi which he started. He tells them that they have shared with him in another kind of fellowship—they have shared in his affliction by the fellowship of giving. A number of times these people had sent gifts to Paul to help him in his need. Such fellowship in giving, Paul says, is like "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Thus, giving is another way of knowing the presence of God.

We have found many ways to know that God is with us. We may know His fellowship in doing His will and in prayer. We have fellowship in working together and in giving. Yes, we may hear Him say every day and all the way, "I am with you."

Sisterhood Visitation in the Southeastern District

ROANOKE, VIRGINIA

THE REPORT of the first part of this visitation trip was made while we were in Roanoke, Virginia, so we shall continue with our meeting with the girls of that church.

On Friday evening, twenty-five members, two visitors and the patroness met with one of the girls. After a short devotional part, we talked together about the plans they had followed and our projects as a national organization. We found the girls alert to their various responsibilities and interested in the work. They shared some of their ideas and had their business meeting. It was a joy to have this fellowship with these girls. They have truly chosen "the better part" and serve for love of Him. They very kindly offered to help with one of the projects for our national conference through the same spirit of loyalty in which they do all things.

On Saturday afternoon we met with the junior girls in the home of a member. Their society is not so large as the senior, but the girls are awake and ready to do their part. A member of the senior society is their patroness and works with them very nicely. They hope to have a delegate at the national conference this year.

On the previous visit in this district we worshipped in the old church and saw them lay the corner stone of the new structure. It was a pleasure this time to worship with them in their new building. It is an attractive structure and is used for the glory of the Lord. As a Sisterhood we are happy to have a small part in that building. Upon request, we taught a Sunday School class and gave the evening message for church. On Monday morning, we had the joy of visiting the vacation Bible School for a while and giving the children a story. Roanoke is a place of happy Christian fellowship.

MOUNTAIN VIEW CHURCH, HOLLINS, VIRGINIA

In the true missionary spirit, the girls of Roanoke have had interest in the girls of a neighboring church. A society had not yet been organized, so we planned a meeting for Sunday afternoon. The weather was threatening at the time the meeting was called, so only one person was at the church. Our plans and procedure were explained carefully to her, and suggestions made for forming an organization. This one present was a member of the Women's Missionary Society and will probably act as patroness of the Sisterhood when it is organized. We trust that the girls may respond loyally, but the work will be new to them, and it may be difficult to get real interest. We are eager for these girls to know

the joy of Sisterhood work and enlist your prayers for them.

LIMESTONE, TENNESSEE

After travelling all afternoon, we arrived at our destination in Tennessee. We met at the little church in the evening. About a dozen girls gathered with a number of the women. They were most interested in learning more about our work. They were eager to get new ideas. Some of their special problems were discussed. They push right ahead in face of the hard situations of a country church, but one expects such a spirit with a fine group of girls like the ones in this group. Better reports will come out of Limestone in the new year, we are sure.

OAK HILL, W. VIRGINIA

Another venture into new territory came to an end at this nice little town in the mountains of West Virginia. They have not had a Sisterhood here for a number of years. Since there are now enough girls to make a good organization, a meeting was planned to tell them about the work. Eight girls of senior age, one of junior, and two women of the missionary society were present. They manifested a real interest and, after the Sisterhood work was explained, expressed a desire to effect an organization. Their officers were elected, and suggestions were given for planning their first meeting. Mrs. George Simpson, the district W. M. S. president, was elected their patroness and will be a great help to them.

It was hoped that a number of the girls of junior age would come with their parents in the evening to the prayer meeting and that they could be informed of the work then. However, only three came, so nothing definite was done. When the senior girls get established, it will be possible to start the younger girls. Let us pray earnestly for these girls as they begin this new work. Since the junior girls did not have a meeting, the pastor called on your secretary for a Bible study for the prayer meeting. The people are earnest in their Christian life.

TERRA ALTA, W. VIRGINIA

After riding on the train all day, we stopped to enjoy the quiet, refreshing breezes of this high mountain point. From the beginning to the end of the visit with these people, they were eager to learn about the Sisterhood work and possible ways for solving their problems. We had a visit with one of their workers and talked over a few matters, then spent the day in the country with the patroness. In the evening the girls met at the church with some of the women. The customary problems of a small country group were troubling them, but they can go on with a new zeal to work out their full opportunity. We will want to pray for these girls also.

CUMBERLAND, MARYLAND

We dropped by train from these high places to the lowlands of Cumberland. The Senior and Junior Sisterhoods here were organized just this year with the help of some girls from Uniontown, Pa. They were eager to learn more definitely about our plans and the requirements for honor work. On Saturday evening, seniors, juniors, and some of the women met at the church. Their groups are not large, but

they are anxious to have good Sisterhoods. With this year as a good start, they ought to be able to do commendable work in the coming year. They are planning to have a delegate at Winona which will mean real help to them.

Having remained here over the Lord's Day, we were permitted to meet more of the people and worship with them. Our help was enlisted as a teacher of the young people's class, to bring the morning

The Conference is For You

THE CONFERENCE IS FOR YOU

that you may have a vacation which will recreate you in body, soul, and spirit. Our program takes only a part of your day so that you may spend the rest as you choose.

THE CONFERENCE IS FOR YOU

that you may make friends with girls who have interests like yours. Friends like you find at Winona make the world sweeter and life richer. You need a friend, and someone needs you.

THE CONFERENCE IS FOR YOU

that you may blend your voice with ours in hymns of praise and prayer. You will notice our "hymn sing" at the beginning of each morning session.

THE CONFERENCE IS FOR YOU

that you may learn from other Sisterhood girls interesting plans for your work. We all have a chance to talk things over in our discussion groups. Come ready to give as well as receive.

THE CONFERENCE IS FOR YOU

that you may get acquainted with our mission study book and ways of using it. Two discussion periods will be given to our mission study, which means inspiration for six months of meetings!

THE CONFERENCE IS FOR YOU

that you may have the joy of knowing and hearing our missionaries. What a privilege to have with us eight foreign missionaries and two home missionaries! What a blessing they will be to us! What finer help could you get for your mission study?

THE CONFERENCE IS FOR YOU

that you may feel your oneness with us all as

Marys and Marthas in the service of Christ. We want you to plan together, to work together, to pray together with us as we set forth our program for the new year. It is *your* Sisterhood.

THE CONFERENCE IS FOR YOU

that you may have a time of fellowship with God and one another. The beauty of Winona reminds us that this is our Father's world, and you may find rest, peace, and communion with Him.

THE HILLSIDE IS FOR YOU

that you may be able to attend the conference which is for you at the minimum expense. The Sisterhood leases the house for the week, and we want to fill it. We assure you improvement on points of criticism of last year.

THE HILLSIDE IS FOR YOU

that you may be together with other Sisterhood girls and know them. There is room for about fifty girls. During the past two years it has been full. You will want to send your reservation at the earliest date possible to Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio. Include 50c with your reservation to save your room.

THE HILLSIDE IS FOR YOU

that it may be possible for many of you to come. Your expense for board and room for the week at the Hillside will be \$6.00. If you do not care to bring your own sheet and pillow cover, these will be supplied for 25c extra. When the house is filled there is room for no more, so send your reservation at once.

If you can, plan to stay over Sunday, for the Sisterhood will give a stewardship pageant to help in the afternoon program.

message, and to help with some special music in the evening service. The members have set before themselves the task of building a church house and have made a good beginning.

HAGERSTOWN, MARYLAND

The Senior Sisterhood of this church has probably the largest membership of any of our societies. They are on the alert for new members and make it a point to keep the girls interested. They arrange their plans so as to take care of this large a group the best way possible and to let each one participate in the work. Because of extra things during the week, only a small number of the members were present at the meeting at the church. We checked up on a few points, received some suggestions from them, and tried to bring them a new inspiration for their work. These few will be responsible to the others. We trust these girls will find next year one of even richer service and devotion.

Since the time was so short, we did not get to make a stop with the girls at Waynesboro, Pa. as had been planned. However, through the kindness of one of the Hagerstown girls, we went over for a short visit with Miss Vera Crider, the district secretary-treasurer. Since she is taking over that work for the first time this year, it was a real help to have this short visit.

In spite of the threatening weather, the St. James girls ventured to bring a picnic supper to a park in Hagerstown. A large number of their members was present for this happy fellowship about the picnic table as we enjoyed the food. We gathered, afterwards, on the porch of one of the buildings and talked of our work together. This society has a record of good work, so there were not many problems. They were greatly interested to see ways other girls had been doing things. It was a pleasure to be with this energetic group and renew friendships of a former visit.

LINWOOD, MARYLAND

The last visit of the trip was with this Sisterhood of both junior and senior girls. For many years these girls have been a banner society. Their group is not large, but they are ready to do all they can. We helped them to clear up some matters and to feel what they are doing with the rest of us. Their pat-

roness, Mrs. J. L. Bowman, left in the spring, but one of the older girls offered to help finish out the year. Mrs. C. A. Bame is advising with them, too. The girls are anxious to keep on with their Sisterhood, and we are confident that someone may be secured to work with them. They are a group of energetic girls.

It was a pleasure to be present for the Bible study and prayer meeting in the evening and there to meet other members of the church. At the request of the pastor, we led those gathered in their Bible study.

NEW YORK CITY

Having thus completed the visitation of our churches in the southeastern district, we returned to New York to prepare conference work at Northfield the following week. From our memory of the first trip through this district in 1930, it seems that there has been definite growth in the work. At that time we visited only seven of these churches, while this trip included fifteen. The societies which were new at that time understand the work much better. However, there are still problems which must be dealt with each year. There is yet room for much growth in this district, and we feel confident that there will be progress in many places.

TO YOU WHO ENTERED INTO OUR LABOR

Throughout the whole trip, we were conscious that there were many who were sharing the burden of this work and ought, therefore, share in its joys and fruitage. We are grateful for every prayer, and the Lord was present to bless in answer. We give Him praise for whatever benefit may have come to anyone through this visitation.

All those who planned for our visits and entertained so graciously, you too have "entered into our labor." It is impossible to recognize you individually, but we deeply appreciate your part in making the trip one of joy and blessing. It was a pleasure to renew former friendships and make new ones.

What is so fine as fellowship as Sisterhood girls together at the feet of the Master. May it be our prayer that we may render through our lives a complete stewardship toward Him.

Your General Secretary,
HELEN GARBER

Ohio District Sisterhood Conference

THE OHIO DISTRICT Sisterhood conference met at Gratis June 16-19. Our meetings were held in the Methodist Church. For our theme we chose the conference theme, "Ye Shall Be My Witnesses," Acts 1:8. To develop this theme, each day we had a devotional speaker for "Mary," a living witness, and a practical speaker for "Martha," a serving witness.

On Wednesday, we heard Dr. J. C. Beal tell us the kind of "Marys" we should be in "Witnessing in the Word", while Mrs. Grant MacDonald told us about the serving "Martha" in "Jerusalem" or at home. She reminded us that wherever we are and whatever we do it should all be to the glory of God.

Thursday morning our devotional speaker, Rev.

George Kinzie, spoke on "Prayer" since Mary's life wouldn't be complete without witnessing in prayer. To go just a step beyond Jerusalem or home, our serving witness, Martha, was taken to Judea and Samaria—Home Missions. Mrs. Tom Hammers brought us this message. May we ever be found faithful and ready when the call comes to us to serve for and wherever and to whomever it may be.

On Friday, Mr. Jacob Kliever told us how as Marys and Marthas we should be faithful "stewards" of our bodies, time, talents, and gifts. He also brought in the foreign field or uttermost parts of the earth reminding us that God needs hearts, minds, eyes and feet for that field. Are you thinking of your brother and sister who have never heard the story of Christ's love and death for them? Will you be a living and serving witness to this blessed and most holy truth?

Each day our devotions, song service, and special music were furnished by neighboring Sisterhoods,

Clayton, Dayton, and New Lebanon. Each day the special music was of a different type.

At noon on Thursday the Sisterhood girls and patronesses had a fellowship table.

In our business meeting, greetings were given by the secretary-treasurer and patroness. A letter of greeting from our national secretary was read and a letter from the Morrills in Africa, also. Later each one introduced herself and told from where she came. The secretary-treasurer's report was read and accepted. There were delegates from nine Sisterhoods in Ohio, and others were present who were not delegates. Motions made were: that we should have a more interesting mission study book, and that we continue to raise the money in some manner for the Morrills' Fund. The result of the election were as follows: district patroness, Mrs. Tom Hammers, secretary-treasurer, Eula Blatter.

Because of weather conditions, no vespers were held.

EVELYN FOCKLER, Secretary-Treasurer

Indiana District Sisterhood Conference

THE INDIANA DISTRICT Sisterhood Conference was held at Clay City, June 16, and 17. Miss Beulah Hippensteel of North Manchester and Mrs. G. L. Maus of Nappanee presided in the absence of the state officers. Miss Ruth Zimmerman of Center Chapel was appointed secretary pro tem.

Although our group of delegates was not so large because of the distance necessary for most of our girls to travel, those who were present enjoyed a very fine program and the gracious hospitality of the hostess society.

On Wednesday morning Rev. Ray Klingensmith of Oakville spoke to the conference on the conference theme, "Stewardship." His address was based upon the plot of the Gospel of John, his text being John 20:31, "But these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name."

Devotions on Thursday morning were led by Mrs. Maus. She urged Christian stewardship of time, money, and talent. The Thursday morning address was given by Mrs. Leo Polman of Fort Wayne upon the subject, "None of Self." Her text was Romans 6:13. None of self comes by gradual growth: 1. All of self—none of Thee; 2. Some of self—some of Thee; 3. Less of self—more of Thee; 4. None of self—all of Thee. The Lord gave himself for us, and we must give ourselves back to Him. Whatever we do, we must "do as unto the Lord." Each girl should pray that she might be usable of God. Special music was furnished by Mary and Lois Long.

On Thursday afternoon the Sisterhood delegates were entertained by the Clay City girls at a "Stewardship" tea. A short, informal program was presented, and all the girls enjoyed an hour of happy fellowship. Mr. Hippensteel of North Manchester spoke to the girls, and Miss Beulah Hippensteel sang. Miss Betty Mitchell of Clay City gave a reading, and special music was furnished by the Fort Wayne society which was organized in June. Mrs. Polman led some group singing after which tea was served with Mrs. G. L. Maus presiding at an attractively decorated tea table. Each girl was presented with a "Sisterhood Ship" as a favor. The remaining time was spent in a round table discussion and problem hour. Mrs. U. J. Shively, national W. M. S. president, dismissed this last conference meeting with prayer.

Next year's conference will be held at Shipshewana Lake, and the Sisterhood girls will again have their own cottage. Plans are already being made for this conference, and we are hoping for a large group of delegates.

ALLEGRA RICHMOND, Dist. Sec'y-Treas.

True bravery is shown by performing without witness what one might be capable of before all the world.—ROCHEFOUCAULD.

He who is faithful over a few things is lord over cities. It does not matter whether you preach in Westminster, or teach a ragged class, so you be faithful. The faithfulness is all.

—GEORGE MACDONALD

On Bended Knee

Give thanks to God for every blessing of the past year in Sisterhood and seek His blessing in this new year.

Ask God to direct each Sisterhood as it plans for its gift to the Mission Home Fund this year.

Pray that each Sisterhood girl may grow into a new experience of fellowship with God during this Sisterhood year.

Remember the nurses on our African field—Miss Florence Bickel, Miss Elizabeth Tyson, Miss Estella Myers, and Mrs. Curtis Morrill.

Pray for Rev. Domingo Reina in his work with the Bible Coach in South America that the Word sown may bear much fruit to the glory of God.

Pray that the wisdom of God may be given to the members of the various church boards as they make plans during the national conference.

Pray that the Lord may direct in the plans made for Ashland College and the Seminary.

From the Mail Bag

SENIOR SISTERHOOD

Roanoke, Virginia

The Senior Sisterhood of Roanoke, Virginia is glad to report that we expect to be an honor society this year. We are glad because Sisterhood work is a joyous work when we can do everything to the glory of our Lord Jesus Christ.

Included in our benevolent work was a gift to Marguerite Gribble, shoes for several needy children and a bag of clothing to Krypton.

This year our budget totalled \$118.00. We raise our money through sunshine bags, penny partners for our Home Mission Fund, a sacrifice offering in December, a free-will offering lifted at our missionary play, and many of our girls pay all apportionments in addition to the regular monthly dues.

We had fellowship in a hike in the fall. After the October and December meetings, we had a short Halloween and Christmas party. Our May meeting was an all-day outing at a summer cabin. Breakfast, then the morning was mostly devoted to recreation. After lunch we had our business meeting. Later in the afternoon the women of the church were invited to an interesting joint devotional program of the W. M. S. and Sisterhood. The day ended with a picnic supper at which the daughters served the mothers.

There were four of our girls to attend District Conference at Washington, D. C. We believe at least that number will go to National Conference.

We were very much pleased to have Miss Helen Garber, our National Secretary, as our guest at the June meeting. She gave a very interesting message on Sisterhood work. Our society has about tripled in size since Miss Garber was with us six years ago.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:16, 17.

MYRTLE CONNER, Cor. Sec'y.

DEVOTIONAL PROGRAM FOR 1936-37

In our monthly programs for the year there will be two outstanding themes: a study of Congo womanhood and "Fellowship." The latter theme is the fourth step in our "Five-Year Program" and should be a means of enriching our life with Christ. Let each group of girls set themselves to get the fullest blessing from the devotional meetings by giving their best in the preparation of each program.

With these topics, you may begin to make your topic booklets for the year. Why not do something new and helpful this year?

Seniors

November-April — Mission Study — "Congo Crosses."

May—"The Sum of Life" meeting with the W. M. S.

June—"The Basis of Fellowship."

July—"The Means of Fellowship."

August—"The Results of Fellowship."

September—"Our Own Assembling Together."

October—"Consecration."

Juniors

November-April — Mission Study — "Camp Fires in the Congo."

May—"The Sum of Life" meeting with the W. M. S.

June—"God, our Father."

July—"Children of God."

August—"The Christian Family."

September—"Our Own Assembling Together."

October—"Consecration."

Keep this list, for it will not be printed again.

MISSION STUDY FOR 1936-37

Previous to this past year, we have had two very happy years in studying "Undaunted Hope" by our own Dr. Florence N. Gribble. The subjects chosen for missionary education this year are Africa and the Negro in America. Both of these present tremendously interesting prospects for study, and very helpful books are available.

Because of our own mission work in Africa, our main study will be in that field this year. The senior text book will be "Congo Crosses" by Julia Lake Kellersberger. The book is written in a fascinating manner and is aptly illus-

trated. You will be happy to find Africa living before your eyes on the pages of this book. If you are especially interested in missions, you will want a copy of this book for your own personal library. We heard the author tell how the book was written and paid for in answer to prayer. We trust you will use it with prayer.

The junior text book will be "Camp Fires in the Congo," by Mrs. John M. Springer. Our junior girls will find what Christian missions make possible in the lives of boys and girls of Africa. In addition, you will be introduced to the country, the life and ways of Africa. A happy adventure is in store for you in this book.

In following this plan, we are forgetting all about our Negro brothers and sisters in America. There are several very interesting books which we might study. We hope that each society will make available at least one book of this group to be read by the girls themselves. The book suggested for senior girls is "The Story of the American Negro," by Ina Corinne Brown, and that for junior girls is "We Sing America" by Marion Cuthbert. We trust that many of you shall read these books with others which will be suggested later. *We are not truly Christian if we think of the Negro in Africa and neglect the Negro in America.*

NORTHFIELD MISSIONARY CONFERENCE

It was a real privilege for your secretary to have part in the Northfield Missionary Conference as a member of the faculty, teaching one of the Bible studies and the class in junior missionary methods. There were six hundred and thirty-three women and girls in attendance. The missionaries on furlough, the leaders of the women's work of various denominations, outstanding Negro leaders, and other leading persons made the whole conference experience very valuable.

The beauty of the grounds makes it a place of inspiration. The vespers on Round Top can never be forgotten. The birthplace and grave of Moody who founded Northfield make it hallowed ground. The association with the girls was refreshing. We hope that some of our girls may be able to plan to attend this missionary conference.

Let us make Winona our Northfield this year.

THINK OF THESE

Many people are amazed at the up-to-dateness of the Bible; it seems to describe modern sins so accurately.

Some people wish the Bible were different; they propose a new Bible without much reference to sin in it.

There has not been much improvement in the ways of sin; we sin just about as sordidly and corruptly as did Israel.

Drunkenness has not lost any of its dreadful results, in spite of our much boasted advancement.

By the Way

HOW DO WE KNOW unless you write that you have organized a new Sisterhood? We are sure that some have failed to report and give the name of the officers. We cannot send you information unless we know to whom to write. *New societies*, send the name and address of your president at once, unless you have already reported.

We are happy to report these NEW SISTERHOODS—Second Church, Long Beach, California, and Oak Hill, West Virginia. We are glad to have these girls join with us and shall pray that they may find great joy and blessing in Sisterhood. Let us hear from you soon.

If you have read the REPORT OF VISITATION work, you will remember that contacts were made several places, but no definite work was started. Continue to pray that the girls may be led in ways pleasing to God at Hollins and the Mt. Olive church in Virginia.

If you do not have a delegate at National Conference, you will want to CHANGE YOUR TOPIC, having the September program in October. You should have the conference report for the September program and that is not given until the October Outlook number. However, if you had delegates at Winona, you can have the programs as scheduled.

The TOPICS for our devotional programs for 1936-37 are in this number. You will want to find them and get your booklets ready for the new year's work. Save this list for it will not be given again.

NOTICE! Notice the announcements about the national conference and about the Hillside. We want your society to be represented. God can make things possible if we do our part.

You may get your MISSION STUDY BOOKS at Winona Lake during the conference. If you will not have any delegate, you may order the number of books needed from Mrs. D. A. C. Teeter, our literature secretary. Watch for further announcement about helps, plays, and supplementary reading.

"Be God's man;
In God's place
Doing God's work
In God's way."

SYMPATHY

No one is ever so poor

As not to have something to give.

For sympathy means more than gold

In helping each other to live.

—REBECCA MCCANN

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. $\frac{1}{2}$ members cover the assigned Bible Reading for the year—Genesis through Deuteronomy for Seniors; the book of Mark for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent to financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by $\frac{3}{4}$ of members.
3. Outlook in the homes of $\frac{1}{2}$ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.

General Secretary—Miss Helen Garber, 420 College Ave., Ashland, Ohio.

Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literary Secretary—Mrs. D. A. C. Teeter, 423 North Ave., Kittanning, Pa.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer — Bernice Baker, Lydia, Maryland.

Patroness—Mrs. H. W. Kocntz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Cridder, 153 South Church St., Waynesboro.

Patroness—Mrs. Chas. Provance, Manton town.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.

Patroness—Mrs. Tom Hammers, 826 East 150th St., Cleveland.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Napanee.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikokota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 1117 Randolph St. Waterloo, Iowa.

Mid-West

Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.

Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

Secretary-Treasurer — Miss Bernice Brown, 270 E. 42nd St., Los Angeles.

Patroness—Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer — Miss Julia Culver, Rt. 1, Wapato, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering
Mission Home Fund gift
to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 420 College Ave., Ashland, Ohio.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

A Cry From Far-Away Africa

*Sick unto death, alone,
Here in my darkness I lie;
No light in the earth around;
Cloud and storm in the sky;
Alone, alone, alone,
In the dark I lie!*

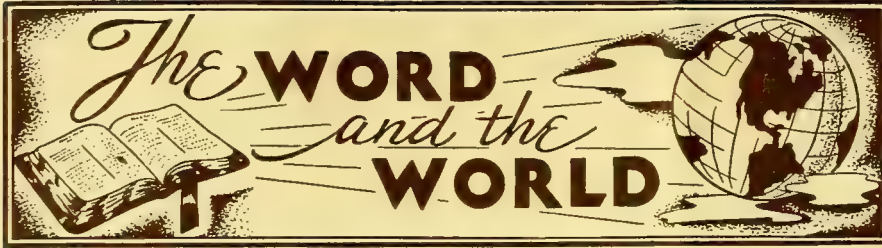
*Left—forgotten—forlorn—
Not even the spirits near—
Spirits I worshipped well—
I have called, but they do not hear.
I am alone—alone—
And the dark is dread.*

*Where is it I go?
My soul is full of dread;
My fathers have died, I die;
My last, least hope is fled,
And I am all alone,
And my heart is afraid.*

*No light, no love, no help,
No Savior for such as I,
No balm, no physician—none.
No one to heed my cry—
Alone, alone, alone,
In the dark I lie!*

—Selected.





By Alva J. McClain

THE Rise of Rome

The most important news this week, to the Bible student, was a brief report from Berlin, buried on an inside page of the Los Angeles Times. The German government announces official recognition of the "new Roman Empire" proclaimed by Mussolini when his army took over Ethiopia.

News reports declare that "the announcement occasioned no surprise in diplomatic quarters." And it may be added, neither does the announcement "occasion any surprise" among students of Biblical prophecy. Against all opinions to the contrary, against all apparent historical trends, against the scoffing of unbelievers, students of the Bible have believed for centuries that at the end time there would be a revival of the Roman Empire.

That day has apparently arrived. The fourth beast of Daniel 7 seems about to rise out of the sea of political turmoil (Rev. 13:1).

CIVIL War in Spain

As this is being written the outcome of the bloody conflict in Spain seems uncertain. Both sides are claiming advantages. Perhaps by the time this note reaches readers of the Evangelist, victory will have been won by one side or the other.

It is not our right to prophesy where the Word has not spoken directly. But, knowing that the Bible does predict the revival of the Roman Empire, and knowing that both the Vatican and Mussolini are under cover backing the Spanish rebels, I am inclined to believe that the rebellion will succeed, if not immediately, then some time later.

THE Wise Shall Understand

Events in the world, to those who have eyes to see, point to the near approach of our Lord's return. How thankful the Christian should be because God has not left us in darkness. Where unbelievers can see nothing but chaos and darkness and uncertainty, we know that over all there is a God Who worketh all things after the counsel of His own will and without whose permission nothing can take place in the affairs of men and nations.

While God has not revealed every detail as to the future, He has made known clearly in prophecy the general

outline of future events, so that "the wise shall understand" (Dan. 12:10). And the wisdom of which Daniel speaks is not a wisdom of this present evil world. The most brilliant minds intellectually may be utterly blind to the things foretold in Biblical prophecy. This wisdom comes only from above, and belongs only to those who are born of God, who humbly search His Word, who like Daniel are willing to stand up alone, if need be, against the sneers of the whole unbelieving world.

Let us hold fast the testimony of the prophetic word. The time is short.

HIS Master's Voice

Recently in a blistering speech, Mr. Coughlin of Detroit referred to President Roosevelt as a "betrayer" and a "liar." Later, evidently under some kind of pressure, he gave out a rather back handed apology for his intemperate speech.

Whether or not President Roosevelt violated his solemn pledges to the American people, needs no discussion here. All intelligent readers are acquainted with the record.

The point I wish to make is this: When Coughlin was faced with the possibility of a rebuke from the Vatican, he said, "Whatever orders come forth from Rome curtailing my preaching social justice, I shall be only too happy to accede to the request and obey orders."

At present writing apparently no "orders from Rome" have come. But all those who have toyed with the leadership of Coughlin should notice carefully that when such "orders" come, the priest will "obey" them. To him, as a faithful Romanist, the voice of Rome is the voice of God.

It is not my business on this page to discuss the merit or demerit of Coughlin's economic theories. It should be enough to point out that the priest of Detroit bows before no final authority on earth except the voice of Rome. This one admission, from his own lips, should open our eyes to the danger of such political leadership.

Of course, to those who regard the mere man who sits in the Vatican as the "Mouthpiece of God," my argument will have no force.

REPUDIATE Your Debts

Speaking yesterday in North Dakota,

Coughlin offered the following shocking advice to his audience:

If Mr. Lemke is not elected to the Presidency this year, the priest declared, "there is only one thing to do—repudiate your debts, and if anybody tries to enforce them, repudiate them also."

Such is the counsel offered by the priest of Rome. Boiled down to one sentence, he is offering us the ancient ethics of Jesuitism—"Let us do evil that good may come."

The best reply to men who offer such advice was uttered 1900 years ago by the Apostle Paul—"Whose condemnation is just" (Rom. 3:8).

It only remains to be seen now whether the Pope, who claims to be interested in the moral welfare of the world, will rebuke his servant in Detroit for his shocking counsel. My guess is that there will be no comment from the Vatican.

The ancient policy of Rome, when a leader like Coughlin arises, has been to remain aloof. If the man wins in his leadership, the Vatican will claim his victory for the "Church". If he loses, the Vatican can repudiate him. Coughlin takes all the risks. Rome never takes any she can avoid.

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has. W. Mayes

EDITORS

Louis S. Bauman

FATHER "Father Divine"! "Father Coughlin"!

The papers are full of them. One believes that he is Almighty God; and, the other believes that his "holy father" in Rome is the vice-regent of the Almighty. But if the Lord Jesus Christ spoke with any authority, we know who the "father" of them and all their ilk is. First, our Lord expressly commanded: "Call no man your (spiritual) father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9). For further information upon the subject of spiritual fatherhood, we can only refer you, gentle reader, to our Lord's words as recorded by John: **John 8:41-44.**—L. S. B.

WHEN THE BIBLE WENT TO THE CIRCUS "How The Bible Went To The Circus" is a true story that was written

for this issue of The Brethren Evangelist at the request of the missionary editor, who knows the author, and knows that she relates a true story. Now, about the last place on earth that a missionary would go with a Bible under her arm, would be to a circus. But the human heart is the human heart—anywhere and everywhere, weary and lonely without God, whether it realizes its need or not. And God's Word is a word of power under any and all circumstances. Any child of God can be a missionary. There are plenty of needy fields at home; and, if you cannot cross the ocean and preach to the millions there, then lift up your eyes on the fields at home. Yes, even a circus became a fertile field for a courageous missionary.

BEASTS! We have never believed the theory that man has ascended from the beasts of the earth. But, if anything could make him believe that that theory has foundation in fact, it is the actions of those who today sit on the seats of the mighty. When men act like beasts, persecute, oppress, and are ready to destroy humanity for itself for the furtherance of their unholy ambitions, when the principal purpose of their lives seems to be only to become more powerful beasts—well, what are we to think? We are tempted sometimes to give way to the despair of Solomon, who, getting his eyes off God and seeing things only "under the sun", cried out: "I said in mine heart concerning the estate of the sons

of men, that God might manifest them, and that they might see that they themselves are beasts." No wonder God Almighty, looking down across the sands of Gentile sovereignty on the earth, saw the nations throughout their course, as "beasts" (Dan. 7)—a lion, a bear, a leopard, and a nameless ten-horned monster—all, snarling, growling, tearing selfish brutes. Thank God for the promise: "But the judgment shall sit, and they (the saints) shall take away his (the beast's) dominion, to consume and to destroy it." God hasten the day when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 7:26-27). "Come, come quickly, Lord Jesus!"

CIGARETTES AND NERVES

While her 18-year-old sweetheart, Donald Wightman, pinioned the arms of her mother, 17-year-old Gladys MacKnight, of Bayonne, N. J., took a hatchet and chopped deep gashes into the head of her mother, until that mother lay on the floor in the stillness of death. Gladys sang in the choir of The First Reformed Church, and her sweetheart was a baritone in the 46th Street Methodist Episcopal Church. It appears that the girl's mother

IN THIS NUMBER

The Word and the World—Alva J. McClain	2
Editorials	3-5
Native Rites Which Hinder Christ in Africa—	
Mrs. J. H. Foster	6
Our Lady of Lujan—Mrs. Clarence L. Sickie	7
How the Bible Went to the Circus—Miss Grace Whidden ..	9
Financial Report	10
Gleanings from Missionary Letters	14
Almafuerti, Argentina—C. F. Yoder	15
Working With People—Harold Cook	16
National Statistician's Report	16
Sunday School Department	17
Christian Endeavor Department	18
News from the Field	19

was not quite as up-to-date as the girl thought she should be, and opposed some of her modern ways of looking at things in general. "My mother was old-fashioned in some ways," the girl told the officers of the law. Her sweetheart, too, had suggested: "We ought to kill her." So they did. Before doing so, they went to a beer parlor and filled themselves up with the "harmless" liquor. A detective says: "She was the coolest thing I ever saw. All the time she talked, she sat with one leg thrown up over the arm of the chair. She smoked one cigarette after another." The papers say that, during the night following her arrest, she called for cigarettes "innumerable times." Detective Lieutenant Masterson testifies: "There wasn't any tear in her eyes when she said her mother was dead. There were tears in my eyes . . . The girl was the coldest one I have seen in twenty-five years."

Well, now, here is some good argument for the cigarette companies that have been spending millions of dollars to advertise to the world that cigarettes will steady your nerves. Their statement has been disputed, and they ought to "cash in" on this incident. Some one might come back at them to say that what seems to have been good for the nerves had rather a bad effect on the soul. O, well! The soul doesn't matter! However, we are sorry that it can be said by the newspapers that these two nervy, but soulless creatures, were acceptable members of church choirs. Pastors that permitted beer guzzling cigarette fiends to minister with them at the sacred altars of God are wholly to blame, insofar as this terrible crime is another stain upon the fair name of the church.—L. S. B.

A CALL TO PRAYER People who know how to pray should definitely remember the National Conference before the Lord in prevailing prayer. Prayer groups could well be organized with this definite purpose in mind. Just one thing should be uppermost in our prayers and that is that the Lord Jesus Christ may have the preeminence in all things. It should make no difference to us regarding the outcome of any problem in our lives, if only the Lord Jesus Christ may have absolute preeminence.—M.

BRAINS TO SPARE A nine year old boy with the mentality of a fifteen year old sat listening to a group of adults who were discussing the advantages and disadvantages of the various vocations. Finally the boy said, "I'm going to be a detective." His uncle exclaimed, "You, a detective! Why, it takes brains to be a detective!" At this, the lad straightened up, threw out his chest, and with his face beaming with confidence and enthusiasm, said, "O, boy! and I've got em."—M.

NOTHING OF WHICH TO BOAST Men like to boast of their accomplishments, their abilities, their ancestry and other things that have been an advantage to them. The Christian knows he has nothing of which to boast save the cross of Jesus Christ (Gal. 6:14), and says with Paul, "What things were gain to me, those have I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He knows that those things of which he might glory are merely gifts which God has bestowed upon him and of which he is some day to give account. The difference between the Christian's glorying and that of other men is that while men glory in their own excellencies, the Christian says with the Psalmist, "My soul shall make her boast in the Lord."—M

MODERNISM IS PESSIMISTIC In a recent article in The Christian Century, probably America's leading modernistic religious magazine, one writer states:—

"It is indeed an age of mental confusion and incoordinated activities; of many jangling and discordant voices, but no commanding voice, with no integration of individuals and groups into a social whole and no sufficient sense of responsibility on the part of individuals either toward their groups or toward the social whole . . . We have every reason to be alarmed and to seek the means of remedying it."

CONFUSION The above writer has emphasized the fact that we are living in "mental confusion" and that there are "many jangling and discordant voices." The Christian Century has well stated the conditions of our modern day. However, the man who reads his Bible carefully is already aware of all this. In a day when the great majority of leaders both in religion and in education have both refused to believe God's Word and have openly denied its authenticity, launching out into the great ocean of human speculation, what can we expect but confusion? Whatever the theories of unbelieving man may be, they all agree on one point. They agree to deny the authenticity of the Word of God. The Bible which men deny reveals God's prophetic forecast of the end of these things. God calls the final state of human civilization Babylon. Babylon indicates confusion. The final efforts of man to search and seek out a way for himself will only end in a civilization which will be confusion. If any inquiring soul desires to see the details of God's revelation about this state, he may take time out to read the eighteenth chapter of the Book of Revelation.—M.

NO COMMANDING VOICE

The writer in The Christian Century seems to lament that there is "no commanding voice" today. Well, if it is a commanding voice that is needed, the decaying civilizations of the earth will not need to wait long. There are already many evidences of the nations of the earth setting the stage for the coming of the one who is known in the Bible as Antichrist. He will have a commanding voice. His voice will not only control government, but society, economics and religion as well. The name of his coming "Commanding Voice" reveals that he will be against Christ. Yet he will be so much like Christ that he will deceive many. If it were possible, he will deceive the very elect. The Bible states, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name" (Rev. 13:16-17).—M.

ALARMED!

The writer in The Christian Century admits that he is "alarmed" and would like to seek the means of remedying the condition on the earth. If he would read the Bible and believe it instead of reading every other theory and man-made panacea on the earth, he would find the remedy. The remedy for the civilization on the earth known as Babylon is found in the nineteenth chapter of the Book of Revelation. The King of Kings will some time reign over all the earth after He has utterly destroyed the Antichrist. When Jesus Christ shall reign as King, the nations will beat their swords into plowshares and their spears into pruning hooks. The nations will not learn war any more and the knowledge of the Lord will cover the earth as the waters cover the sea. Incidentally, it should be noted that when the King reigns, people will believe the Bible. Confusion will then be gone. When all the people of the earth agree with the Lord they will agree with each other. *Unbelief is at the bottom of all confusion.* We will never settle any of our problems either in the nations of the earth, denominations, local congregations or individual lives until we acknowledge this unchanging principle.—M.

LOOKING FOR THE REMEDY

There are multiplied thousands who do really believe God's Word and who therefore know the remedy to all of earth's troubles. All believers should be "looking" for this remedy. "Behold, He cometh, and every eye shall see Him!" "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing" (II Tim. 4:8).—M.

Editorial Notes and News

NEW PEWS AND CARPET are being placed in the church at Glendale, California. We are glad to note this progress. Brother Carter, the pastor has followed the unique idea of having an envelope pasted to each church calendar. This is to see that all are supplied with envelopes.

A NOTE FROM Brother Grisso of Smithville, Ohio reports seven baptized along with the regular work of the church. It is always fine evidence when souls are being saved through the work of the regular services of the church.

THE NEW JUNIOR and Junior High Quarterlies will be on display at the National Conference. These quarterlies are to have Teachers' quarterlies to accompany them. We know that many are anticipating these.

WE CONTINUE to hear about the splendid work of repairing which has been carried on over a period of many weeks at the Conemaugh Church. The labor has been given by the men of the church. One of the secrets for the enthusiasm shown by the congregation is the fact that the pastor has not been afraid to give of his time and energy in working along with the men. It is very encouraging to know that volunteer labor is being consecrated to the Lord in many of our churches over the Brotherhood.

WE WISH TO ACKNOWLEDGE splendid pictures of the Daily Vacation Bible Schools which were sent to the office from Huntington, Indiana where Brother H. M. Oberholtzer is the pastor and from Columbus where Brother R. D. Murray is pastor. We would like to include all the pictures in The Evangelist which are sent to us, but this is of course impossible.

WE LEARN that Miss Mabel Crawford and Dr. Florence Gribble are scheduled to arrive in New York on September 3. We regret that they will not be able to attend the National Conference. Our returned missionaries always bring with them a great blessing when they attend National Conference.

THE ANNUAL WAYNE COUNTY BRETHREN DAY will be celebrated at the Sterling, Ohio church on August 23. Brother R. Paul Bauman is to be the speaker of the afternoon. All the Brethren Churches of Wayne County are invited.

NEW PIPE ORGAN. We learn that the church at Whittier, California has recently installed a new pipe organ and that it is all paid for.

DR. L. S. BAUMAN was called home from conference at which he was speaking in the east on account of the sudden turn for the worse in the sickness of his daughter, Iva. Remember them in prayer.

A SOUL-SAVING church always has an atmosphere in it which draws men.

"I DELIGHT TO DO thy will, O God," declared the psalmist. That is a place to which most Christians have not yet arrived.



MRS. JOSEPH H. FOSTER

Native Rites Which Hinder Christ in Africa

By Mrs. Joseph H. Foster

For some time we have been pondering over the question, Why do so few people accept the Gospel of the Lord Jesus after it has been presented to them? This morning, as we attended our Sunday School service and saw the church only half full of people, we could not help but wonder why the church was not full. Why are all those vacant benches in the rear? What is or are the great hindering causes that keep the natives from accepting the freedom that they could have in the Lord Jesus? Then reversing the order of thought, why is it that the church is half full? Why are the 313 present? What have they dared to do that the others have not? The congregation was singing, "What can wash away my sin? Nothing but the blood of Jesus." Here in this song was the answer. Most of those 313 present have had the courage to trust the Lord Jesus to wash away their sins, while those who should have filled the vacant benches have not yet dared to trust themselves to Him. Their trust is still in the old medicine man, and his sack full of all kinds of medicines. We do not speak so much of this locality only as of the black man as a whole.

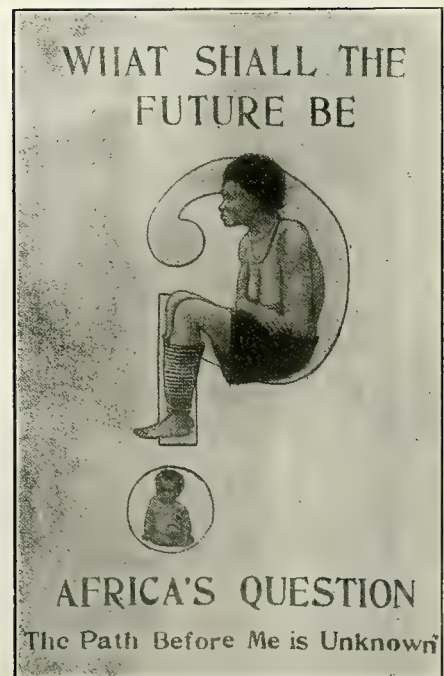
These men and their medicines are a great hindrance to the Gospel of the Lord Jesus in Africa. To be sure there are many other hindrances, such as tribal customs, superstitions, polygamy, desiring the things of the world, and the long hours of hard work that most of the natives are compelled to put in each day. But one of the greatest hindrances is the fear to give up their medicines. They fear that the Lord Jesus will not be sufficient to meet their every need. Fear, fear surrounds them on every hand. Many are ready to accept the Lord Jesus as their Savior. They believe that He is God, and that He is "The Way" to heaven. They want this "Affair" that they hear so much about. But when they talk about it in the village, their brothers, and sometimes the medicine man himself, will warn them and say, "If you follow this affair, you will die. You will surely die. You will be compelled to give up all the medicines that have kept you since you were a baby, and you will die. This white man's God may be strong, but He does not know you, and you do not know Him. If you accept this Affair, you will surely die."

It is at this point that the old men begin to pro-

claim the virtues of their medicines that have kept the villagers from babyhood up to the present time. We can hear them as they repeat again to their hearers the power that was in those little sticks of wood that the mother came and got when her baby was small, to hang around the neck or wrist of that little one in order to keep it well. Did it work? Was it not powerful? Of course it was. Look at the strength it had, for that baby is now a man, big and strong.

Next, they will again repeat the power of the "Sophio." Hear the medicine man as he tells of the great healings that have been experienced by going to "Sophio." How is this healing brought about, you ask? Well first of all the wife of the man who is sick must go with her husband to the sofio tree. There they gather some leaves, then they fill a little native pana with earth and put the leaves in the middle. Then they take the pana and all it contains to a certain large tree and bury it in the ground, leaving the leaves exposed. Oil is then made and put on the leaves, this is then rubbed on the back and abdomen of the patient. Before the man goes to the sofio tree to begin the "faith cure", he must remove all his clothing (if he has any on) and put

(Continued on page 15)



Our Lady of Lujan

By Mrs. Clarence L. Sickel, Argentina, S. A.

The magnificent Cathedral of Lujan is the temple erected to the tiny, supposedly miraculous image of the Virgin, and the shrine to which thousands go to implore her favor, or to pay their vows. Nor is the worship offered only by the poor and ignorant who do not rightly understand Roman Catholicism. The special Papal representative to the 32nd International Eucharistic Congress, Sr. Pacelli, who was received here and treated as a sort of demi-god and was the central figure in scores of photos of different phases of the Congress, even he, was one of the pilgrims to this shrine, and in the rotogravure section of the Sunday "La Nacion" appeared his picture kneeling before the little image.

The following article is translated from the October number of one of the popular current magazines, a number dedicated to the Eucharistic Congress. The article bears the title given above.

"In the colonial epoch there was a road from Buenos Aires to the kingdoms of Peru and Chile, that well merited the name given it by the Governors and Vicereigns of the Rio de la Plata,—El Camino Real (The King's Highway).

"The road was traversed for three centuries by innumerable caravans of long, narrow carts that carried on trade between this Capital, the northern provinces, and the countries beyond the Andes, and vice versa, touching successively two points that from the first were given the euphonious names of Nuestra Senora del Camino de Canada de Meron,

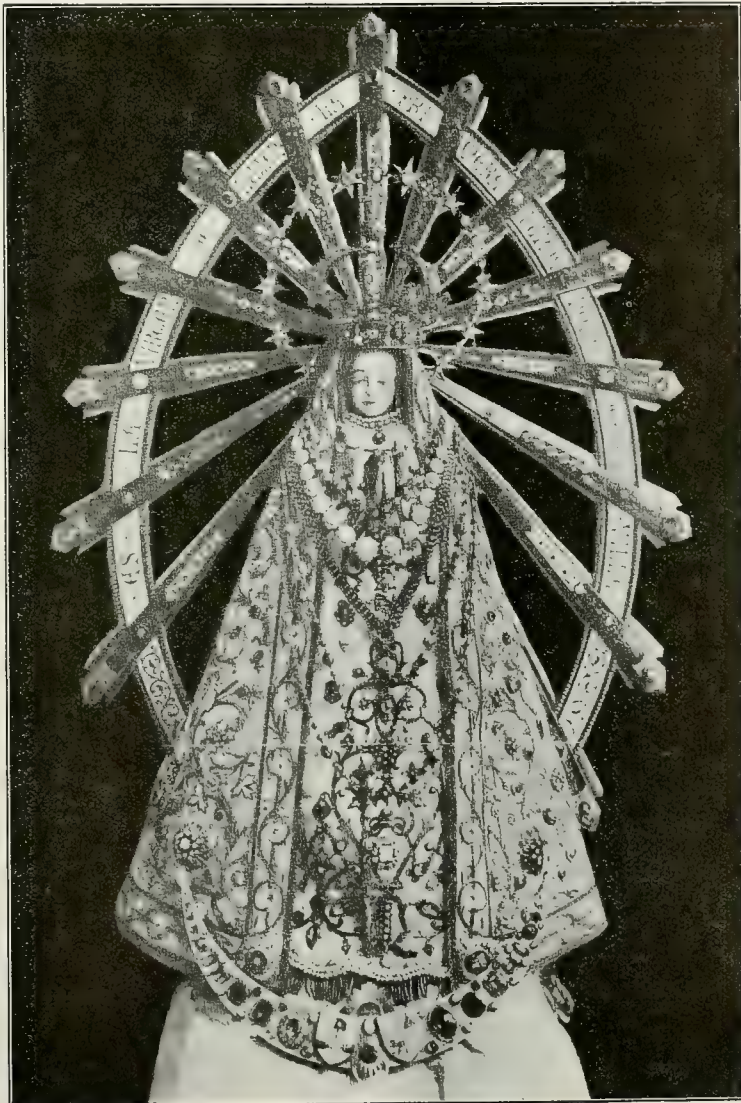
and Nuestra Senora de Buen Viaje del Oratorio de Merlo (Our Lady of the Dale of Moron, and Our Lady of the Good Journey). Further on it reached the River Lujan, at a point called Arbol Solo (Lone Tree). There the road crossed the river by a ford that was to become famous as Paso de la Virgen (The Virgin's Crossing).

"It was in the midst of the immeasurable solitude of the Pampa, in the very heart of the desert, at the margin of the River Lujan, at the place called Arbol Solo, and a short distance from Paso de la Virgen, that was found the favoured site, chosen of God that there should be erected the glorious sanctuary to Our Lady of Lujan.

"It was in the year 1630. The Pontiff was the great Urban VIII, devotee of the Virgin Mary, in whose honor he did not cease to compose, in Greek and Latin, as well as in the Romantic tongues, admirable hymns and songs, in a form "sweeter than honey and statelier than the cedars of Lebanon."

"A landowner of Cordoba, District of Sumampa, a Portuguese, had asked a compatriot, a resident of Brazil, for a small image of Our Lady in the Mystery of the Immaculate Conception, to place in a chapel which he had built in his country establishment. In view of this request, his friend sent two small images, each in its separate box, so that, being of baked clay, they might not suffer damage on such a long journey. One of the images was of the Immaculate Conception, according to request, and is the exact miraculous image that is venerated in the Sanctuary of Lujan; the other was the Mother of God, with the Child Jesus in her arms, as may be seen in the Sanctuary of Sumampa, where it is also venerated to this day as Our Lady of Consolation.

"They were placed in a cart at the port of Buenos Aires, together



The Virgin of Lujan

with other freight destined for Tucuman, and the cart became part of a caravan of some 25 or 30 carts, for greater security in passing through the country infested by Indians. The caravan made the distance to Lujan in two days.

"It was the third day of the trip. In the morning the caravan had forded the river by Arbol Solo ford (hereafter to be called, Paso de la Virgen), to which we referred. In the afternoon it stopped some five leagues from the present Villa de Lujan, at an "estancia," and spent the night there.

"The following day they prepared to continue the journey. When the oxen were hitched to one of the carts and tried to go, the cart seemed nailed to the spot. Other yokes of oxen were added, but to no avail. Not understanding the portentousness of the occasion, the driver was advised to remove the baggage from the cart. This was done, and at once the oxen drew the cart without any difficulty. Astonished at the singular thing, the driver was asked what he carried. He replied that the load was only such as always before he had carried without any difficulty. He added that in the load were two images of the Holy Virgin, destined to be worshipped in the upper provinces. These boxes were replaced on the cart, and the same extraordinary phenomena was repeated. One of the boxes was removed and the same mysterious thing impeded. The boxes were exchanged, and the oxen moved the cart easily. To those who were present at the scene, it was an evident act of Providence: the miraculous image must remain at that place, and there it stayed, cared for by the faithful, until the present time. In this occurrence, simple but eloquent, originated the worship of Our Lady of Lujan.

"During a half-century the holy image remained in a rustic shrine. To it came innumerable sick and afflicted, and the little primitive shrine gained fame from year to year until it irradiated the countryside, and at last reached even the cities. In 1730 the parish of Lujan was formed, and in nine years the old sanctuary was built.

"The total height of the image that is venerated in Lujan is seventeen inches. Because of the rich vestments she wears, actually only her hands, throat, and face are visible, and the features are tiny, but well-proportioned. The face is an oval. It is modest, grave, and at the same time sweetly smiling. The forehead is spacious, the eyes large, clear, and blue;

the eyebrows black and arched; the nose slightly aquiline the mouth small and red lips pursed; the rosy cheeks and other features well-proportioned. In color it is rather brunette. The hands, well-formed and held against the breast in the attitude of prayer; the feet rest on clouds, among which emerges the traditional crescent; also among the clouds emerge four cherubs' heads, with tiny wings displayed. Finally, the material of which it is made as has been said, is baked clay.

"In resume, the ancient image is not a work of art. Precious it is, nevertheless, above all thought, because of the innumerable portents that through her intercession wrought divine mercy; because of the pious memories it awakens; and because of the affectionate veneration of believers through the centuries.

"There is not space in these brief lines for the infinite details and proofs that demonstrate how the people from distant Spanish Colonial days, until the present, have been faithful devotees of the famous image.

"The present magnificent church, that replaces the old historic one, was begun in 1891. It is a real gem, in its significance, its magnitude, its architectural beauty, its works of art, and the valuable gifts it contains.

"The pilgrims who, motivated by the celebration of the 32nd International Eucharistic Congress, visit its naves and pray before the diminutive image, will experience the same sweet emotion that was felt in the isolated shrine, in the Colonial sanctuary, and in the Cathedral of our own day, by those who, through the centuries, have prostrated themselves pleading her divine, comforting, and sure protection and help."

Doubtless you will notice, as I did, that there is no attempt made to excuse the worship of the image; it is simply taken as a matter of course, as is that of other similar images in this and other lands. To such as these the thousands throng seeking for blessings, material and spiritual, little realizing how vain it all is, and that our Lord said: "No man cometh unto the Father but by ME". Psalm 115:4-8.

HOW WILL YOU DIE?

Wilmont, an infidel, died in 1680. He laid his emaciated hand on the Bible, and exclaimed solemnly and with energy, "The only objection to this book is—a bad life."

Voltaire, the famous infidel, the tool and plaything of Frederick the Great, died in 1778, alternately praying, and blaspheming, and crying, "O Christ! O Jesus Christ!"

How different was Charles Wesley's end, who died ten years later. His last words were, "I shall be satisfied with Thy likeness; satisfied — satisfied — SATISFIED."—The Messenger of Peace.

PRAYING FOR THE MINISTER

"Cease not to cry unto Jehovah our God for us." I Sam. 7:8.

A person called on his minister to tell him he could not enjoy his preaching as much as he once did.

"Well, my brother," said the minister, "before you tell me what you have to find fault with in me, let us pray together. Will you kneel down and pray for me?"

They knelt down and prayed, and when they arose, the minister said, "Now, my brother sit down and tell me what fault you have to find."

The man said, "I'm ashamed of myself. I have no fault to find at all."

"Why, how is that my brother?"

"Why, Sir, since you asked me to pray for you I cannot find fault with you; I believe now, sir, the fault is in myself; I never prayed for you before, but now I will."—Selected.

We practice stewardship when we recognize the fact that we do not live to ourselves alone. The way I spend my money shows my measure of value. If I spend it on pleasures chiefly, it shows I put a narrow and mistaken view of self first.

A TRUE STORY

How the Bible Went to a Circus

By Miss Grace Whidden, Long Beach, California

It was a balmy April morning in southern California. Birds sang joyously from the flowering vines that rioted over the eaves. Roses and honeysuckles blended their perfumes on the soft air, and all was peace.

Within a humble home, a missionary was praying for guidance for the day, as she studied once more the precious Word. The lesson was the story of Philip and the eunuch as found in the eighth chapter of Acts. "And the angel of the Lord spake unto Philip saying, Arise, go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went, and behold, a man of Ethiopia . . . and Philip preached unto him Jesus." Softly spoke the voice of the Spirit, "Today, as of yore, hearts are hungry for the Word of Life."

Just then came the telephone's insistent call, and a voice from the other end of the wire spoke excitedly. "The circus is in! They are unloading the elephants. Better come down and see them."

Unloading the elephants! Yes, and many other of God's marvelous creatures, here to entertain a crowd of pleasure seekers. And what of the army of men and women, workers and performers, that would build a city of tents in a few short hours and as quickly disappear again? "Are not these for whom Christ died? Give ye them to eat." So spoke the Spirit. With a glad light in her face, the missionary rose from her knees softly humming to herself: "I'll go where you want me to go, dear Lord."

In a few moments, with her Bible under her arm and a goodly supply of Scripture tracts in hand, she was on her way. Arriving at the outskirts of town, she found a crowd already gathered. Yes, indeed, the elephants had been unloaded and the lots were no longer empty, but filled with tents, trucks and workers. Here were men, young and old—black men, white men, men with tawny skins. Orders were shouted, stakes were driven, tents large and small began to go up. Cooking tents with great stoves, dressing tents with trunks set in rows, animal and show tents, and in the center, a group of men were getting ready to hoist the Big Top. Here were cages of chattering monkeys, here a number of intelligent dogs, and here the cages of wild animals. Handsome horses and tiny Shetland ponies were being rubbed down and curried, seeming to enjoy it. The sagacious

great elephants at length had hauled into their places, all the great trucks, and were rewarded by a cooling draught from an overflowing tub of water. Here comes a clever elephant; disdaining the tub, he covers the nozzle with his inquisitive trunk and gets the water firsthand! His keeper smiles, and after a minute turns off the water. For a time this clever animal seeks the handle to turn the water on again. Failing, he plods disappointedly away. So in life, many are content to refresh themselves with the "living water" as given by the word of faithful pastors, or over the radio, while some have found the intense joy of drawing from the well of God's Word themselves, and daily are filled to overflowing with the "living water."

Quietly threading her way through the ever increasing crowd, the lady with the Bible was giving out tracts here and there among the workmen. The old man guarding the provisions looked curiously at her, but accepted a tract with courtesy. Had he ever had the Scripture in his hand before? A young lad seated on a rickety box was penciling a hasty note, perhaps to a mother in some country town. He too, received the Word with a "Thank you!"

Suddenly, the bright morning sun broke through a cloud hovering over Old Baldy on the horizon, and that gorgeous peak stood out white and dazzling in its snowy cap, like a white haired dame rising from her chair, the better to see some strange goings-on. But where are the women performers? Inquiry reveals that there are 150 of them. Finally their dressing tent is found and permission gained to enter.

Dim lights grow high up in the great tent. The ground is strewn with straw, and rows of trunks with a tiny space beside each one for a chair, are all the furnishings these women have to call home. Here

(Continued on page 13)

God has promised to guide our steps.
He likewise guides our stops. Sometimes
God says to us as He did to Moses,
"Stand still and see the salvation of the
Lord."

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

TREASURER'S REPORT

From July 1, 1935 to July 1, 1936

GENERAL FUND

Receipts:	
Balance on hand July 1, 1935	\$ 37,874.03
Cash Receipts	22,797.08
By Transfer from Undesignated Fund	1,562.00
Total Receipts	\$ 62,233.71

Disbursements:	
Salary, Secretary- Treasurer's Assistant	\$ 1,200.00
Salary, Office Secretary	1,200.00
Office Help	74.40
Office Supplies	26.35
Royal Typewriter	91.77
Paid on Mimeograph	45.00
Postage and Expressage	102.98
Telegrams	12.28
Miscellaneous Printing	27.61
Subscription to magazines	21.50
5 copies of "Undaunted Hope" given to Ashland Seminary	10.00
Telephone (2 years)	80.00
Easter Offering Printed Matter	152.06
Easter Offering Barrels & Coin Collectors	246.81
Sundries	16.44
Brethren Publishing Co. (7 issues Evangelist)	866.64
Cuts for Brethren Evangelist	133.07
Board Meeting Expense (April & Aug. Meetings)	417.18
Inheritance Tax on Millheiser Estate	36.57
Taxes (Lot 25)	12.18
Cleaning Lot 25	1.75
Taxes (Lots 44 & 45)	10.82
Street Assessment (Lots 44 & 45)	14.72
Taxes (Wells Property)	46.96
Transfer to Missionary Handbook Fund	169.91
Transfer to African General Fund	7,752.46
Transfer to South American General Fund	5,874.87
Total Disbursements	\$ 18,644.36
Balance on hand July 1, 1936	\$ 43,589.35

SOUTH AMERICAN GENERAL FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	2,548.08
By Transfer from Undesignated Fund	4.88
By Transfer from General Fund	5,874.87
Total Receipts	\$ 8,427.83

Disbursements:	
Salary and Allowance to Sickel to Sept. 1, 1936	\$1,641.66
Back Allowance due on a/c Sickel Girls	174.97
Salary to Charles F. Yoder to Sept. 1, 1936	1,800.00
General Field Expenses (13 months)	4,528.40
Bible Coach Tires & Equipment	250.00
Balance Kimmell Expenses to South America	20.00
Miscellaneous	12.80
Total Disbursements	\$ 8,427.83
Balance on hand July 1, 1936	\$ 0.00

AFRICAN GENERAL FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	4,489.19
By Transfer from Bangui Station Fund	23.50
By Transfer from General Fund	7,752.46
Total Receipts	\$ 12,265.15
Disbursements:	
Field Expenses (Yaloke, 15 months)	\$ 1,500.00
Field Expenses (Bellevue, 15 months)	1,500.00
Field Expenses (Miller Memorial Sta., 14 mos.)	1,400.00
Freight & Customs (Typewriter for Bellevue)	7.51
Bal. Freight & Customs, Sheldon Auto (see Sheldon Auto Fund also)	197.04
Multigraph Supplies to the Field	28.63
Cables to Field	22.55
Exchange	16.06
Medical Examinations	20.00
Ministerial Dues	18.75
Miscellaneous	24.22
Transferred to African Hospital Fund	528.85
Transferred to Byron Fund	388.15
Transferred to Crawford Fund	283.16
Transferred to Emmert Fund	303.82
Transferred to Foster Fund	70.52
Transferred to Gribble Fund	126.42
Transferred to Hathaway Fund	218.45
Transferred to Jobson Fund	1,334.56
Transferred to Kennedy Fund	506.45
Transferred to Morrill Fund	542.70
Transferred to Sheldon Fund	1,687.42
Transferred to Taber Fund	1,539.13
Transferred to Tyson Fund	.76
Total Disbursements	\$ 12,265.15
Balance on hand July 1, 1936	\$ 0.00

AFRICAN BIBLE TRANSLATION FUND

Receipts:	
Balance on hand July 1, 1935	\$ 299.11
Cash Receipts	135.00
Total Receipts	\$ 434.11
Disbursements:	
	\$ 0.00
Balance on hand July 1, 1936	\$ 434.11

AFRICAN HOSPITAL FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	497.41
By Transfer from W. M. S. Fund	1.00
By Transfer from African General Fund	528.85
Total Receipts	\$ 1,027.26

Disbursements:	
To Field Treasurer (15 months)	\$ 750.00
Medical Supplies for Missionaries Personally	235.56
Special Gifts	27.70
American Medical Ass'n Subscription (Dr. Gribble)	11.00
Medical Women's Nat'l Ass'n (Dr. Gribble)	3.00
Total Disbursements	\$ 1,027.26
Balance on hand July 1, 1935	\$ 0.00

AFRICAN NATIVE EVANGELIST FUND

Receipts:	
Balance on hand July 1, 1935	\$ 42.92
Cash Receipts	378.00
Total Receipts	\$ 420.92

Disbursements:	
To Field Treasurer	\$ 378.00
Balance on hand July 1, 1936	\$ 42.92

AFRICAN SPECIAL FUNDS

Receipts:	
Balance on hand July 1, 1935	\$ 1,044.28
By Transfer from W. M. S. Fund	1.00
Cash Receipts	294.40
Total Receipts	\$ 1,939.68

Disbursements:	
To the Field (Special Gifts)	\$ 148.72
Balance on hand July 1, 1936	\$ 1,790.96

W. M. S. FUND

Receipts:	
Overdraft July 1, 1935	\$ 197.69
Cash Receipts	1,957.00
Net Receipts	\$ 1,759.31

Disbursements:	
Basal Station Field Expenses (15 months)	\$ 1,500.00
Transferred to African Hospital Fund	1.00
Transferred to African Special Fund	1.00
Total Disbursements	\$ 1,502.00

Balance on hand July 1, 1936	\$ 257.31
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BANGUI STATION FUND

Receipts:	
Balance on hand July 1, 1935	\$ 23.50
Disbursements:	
Transferred to African General Fund	\$ 23.50
Balance on hand July 1, 1936	\$ 0.00

BICKEL FUND

Receipts:	
Balance on hand July 1, 1935	\$ 118.32
Cash Receipts	412.50
Total Receipts	\$ 530.82
Disbursements:	
Allowance (10 months)	\$ 291.68
Balance on hand July 1, 1936	\$ 239.14

BYRON FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	38.00
By Transfer from African General Fund	388.15
Total Receipts	\$ 426.15

Disbursements:	
Allowance (approx. 11 months)	\$ 325.70
Balance Furlough Expense (return to Africa)	100.44
Total Disbursements	\$ 426.14

Balance on hand July 1, 1936	\$ 0.00
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CRAWFORD FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	487.60
By Transfer from African General Fund	283.16
Total Receipts	\$ 770.76

Disbursements:	
Allowance (11 months)	\$ 320.80
Advance Furlough Expense	450.00
Total Disbursements	\$ 770.80

Balance on hand July 1, 1936	\$ 0.00
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EMMERT FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	551.29
By Transfer from African General Fund	303.82
Total Receipts	\$ 855.11

Disbursements:	
Allowance (12½ months)	\$ 366.50
Deputation Expense	15.40
Outfit	26.63
Special Gifts	26.70
National Conference Expense	20.50
Furlough Expense (return to Africa)	400.00
Total Disbursements	\$ 855.73

Balance on hand July 1, 1936	\$ 0.00
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FOSTER FUND

Receipts:	
Balance on hand July 1, 1935	\$ 549.75
Cash Receipts	740.00
By Transfer from African General Fund	70.52
Total Receipts	\$ 1,360.27

Disbursements:	
Allowance (approx. 9 months)	\$ 500.27
Special Gifts	10.00
Advance Furlough Expense (from Africa)	850.00
Total Disbursements	\$ 1,360.27

Balance on hand July 1, 1936	\$ 0.00
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GRIBBLE FUND

Receipts:	
Balance on hand July 1, 1935	\$ 113.62
Cash Receipts	524.00
By Transfer from African General Fund	126.42
Total Receipts	\$ 764.12

Disbursements:	
Allowance (approx. 11½ months)	\$ 332.12
Special Gifts	7.00
Advance Furlough Expense (from Africa)	425.00
Total Disbursements	\$ 764.12

Balance on hand July 1, 1936	\$ 0.00
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HATHAWAY FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	423.23
By Transfer from African General Fund	218.45
Total Receipts	\$ 641.70

Disbursements:	
Allowance (11 months)	\$ 641.70
Balance on hand July 1, 1936	\$ 0.00

JOBSON FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	336.55
By Transfer from Undesignated Fund	224.30
By Transfer from African General Fund	1,334.56

Total Receipts \$ 1,895.41

Disbursements:

Allowance (5 months)	\$ 291.67
Children's Allowance (11 months)	320.80
Furlough Expenses (from Africa)	1,000.00
Rent at Ashland, Ohio	140.00
Deputation Expenses	142.94

Total Disbursements \$ 1,895.41

Balance on hand July 1, 1936 \$ 0.00

KENNEDY FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	727.30
By Transfer from African General Fund	506.45

Total Receipts \$ 1,233.75

Disbursements:

Allowance (approx. 14½ months)	\$ 426.85
Children's Allowance (11 months)	213.85
Special Gifts	40.00
Deputation Expense	66.23
Outfit	169.12
Balance Furlough Expense (return to Africa) ..	317.70

Total Disbursements \$ 1,233.75

Balance on hand July 1, 1936 \$ 0.00

KLIEVER FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	10.00

Total Receipts \$ 10.00

Disbursements:

Balance on hand July 1, 1936 \$ 10.00

MORRILL FUND

Receipts:	
Balance on hand July 1, 1935	\$ 317.02
Cash Receipts	672.24
By Transfer from African General Fund	542.70
Total Receipts	\$ 1,531.96

Disbursements:

Allowance (approx. 11 months)	\$ 651.44
Outfit	15.00
Balance Travelling Expense to Africa	865.52

Total Disbursements \$ 1,531.96

Balance on hand July 1, 1936 \$ 0.00

MYERS FUND

Receipts:	
Overdraft, July 1, 1935	\$ 28.55
Cash Receipts	325.50
Net Receipts	\$ 296.95

Disbursements:

Cash to Miss Myers	\$ 67.98
Advance Furlough Expense (from Africa)	450.00

Total Disbursements \$ 517.98

Overdraft, July 1, 1936 \$ 221.03

SHELDON AUTO FUND

Receipts:	
Balance on hand July 1, 1935	\$ 895.10

Disbursements:

To Chauncey B. Sheldon	\$ 667.14
Paid on a/o Freight & Customs (see also African General Fund)	227.96

Total Disbursements \$ 895.10

Balance on hand July 1, 1936 \$ 0.00

SHELDON FUND

Receipts:	
Balance on hand July 1, 1935	\$ 407.67
By Transfer from African General Fund	1,687.42
Total Receipts	\$ 2,095.09

Disbursements:

Allowance (approx. 13 months)	\$ 902.61
Deputation Expense	73.46
Outfit	209.71
Special Gift	18.68
Balance Furlough Expense (return to Africa) ..	890.63

Total Disbursements \$ 2,095.09

Balance on hand July 1, 1936 \$ 0.00

TABER FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	800.63
By Transfer from African General Fund	1,539.13

Total Receipts \$ 2,339.76

Disbursements:

Living Expenses in France (12 months)	\$ 714.20
Tuition and Books	48.97
Laundry and Clothing	202.83
Medical Expense	47.85
Miscellaneous	127.47
Insurance (2 yrs. premium)	143.62
Advance on Expenses	346.18
Advance on Furlough Expense to Homeland ..	600.00

Total Disbursements \$ 2,231.12

Balance on hand July 1, 1936 \$ 108.64

TYSON FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	476.50
By Transfer from African General Fund .....	.76

Total Receipts \$ 477.26

Disbursements:

Allowance (approx. 11 months)	\$ 321.82
Balance on Furlough Expenses (to Africa)	155.44
Total Disbursements	\$ 477.26

Balance on hand July 1, 1936 \$ 0.00

SOUTH AMERICAN BIBLE & TRACT FUND

Receipts:	
Balance on hand July 1, 1935	\$ 596.51
Cash Receipts	133.00

Total Receipts \$ 729.51

Disbursements:

Balance on hand July 1, 1936 \$ 729.51

SOUTH AMERICAN BUILDING FUND

Receipts:	
Balance on hand July 1, 1935	\$ 1,941.32

Disbursements:

To Field (Rio Cuarto Repairs)	500.00
To Field (Huinca Renanco Repairs)	400.00

Total Disbursements \$ 900.00

Balance on hand July 1, 1936 \$ 1,041.32

SOUTH AMERICAN HELPERS' CHILDREN FUND

Receipts:	
Balance on hand July 1, 1935	\$ 1.14
Cash Receipts	37.00

Total Receipts \$ 38.14

Disbursements:

To the Field	\$ 38.14
Balance on hand July 1, 1936	\$ 0.00

SOUTH AMERICAN SPECIAL FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00

Cash Receipts 100.00

Total Receipts \$ 100.00

Disbursements:

To the Field \$ 100.00

Balance on hand July 1, 1936 \$ 0.00

SOUTH AMERICAN STUDENTS' AID FUND

Receipts:	
Balance on hand July 1, 1935	\$ 932.90
Disbursements:	0.00

Balance on hand July 1, 1936 \$ 932.90

LARSON FUND

Receipts:	
Balance on hand July 1, 1935	\$ 71.69
Cash Receipts	31.00

Total Receipts \$ 102.69

Disbursements:

To the Field (Special Gifts)	\$ 31.00
To the Field	71.69

Total Disbursements \$ 102.69

Balance on hand July 1, 1936 \$ 0.00

NIELSON FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	1,008.37
Total Receipts	\$ 1,008.37

Disbursements:

Salary (11 months)	\$ 495.00
Balance Furlough Expense to Homeland	83.44
National Conference Expense	11.50
Deputation Expenses	171.30

Total Disbursements \$ 761.24

Balance on hand July 1, 1936 \$ 247.13

GRIBBLE BOOK FUND

Receipts:	
Overdraft, July 1, 1935	\$ 48.68
Cash Receipts	39.52

Net Overdraft \$ 9.16

Disbursements:

Postage	\$.17
Overdraft, July 1, 1936	\$ 9.33

MISSIONARY HANDBOOK FUND

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	32.60
By Transfer from General Fund	169.91

Total Receipts \$ 202.51

Disbursements:

Cost of Printing (5,000 copies)	\$ 184.25
Postage and Expressage	18.26

Total Disbursements \$ 202.51

Balance on hand July 1, 1936 \$ 0.00

UNDESIGNATED FUNDS

Receipts:	
Balance on hand July 1, 1935	\$ 0.00
Cash Receipts	1,791.78

Total Receipts \$ 1,791.78

Disbursements:

Transferred to General Fund	\$ 1,562.60
Transferred to Jobson Fund	224.30
Transferred to South American General	4.88

Total Disbursements \$ 1,791.78

Balance on hand July 1, 1936 \$ 0.00

VARIOUS FUNDS OUTSIDE OF BRETHREN DENOMINATION

Receipts:	
Belgian Gospel Mission	\$ 5.00
American European Fellowship	76.02
Mrs. Florence O. Couser, East Africa	7.50
Central American Mission	300.00
Sailors' Rest Mission	30.00
Africa Inland Mission	100.00
Mrs. R. M. Foulke, China	10.00
Hebron Home	110.00
Hebron Community Center	22.00
Claude H. Pearson	102.40
Jewish Work	2.00
India	1.00
China Inland Mission	151.00
J. A. Vaus (Jewish Work)	10.00
Hebrew Christian Alliance	10.00
R. V. Lucero (Mexican Work)	10.00

Total Receipts \$ 946.92

Disbursements:

Cash paid out as listed above \$ 946.92

Balance on hand July 1, 1936 \$ 0.00

TOTAL EXPENDITURES AS TO FIELDS

South American Field	\$ 10,329.81
African Field	23,776.97
All others	946.92
Total	\$35,053.70

HOME EXECUTIVE EXPENSE ITEMIZED

Salary, Secretary-Treasurer's	\$ 1,200.00
Assistant	1,200.00
Salary, Office Secretary	74.40
Office Help	26.35
Office Supplies	91.77
Royal Typewriter	45.00
Paid on Mimeograph	102.98
Postage and Expressage	12.28
Telegrams	27.61
Miscellaneous Printing	80.00
Telephone (2 years)	16.44
Sundries	417.18
Board Meeting Expense	246.81
Easter Offering Barrels, etc.	\$ 3,540.82

LITERATURE

Subscriptions to Magazines	\$ 21.53
Missionary Handbooks	202.51
5 copies of "Undaunted Hope" to Ashland Seminary	10.00
Gribble Book Fund .....	.17
Easter Offering Printed Matter	152.06
Brethren Evangelist	999.71
Total	\$ 1,385.98

MISCELLANEOUS HOME EXPENSE

Taxes (Lot 25)	\$ 13.93
Taxes (Lot 44 & 45)	10.82
Street Assessment (Lots 44 & 45) ..	14.72
Taxes (Wells Property)	46.96
Inheritance Tax on Millheiser Estate ..	36.57
Total Cash Expenditures	\$40,103.50

OFFERINGS FOR FOREIGN MISSIONS

For the Year July 1, 1935 to July 1, 1936

(*Indicates Increase in 1936 Offerings over 1935)

PENNSYLVANIA DISTRICT

*Aleppo	\$ 135.00
Allentown	133.37
Altouna	38.25
*Berlin	287.83
*Brush Valley	77.00
*Cameron, W. Va.	33.40
Conemaugh	650.13
*Erie	145.00
*Georgetown, Del.	9.00
*Johnstown (1st)	880.00
*Johnstown (2nd)	60.89
*Johnstown (3rd)	93.75
*Jones Mills	22.03
Kittanning	37.02
Listie	319.04
*McKee	241.96
*Martinsburg	183.36
*Masonstown	161.42
*Myersdale	183.35
*Mt. Pleasant	24.00
*Munday's Corner (Pike)	222.75
*New Kensington	31.50
Philadelphia (1st)	2294.13
Philadelphia (3rd)	666.79
*Pittsburgh	205.00
*Pittstown, N. J. (Calvary)	147.00
*Quiet Dell	15.25
*Raystown	50.00
*Sergeantsville, N. J.	65.00
*Sugar Grove	11.00
*Summit Mills	88.72
*Terra Alta, W. Va.	10.63
*Uniontown	201.31
Vinco	94.54
Waynesboro	289.39
Yellow Creek	1.00
Sundry Unclassified Offerings	21.50
Total	\$ 8,131.31
Total for 1935	7752.08

Increase over Preceding Year \$ 379.23

SOUTHEASTERN DISTRICT

*Buena Vista, V.	9.53
*Covington, Va.	23.83
*Cumberland, Md.	6.06
Dayton, Va.	18.00
Hagerstown, Md.	308.70
Harrisonburg, Va.	120.81
Hillins, Va.	5.62
Jordan Mines, Va.	5.00
*Krypton, Ky.	3.25
*Limestone, Tenn.	94.22
Linwood, Md.	48.80
*Lost Creek, Ky.	11.00
*Lydia, Md.	85.77
*Maurertown, Va.	284.79
Mt. Olive, Va.	109.66
Oak Hill, W. Va.	4.21
Quicksburg, Va.	10.25
*Red Hill, Va.	21.01
*Roanoke, Va.	508.34
*Trinity, Va.	7.25
*Washington, D. C.	993.69
*Winchester, Va.	62.64
Sundry Unclassified Offerings	10.00
Total	\$ 2752.43
Total for 1935	2963.74

Decrease under Preceding Year \$ 211.31

OHIO DISTRICT

Ankenytown	\$ 140.00
Ashland	305.37
*Bryan	203.95
Camden	5.00
*Canton	845.23
Clayton	79.58
*Cleveland	172.81
*Columbus (Co-Operative)	20.60
Danville	29.75
*Dayton	1090.33
*Ellet	246.82
Fremont	98.16
*Glenford	27.75
*Gratis	50.45
Gretna	117.30
*Homerville	241.46
*Logan (Mt. Zion)	42.00
Louisville	242.83
Mansfield	20.50
Middlebranch	84.00
New Lebanon	134.05
North Georgetown	7.50
*Pleasant Hill	110.40
*Rittman	205.11
*Smithville	218.60
*Sterling	471.86
Washington Court House	79.20
West Alexandria	25.01
*West Salem (Fair Haven)	233.93
*Williamstown	42.63

Sundry Unclassified Offerings 40.00

Total \$ 5,752.27
Total for 1935 4,896.58

Increase over Preceding Year \$ 855.69

INDIANA DISTRICT

*Berne	\$ 650.00
*Burlington	46.55
Campbell, Mich.	332.90
*Clay City	86.40
*County Line	10.81
*Denver	27.00
*Dutchtown	10.23
Elkhart	410.00
Flora	162.51
*Fort Wayne	357.17
Goshen	49.10
*Huntington	23.08
*Loree	118.60
*Mexico	103.04
*Milford	20.62
Muncie	231.12
*Nappanee	364.69
*New Paris	105.00
North Liberty (1st)	40.77
North Liberty (Bethel)	24.39
*North Manchester	214.01
*Oakville	475.21
Peru (1st)	86.72
*Peru (Center Chapel)	33.95
*Roann	242.11
Roanoke	17.00
*Sidney	153.50
*South Bend (1st)	475.08
*South Bend (Ardmore)	52.50
Tiosa	4.36
*Twelve Mile	30.29
*Wabash (College Corner)	23.31
Wabash (Popular Grove)	18.00
*Warsaw	237.01
*Sundry Unclassified Offerings	52.00
Total	\$ 5,295.05
Total for 1935	3901.75

Increase over Preceding Year \$ 1393.30

ILLIOKOTA DISTRICT

*Cerro Gordo, Ill.	2.00
Dallas Center, Iowa	158.46
Garwin	120.34
Lanark, Ill.	299.73
Leon, Iowa	41.20
*Milledgeville, Ill.	148.72
Waterloo, Iowa	420.31
*Williamsburg, Iowa	213.48
*Sundry Unclassified Offerings	49.65
Total	\$ 1453.89
Total for 1935	1737.00

MID-WEST DISTRICT

*Beaver City, Neb.	\$ 110.00
*Carleton, Neb.	23.93
Falls City, Neb.	128.45
Fort Scott, Kans.	7.25
*Hamlin, Kans.	74.50
*McLouth, Kans.	52.64
Morrill, Kans.	40.48

Mulvane, Kans. 6.87
Portis, Kans. 97.54
*Sundry Unclassified Offerings 5.00

Total 546.66
Total for 1935 632.60
Decrease under Preceding year 85.94

NORTHWEST DISTRICT

Harrhah, Wash.	138.16
*Spokane, Wash.	296.48
*Sunnyside, Wash.	865.03
*Sundry Unclassified Offerings	5.00

Total \$ 1,304.67
Total for 1935 1,093.33

Increase over Preceding Year \$ 211.34

NORTHERN CALIFORNIA DISTRICT

Lathrop	\$ 334.26
Manteca	104.50
*Tracy	99.47
Turlock	264.11

Total \$ 862.34
Total for 1935 967.36
Decrease under Preceding Year \$ 105.02

SOUTHERN CALIFORNIA DISTRICT

*Bellflower	\$ 221.10
*Compton	233.00
*Fillmore	324.25
*Glendale	203.27
LaVerne	1468.27
*Long Beach (1st)	8682.21
Long Beach (2nd)	313.61
*Los Angeles (1st)	665.61
*Los Angeles (2nd)	1199.61
*Los Angeles Mission Group	40.00
*South Gate	513.19
*Whittier	2059.87
*Sundry Unclassified Offerings	47.10

Total \$15,971.08
Total for 1935 14,344.15

Increase over Preceding Year 1,626.93

GENERAL MISCELLANEOUS OFFERINGS

Miscellaneous Offerings for 1936	\$ 2080.52
Miscellaneous Offerings for 1935	3939.79

Decrease under Preceding Year \$ 1859.27

DISTRICT TOTALS FOR THE YEAR July 1, 1935 to July 1, 1936

*Pennsylvania	\$ 8,131.31
Southeastern	2,752.43
*Ohio	5,752.27
*Indiana	5,295.05
Illiokota	1,453.89
Mid-West	546.66
*Northwest	1,304.67
Northern California	862.34
*Southern California	15,971.08
General Miscellaneous	2,080.52

GRAND TOTAL ALL FUNDS, 1936 \$44,150.22
GRAND TOTAL ALL FUNDS, 1935 42,228.38

Increase over Preceding Year \$ 1,921.84

SUMMARY — 1935 - 1936

	RECEIPTS		DISBURSEMENTS		BALANCES	
	By Cash	By Transfer	By Cash	By Transfer	July 1, 1935	July 1, 1936
African Bible Translation Fund	\$ 135.00				\$ 299.11	\$ 434.11
African General Fund	4,489.19	\$ 7,775.96	\$ 4,734.76	\$ 7,530.39		
African Hospital Fund	497.41	529.85	1,027.26			
African Native Evangelist Fund	378.00		378.00		42.92	42.92
African Special Funds	294.40	1.00	148.72		1,644.28	1,790.96
Bangui Station Fund				23.50	23.50	
Bickel Fund	412.50		291.08		118.32	239.14
Byron Fund	38.00		426.15			
Crawford Fund	487.69	283.16	770.85			
Emmert Fund	551.97	303.82	855.79			
Foster Fund	740.00	70.52	1,360.27		549.75	
General Fund	22,797.08	1,562.60	4,847.12	13,797.24	37,874.03	43,589.35
Gribble Book Fund	39.52		.17		48.68	9.33
Gribble Fund	524.07	126.42	764.12		113.63	
Hathaway Fund	423.25	218.45	641.70			
Jobson Fund	336.55	1,558.86	1,895.41			
Kennedy Fund	727.30	506.45	1,233.75			
Kliever Fund	10.00					10.00
Larson Fund	31.00		102.60		71.60	
Missionary Handbook Fund	32.60	169.91	202.51			
Morrill Fund	672.24	542.70	1,531.96		317.02	
Myers Fund	525.50		517.98		28.55	221.03
Nielsen Fund	1,008.37		701.24			247.13
Sheldon Auto Fund			895.10		895.10	
Sheldon Fund	407.67	1,687.42	2,095.09			
South American Bible & Tract Fund	133.00				596.51	729.51
South American Building Fund			900.00		1,941.32	1,041.32
South American General Fund	2,548.08	5,879.75	8,427.83			
South American Helpers' Children	37.00		38.14		1.14	
South American Special Fund	100.00		100.00			
South American Students' Aid					932.90	932.90
Taber Fund	800.63	1,539.13	2,221.12			108.64
Tyson Fund	476.50	.76	477.26			
Undesignated Fund	1,791.78			1,791.78		
W. M. S. Fund	1,957.00		1,500.00			
Miscellaneous Funds	916.92		946.92	2.00	197.69	257.31
GRAND TOTALS	\$44,150.22	\$23,144.91	\$40,103.50	\$23,144.91	\$45,146.21	\$49,192.93
* Overdraft						

FIFTEEN LEADING CHURCHES

Long Beach, Calif. (1st)	\$ 8,682.21
Philadelphia, Pa. (1st)	2,294.13
Whittier, Calif.	2,059.87
LaVerne, Calif.	1,468.27
Los Angeles, Calif., 2nd	1,199.61
Dayton, Ohio	1,090.33
Washington, D. C.	993.69
Johnstown, Pa. (1st)	880.00
Sunnyside, Wash.	865.03
Canton, Ohio	845.23
Philadelphia, Pa. (3rd)	666.79
Los Angeles, Calif. (1st)	665.61
Conemaugh, Pa.	650.13
Berne, Ind.	650.00
Roanoke, Va.	508.34

COMPARATIVE FISCAL YEAR OFFERINGS

1900-1901	\$ 403.94
1901-1902	2,852.55
1902-1903	558.90
1903-1904	392.80
1904-1905	459.39
1905-1906	462.22
1906-1907	524.41
1907-1908	2,815.48
1908-1909	2,747.75
1909-1910	3,836.27
1910-1911	4,187.39
1911-1912	3,568.81
1912-1913	3,575.19
1913-1914	4,781.02
1914-1915	3,939.84
1915-1916	5,123.02
1916-1917	6,335.47
1917-1918	14,029.50
1918-1919	19,280.74
1919-1920	29,787.70
1920-1921	29,251.86
1921-1922	31,604.21
1922-1923	33,481.31
1923-1924	35,765.55
1924-1925	34,568.73
1925-1926	37,402.13
1926-1927	40,414.50
1927-1928	39,572.30
1928-1929	42,213.10
1929-1930	45,003.01
1930-1931	47,652.72

1931-1932	38,305.23
1932-1933	37,007.95
1933-1934	37,439.47
1934-1935	42,228.38
1935-1936	44,150.22

LOUIS S. BAUMAN,
Secretary-Treasurer

NEW LIFE MEMBERS
of the
FOREIGN MISSIONARY SOCIETY
Acquired During 1935-1936

Buzard, Mrs. Ellen L.	.....
Carey, Mrs. G. Arthur	.....	Lake Odessa, Mich.
Colburn, Mrs. Oliver E.	.....	Long Beach, Calif.
Pepper, Mrs. George E.	.....	Sacramento, Calif.
Rambo, Mrs. Ralph	.....	Los Angeles, Calif.
Sipe, George	.....	Willshire, Ohio
Swaney, Janice	.....	Long Beach, Calif.
Taber, Helen Louise	.....	Fillmore, Calif.
Voorhees, Mrs. E. L.	.....	Long Beach, Calif.

(Making a total of 412 Life Members to date)

BOARD OF TRUSTEES

A. V. Kimmell, Philadelphia, Pa.	.....	1938
Chas. H. Ashman, Whittier, Calif.	.....	1938
U. J. Shively, Nappanee, Ind.	.....	1936
C. W. Mayes, Ashland, Ohio	.....	1936
Homer A. Kent, Washington, D. C.	.....	1936
Louis S. Bauman, Long Beach, Calif.	.....	1937
Alva J. McClain, Ashland, Ohio	.....	1937
A. L. DeLozier, Ashland, Ohio	.....	1937
Mrs. F. C. Vanator, Peru, Ind.	.....	1938
Mrs. S. M. Whetstone, Goshen, Ind.	.....	1937

OFFICIARY

President—A. V. Kimmell, 2259 N. 10th St., Philadelphia, Pa.	
Secretary-Treasurer—Louis S. Bauman, 1925 E. 5th St., Long Beach, Calif.	
Candidate Secretary—Alva J. McClain, 41 Samaritan Ave., Ashland, Ohio.	
Deputation Director—A. V. Kimmell, 2259 N. 10th St., Philadelphia, Pa.	
Editor, Foreign Missionary Number of "The Brethren Evangelist"—Louis S. Bauman, 1925 E. 5th St., Long Beach, Calif.	
Office Secretary—Miss Alice B. Longaker, 1925 E. 5th St., Long Beach, Calif.	

BRIEF HISTORY OF THE FOREIGN
MISSIONARY SOCIETY
1935-1936

On July 29, 1935, Rev. A. V. Kimmell, accompanied by Miss Johanna Nielsen returning on her furlough, sailed from Buenos Aires, Argentina, arriving in New York August 29. Miss Nielsen did some deputation work in the east, attended National Conference, and finally arrived at her home in Long Beach, Calif., September 29.

The Tyson-Byron-Morrill party to French Equatorial Africa reached their destination the latter part of July, 1935—Miss Tyson at her station (Yaloke) on July 31; Miss Byron and Brother and Sister Morrill at Bassai on July 27, from which point Brothers Jobson and Morrill went for a few days' trip to the new station site at Bekoro. However, the Morrills did not get finally settled there until October 21, 1935.

Brother and Sister Jobson left Bassai on furlough October 29, sailing from Kribi November 19, and arriving at New York January 5, 1936.

Brother and Sister Sheldon, accompanied by their son Kenneth, sailed from New York December 5, 1935, arriving at Bellevue Station, F. E. A., January 27.

Miss Mary L. Emmert and Mrs. Wilhelmina Kennedy left New York on April 18, 1936, and have safely arrived in Africa (Miss Emmert at Yaloke and Mrs. Kennedy being appointed by the Field Council to the new station at Bekoro).

If the time-pieces in the Heart of Africa are to be depended upon, Master Donald Bert Sheldon arrived to gladden the hearts of his parents, Rev. and Mrs. C. B. Sheldon, on June 5, 1936. However, the exact time of his birth is reported as 11:59 P. M.—so, perchance, he really arrived a day later!

Brother and Sister Foster arrived in New York on June 27, 1936, having left Bellevue, Africa, May 15, on furlough.

Have you received a copy of the "Handbook of Missionary Facts" published by The Foreign Missionary Society? It contains a full and detailed history of the Society from the date of organization in 1900; reports of our work in South America and Africa; maps of the two fields; pictures of all our missionaries, and much other valuable and interesting information. Write for your copy to the Office Secretary, 1925 E. 5th St., Long Beach, Calif.

HOW THE BIBLE WENT TO A CIRCUS

(Continued from page 9)

they are — snake charmer, the ballet dancer, lion tamer and bareback rider, old and young, beautiful and plain. Are not these for whom Christ died?

A stir of interest goes round the tent at the strange sight of a lady visitor carrying a Bible. Courteously and with a smile and "Thank you," they receive the tracts as the missionary advances smilingly with the words, "This is something that has been a blessing to me, perhaps it will prove a blessing to you also." Only one girl, young and beautiful, scornfully curls her lip with a disdainful, "None of that trash for me!" "It is God's own word," was the missionary's reply. "I don't believe in God. If there was a God, He would not let little children suffer, and all kinds of hard things come to people." Turning quickly she walked away, and the missionary's heart saddened. "Lead me Lord," she breathed.

Then her glance fell on a little lady, free from makeup, standing at one side, quietly waiting her turn for a tract. "Yes, indeed, I'll be glad for one or all you have." Here at last was the hungry heart for whom the missionary searched. Soon the two were bending over the open Bible there upon the trunk. "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

By her accent, this lady was English, and she and her husband and daughter were jugglers. Precious words of invitation were read together. "Come unto Me all ye" . . . "Whosoever cometh, I will in no wise cast out." . . . "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." Tears filled the lady's eyes as she acknowledged her need of this Savior. "Ye must be born again." "But as many as received Him, to them gave He power to become the sons of God, even to them who believe on His name." Wonderful word of life! There under the dim light of the circus tent a soul was born anew!

All around were things of the world. Here was one fashioning a garment of blue and gold. There one added to her already colorful makeup. Here a tiny hand sewing machine was being used to rip up fluffy ruffles, and there they were smoking, laughing, and dancing. But all of these things could not hinder this soul from finding her Savior. "For greater is He that is in you than he that is in the world."

While the two were studying God's Word and the lady was confessing her acceptance of Jesus as Lord, four others had gathered round The lady's own daughter, fair and sweet, now confessed her faith in the God Who had heard her evening prayer. Three little Italian kiddies were eagerly listening in, and now demanded a story to be read aloud to them, "About Petair and the rooster, and read it loud enough so mother can hear," said the oldest. Accordingly the

story was read and listened to breathlessly by the children. The Master's own words of love and invitation were now read to the children and they eagerly put their own little names in John 3:16 and smiled their faith and satisfaction.

The English lady proved her earnestness by inquiring where a Bible could be bought, and asked for one like the missionary's own to be mailed to her. The kiddies also asked for Italian Bibles. Just then the gong sounded for dinner, and the missionary departed, after promising to return again at sunset.

With a heart overflowing with joy and praise for the privilege of giving out the Word of life to these hungering souls, the Bible lady went singing on her way. There is no joy in all the world like this joy of telling others of the precious Savior. At sunset she returned with Sunday School papers for the kiddies and a new tract for everyone. After another earnest hour over the Word with her new friend, goodbyes were said, and a promise to write was given. The Bibles (English and Italian) were sent, with other fine things to read. Two letters have come to the missionary telling of a continued joy in God's Word there in the busy circus life of these dear ones.

The circus silently folded its tents and disappeared, but hearts were made new in Christ, an oasis of life-giving water appeared in the hot dry desert of circus life, and eternity alone can tell the result.

"Give ye them to eat."

Gleaning From Missionary Epistles

BROTHER SICKEL writes from Argentina: "Taking everything into consideration, we are glad to report that the work in general is going forward. The interest is exceedingly good in Hernando, Tancacha, Huinca Renanco, and Realico, and is on the increase at the other points. We are especially pleased here in Rio Cuarto over our Sunday School. We certainly do have a fine bunch of children and young people!"

THE QUICKEST COMMUNICATION we have ever had with our missionaries in Africa was effected through a cable recently. **Brother Hathaway** writes from the heart of Africa, concerning a wire we sent him **March 28th** from Long Beach: "The telegram concerning the coming of the furlough party was received at Yaloke April 5th, which was not bad time considering the delivery (by porter) from Bangui. . . . It was delivered perhaps the quickest of any ever received. Tell the telegraph company to do it again!"

MISS EMMERT, who recently returned to Africa from furlough, writes under date of June 8th: "Here we are safe at our destination once again, praising the Lord for all He has done for us in bringing us back to the work we love. . . . We landed at Kribi May 21st. The next evening, Mr. and Mrs. Foster and Mr. Hathaway arrived, and you may be sure that we were glad to see them and glean the news. On the morning of May 26th, we started inland, arriving at Bassai in time for supper."

"There is quite a bit of excitement here (Yaloke) because our old chief Yaloke was killed recently by an outlaw whom he was trying to capture. This happened while Brother Hathaway was gone to the Coast on the above trip. . . . It surely does seem sad to think that we shall see the old chief no more, nor have another opportunity to plead with him to accept the Lord. He believed the truth of the Gospel, but was not willing to make the necessary sacrifice to accept. He told them not to blame his death on any of his wives, as is the usual custom, so none of them had to die with him. He was almost persuaded, but—lost! Too bad! Too bad!"

BROTHER AND SISTER FOSTER have arrived in the homeland, on furlough. **Brother and Sister Floyd W.**

Taber, with their two children, are on the high seas as we are preparing this issue of *The Evangelist*, and will be arriving in New York about August 1st. The Jobsons also are in the homeland. How rejoiced we shall be to have all these faithful missionaries of the Cross at National Conference!

AND HERE IS A REPORT FROM THE LATEST ARRIVAL on the African Field: **Mrs. Sheldon** writes: "We suppose you have already received the news of the arrival of our baby. Donald Bert Sheldon arrived June 5th (one day too late for Kenneth's birthday). He is now 18 days old and is gaining nicely. The native women come to see him and want to blow in his ears (their mode of kissing!) It is hard to make them understand that babies shouldn't be blown all over!"

LETTER FROM BROTHER FLOYD W. TABER

23 bis rue de St. Cloud
Chatillon-sous-Bagneux (Seine)
June 5, 1936.

Dear Home Folks:

Yesterday was the last day to get the manuscript of my thesis in at the Faculty. I had given it to the professor the previous week, and he was to correct it and get it signed by another professor and give it back to me to deposit at the Faculty. Well, he went away on a holiday over Pentecost, and did not come back, and nobody knew when he was coming. I chased to the hospital and to his home every day to see if he was back yet. Finally the maid told me day before yesterday that he was to get home yesterday morning at 7:30, and I could phone him before nine. I spent over an hour at the phone, but the line was always busy! So I finally decided to go to his home, and asked in a bus office what bus to take and where to get it. I went where I was directed, but saw nothing of the stop for that bus, so asked another employee of the bus line, and he told me the first one had told me the right bus, but the wrong place to take it. So I went to the second place, and still no sign of my bus. Then I saw it stopping at still a different place, made a hundred yard dash, and caught it on the run—only to learn that it did not go anywhere near the professor's home! When I finally got there, the professor had left for an un-

known destination to be gone all day. So I started chasing around all the places he might have gone. Well, I finally caught him, and he answered me calmly, "No, I have not had time yet to look at your thesis, I will try to start working on it tomorrow." "But it has to be in at the Faculty today." "Oh, that is impossible." He wound up by writing a letter to the Secretary of the Faculty asking permission for me to bring in my thesis "in two or three days," with a question mark. It probably means two or three weeks.

Did you notice the article in the *Evangelist* on "The Provoked Spirit"? I had just read it Tuesday, and it exactly fit the need. That is one of my greatest faults—accepting what comes, but accepting it with a growl. And even if I don't grumble, I feel like it down inside, which amounts to the same thing. And in all this affair with the professor, if I had been in my usual mood, I think I would have been a little "provoked." But the Lord had put that article into my hands at just the right time; He gave me perfect peace and joy all through the experience, and by His extraordinary grace, I did not even feel like complaining. The affair is not over yet, for that professor is as bad a procrastinator as I am, if that is possible; and I have learned now that he has two other thesis to correct that are ahead of mine! But for some unexplainable reason it does not worry me at all.

I was to pass the Obstetrics examination this coming week, but there were too many enrolled for that week, so they have put me off to the week beginning June 15th. The exams will probably be the first three days of the week.

With all these delays we will probably be kept here until the end of July. But when that comes I don't think I could stay any longer if they chained me.

Now that the main news of the day is off my mind I can come down to insignificant incidents like the general strike and the change of government. I suppose the accounts you read in American papers are both exaggerated and deformed. The new government is not nearly so revolutionary as you might think from the name Socialist. In France it is called Socialism, in America the New Deal, but the program and methods are essentially the same. Blum proposes about the same line of action as Roosevelt did, except that he is opposed to devaluating the franc—and Roosevelt also was opposed to devaluation when he came into office. And I believe Blum will be forced into it, as Roosevelt was.

The method used by the strikers is rather novel. Instead of leaving the factories and trying to prevent other workers entering, they stay right on the job, but simply do no work; instead of destroying the factories and machines, they take care of them, keeping them in A-1 condition; instead of rioting, they do everything in perfect order. I have

not been able to learn it, if there has been any harm done to property anywhere, much less to individuals.

We have not been inconvenienced in any way, and the same seems to be true of the general public. The only tangible results we have seen is that the merchants use the strike as a pretext for raising their prices. But there is one thing that strikes the public directly—the lack of newspapers. The Parisian is a passionate news reader; in the street cars, buses, and in the subway, everybody reads a paper—if not two or three. A man who can get only one foot into the car leaves the other hanging out, but he reads a paper. A Frenchman can get along without bread, although France consumes more of it than any other country in the world; it is even harder for him to get along without wine, but it can be done; without a newspaper, life is impossible. This morning, in the subway, without a newspaper—I can't begin to describe the atmosphere. It was no longer Paris; I was transported into a kingdom of starving men. A few still had a paper several days old, and devoured for the seventeenth time every line of advertising; but there was a haggard, famished look in their eyes. It is like a man dying of thirst in a small boat on the ocean; after taking a drink of sea water, the thirst is more intolerable than ever. If the Parisians do not soon get back their newspapers, I will be well placed to study some unusual phenomena of mass insanity. But apart from that, the strikes do not have the slightest gravity. I believe the new government will have the situation in hand in a few days.

Last Monday being a holiday (the day after Pentecost) and there being no possibility of seeing the professor, we all went with the Fort and Guenot families to a Sunday School picnic in the woods near here. (It is not exactly a Sunday School picnic; it was just like one in every way, except that everyone wore a little red badge, on which was printed: "Communist Party Picnic.")

Since Ada only went to Paris twice yesterday, and since it was "raining cats and dogs" this afternoon, and since she knows the strike is on, she and Madame Fort and Madame Bastien decided they could think of no other way to amuse themselves than to go to Paris shopping. They naturally found the stores closed, so were unable to spend any more than their carfare. Unfortunately it is only postponed! Because the strike will soon be over, and there is sure to be another rainy day before long.

With oceans of love,
FLOYD TABER

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like a stone.

—J. Southey.

ALMAFUERTE, ARGENTINA

By Charles F. Yoder

In our quarterly celebration of the Lord's Supper in Almaguere, June 29th, we had three new members who communed for the first time. They are three of the four who were baptized in our country mission ten miles from town. We have meetings in their home every two weeks on Sunday mornings. Several members who have gone to live in other towns also came and enjoyed the supper with us.

While we were thus commemorating the death of the Savior, the Catholics were having a procession in honor of Peter and Paul. Honor is not strong enough to express their devotion, because they bow before the images of these and other saints and pray to them as if they were able to answer directly. There were many in the procession because it is the annual event where women and girls go to display their new hats and dresses, and men go to see the beauty show. Romanism as a saving religion is worse than nothing, for it not only does not save, but it deceives the people and keeps them from being saved elsewhere.

Since the meeting of bishops in Buenos Aires, called by the Pope, the priests of the country are having campaigns to arouse more interest in their cause. They sense the coming earthquake when their house shall fall.

In Rio Tercero, Doctor Planas and wife have been zealous in giving their testimony and otherwise helping to promote the Gospel. They are suffering persecution not only by the Romanists, but also by other doctors who are barely making a living themselves and resent competition. There are plenty of sick people, but times are so hard that few people can pay all their bills; and, as a result, a large number pay cash for their vices and diversions and do not pay their honest debts.

Last week I preached the funeral of the brother of one of our members. He is another who postponed his surrender to the Lord until in the grip of a fatal disease. He then repented and found peace with God, but had to go empty handed.

Brother Reina, of Tancacha, preached for me in Rio Tercero recently while I made another visit to Rosario where four more accepted Christ.

NATIVE RITES THAT HINDER CHRIST IN AFRICA

(Continued from page 6)

on a loin cloth made from tree bark, and attach it to his waist with a very small string. His first wife, if he happens to have more than one, is the one to tie the string and to make the medicine. This remedy is a sure cure for all kinds of stomach and intestinal trouble. If however the patient does not get well at once, they make food for "Sophio," take it to the place where the pana is buried, and talk to it on this wise.

"Sophio we have made food for you, now you eat it and make me well." The patient goes away believing with all his heart that healing will come.

Another affliction that comes upon the people here, and which they dread, is small pox. They have a very effective remedy for this dreaded disease. When the disease is first discovered, they carry the patient far away from the village into the bush. They try to find a nice shady place for him. Then they take a buffalo horn and fill it with powdered medicine made from tree bark and leaves; they seal the top of the horn, then hang it in the uppermost branches of a very high tree. Over the horn they build a little grass roof in order to protect the medicine. The medicine man then sits by the patient and waits. For all of this medical service, the family of the afflicted one pays a chicken and twenty sticks of native money. Another chicken is brought and offered as a sacrifice. If the patient dies, no one in the village will shed a tear nor mourn; because it is a very bad disease and if they mourn it will come upon them.

To all of us, these remedies sound foolish, but to these people these medicines are their very life, and to give them up, they think means certain death. Over and over we hear them say, "Our medicine ties the road to God for us." If they could continue to wear their medicines, hundreds would accept the Gospel. Even the fact that some have ventured forth and have accepted the Lord Jesus and have not died, is not sufficient reason for them that they will not die, if they do likewise. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them." Brethren, our part is to pray God to give them courage to step out upon the promises of God as they are in Christ Jesus, that these dear deluded souls may have their eyes opened, "And turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

(To be continued)

"GOD LOVETH A CHEERFUL GIVER"—II Cor. 9:7.

We lose what on ourselves we spend;
We have, as treasure without end,
Whatever, Lord, to Thee we lend
Who givest all.

Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Who givest all.

To Thee from Whom we all derive
Our life, our gifts, our power to give.
O may we ever with Thee live
Who givest all.

—Selected.

Working With People as We Find Them

By Rev. Harold H. Cook

WHAT THE MISSIONARY FINDS

A graphic description of the primitive conditions which obtain in certain parts of the interior of Brazil, is contained in a circular letter sent to friends by Rev. Harold H. Cook, of Rio de Janeiro. The following excerpt will enable readers more clearly to realize the difficulties of, and need for, missionary work in these isolated parts.

"The walls of the house in which this is being written are of rough boards. They are not placed close together. Whether the gaps were meant to be subsequently covered by other boards, or whether the idea was to cover as large a space as possible with the fewest possible number, it is hard to say. The roof is of wooden slats which do not always keep out the rain. At the end of the largest room there is one small window (without glass) alongside the door. From the top of the door to the roof there is a large open space which serves as another window, except that there are no means of shutting it, and the rain has free entrance. However, that does not matter! One simply goes to the other end of the room where the rain does not reach; at the door end there is nothing to spoil.

No Furniture

"The floor is the bare earth. There is no furniture of any kind, except a table of three planks on trestles. Chairs are an unknown luxury. The seating accommodation consists of loose planks placed on blocks of wood. The roof is thick with cobwebs, blackened by the smoke from the kitchen. There is no ceiling under the roof, and none of the dividing walls go right up; they are merely divisions. The dogs, pigs and chickens wander in and out and through the house to see what they can find to eat.

"The visit of a preacher brings folks from far and wide, so that this and the other two houses in the immediate vicinity are full to overflowing. If you have occasion to pass through the large general room at night-time, it is necessary to step carefully, because the floor is covered with sleepers stretched out on skins or mats, each one rolled in the rug brought from home. Many of them do not undress even when at home, and how much less when out on a picnic like this. The most they do is to take off their boots—if they have any! A great many, however, are barefooted, and probably have never possessed a pair of boots.

Privileged Guest

"The 'bedroom' ceded to me as the guest of honour is a compartment of about twelve by fourteen feet. It has absolutely nothing in it except four posts stuck in the ground, and boards which form the bedstead. The mattress is a large bag filled with loose straw. The rest of the bedroom 'furniture' consists of some nails on the wall, which serve as a wardrobe. The wall on one side gives glimpses of the next bedroom. The wall at the head and on the other side gives glimpses—and odours—of pigs. The remaining wall, dividing the bedroom from the large common room, has a doorway, but no door. Getting into bed at night is comparatively easy; you simply dispense with the kerosene flare lamp which is offered, in order to enjoy the privacy of partial darkness. Dressing in the morning is more difficult; it has to be done by spurts and dashes. For washing you come out into the large room, and take your turn for the use of the one small basin. Soap is apparently not used in these parts, but fortunately we carry our own supply.

"After I was in bed I was surprised to see a young couple come in with a light. Wondering whatever they could want, I remained quiet to see the end of the business. The man began examining the walls to see if he could find an unoccupied nail on which to hang his Sunday suit. He found a nail, and left his clothes in my care without a word on the subject.

"When dinner time arrived, a large towel was spread on the table to serve as a tablecloth. Of course it only partially covered the table, but it was the best they could do. Enamel plates and tin spoons were produced, but I saw no signs of knives or forks. After grace had been said, each one helped himself to a plate and spoon and 'started in' on the rice and beans."

Mr. Cook adds: "Knowledge of this kind helps toward definite and intelligent prayer; whereas ignorance of conditions and lack of information tends to a lamentable vagueness."

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

FINANCIAL REPORT—JULY, 1936

General Fund:	
Goshen, Ind.:	
Mr. & Mrs. Harry Rowell	5.00
Mr. & Mrs. Wesley Miller	5.00
Mrs. Maud Webb	5.00
Mr. & Mrs. H. J. Schrock	5.00
Rev. & Mrs. S. M. Whetstone	5.00
Mr. & Mrs. Walter Wambold	8.00
Mr. & Mrs. Ephraim Culp	5.00
Mr. & Mrs. D. H. Fuller	6.00
Missionary Handbooks	3.85

Sunday School	79.47
Sunshine Class	5.00
Misc.	21.97

\$154.29

Washington, D. C.:

P. R. Campbell	5.00
Rev. T. C. Lyon & Family	25.00
Mr. & Mrs. R. F. Myers	12.00
Mr. & Mrs. G. H. Tamkin	15.00
Mr. & Mrs. R. Throckmorton	5.00
Mrs. W. T. Williams	3.00

65.00

Rev. Leslie Lindower, Warsaw, Ind.	5.00
Loree, Ind.	4.33
Brethren-Baptist, Hudson, Iowa	9.76
Mr. & Mrs. Henry Kortemeier, Sunnyside, Wash.	10.00
Berlin, Pa.	5.00
Alma Kirkpatrick, Ankenytown, Ohio	5.00
Canton, Ohio	23.00
Anonymous, Akron, Ohio	200.00
Glenford, Ohio	1.50

\$482.88

African General Fund:

Miss Nellie Kilian, Elkhart, Ind.	10.00
Mr. & Mrs. J. A. Remple, Los Angeles, Calif.	15.00
Mr. & Mrs. Henry Kortemeier, Sunnyside, Calif.	10.00
Women's Missionary Union, Hudson, Ia.	2.50
Glenford, Ohio	1.00

33.50

African Hospital Fund:

Indiana District W. M. S., Per Mrs. F. Emerson Reed	12.81
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Gribble Book Fund:

Brethren Publishing Company	3.76
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Kennedy Fund:

Mission Study Class (Long Beach 1st)	15.00
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Miscellaneous:

Africa Inland Mission (From Conemaugh Brethren Church)	25.00
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Morrill Fund:

Mr. & Mrs. Oscar Rank, Garwin, Iowa	10.00
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Myers Fund:

American T. & T.	22.50
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Sheldon Fund:

Glenford Misc.	6.50
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Laura Helsen, Glenford, Ohio	5.00
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Glenford W. M. S.	5.00
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16.50

South American General Fund:

Women's Missionary Union, Hudson, Ia.	2.50
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Total\$629.45

BRETHREN MISSIONARY DIRECTORY SOUTH AMERICA

ADDRESS: 433 Rivadavia, Rio Cuarto, Prov. Cordoba, Argentina, South America.

Rev. Clarence L. Sichel, Supt.

Mrs. Clarence L. Sichel.

ADDRESS: Almaguer, Prov. Cordoba, Argentine, South America.

Dr. Charles F. Yoder.

Mrs. Charles F. Yoder.

SOUTH AMERICAN NATIONAL PASTORS

Adolph Zeche, Rio Cuarto.

Domingo Reina, Tancacha & Hernando.

Luis Siccardi, Cabrera.

Riccardo E. Wagner, Bible Coach Worker.

AFRICA

ADDRESS: Yaloke, par Boali, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. John W. Hathaway, Supt.

Mrs. John W. Hathaway.

Miss Mary E. Emmert.

Miss Elizabeth S. Tyson.

ADDRESS: Bassal, par Bozoum, par Bangui, Oubangui-Chari, French Equatorial Africa.

Miss Estella Myers.

Mrs. Grace Byron.

ADDRESS: Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. Chauncey B. Sheldon, en route to Africa.

Mrs. Chauncey B. Sheldon, en route to Africa.

Miss Florence Bickel.

ADDRESS: 1st or 2nd Class Mail—Bekoro, par Bassal, par Bozoum, par Beberati, par Yaounde, Oubangui-Chari, Fr. Eq. Africa.

PARCEL POST: Care of C. B. Sheldon, Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, Fr. Eq. Africa.

Rev. Curtis G. Morrill.

Mrs. Curtis G. Morrill.

Mrs. Wilhelmina Kennedy.

MISSIONARIES ON FURLOUGH

Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.

Rev. Orville D. Jobson,

Mrs. Orville D. Jobson,

Rev. Joseph H. Foster,

Mrs. Joseph H. Foster,

Rev. and Mrs. Floyd W. Taber,

Dr. Florence N. Gribble, en route to U. S. A.

Miss Mabel Crawford, en route to U. S. A.

W. I. DUKER
President
Goshen, Ind.

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TRACT DISTRIBUTION THROUGH THE SUNDAY SCHOOL

By R. E. Donaldson

"Hitler has changed the Bible" is the large headline on a recent issue of Liberty magazine, and as we read this line the thought came to us, "Who cares?"—for in this day and age not more than one person in twenty (and this is a conservative estimate) is enough interested in God's Word to care what happens to it.

And why is this lack of interest in the world? After nearly 2,000 years of preaching Christ, one would expect the spiritual condition of the world to be at its topmost peak, while a survey shows just the opposite condition, for there are less Christians in the world today in proportion to population than at any time in history. (By "Christian" is meant born-again ones).

One reason for this condition might be that the saints of God have not applied to themselves personally the command "Go ye." They have rather been content to let some more Spirit-filled brother do the job of reaching the unsaved. In many cases groups of people (congregations) have banded together and have hired one man (the preacher) to do their seed-sowing for them. If the saints (the laymen) of the last few centuries had been on fire for Christ as were those of the first century, the world would have been evangelized ere this.

If after the centuries since the cross we still find the world apathetic, it is perhaps because the church as a going business has not done all that it might. It has preached the Word on Sundays but in most instances has wasted the other days of the week. We need to preach Christ seven days a week.

Without pointing out any specific way in which the church has failed, let us look into the future and plan to put to use the time which God has given us. Let us spread the Gospel every day in the week through the printed Word in the form of tracts. Here is a ministry in which we can each have a part, a ministry that in the past has been wonderfully used of God in pointing men to Christ and His Cross. You do not have to be a preacher to enter this "ministry."

And as a part of the organized business of the church, what better outlet could we find for the distribution of the Word in the form of tracts than through the Sunday School—that auxiliary which now furnishes 85% of the church membership? Why not appoint

someone (or a committee of three) who would see that each Sunday each member of the Sunday School was supplied with a tract or two which he would pledge to distribute in some manner before the next Lord's Day?

When you consider that three-fourths of the homes represented in the Sunday School contain some unsaved soul, it will readily be seen what a fertile field for this character of Gospel distribution has long been neglected.

And who can tell the good that might come through a campaign of this kind? Who can see the home that might be changed by the reading of just one piece of literature? Or the life that might experience the new birth?

Believing that each tract would be read by at least two persons, you can figure for yourself the widespread seed-sowing that might be done day by day, especially now when it seems so difficult to get people to attend God's house. If they will not come, let's take the Word to them in the form of tracts through the membership of the Sunday School.

"So shall my word be that goeth forth out of our mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it."

THE WORK OF THE BEGINNER'S DEPT.

By Miss Florence Petersen

(Continued from last month)

The Work of the Department Supt.

(3)—The Surroundings:

It is the work of the department superintendent to make the surroundings of the children as pleasant and as interesting as possible. The right kind of surroundings aids in the control of the children and in the development of greater receptiveness to the learning material by creating favorable psychological stimuli.

The physical features of the room psychologically effect the children. In order to create favorable psychological stimuli, the room must be light and airy. The temperature of the room should be between sixty-eight and seventy degrees. A dark room, a room with stale air, or a room that is too warm or too cold is not conducive to quietness and peace. It is unpleasant, unhealthy and depressive. The children tend to be restless and noisy. The color of the room has a psychological effect upon the children. A room painted in a light, neutral color helps to create a

feeling of quietness and peace. Bright color should be distributed about the room in flowers, pictures, exhibits, and books. The room must be clean and neat. Untidiness is psychologically disturbing to the children. Articles piled on the piano, tables, chairs, and in various other places about the room create a feeling of confusion. Even the furniture has its effect upon the children. It should be simply arranged, and simple in itself. The room should not be overcrowded with furniture. Plenty of floor space gives the children a feeling of ease and comfort. The children must have a feeling of ease and comfort if quietness and interest in what is going on is expected of them.

The surroundings should be interesting to the children. They should aid in creating within the children a joy of being present. Flowers and plants help to make a room interesting. Children enjoy watching the growth of plants they have helped plant.

Pictures make a room more interesting. Pictures that are interesting to the children should be selected. Pictures must not only be interesting in subject matter, but must have a purpose. Stories can be illustrated and the right kind of attitudes toward different things can be formed by grouping the pictures. The pictures should not be stationary, but should be changed from time to time as interests change, as there is a desire for new stories to be illustrated, and as new attitudes are desired to be developed. It is well to take the theme of the lesson material for a month or a quarter, and in two or three groups about the room picture different phases of the theme. Perhaps, for one month the theme is kindness. One group of pictures may illustrate how the small child may be kind to his parents and playmates; another may show how the small child may be kind to animals; still, another group may illustrate a Bible story showing kindness. The number of groups of pictures to have in a room depends upon the size of the room. Care should be taken not to cause confusion by too many pictures. If the room is small, perhaps, one group is all that the room can take. There should be plenty of plain wall space. The groups of pictures should be simply arranged, and on the child's eye level. If two or three groups are used, it is well to have them in different types of places in the room. One group may be arranged above a low table upon which plants have been placed. Another group may be arranged on a screen. It is nice to have a group of pictures in the children's book corner. Often times, a group of pictures behind an exhibit is needed to supply added information. The pictures need not be expensive, framed pictures. Pictures from Bible School papers and from magazines, nicely and simply mounted, are often of more interest to the children than framed ones.

The surroundings may be made more

interesting by having a children's book corner. The department superintendent should make a collection of Bible story books, animal books, and flower books. Interesting books can be made of mounted pictures. In order to hold the interest of the children, new books must be added from time to time. The children's book corner serves as an excellent diversion for the children who come early to Bible School.

Sand table exhibits are of great interest to the children. Stories are made more actual and, therefore, more impressive by exhibits. There is no limit as to what can be done in this work. Some of the exhibits may be very elaborate; others may be very simple. Perhaps, the elaborate exhibits are based on the theme or the stories covering a period of time of one month. The simple ones may be based on each Sunday's story. Sometimes, if one exhibit is used for three or four Sundays, it can be rearranged each Sunday to illustrate the part of the story for that day. For example, the story of David is usually told to the little Beginners in three or four installments. Perhaps, the first Sunday a camp scene with soldiers and tents may be arranged. The next Sunday a scene of David and Goliath may be used. The third Sunday the story of David and Jonathan may be depicted. Each scene may be very simple, yet it will impress the story more clearly upon the minds of the children. An exhibit of Noah's Ark is one all the children enjoy. A large Ark (constructed of cardboard), Noah and his wife and his three sons and their wives at work, and the numerous animals cause an utterance of delight from the children. Children love the Baby Moses exhibit. This exhibit can be very simple, or it can be made more complex. A pan of water surrounded by reeds may represent the river. A small reed basket may be used as the ark; or, an ark can be made of cardboard and painted to represent a reed basket daubed with slime and pitch. It will have to be waxed to prevent it from being water soaked. Children are delighted with even this simple illustration of the story. The story can be further illustrated by having Miriam hiding in the distance and by having Pharaoh's daughter and her maidens standing on the brink of the water. The story of Adam and Eve in the garden of Eden can be simply illustrated in this manner. Many of the Old Testament happenings are very adaptable to this type of work. The story of Christ from childhood to the tomb can be very wonderfully depicted for the children. These exhibits can be constructed from heavy cardboard. Very good characters can be made from small dolls. They can be painted with oil paints to represent the various races and types of people. Beards and hair can be made by gluing cotton to the chins of the dolls and painting it. Appropriate costumes should be made for the characters. Actual twigs and branches may be used to represent trees and shrubbery. It will

be found that new characters will not have to be made for each exhibit; only minor alterations will be necessary to change one character into another. Parts of some exhibits may be used in other exhibits. Although the children need not use these exhibits as playthings, they should not be made to look upon them as mere displays. The exhibits, especially the characters, should be strong enough to permit them to touch them and move them about a little. These exhibits because of their tangibility are of great interest to the children; and, for this reason, they make a great impression upon their minds.

There is the ideal room for the little Beginners, but it will be found that many things can be done with the things had by rearrangement and by careful planning of interest spots in the room. The surroundings can be made to be pleasant and interesting so that there is favorable psychological stimulation that will help to create greater mental receptiveness to learning material and to aid in the control of the children.

REPEAL HAS FAILED

James S. Kemper, president of one of the large casualty companies, in a recent report to the shareholders of his company, said:

"The most serious problem with which the company had to deal in 1934 was the tremendous increase in the number of street and highway accidents. Unquestionably, the major factor in this appalling situation was inadequate control of the liquor traffic following the repeal of prohibition.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.

Cleveland, Ohio

BRINGING **C**HRISTIAN **E**NDEAVOR
BRETHREN CHURCH EXTENSION
BY CONSECRATED EVANGELISM

FUN, FROLIC, AND FAME AWAITS YOUTH AT CONFERENCE!!!

Great Recreational Program Planned
by Brethren National C. E.

For Winona!

(AUG. 25 to 29)

At 3 P. M. every day for five days all young people attending our National Conference at Winona Lake, Indiana, will have the time of their lives. Your Christian Endeavor Board is happy to announce that Charles Webb, who so efficiently directed the athletics at Camp Shipshewana this summer, will be in charge of the five afternoon recreational programs. Just read this proposed program! !

WATER CARNIVAL—TUESDAY

Hot and dusty? Forget about it! Take a plunge in good old Winona Lake! Water sports and games will be the order of the day. Who will be the best swimmer or diver at conference anyway. How about you?

HIKE TO THE ZOO—WEDNESDAY

Where is the Zoo? We're not sure, but they claim there is one within walking distance of the Tabernacle! Bring your cameras and get snap-shots of some of the queerest animals in captivity. What a hike that will be! One rule to remember:—Do not feed ice cream to the polar bears or they may get a chill!

TRACK AND FIELD MEET— THURSDAY

Bring on your athletes and we'll have a real Brethren Olympic Contest! Teams will be entered by societies, states and districts. Points will be given for first, second and third places in each event. Here are some events we may have. Now practice up!

1. 100 yard dash for boys.
2. 50 yard dash for girls.
3. 25 yard sack race for boys.
4. 50 yard hoop race for girls.
5. Quarter mile relay for boys.
6. 40 yard candle relay for girls.
7. 50 yard horse race for boys.
8. Javelin throw for girls.
9. 25 yard jumping race for boys.
10. Eighth mile relay for girls.
11. Shot put for boys.
12. 25 yard balloon race for girls.
13. Baseball fungo hit for boys.
14. Whistle cracker race for girls.
15. Running broad jump for boys.
16. 50 yard partner backwards race for boys and girls.

BASEBALL FOR BOYS & VOLLEY- BALL FOR GIRLS—FRIDAY

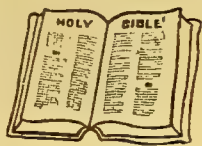
"Strike three! You're out!!" It's the great American game—baseball!! Bring your glove along and a good eye, fellows. And the girls? Watch them keep that volley-ball in the air!

TENNIS TOURNAMENT FINALS— FRIDAY

"Thirty-love!" No, it's not a proposal. Simply the referee calling the score. Bring your racquets and tennis shoes. Everyone has a chance and its all in fun anyway. (The winner receives a paper drinking cup). Singles and doubles for boys and girls. Hand in your names to Charles Webb as soon as you get on the grounds. Names will be received Monday and Tuesday. Places will be drawn and play begun on Wednesday, with finals on Saturday. Start practicing now! Above all, come to Winona and enjoy clean, wholesome recreation under the auspices of your own Brethren National C. E. Union! ! I'll look for you there!

R. D. CREES,

President Brethren C. E. Union



NEWS FROM THE FIELD



TERRA ALTA, W. VA.

The Terra Alta Cooperative Brethren Church has been enjoying a spiritual feast for the last two weeks. Dr. and Mrs. C. A. Bame of Linwood, Md. came to our vicinity on July 12th and conducted an Evangelistic Campaign, closing July 26th. Dr. Bame preached sixteen spirit-filled sermons. He hit the sins of the world on every hand. His messages were inspiring, heart-searching and very interesting. As a direct result two men were baptized. The members of the church were strengthened in faith and encouraged for future work. The meeting closed with a Communion Service on Sunday evening, the largest attendance for many, many years. On Saturday afternoon of July 25th a business meeting was held in the church. Misses Iva Welch and Nora Fike were elected delegates to annual conference. Mr. Rowland Whitehair was elected Presiding Officer for the church for the coming year. Dr. Bame presented "A Constitution for Brethren Churches" which was carefully read and considered by the assembly. In view of the fact that the Brethren members and the Church of the Brethren members are few in numbers and one sect alone cannot support a church they unanimously adopted the above named constitution.

Deacons among the Brethren group elected and installed were S. K. Whitehair, Enzer Whitehair, Frank Arnold and Arch Whitehair. The Elder of the Church of the Brethren Rev. C. A. Thomas assisted in this business session.

On Sept. 13th at 2 o'clock at the church a business meeting will be held at which time The Church of the Brethren will elect and install deacons and transact any business deemed necessary for the Cooperative Brethren Church. Our prayer is that the church may continue its present lively spirit, realize its responsibility, work earnestly and untiringly in the Master's service.

MRS ROWLAND WHITEHAIR, Sec'y

FT. WAYNE, INDIANA

It has been quite some time since Fort Wayne has contributed news for the Evangelist. As a Mission Church we are glad to let the Brethren know just how we are progressing.

Looking back over the past ten months we can see that our efforts have not been in vain. Much can be said of our faithful pastor, Brother Polman. With the guiding hand of our Lord, he has truly helped the growth

of our church, not only in numbers but spiritually and financially. Our people too, are to be commended on their willingness to cooperate with the pastor in all his undertakings. Until the membership realize that the minister can not do all the work and soul winning, the church will not grow. We must wake up to the fact that we all have a part to fill no matter how great or small it may be. (Remember that Fort Wayne).

Our Sunday School attendance has slowly been moving to the 100 mark and several times has exceeded it. Of course the summer months effect the carnal Christians and those who are not saved thus fluctuating the attendance.

Under Superintendent Frank Crawford, the scholars are encouraged to take their quarterlies home to study their lessons and to bring their Bibles to Sunday School thus making it a Bible School and not merely a Sunday School. It is not unusual to see 100% Bible classes. What a thrill one experiences every Lord's Day to see both the children and adults reading out of open Bibles instead of quarterlies. This is very helpful indeed to those who are familiar in finding Scripture references.

Brother Polman takes God's Word as it is and so in turn enlightens the congregation to these Bible Truths.

One of the great facts he is stressing is "the tithe and the offering." Did you notice Fort Wayne on the Foreign Missionary Report? It really made our hearts glad to see how our people responded to this call. This proves to us that our membership is putting God first. It is usually our money that is surrendered to God last.

Our entire finances come solely through the tithes and offerings and not from church suppers, socials and the like. This of course enables us to enjoy the full blessing of giving. The Lord has indeed blessed us in this!

A favorite saying of the pastor is, "I'd just love to." When we are asked to do any particular task most of us will say, "I'd just love to." The Lord has never failed to give us grace and strength to carry out the task. St. Paul to the Philippians said, "I can do all things through Christ which

God can take your work, and health, and everything else you have, take it absolutely, strip you of every hope and ambition, everything your heart longs for, and leave you a life of peace and joy and service beyond words to describe.—Mrs. Arthur F. Tylee.

strengthens me." This certainly has done away with the usual, "I haven't time," and "get somebody else." It works magic. Just try it and see.

Junior and Senior Christian Endeavor societies have been recently organized. The Juniors are the larger of the two. This is not discouraging for the strength and Christian ability of the older societies depend very much on their early training in leadership which is obtained in the Junior C. E. We have much faith in these youngsters and pray God's blessing upon them.

Also a Sisterhood of Mary and Martha has been organized under the capable hands of Mrs. R. Paul Miller and Mrs. Polman. The girls seem greatly interested in this new work.

We also have a seven or eight piece orchestra which is under the direction of Brother and Sister Polman. The orchestra is doing very well indeed and help so much not only in our Bible School but evening services as well.

During the past few months we have had some very outstanding men of God in our church, some of whom were, Geo. Hunter, Field Secretary of American-European Fellowship, Dr. W. E. Pietch, Dr. L. S. Bauman, Chas. W. Mayes, Evangelist, R. Paul Miller, Paul W. Rood from the Bible Institute of Los Angeles, and Robert Harkness composer and pianist who was accompanied by his wife, a beautiful soprano singer. Miss Johanna Nielson, our returned missionary from South America spoke to us two nights from stereoptican pictures. Our church was greatly blessed by these servants of God. Their messages still ring in our hearts. We are indeed looking forward to their return.

Fort Wayne can truthfully say the hand of our loving Father is upon us and we want to thank Him through the name of our blessed Savior, Jesus Christ. We beseech you Brethren to remember us in your prayers that the Word of God may be glorified in Fort Wayne.

MRS. FRANK CRAWFORD, Sec'y

COLUMBUS, OHIO

The Co-operative Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 13 to 24. This was the seventh consecutive Vacation Bible School we have conducted here. The total enrollment by classes was; Beginners 16, First Primary 16, Second Primary 14, Junior 16, Intermediate 15, Workers 13. We were well pleased with the regular attendance throughout the two weeks of the school. There were 60 who did not miss a day. On the last Friday evening we had a demonstration school and display for the parents and friends. All seemed thankful that their boy or girl had the privilege of attending the Bible School. Again, as last year, twelve earnest and faithful workers assisted the pastor in the direction of the school. Five of our younger workers were some of our Intermediate pupils seven years ago at our first Bible

School. All our workers are real lovers of children and enjoy teaching them the love of Jesus and His Way of Life. Our Vacation Bible School is a big event in the lives of the children of our Sunday School and Church community. They plan on it from one year to the next. At the close of the school this year many of the boys and girls, and parents too, asked if we were going to have another Bible School next summer. Our answer was that, if the Lord was willing, we certainly were, for we too get a great spiritual enjoyment from our Bible Schools. We appreciate the prayers and financial aid of all who make this work possible and the support of the Brethren and Church of the Brethren Mission Boards give to the Columbus Church.

D. R. MURRAY

DAILY VACATION BIBLE SCHOOL IN HUNTINGTON, INDIANA

One of the recent activities of the Huntington Brethren that was fruitful with much joy and blessing and which we are very happy to report to Evangelist readers was our Daily Vacation Bible School. Our enrollment was not large, yet even in this the Lord blessed our efforts beyond our expectations.

The school was in charge of the pastor, the undersigned, who was very ably and faithfully assisted by Mrs. Alta Funderburg, the Superintendent of our Sunday School, and Mrs. Helen Bechtel.

The time was given exclusively to the teaching of the Bible, with some hand work related to the lessons taught. The more advanced children constructed a model of the Tabernacle in the Wilderness, which was very fascinating and instructive. No handcraft was taught.

Starting with nineteen the first day the enrollment was increased to forty-five. The average attendance was twenty-nine. Fourteen were perfect in attendance from the first day of school, while twenty-five were perfect in attendance from the day they started.

The school closed with an interesting program consisting of the recitation of many Scripture verses and portions the children had memorized and other Bible knowledge they had acquired, and the singing of songs and choruses they had learned. Following the program a very delightful co-operative dinner was served in the basement of the church, which was enjoyed by the children, their parents and others in attendance. Much interest was manifested in the exhibition of the hand work which included the "Tabernacle in the Wilderness."

To God be the praise for this achievement. It was a joyful privilege to serve Him in this manner. We are encouraged to press on as He may lead. We have a large and needy field that is "white unto the harvest." Please don't fail to pray for us.

H. M. OBERHOLTZER

TRAVEL FLASHES

LINWOOD, THE BEAUTIFUL

It was in one of the snowiest and iciest trip I ever made over the mountains that I came here early in April. Two weeks here three years ago, made me fall in love with the people and the place. When opportunity came for me to serve this people in a pastoral relation, we were not long deciding that we would gladly spend such time with them as the Lord directed. It was on this basis that our service here was accepted. We have had a most busy and happy time here this summer. We count on the next weeks to be the best and happiest. One of the richest of many beautiful valleys preempted by the early Brethren, with historic things and places clumped around us on every side, in sight of the most beautiful of the mountains, fields crowned with redundant harvests and roaming herds and flocks, skies redolent with beautiful sunsets and starry nights, Linwood is a place to live; just live.

OTHER PLACES

Because we are so near many of the historic places, we go to many of them with our friends and some are very near. Nearly on the line of the Southern army to Gettysburg and near the historic city of Baltimore, and within fifty miles of the national Capital, we go places to break the silence of nature around us.

TERRA ALTA

More than a year we began pilgrimages to Terra Alta. For a year, the good people of our divided groups of Brethren awaited a time when our dates would not clash so that we might work together in the Lord for the saving of some and the better organization of their church. With my faithful and devoted companion, we held our morning service here and traveled 185 miles to the evening service there, in a sun that blazed 100 in the shade most of the way; but not at Terra Alta!

For two weeks, we sang, preached

and prayed. Crowds grew larger and more interested to the end. Some saved; some renewed in the faith; a better organization of these peoples and we returned to a cooler Linwood than we left, to find our garden luxurious with more than we can possibly eat and ourselves glad to be back to tranquil scenes and home.

Around Terra Alta are several flourishing Churches of the Brethren and only one small Brethren Church. The property is Brethren. Solid, quiet people with a good heritage and well-grounded Brethren principles they are. If no co-operation were attempted, the natural progress of things would be, at the best, a strong Church of the Brethren and a small, struggling Brethren Church—or none.

We had no trouble to organize them into a good working group. A constitution was adopted defining beliefs, offices, terms, leadership and meetings. Three deacons were installed for the Brethren and two more will be for the Church of the Brethren. Loyalty and fidelity to their own National organizations were pledged and locally, they are a good working unit. They are ready now, to "occupy" till the Lord comes. The Church of the Brethren furnishes talent to stop the gaps made by the lack in our own. It is not easy to imagine a finer arrangement for the preservation of all Brethren of both groups.

COMMUNION

We closed with a fine communion with about half of each group making the communicants together with some from other denominations. Women with hats, the Dunker "caps" and the men all in conventional dress, we sat together each to "examine himself" and so, to "eat." A Church of the Brethren elder helped in the services of the evening and I feel that this organization was the largest of the gains we made for the kingdom. I hope we shall save many another situation in a way as safe, sane and sure.

CHARLES A. RAME

ATTEND NATIONAL CONFERENCE

With our General Conference only a few days off, it is none too soon for us to have our plans made to attend. Your executive committee has performed their task of arranging as helpful a program as it was possible to do and we believe it will be to your liking. We urge our congregations to have their delegates present at as nearly all the sessions as they can attend. Pray for this conference that the Lord may pour out His Spirit upon us and we shall return to our churches filled with power. Winona Lake is as beautiful as ever and awaits your coming.

S. M. WHETSTONE,
Chairman of Executive Committee

Miss Viana Hackett
manuscript

The BRETHREN EVANGELIST



By
the Way

Did not our hearts
burn within us
while He talked
with us by the way?
Luke 24:32

HOME

MISSIONARY

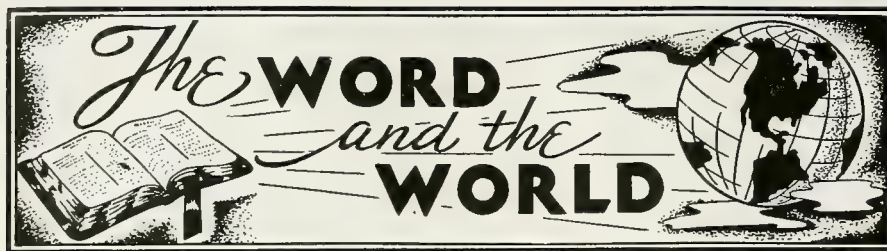
NUMBER

*GO with me, Master, by the way,
Make every day a walk with Thee;
New glory shall the sunshine gain,
And all the clouds shall lightened be.
Go with me on life's dusty road
And help me bear the weary load.*

*Talk with me, Master, by the way;
The voices of the world recede,
The shadows darken o'er the land,—
How poor am I, how great my need.
Speak to my heart disquieted
Till it shall lose its fear and dread.*

*'Bide with me, Master, all the way,
Though to my blinded eyes unknown;
So shall I feel a Presence near
Where I had thought I walked alone.
And when, far spent, the days decline,
Break Thou the bread, dear Guest of mine!*

—ANNIE JOHNSON FLINT



By Alva J. McClain

A WORLD Gone Mad

It is only eighteen years ago—how well we remember—that the statesmen of the victorious allied nations sat down around the peace table at Versailles to draw up plans for a man-made millennium. The “war to end war” had been fought, and apparently won. It only remained to settle the map of the world and enjoy the fruits of victory. At least, so men thought.

Today men are beginning to see that the World War settled nothing. And, worst of all, it seems to have taught the nations nothing, except perhaps that the last argument in international affairs is FORCE. As a result there is a mad race to get ready for what the nations regard as the inevitable Armageddon. Consider the following staggering figures which represent the trained armies which could be thrown into battle within 36 hours by the nations of Europe and Japan:

Austria	29,300
Belgium	563,848
Britain	1,312,869
Bulgaria	33,000
Czechoslovakia	1,626,100
Estonia	99,807
Finland	375,366
France	7,070,083
Germany	2,675,000
Greece	583,450
Hungary	36,000
Italy	8,250,545
Japan	2,310,000
Latvia	211,650
Lithuania	10,235
Holland	359,500
Norway	330,100
Poland	2,046,244
Rumania	1,900,827
Russia	16,505,000
Spain	2,312,872
Switzerland	630,094
Turkey	665,800
Yugoslavia	1,696,629

TOTAL . . . 51,419,019

WHAT These Figures Mean

These fifty-one and a half million men do not represent the total man power of the nations. They are only the trained men between the ages of 21 and 44 who are ready for battle, and for whom machine guns, rifles and the various munitions of war are stored in hundreds of arsenals from England to Japan.

Beyond these millions, there is another vast army of 50,000,000, composed

of boys between 14 and 21 and of older men who could be thrown into battle as a last resort.

PERHAPS Somehow, Somewhere

Commenting upon the above figures, a noted writer for the Los Angeles Times says: “Four years of destructive war and eighteen years of fear-laden peace have taught Europe nothing. The plans and dreams of men . . . are dashed by a few men with a maniacal desire for power and glory, and a gift of oratory which permits them to sway millions to the point of self-destruction.”

But the above mentioned writer forgets that “a few men with a maniacal desire for power” could do nothing were it not for the gloomy fact that millions of men (and women) are willing to follow their leadership down into the Valley of Destruction. The blame, therefore, cannot be laid on a few Hitlers and Mussolinis. It lies squarely on the heads of a sinful and unregenerate humanity.

The same writer concludes in pessimistic vein: “perhaps somehow, somewhere, a means will be found to halt this headlong dash toward a world war. But at present the task seems hopeless.”

PREPARING The Way

It is this feeling of hopelessness on the part of men, as they view the approach of disaster, that is preparing the world for the acceptance of the “Man of Sin” when he arrives on the scene.

Let the reader of these lines look back into history, and he will see that chaos creates the opportunity for the “strong man”, the “man on horseback.” Dictators cannot arise out of a world in order. They breed in the atmosphere of political disorganization and despair. First the mob, then the dictator. Unable to solve its problems, society says, “Give us a strong man who can bring order out of chaos, and we will submit to his rule.”

Thus the “Man of Sin” will arise and impose his rule over men. For he will be the greatest man, save One, who ever set foot upon this earth. Those who oppose his rule will be denounced as trouble makers, and enemies of the “social order,” and will be “liquidated” as the Bolsheviks put the matter.

MAKE Sure Now.

It will not be a pleasant time to try to live on earth in that day as a Christian. Now is the accepted time. Better make sure now you are really born of God, a member of the true church now; for all such, like Enoch, shall be caught away to the Father’s House with Christ, and thus escape the things which are coming upon a rebel world which has never bowed the knee to our Lord. (Rev. 3:10, I Thess. 4:13-18).

LET Us Not Sleep

The Apostle Paul had these coming days in mind when he wrote, “For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief . . . Therefore, let us not sleep, as do others; but let us watch and be sober” I Thess. 5:1-4).

Dark days, to the true Christian, do not bring despair, but are rather an incentive to greater zeal and effort to do

(Continued on page 15)

The Brethren Evangelist

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The Editor's Box

A NEW RELIGION

There has come to the editor's desk a little pamphlet called "The Spirit of Truth." It announces that for the small admission fee of one dollar, a speaker may be heard who will appear "in person, the third person of the Holy Trinity, now on the earth and ready to begin 'the greater works' promised of him by Jesus the Christ. The world's second law-giver, divinely gifted as was Moses, to lead all the people, the rich and the poor alike out of the present living hell of unemployment, high taxes and low wages. . . . the more abundant life as promised by Jesus, the Christ." This man claims to "care for all the people from the cradle to the grave."

VARIOUS REACTIONS

Some will brand this as "more religious bunk." Others will think perhaps there may be a little something to it. Still others will pay the dollar and hear the preacher.

To the person who has a mental background filled with the knowledge of God's Word, it is nothing short of blasphemous for any man to call himself a member of the Holy Trinity or to drag the name of God down to the level of sinful man.

OUT OF HELL

Every false messiah who comes along poses as being able to lead people out of some kind of hell. They all promise a deliverance. It is interesting to note, however, that they never offer any solution for man's real need. They offer to help him from the cradle to the grave but how about beyond the grave? Man's real need is beyond the grave. Besides when these false messiahs come along with their philosophies, they often talk about peace, prosperity and plenty, but their only talk is economic and social. They have no cure for death. Our blessed Lord solves the death problem. It is for us Christians to get busy and tell lost men about the true Christ. People simply do not know; they need the Word of God.

TWO BILLIONS OF DOLLARS

This is the estimated cost of Mussolini's war in Ethiopia. Mussolini apparently has an eye for business for "it is estimated that some 4,000,000 Italians will be settled in the Ethiopian Empire within the next five years." Bible teachers have taught for many years that the Roman Empire was not dead and that it would finally come to occupy a great place among the nations of the earth.

For those who desire more proof than the revelation of the Word of God that the Roman Empire is

to be revived, present day events should have their weight.

THE KINGDOM IS COMING

When our blessed Lord returns from heaven, He will establish His Kingdom. In that day all the economic, social, governmental, educational and agricultural problems will be solved. The king shall reign in righteousness. He will not judge after the hearing of his ears nor after the sight of his eyes. He will be one judge that will never be bought off. We talk about powerful kings and dictators today, but when the Son of God reigns He will have some advantages which no other ruler has ever had. He will control the elements. His righteous rule will also be perfectly executed. If a nation gets unruly, He will withhold the rain (Zech. 14:17). If that is not enough, He will send plagues (Zech. 14:18). There will be no uprisings or war among the nations, for the nations shall not learn war any more (Isa. 2:4).

PARABLE FOR PREACHERS

A group of laymen from one of the large denominations, meeting in Chicago some time ago, urged the ministers of their denomination to leave social and economic questions alone and preach the gospel. A pamphlet, "A Parable for Preachers," written by Edgar Warren, which we quote in full was given to the preachers by the laymen.

1. Now it came to pass in those days that a church called a certain man to be its minister; and the church agreed to pay him two thousand shekels in silver, a house, and a leave of absence each year.

2. And, lo! the man was glad to accept the call.

3. Now the minister prided himself on being very much up to date; and after a while he said to himself, This church is behind the times and it needeth the Social Gospel.

4. So instead of preaching Christ and Him crucified, he

IN THIS NUMBER

The Word and the World	2
Editorials	3
Modernism, By Norman H. Uphouse	5
The New Testament Plan of Establishing New Churches, By Ray Klingensmith	7
Following Our Secretary	9
How We Started Our Foundation Builders Program	10
Among Our New Churches	11
Our Sunday School Literature	15
Sunday School Department	16
Brethren Home Report	17
Financial Statement of Home Missionary Board	18

preached Old Age Insurance, Unemployment Relief, the Abolition of the Profit Motive, and Reduction of Armaments.

5. Moreover, he seemed more interested in Socialism than in Salvation.

6. And the hearts of the people were heavy, for they longed for the Old-fashioned Gospel.

7. And, behold! they sent a delegation to the minister and asked him to preach something they did not read about six days out of seven.

8. And the minister was angry and said, I believe in the Freedom of the Pulpit. I know what you need much better than you know yourselves. I shall continue to preach the Social Gospel. If you do not like it, depart unto Gehenna.

9. And the hearts of the people were sore, but they held their peace.

10. Now the minister had purchased a farm in a far country, where the owner had starved to death, but there was a very fair set of buildings on the farm.

11. For the minister had said within himself, It may come to pass when I am old and well stricken in years, that no church will desire me, and I shall stand all day idle in the market place; so I will buy this farm as a place of refuge against that day.

12. And, behold! he and his family did spend their summer vacations there.

13. Now the buildings on the farm sorely needed paint, and the minister agreed with a local painter for two shekels a day to paint the buildings white.

14. And when the bill came in, the minister did send his check to pay it.

15. And in due time the minister visited his farm, and lo! instead of painting the buildings white, the painter had painted them red.

16. And the minister was very wroth and he sent for the painter and said unto him:

17. Thou wicked and deceitful painter! Did I not agree with thee to paint my buildings white, and lo! thou hast painted them red.

18. And the painter answered and said, Go to now! It is true thou didst order me to paint thy buildings white, but I believe in the Freedom of the Painter. Red is a much better color than white. Moreover, it seemeth to be a popular color at this time.

19. And suddenly there shined around about the minister a light from heaven, and he said, I do see my sin this day. Why should I rebuke this man for painting my buildings red when I commanded him to paint them white, when I am called to preach Christ and Him crucified and I preach the Social Gospel?

20. I will return to my people and I will say to them, I know now what Jesus meant when He said, Except a man be born again, he cannot see the kingdom of God.

—King's Business

LET'S ALL UNITE (?)

Throwing down religious barriers with the precious things of the faith seems to be the popular trend these days. We recently heard of a union Thanksgiving service which was held in the Latter Day Saints' (Mormon) church and was participated in by a Congregational church, a Universalist church, a Unitarian church and a Methodist Episcopal church. The sermon was preached by the pastor of the Unitarian church. He chose as his text, "Thank God Nevertheless." To those who know anything about the background of these respective churches the incident must be either amusing or shockingly tragic. Of course, some may say there is not so

much difference in their conduct and practices any more, why not worship together. People need to remember that there can be no genuine fellowship unless there is a common faith in the Christ of the Bible. If all these churches mentioned above have come to an agreement on the Lord Jesus Christ, it can only be an agreement in a long list of denials. When religious movements openly deny the deity of our blessed Lord, bringing Him down to the level of a man, we may as well say frankly that those who believe the Bible can have nothing in common, not even "Thank God Nevertheless."

Editorial Notes and News

LITTLE LUCIE MARIE, is the name of the newcomer born August 10 in the home of Brother and Sister Bernard Schneider of Covington, Virginia. The mother and baby are getting along nicely. We congratulate the happy parents.

WE HAVE JUST LEARNED that Brother Robert Ashman and Miss Bernice Miller are to be united in marriage at Johnstown, Pa., Sunday, August 23. Brother C. H. Ashman, father of the groom is to officiate.

IS YOUR CHURCH a friendly church? The story is told of a man who sat in the back pew at church with his hat on. The minister beckoned to an attendant, who in turn asked the man if he was aware that his hat was on, "Thank God," said the man, "I thought that would do the trick. I have attended this church for six months, and you are the first one who has spoken to me."

Remember if strangers come to your church, they may get discouraged and quit coming before the six months have passed. Don't wait that long to get acquainted.

INTEREST IN Brother Leo Polman's Bible studies is increasing. His lessons are now going into more than 1100 homes in 32 states, 6 provinces of Canada and in 6 foreign countries. Any one who desires to receive these regular lessons may get in touch with Brother Polman, 520 Kinnaird Ave., Ft. Wayne, Ind.

ROGER BABSON speaks as a preacher again. Writing in an article on the condition of our country Mr. Babson stated that business activity is only five per cent below normal. He thinks that we are on a threshold of prosperity again. He states, "Our Federal government's loss for the fiscal year just ended is unprecedented in the peace time history of any nation. These deficits cannot go on indefinitely. Sooner or later people will turn to equities, commodities, plants, real estate and other tangible items for protection. When this stampede for property and goods really gets under way, we may enjoy a FEW YEARS of great prosperity. Why do I limit it to a few years?" (Note) "My reason is that prosperity never lasts unless it goes hand in hand with righteousness. Permanent prosperity cannot be built on liquor, gambling and a disregard for God." To this we can give a hearty AMEN!

If our nation wants to return to a REAL prosperity, then as a nation we need to come back to what God agreed to do for Israel. II Chron. 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—L. P.

THERER WILL BE NO Brethren Evangelist next week.

MODERNISM:

One Impelling Reason for the Swift Spread of the Brethren Church

By Norman H. Uphouse

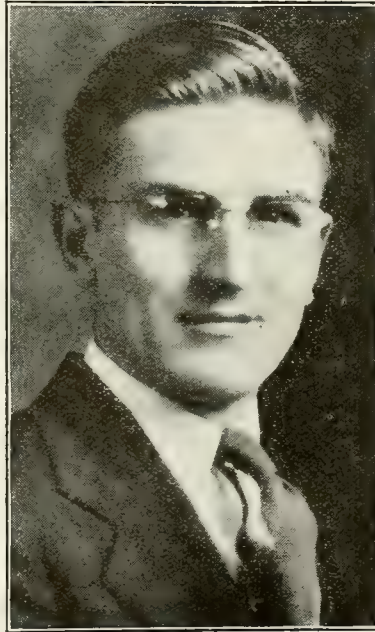
If we start new work, leading to the building of churches, where there are churches already, we must justify such action or else invite severe criticism by those working on mergers. Further, unless our reasons be good, we simply oppose efforts at unification. On the other hand, if we have a purpose and good reasons for such work, we also have an indisputable claim on expansion in large centers of the population and we ought to put forth a real effort to get in to preach the Word.

I am convinced that the Brethren Church has a message for the American people everywhere which is neglected by some larger denominations and denied by others. Out of fairness to all people concerned, we should be witnessing extensively in behalf of those Biblical doctrines that gave the Brethren Church a powerful impetus a generation ago and which are appealing to thinking people today.

In this article I am concerned with doctrine. The neglect of orthodoxy on any point opens the way for future heresy and infidelity. The false "isms" are with us pretty much as groups of people unduly and unscripturally emphasizing doctrines that were not given a fair treatment by the churches. I am thinking of divine healing, holiness, the baptism of the Holy Spirit, sanctification and many others. Again, the neglect of orthodoxy or abandonment of it, constitutes a compromise between churchmen and present day scientists. While the compromise is in the church we call it "Modernism" or "Liberalism." Neither of the terms is good to designate the class of persons that depart from the fundamentals of the Bible.

It is believed that our "Liberalism" is an outgrowth of a movement in Germany that maintained new thoughts on Christianity, before the war. At the present time some religious leaders are afraid that the Bible is in jeopardy and having attempted to determine the progress of science, they surrendered some important doctrines, in order to avoid an open clash with scientists. It is strange that men are so afraid of being accused of unscholarly con-

victions and feel comfortable with the limited knowledge of the test tube. The "Liberalist" has given up the miraculous and other elements of the supernatural. He has shortened his line of defence by concentrating on the "practical ideals of Jesus." After he discounts the Bible story of creation, he flees for refuge to the Sermon on the Mount. One can understand better the relative easiness with which the "Liberalist" retreats to the inner citadel when one realizes that he has a weak conviction on the inspiration of the Bible. Since he does not believe in the verbal inspiration or plenary inspiration, Jonah and the whale is a myth and Lot's wife never turned to a pillar of salt.



NORMAN UPHOUSE

The "Liberalist" prefers to fight his intellectual battles, in what Dr. Francis Patton has called, "a condition of low visibility." He has no clear definition of terms and practices a miserable textual exegesis. The classic passages for us, that serve as proof texts, are of little weight to him. One time I had a party to comment on Matt. 28:19, saying, "Do you base your teaching of trine-immersion baptism on that flimsy passage"? I replied that there are no flimsy passages in the Bible.

The problem that the "Liberalist" is trying to solve is a straw man that he constructed. He wonders what is the present relation between Christianity and modern culture. Or may Christianity be maintained in an age of scientific advance. Dr. J. Gresham Machen says, "Admitting that scientific objections may arise against the particularities of the Christian religion, against the Christian doctrines of the person of Christ and of redemption through His death and resurrection, the liberal theologian seeks to rescue certain of the principles of religion—and these general principles, he regards as constituting the essence of Christianity."

The task is too large to consider in detail the variations of the modernist's position. There is no agree-

(Continued on page 13)

Do Not Miss This Great Home Mission Program

On Saturday at National Conference

Would you like to hear and see the men who are actually building our new churches? You may do so by attending the 2:15 P. M. session.

Bernard Schneider will tell you of the new work in Covington, Virginia.

Leo Polman will tell of the new day at Fort Wayne, Indiana.

Norman Uphouse will tell about the new work in Baltimore.

Robert Crees will be there from New Kensington.

Everett Niswonger will tell the story of recovery at Oak Hill, W. Va.

Wm. Steffler will tell what Home Missions has done for the Third church of Philadelphia.

A new set of charts has been prepared to show the growth and progress of Brethren Home Missions for the last six years and the Secretary of the Board, R. Paul Miller, will explain them and many other things about our Home Mission work.

THE NEW HOME MISSION PLAYLET, "Jehovah-Jireh," written by Mrs. Myra Koontz, and produced by Rev. Leo Polman and a number of the Fort Wayne Church, will be given at 3:15. Did you see the large crowd attending the playlet given last year on Saturday afternoon. Well, there will be a bigger one this year.

Two of our keenest minds will speak at the evening sessions Saturday night. Dr. Charles L. Anspach, President of the National Mission Board, and President of Ashland College will speak at 7:30.

A Most striking message on the subject, "Light for Dark Days," or "Why America needs the Brethren Church Today," will be given by Rev. Russell D. Barnard, at 8:15.

IF YOU WOULD BE INFORMED,

BE THERE!

The New Testament Plan of Establishing New Churches -- The Plan for Today

By Ray Klingensmith, Pastor Brethren Church, Oakville, Indiana

Because of the Wisdom of Almighty God, and because the church is born out of His wisdom, and is still His and not ours, it behooves us as God's people to seek diligently for God's will and method, especially in the enterprises that are utterly dependent upon His blessing for success. The establishment and growth of the church of Christ has ever been the work of the Holy Ghost. The Holy Ghost has always had divine methods of procedure. While it is not necessary to contend to a Brethren people that this Spirit of God has numberless scores of ways to do things, and that He is always unique and original in His ministry, yet it is necessary to occasionally point out that not everything that seems to be workable and all right is of the Holy Ghost or the will of God. We have no right whatsoever to insinuate ourselves into holy things to the exclusion of the Spirit that gave birth to them, and to us.

And the more are we as Brethren people obligated to use strictly nothing but New Testament methods in our work since we claim to the world that we represent the Bible the whole Bible and nothing else. Unless some of us change our duty-dodging practices of evading God's will and method of propagating the Gospel in our own localities, we are liable to find ourselves clinging to a motto which we do not really mean.

If God could only get it into our hearts that HIS method and His message are perfectly adequate for this age as well as all others, and if we as a church could only return to that implicit and child-like faith in Him to honor His own Word and work as He always honored it, we would find anew how great the power of God unto salvation really is. And this is certain, we would rapidly disband some of our present day attitudes towards the building of new churches.

One of the greatest tragedies that ever overtook the early church, and that cut into its heart for over fifteen centuries was the introduction of ecclesiasticism. This system, man-made and unblessed of God, made the entire church of Jesus Christ subject to the dictums of groups. It substituted the decrees of organizations, which finally degenerated into nothing other than church machinery, for the holy urge of the Holy Ghost. Now this need not be blamed entirely upon the clergy of that day. For when the

laity refuses to be spontaneous in its ministry and dispensation of what God has entrusted to it, it becomes unavoidable that what little is given must be dabbled out rather systematically or the Gospel wouldn't even get farther than the county line. And remember, the church slumbered for centuries until the vast membership of the church stopped depending upon the leaders to do everything and wrested the very responsibility of evangelism from the hierarchy and crushed down the scepter-wielding ma-



RAY KLINGENSMITH

chinery that muffled the voice of the Holy Ghost from the ears of the local churches.

Countless dozens of our own Brethren churches regard their duty done when they get the pastor paid and have three services a week. Their attitude towards missions is that since they are but a small church (and have been for twenty-five years and will be for the next fifty) they should not be expected to contribute to the building of new churches. It is extremely difficult to explain just why a believer in Jesus Christ should not do the will of God just because he happens to be a member of a local church which is not so large as others. If your church has a small radius of influence, that is all the more reason for you to expand it by the expression of your message and ministry in other fields which are not

so limited. Our churches will always be small as long as they have no other incentive to action than holding three or four services a week. And they will get smaller too, for it takes **purpose** these days and not mere habit. Purposeful Christianity and habitual religion are not the same. They are not even related.

What is the New Testament plan for building churches or propagating the message of Jesus Christ? Plainly this. The early evangelists were men who were "gifted" by the Holy Ghost. They were Spirit-called, Spirit-made and Spirit-endued. They were Spirit-led and Spirit-filled. No man could give this gift, neither take it away. No one could be taught or educated into this function. The call came from the Holy Ghost to some Christian at work in his little church. With the call he was given this gift or power to preach and exhort. He was known as an "Evangelist." Today we would have to call them "Wandering Missionaries" or "Itinerant Preachers" because the word "Evangelist" to us does not mean what it originally did. We think of an Evangelist as one who goes out into organized churches and holds a revival. That was certainly not the New Testament meaning of the word. He was a missionary in the sense that he ever sought new fields for his work; he was an itinerant preacher in the sense that he could really preach Jesus Christ in a popular way. He never remained long on a field. He gathered a handful of people together, exhorted them to come to Christ through the teaching of the Word (not through clap-trap methods of noise and crowd-getting) and after he had done that probably his own church from which he came forth would send another young man, or older man, to pastor that new people. Then the church at home would help to supply the needs of that field until it in turn was strong enough to send out another evangelist and pastor. Thus if a member of some local church were a business man, a teacher in some school, or a laborer, he could always be represented by helping to send out an evangelist or new pastor to some new field. **And they did it!** Oh that our business men in the laity, and our teachers who come to our churches, and our farmers, and our money-earners would come back to this New Testament plan of starting churches! What couldn't we do! There would be young men in every church whose hearts would burn to go forth for Christ. There would be a supply of evangelists and pastors circulating in and out of your church doors so plentifully that you would no longer consider your duty done when you have managed to merely hold

three services this week and pay the preacher. **God help us to get down to God's business!** How wonderful if every one of our churches would thus become the parent to some little churches in some good point near you! And in turn they would move outward—and outward until as in that day, even the gates of hell and all their inventions were powerless against the church. No wonder our people take up with the works of the world. We haven't any real work in most of our churches for them. This would be a real work. And we could thrill with the glorious power of the Gospel of Christ just like they did in that day, if we would put it to work as they did then. If we as a church want Jesus' original blessings we must see Jesus' original plans for the church.

The Brethren denomination has sufficiently large churches, that, without burdening any one of them, they could triple our membership within a few years. What a blessing of God for your church to sow the seed, cultivate the soil, and wait for God to give the Gospel-message increase to some brand new field for Him. Think of it! **An eternal body of believers for Jesus** because a few of you in your church do what God saved you to do. What an opportunity for some strong Sunday School class! What an opening for some layman's group! What a purpose for some Sunday School that has

extra funds! O, if our teachers would teach to that end in Sunday School and our preachers would preach to that end in church, and our laymen would pray to that end in the pews, we would forever turn our backs on this horrible duty-dodging practice of depending upon our mission board to do **everything** that is done by way of advancement! True, we must have this mission board, and cannot advance without it; we must support it. But there our work merely **begins**. Instead we have ended it here. God help us! The old Book still claims that where there is no vision we perish. Strange to watch some of our wealthy, talented, habitual churches diminish too, isn't it? God has **one** purpose for your church. If that is pushed aside He has no use for that church. He will use some other one.

The wisdom of the Holy Ghost in establishing churches in this New Testament way is evident. It gives every local church something besides themselves to be working for. It gives every local church life-giving contact with growth and success by seeing these new points advance. It proves the reality of prayer when prayer is centered upon something other than self. It reveals the power of the holy Gospel

THE BLESSED HOPE

*"Let us live our Blessed Hope,
Let us prove our Advent prayer;
Let us watch and work and live
For His coming to prepare.
Let us send the Gospel forth
Till the world His name shall know,
And the Bride complete shall cry:
'Come, Lord Jesus, even so.'"*

*'Even so.' Oh, let us all
Haste to help that day to bring!
Let us watch and work and pray
For the coming of the King!
'Even so,' the Spirit cries,
And the whole creation dumb;
'Even so,' the Church replies,
'Even so, Lord Jesus, come!'"*

—Rev. A. B. Simpson, D. D.



**TOO MUCH
FOR THE
THERMOMETER**

A matter of business relating to our Annuity Department took a turn which necessitated a trip to Kansas the week of July thirteenth, the hottest week in Kansas history so we were told. Well, it was the hottest in our history as well. As we drove into a gas station at Manhattan, Kansas, the attendant was bemoaning the loss of his thermometer. Said he, "I forgot and left it in the sun this morning and it got too hot and broke. It was a good thermometer too!" I asked, "How high could the thermometer register?" He replied, "It only went to one hundred and forty degrees." Only one hundred and forty! Well, it seemed to me that that registry was no exaggeration at all. The heat evidently gave some men very sober thoughts. I was told that one man working with a group of others on the road stopped to mop his brow and declared, "If hell is any hotter than this, I simply can't stand it." Well, it is hotter in hell than in Kansas, we can assure you of that, no matter how hot it gets in Kansas! Frankly we don't blame Mr. Landon for trying to get out of Kansas by running for president. It was just one hundred and eighteen in the shade the day we drove through Topeka! But at that, Kansas is a great state, and before many months will be showing the nation how to grow bumper crops of wheat and corn, for the cycle of her dry years is about over.

**FINE
STEWARDS**

With all the other things to consider, yet some of our folks in Kansas have a sense of stewardship that is a splendid example to other Brethren. Our trip was necessitated by the offer of a Kansas farm to our Annuity Department. This is the second member of the Brethren Church living in Kansas to give a farm to Missions within a year. There are scores of other members of the Brethren Church with farms, residences and other properties, that should be dedicated to the work of the Gospel. Many have kept their property till death and trusted others to see that it was given to the Lord's work, and the result was that the Lord's work received nothing. Too many slips! We must take off our hats to the folks in Kansas for the way they give their property to the work of the Lord.

**KENTUCKY
ONCE
MORE**

After returning from the Kansas section, it was time for our annual trip to the Kentucky mountains to look after our Mission work there. We found that the drouth had done its deadly work down there as well as elsewhere. The apple trees were bare. The blackberry bushes that usually bear so abundantly were stripped and brown. The gardens had suffered badly. Rains had just come, but too late for some things to be helped. One thing looked fine in the mountains, and that was the corn. In some places on our mission land, it was fifteen feet high and looked fine. Somehow it had gotten rain at the right time and held it for growth.

**THE
NEW
TRUCK**

Just before leaving for Lost Creek, a substantial gift came in for the truck, given by the Children's Department of the Flora, Indiana, church. It made up enough with what we had on hand to enable us to buy a truck that had been offered for the work by our Brother Earl Bowser, of Juniata Park, Pennsylvania. Brother Bowser is in charge of our new church at that place and still sells automobiles to help make a living while his church is getting started. We got a real bargain in a used truck, and now it will be possible for scores of folks who cannot reach Gospel services otherwise, to come to our Mission at Riverside by means of the truck. Brother Sewell Landrum, our pastor at Lost Creek, went to Juniata Park and drove the truck to Lost Creek. He arrived with it while we were there. Brother Landrum declares that it will increase his attendance at Lost Creek one hundred within a very few weeks. We hope so, for the need is very great. Our congregation at Lost Creek enjoys splendid harmony, and the work is in fine shape. Our next report comes from Fair Haven, Ohio.

If any man will do his will he shall know. The man who says that he believes and ignores the Lordship of Christ, places a big question mark after his own faith.

How We Started One Foundation Builders Program This Year

By Arnold Kriegbaum

It is little wonder that these Sterling folks make such fine records when they do things so thoroughly under such a competent young pastor.—R. P. M.

Israel, without faith, without a vision, rebelling against Almighty God, and heeding not the voices of Moses and Aaron, failed to possess the Land of Canaan.

"Say not ye, there are yet four months, and then cometh the harvest? Lift up your eyes and look on the fields; for they are white unto harvest" (John 4:35).

Home Mission fields are before us, and possession can only be gained as we advance with faith and with a vision. Longfellow was once asked how, though his head bore its crown of white hair, he was able to do such vigorous and beautiful work. For answer, he pointed to an apple tree in full bloom, saying, "The tree is very old, but I never saw prettier blossoms on it than those it now shows us. The tree grows a little new wood every year, and I suppose it is out of that new wood that the blossoms come. Like the apple tree, I try to grow a little new wood each year."

The establishing of new churches in un-evangelized territories is putting forth our new branches even as the apple tree; and unconverted souls through their confession of Jesus Christ, become the blossoms.

With a heart-felt vision for greater Home Mission work, the Sterling Church accepted the challenge. The pastor, through the calendar introduced the Foundation Builder's Program to the congregation. Uncompleted sentences for over a month, in the calendar, caused curiosity in their minds. The banks themselves won admiration on the part of everyone. A children's program aided in stirring hearts to the desire for "new branches." So believing that "God answers prayer," we pray that He will enable Sterling, and the church as a whole, to sacrifice to the work whereunto He has called us, ever increasing our faith and keeping before us "the vision."

THE RE-EMPOWERED CHURCH

Certainly God has given wide effectual opportunities for world-wide preaching of the Gospel. Inviting doors were never more numerous than now. However, the church needs to be re-empowered! Multitudes are perishing!

There are today in this world three quarters of a billion souls who have never heard of Christ! Of these seven hundred and fifty millions of precious perishing souls, more than a hundred thousand slip into eternity every day. To make the Gospel effective the power

of the risen Christ must be mightily operative among us.

Going on as she is the church will never lighten the darkness of the millions in heathenism, nor make marked spiritual advance in the homeland. She requires the strength of God to effect spiritual

results. Divine strength equal to the task must be had if the church is to witness spiritual effects befitting supernatural Christianity.

As the church is composed of individuals so individual preparation and participation falls upon you and me. If this preparation and participation is in the energy of the flesh it will be impotent, but if it is in the power of the Spirit of God it will be mighty and glorious. Are we, or are we not willing to be filled with the Spirit and used of God?

God forbid that the Brethren Church shall be a stopped channel. But may she be wonderfully strengthened of God, and through that fellowship which we have as workers together in the Gospel to be used to strengthen the hands of ten thousand times ten thousand witnesses for Christ.

As an intercessor and helper may we urge, Pauline fashion, that you "strive together with us in your prayer to God."

The age is rapidly drawing towards its darkening



Note—All are holding up their Home Mission Banks



AMONG OUR NEW CHURCHES

SPOKANE, WASHINGTON

This is just a brief news note from the pastor of the Spokane Church. We wish to share our blessings with the readers of the Brethren Evangelist. We cannot progress in the Christian life and become stabilized with wreckers in the vanguard. For a Brethren Church to forge ahead in a city like Spokane, requires on the part of many of us, much prayer, constructive thinking, and united action into the stream of God's redeeming love by the way of the cross.

As we look back over five years of service with the Spokane Brethren, we can truthfully say they were years of much happiness, as well as years of trials and heartaches. We praise God for every one of them, for they were the means of driving us to our knees to God in prayer whereby we became more able to serve the church. During these years the Lord has been working. Many of the members have awakened from their slumber and are now living the life of Christ which has separated them from the world. Others, as yet, are not willing to make the unconditional surrender that will lead them into the stream of God's eternal bliss and happiness. We are praying that God will show them the need of this surrender in their lives.

To get into the stream of onward traffic for God, or get out of the way is no small task. Getting out is easy. But if the church is going to remain deeply seated in the Word she has no room for objectors, wreckers or upsetters. There is a great work to be done for the Brethren church in the city of Spokane. Her future success is determined by

the laity's prayer life and faithfulness to the church in which they have taken their vows, promising to be loyal and contributing to her support as God does prosper them. Reader, help us pray that God's Word which is the message of the Brethren Church will be the means of winning many to Christ and the church in these days of apostasy.

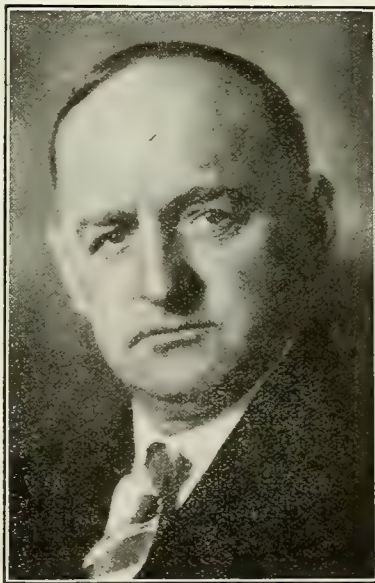
We cannot report great number added to the church as some do. However, we can say that practically every hinderance is now obliterated to the extent that confidence has been regained because the church is soundly established in the faith once for all delivered to the saints, Jude 3.

Amidst the greatest summer slump in five years the various auxiliaries and departments of the church are responding very nicely. We hope to get back to normal working about September first. The many lakes surrounding Spokane are a great drawing factor during the summer vacation months and over the week-ends. Nevertheless the Spokane Brethren Church carries on and knows

where she is going and where she will arrive. We are a band of God's saints marching on to victory. We invite you to get on the caravan with us, or get out of the way. To obstruct the spiritual flow of progress, to pile all kinds of obstacles before a united group of born-again believers, is to be like a bee who hit the windshield of an automobile—it didn't impede the progress of that car one whit but was itself destroyed.

Many interesting events could be enumerated. We hope to have given sufficient information that will settle any doubts that might be in your minds concerning the Brethren Church at Spokane, Washington.

Albert L. Lantz, Pastor



ALBERT L. LANTZ

COMPTON, CALIFORNIA

It seems pleasing to the National Mission Board for us to send in another report of the work in Compton, California. By the grace of the Lord Jesus, and through His power, we herewith give the following

review. For all the things we state now we give Him the glory, and it is our prayer that God will in some way enable us to so arrange this material that it may be a blessing to others. We also pray that God may lay the needs of the work on the hearts

of men and women throughout the entire brotherhood. We sincerely covet the prayers of all those who truly know our Lord and Savior Jesus Christ.

This work, as some of the readers will recall, was organized in the presence of the Southern California District Mission Board and in the presence of Rev. R. Paul Miller, Secretary of the National Mission Board, on October of last year. At the time of organization we were drawing to a close Brother Miller's meetings in Compton. The work was organized with a charter membership of eighty-three, forty-seven of these, including the writer and his wife, transferred from North Long Beach, California. Practically all of these were residents of Compton. The balance were men and women and some children, who came into the work as a result of the meetings.

Since the close of the meetings we have been holding services in a store building about one mile east of the place the tent was pitched. We have been having services every Sunday morning and evening, and in addition Sunday School and Wednesday night prayer meetings. Until only a few weeks ago we were holding a Monday evening Bible Class, but this we had to discontinue because of the press of work. Also, since the time of organization we have been conducting Prayer Meetings on Tuesday and Friday mornings. One of these meetings has recently been changed to the afternoon.

The morning preaching services have been aver-

new quarters we will have a school above three hundred by the first of the year.

In a financial way God is blessing and has graciously blessed the work. In reviewing the records we find since and including November 17th of last year to the end of June, better than \$2900.00 has been taken in by this new work. Some of the items are as follows: the Sunday School receipts have amounted to \$188.51; \$766.00 has been paid in to the building fund; \$584.30 miscellaneous gifts; \$233.18 Easter offering; \$78.00 Thanksgiving offerings; collections morning and evening services \$1,097.17.

Numerically our status at present is a membership of one hundred twenty, divided as follows: male members forty-nine, female members seventy-one. Since date of organization thirty-five new members have been added. Thirty-one of these were by baptism, one by relation and three by letter. There are six awaiting baptism.

Two weeks ago we held our first communion service. The South Gate Church invited us to use their church and equipment. In addition their pastor, Brother Sandy, their deacons and deaconesses helped in the service. There were eighty-nine present around the tables and seventy-five of these were of our own group. Many of these attended for the first time. God gave us a very blessed service.

The new building is under way and at the time



Latest picture of Compton, California Sunday School, now numbering one hundred eighty-eight. Note the pastor, Brother Lienhard at the left foreground.

aging between a hundred and thirty and a hundred fifty people. This is about the capacity of the hall. The evening preaching services average in attendance between one hundred and a hundred twenty-five. The Sunday School averages around a hundred sixty. Too, we have organized a Senior Christian Endeavor Society with an attendance of seventeen or eighteen. We feel safe to say that when we enter our

this article is being written the roof is going on. This building will have a floor space over all, that includes the auditorium, the basement and the upper floor, of sixteen hundred square feet. The Sunday School Department will be able to accommodate in the neighborhood of seven hundred fifty while the

(Continued on page 14)

RECEIPTS FOR THE MONTHS OF APRIL, MAY, JUNE AND JULY

Miss Estella Myers,		1st Brethren Church,		Mrs. Nettie J. White,	
French Equitorial Africa ...	\$15.00	Philadelphia, Pa.		Harry F. Lorenz,	
M. M. Stump,		Additional from congregation	70.11	Mrs. M. L. Wilbur,	
Louisville, Ohio	5.00	Mrs. J. J. Wolfe		Franklin Colburn,	
1st Brethren Church,		Howey-in-the-Hills, Fla.		N. C. Nielsen,	
Fort Wayne, Ind. (Addit.) ..	4.00	(N. Manchester, Ind. Church)	5.00	Clarence E. King,	
1st Brethren Church,		Ladies Aid,		R. J. McConahay,	
La Verne, Calif. (Addit.)		North Georgetown, Ohio	2.50	Rev. A. B. Cover,	
A. W. Keating	25.00	1st Brethren Church,		S. C. Robertson.	
Geo. Hay	10.00	Long Beach, Calif. (Report)		1st Brethren Church,	
A. E. Bowman	10.00	Those giving \$5.00 or more in the		Warsaw, Ind.	
F. E. Brower	5.00	offering.		Rev. Leslie Lindower	8.00
Miscellaneous	10.00	Dr. L. S. Bauman,		Yellow Creek, Pa.	
Additional	60.00	Rev. Alan S. Pearce,		Sunday School	4.22
1st Brethren Church,		Mrs. G. E. Eye,		Flora, Indiana	
Spokane, Wash.		Miss Hormel,		Children of Sunday School	
Paymen of pledge	5.00	Mrs. Luella Kellogg,		(Riverside Truck)	40.00
1st Brethren Church,		Mrs. Frona Grove,		1st Brethren Church,	
Danville, Ohio.		Paul Studebaker,		La Verne, Calif.	
Mr. & Mrs. Ray Conard	5.00	F. C. Carter,		Congregation (K) (Gen.) ...	49.80
Wilma & Nellie Magers	5.00	T. P. Laughlin,		1st Brethren Church,	
Gifts less than \$5.00	5.15	Dory Hayden		Mexico, Ind.	
Total	15.15	W. T. Stettenbenz,		Sunday School	3.64
		Alice B. Longaker,		Pike Brethren Church,	
		J. T. Van Petten,		Mineral Point, Pa.	
		Mrs. Georgia Andrews,		Congregation	10.45
		J. R. Gunn,		Respectfully submitted,	
		Anna M. Johnson,		R. PAUL MILLER, Sec'y	
		W. W. Strong,			

MODERNISM

(Continued from page 5)

ment in their camp as they differ in degree as to where they stand. In general the issue is over doctrines as important as God, Jesus Christ, Man Salvation, the Scriptures, the Church, and the Kingdom. Some of their teaching includes:

1. God is the Father of all. 2. God is unknowable. 3. Jesus is a benefactor as Socrates was a benefactor. 4. Jesus was the Son of God as well as all of us are sons of God. 5. Jesus is merely the example for faith rather than the Object of faith. 6. Man is essentially good by nature. 7. Man is the highest development in the process of evolution. 8. Man's failure is but the animal in him. 9. A common brotherhood of all men. 10. Deeds of mercy and of justice narrow the gulf that separates man from God. 11. Sin is not so bad. 12. The Bible contains in general the Word of God. (The thought might be inspired). 13. The Atonement of Christ was not necessary. 14. God's love will lessen the curse of sin. He can easily let by gones be by gones. 15. Children are born into the church as they are born citizens of a land. 16. A drop of water for baptism is as good as a bucket full. 17. That the church will bring in the Kingdom known as the Millenium. 18. There will be one general resurrection and one general judgment. Etc, etc.

Christianity has, for centuries past, tied up to a host of doctrinal convictions, especially concerning the person and work of Jesus Christ. The way of orthodoxy is narrow and any departure in any way from the Biblical presentation, is fatal to ones usefulness and effectiveness as a Christian. A church too must insist upon honesty in the intellectual assent and faithfulness to the Word of God. If you are willing to admit with me our favorable position as a denomination, concerning these things that are vital

in Christian doctrine and Christian living, and our determination to make no company with "Liberalism," and that we have a message for the people of America today, then this constitutes the impelling reason for the swift spread of Brethren Home Missions in our land.

THE NEW TESTAMENT PLAN

(Continued from Page 8)

of Jesus Christ to the local church, for the new work demonstrates and proves it. It gives a pastor and people a sense of having accomplished something for the Lord in the churches. It guarantees the promise as nothing else does of the "Well done, good and faithful servant."

Why not as a church consult your Home Mission Board for some point near you where a group of you might start a new church? Or, if you feel that such just could not be done now, why not ask them to direct you in assisting some point where a new church is being started? In the opinion of your contributor there is nothing aside from this original plan for the churches that will save them from complete absorption by the world. We must either do God's will or cease to exist as a church. If God can't use us he can use others. But surely we will let Him use us too.

The prodigal might have said his father was the richest man in Judea, but no one would have believed him. The testimony of many Christians is not accepted by the world because of their spiritual poverty.

The New Home Mission Playlet Is Now Ready for Distribution

The fascinating Home Mission playlet, "Jehovah-Jireh," given at National Conference was written by Mrs. Herman Koontz, of Roanoke, Virginia.

Those privileged to see the production of it at National Conference, by the Fort Wayne young people will never forget it.

Copies of the playlet may be had by sending to the Home Mission office at Berne, Indiana. Every Pastor, Sunday School Superintendent, Sisterhood, Christian Endeavor Society, or Woman's Missionary Society, should see that this playlet is given in your church before the Thanksgiving Offering is taken.

It will leave a lasting impression for good on all who take part, or who see its production.

COMPTON, CALIFORNIA

(Continued from Page 12)

auditorium will seat five hundred in addition to a large platform capacity. We are hoping to hold meetings in a portion of the building in about five weeks time, thus saving \$30.00 per month rental. It is expected, the Lord willing, the building will be dedicated sometime in September of this year.

Our needs are not a few. We will not be able to complete the entire building. It is expected that this will be finished as need arises. We feel the auditorium and three or four departmental rooms, the study and some other rooms need to be finished. We are praying that the Lord will raise up someone to donate the pews for the auditorium. These will cost about \$1,000.00. Too, we are in need of more chairs. We only have seventy-five folding chairs at present. We have been using "knock-down" benches to seat men and women, and with these, at times folks have to stand due to a shortage of seats. The Lord has enabled us to secure three pianos by this time. We purchased two of these and one was recently donated to the work here through the kindness of Brother Odgen, pastor of the First Brethren Church, Los Angeles, and some friends. Too, we will be in need of song books.

Our building funds have been holding out very well but now we will have to make a new loan. Thus far the money has been loaned to the Mission Board by a member of one of the churches here in Southern California who desires the name should not be disclosed. There is an estate from which we had hoped to get all the funds needed but it seems relatives have been opposing the settlement of the estate,

consequently we have had to look for funds elsewhere. The Mission Board is paying 6% interest. We need six thousand dollars or more to complete the building so that we can move in. We are endeavoring to keep the cost down to \$12,000.00, which sum was permitted by the District Board. However, undoubtedly unexpected expenses and miscalculations will have to be considered. We trust God will lay it upon the hearts of some of His people to furnish the money so that it will be unnecessary to resort to banks and worldly sources to complete the undertaking.

John Lienhard, Pastor

LOST CREEK, KENTUCKY (Riverside)

A few Sundays ago as we entered the church we found a bouquet of beautiful roses. The room was filled with their fragrance. Our Sunday School superintendent brought to us a wonderful lesson from the flowers concerning our Sunday School. We did not realize that the prophecy would come true so soon. During the winter the rose bush looked bare and dead. As spring came the bush went through a transformation period, it budded and bloomed thus sending forth the beautiful flowers for others to enjoy. Our Sunday School and church at Lost Creek are doing like the rose bush. For many weeks they looked bare and dead. During the past few weeks the work has been revived.

For many months we have been praying for a truck to be used in the work. When visiting along the highway we were continually confronted with the question, "When will we get our truck?" Through

(Continued on page 15)

A WORD FROM THE EDITOR

OUR SUNDAY SCHOOL LITERATURE

When we began our present system of Junior quarterlies April 1, 1936, it was announced that the boy or girl who would return to us the quarterly showing the best work would have his or her picture run in The Brethren Evangelist. When the quarterlies came in, we secured a disinterested judge to go over them and pass upon their merits. The judge was to take into consideration the answers to the questions, completeness of the work, and the age of the pupils. As a result the judge thought that it would be very difficult to find which was the better of the two. So we decided to print the picture of both of these girls.

They are: Ruth Vaught from Peru, Indiana and Evelyn Miller from Whittier, California.

They are enthusiastic for the new type of quarterlies and enjoy the study of the Word of God.

The quarterlies belonging to these two girls will be on display at National Conference.

We want to make it clear that beginning with October 1, we will start the Through-The-Bible series for the Junior Department. This course will cover the Bible from the story standpoint in three years. There will be a Teachers' Quarterly to accompany the pupil's text book so that teachers may have proper aid in preparation for the lesson. It will be a 100% Brethren series. We are indebted to Brother F. B. Miller, owner of the Columbia Printing Co. of Akron, O. for printing our Teachers' Quarterlies without cost to the Publication Board.



Evelyn Miller, Whittier, Calif.

JUNIOR HIGH SERIES

We are also glad to announce that a Junior High (Intermediate) series is beginning with October. This series opens with a course which is known as "Things No Man Knew Until God Revealed Them." This is a systematic study of the great truths about God, Christ, Man and Salvation. We expect to have both pupil's text book and book of helps for teachers on display at the National Conference. We are already receiving orders for this literature. Any who wish samples may have them by writing us.

Writers of this literature will be at the Conference to talk over literature problems with any who desire.

LOST CREEK, KENTUCKY

(Continued from page 14)

the gifts of the local congregation and other Brethren friends the Home Mission Board was able to secure the truck. Yesterday, (July 26) marked the beginning of the use of the truck service in the Sunday School. On one Sunday the attendance jumped from 30 to 86. We were not able to reach all those who wanted to come because of the condition of the highway. The highway is open now so we are hoping to have 125 next Sunday. Of those who come the greater part are young people.

By using the truck we can bring the Clayhold group to Lost Creek. Mrs. Landrum has been going up there during the past eighteen months. It has been a real blessing to work with the folks up there. Now they are happy to come to Lost Creek. The father who has been so faithful at Clayhole is now on the job at Lost Creek.

During the past few weeks we have been going out to different homes for our mid-week prayer meetings. The folks have been so busy in their crops they could not get out on Wednesday evening. Most of the folks live more than two miles away. We are enjoying this service more each time.

The Woman's Missionary Society is

doing good work. The society is composed of seven faithful members. They are trying to keep up with all requirements so they will have a banner society. During the year they have paid their National dues, helped buy food for a poor family, and given five dollars on the Riverside truck. At the last meeting they opened their thank-offering boxes which had \$5.50 in them. They are now trying to raise the money for their district dues. It meant a real sacrifice to raise the amount of money they have raised.

Last Sunday my brother Logan, pastor of a Presbyterian Church in Macon, Georgia, preached for us. Monday and Tuesday evenings Brother Ankrum from Gratis, Ohio preached. Each meeting was well attended, and enjoyed by all who were present. Brother and Sister R. P. Miller were here also. The folks are always glad to have the members of the Home Mission Board visit our work. We are glad for the interest that the Board has taken in this field.

SEWELL S. LANDRUM

THE WORD AND THE WORLD

(Continued from page 2)

the will of God. We know that the world passeth away, and all its lusts, but he that doeth the will of God abideth forever" (I John 2:17).

We also know that "somehow, somewhere," there is healing for all the world's problems. "Even so, come, Lord Jesus" (Rev. 22:20).

A RE-EMPOWERED CHURCH

(Continued from page 10)

close. The uncompleted task of the church is falling to this generation. May every one of us who are Christ's come into newness of spiritual power. May we be filled with the Spirit, and ready for every good work. Every member needs to be re-empowered and re-commissioned.—Selected.

The successful peacher today needs the strength of an ostrich, the speed of a swallow, the eye of an eagle, the wisdom of an owl, the hours of a night-hawk, the unselfishness of a hen, the grace of a swan, the friendliness of a sparrow, the gentleness of a dove, the disposition of a lovebird, and the ability to live on the food of a canary.—Sel.

George H. Dryer, D. D., (Methodist Episcopal): "The early church practiced trine immersion." (*History of The Christian Church*, Vol. 1, p. 276). The Central Christian Advocate, August 31, 1904, said: "Dr. Dryer is both accurate and impartial in the presentation of facts."



Ruth Vaught, Peru, Ind.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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General Secretary
Berlin, Pa.

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HERMAN W. KOONTZ
Editor for August

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Acting Treasurer
Ashland, Ohio

THE WORK OF THE BEGINNER'S DEPARTMENT

By Miss Florence Petersen

It is the work of the teacher to develop the right kind of attitudes in the children. Attitudes developed during this early age often vitally effect later life. It is, therefore, necessary to develop in these small children the right kind of attitudes toward God, toward the church, and toward people.

The teacher must know definitely just what attitude or attitudes she wants to develop in the children while they are under her care. With her objectives clearly in mind, she must carefully plan the lesson.

In order to be assured of success in the development of the desired attitudes, the teacher must know the children. She must know their likes and dislikes. She must know their physical, mental and spiritual needs. Children at this age need to move around; they can not sit still for long periods of time. In order to have purposeful movement instead of disorder, the teacher should plan some exercise or dramatization as part of the lesson. The attention span of the children of this age is short—about six or eight minutes at the most. They cannot listen attentively to one type of thing for a long period of time. The teacher should, therefore, plan for a variety of activities. Some activities in which the children listen; some in which they talk; some in which they move about; some in which they watch. If the child hears, says, feels, and sees the lesson, he will not only enjoy the lesson, but will more effectively learn the lesson. The lesson will become part of what he does—part of his life. An attitude will be developed or be successfully on its way to development. Children of this age can develop only one attitude at a time. They can successfully learn only one thing at a time. The teacher should plan each lesson with one objective in view, and arrange each part of her lesson about that objective. It often takes two or three Sundays for the children to effectively learn one thing. The teacher should be sure that the children have learned that one thing before passing on to a new one. In taking two or three Sundays to teach one thing does not mean that the teacher must use the same lesson material each Sunday. Difficult to repeat the story by blackboard illustration or object demonstration. Children need repetition, but they tire of different stories on the same subject matter must be used. Children will tire of

the same story if repeated two or three Sundays, and will lose the thought that was planned for them to gain. Children of this age can not understand all things concerning the Scriptures. Their mental sphere is limited to simple things concerning love, thankfulness, helpfulness, and kindness. They live in a world made up of self, parents, playmates and animals. Everything is centered about these things. Through this world they can be taught of God. Through the subject of parents' love they can be shown God's care of them. The teacher must begin with what they know, and work outward to the things she desires them to know. She must begin with the things they are interested in, and work outward for new interests. The teacher, in order to easily and successfully develop the right kind of attitudes, can not fail to consider the needs and interests of the children in planning her lesson.

Considering these things, the Beginner's teacher must plan handwork for her class. Although much time can not be allotted to this activity, it is necessary that the children experience this type of work. It aids them in their muscular development. It helps them to better understand the lesson. It helps them to learn the lesson more rapidly. They enjoy doing it. The handwork should be simple. The children's limited ability in this activity and the shortage of time allowed for the work require a simple type of handwork. Figure, animal, bird, flower, tree, house, and church cut-outs may serve their purpose for this activity. With a little more time spent on the preparation of these objects, the figures may have the same kind of repetition, thus losing the purpose of the repetition. The story may be retold on the blackboard. The movable and removable parts. The birds and animals may have movable heads,

legs, and tails. The birds may be made with wings at right angles to the bodies. A long string may be attached to the head in order that the children may make the birds fly. Bird houses may be made for the birds; dog houses for the dogs; stables for the horses etc. The flowers may be made removable from the gardens, pots and baskets by insertion of the stems in slots in the garden, pots and baskets. The houses and churches may have swinging doors and open windows. The churches may have swinging bells, or, to the greater delight of the children, true little bells. There is no limit as to what can be done in this work. It takes careful planning and preparation on the part of the teacher. As only five or six minutes should be allowed for this activity, the teacher must have everything ready for the children to begin work. The objects should be cut out and put together before class begins. They should be made of various colors of paper, and the children should be permitted to make their own selection. Guide the children in their selection and in the manner in which they color their objects, but do not force them in any way. The children should be given some chance for the development of their imagination. The handwork should be definitely related to the lesson. It should be based on the central idea of characters in the story. It should be used in such a way as to impress the story more strongly upon the minds of the children, and to give them a play thing that will recall the story to them. Although the handwork does not give the children much chance for creative work, it does give them a sense of enjoyment in making something for themselves to take home each Sunday. Handwork is often one source of encouragement for regularity in attendance.

The teacher, in consideration of the short attention span of the children should not take very much time to tell the story to the children. If the lesson is well prepared, five minutes will be plenty of time in which to tell the story. Another five minutes should be allowed the teacher need not know how to draw well to give a blackboard illustration. Merely lines may be used to represent figures and animals; trees, buildings, and other objects may be very simply drawn. No

NOTICE SUNDAY SCHOOL WORKERS

Order blanks for next quarter's supplies have been mailed. They should be in your hands before this notice reaches you. We have tried to follow all directions as to whom to send blanks. Write us at once, if you have failed to receive your blank. We shall appreciate it very much if you will mail us your order at once. Thank you.

THE BRETHREN PUBLISHING CO.
Ashland, Ohio

matter how simply drawn, the children enjoy these illustrations. Added interest may be obtained by using colored chalks. Object demonstrations are also of great interest to the children. These demonstrations may be as simple as the blackboard illustrations. Colored blocks and boxes may be used. Figures may be represented by colored sticks; buildings may be built from boxes and blocks; twigs can be used for trees. For a less simple object demonstration the objects may be constructed from paper and cardboard. Dolls may be costumed to represent Bible characters. Although the more complex object demonstrations give a greater clarity to the story, the more simple ones are also of great value in intensifying the story. It is well for the teacher to give blackboard illustrations at times, and object demonstrations at other times. Sometimes, the story is better suited to blackboard illustration; other times, an object demonstration will better illustrate the story to the children. The main purpose is to present the story in the best possible way to the children; to make it real; to make it livable.

The teacher should allow four or five minutes for a natural bit of conversation. Talk about the room and the things in it. Talk about the things they like to do. By taking interest in their smallest remarks, lead them to talk freely. Much of this natural conversation may be directed in the desired direction. It may be directed towards the story and serve as the introduction for the story; or, it may be taken back to the story and serve as a re-

view for the story. Through a directed bit of natural discussion the children may be shown how to live the story.

Three or four minutes of the class period should be set aside for prayer. The teacher should encourage the children to give their own little "thank you" prayers. The teacher should be sure the children understand the meaning of prayer and the reasons for prayer. In order to get the children ready for prayer and to give them a feeling of need for it, a short discussion or a few remarks should precede the prayer. From time to time the children can be taught short, simple prayers for various times and for various reasons.

The teacher should allow three or four minutes for memory work. The memory work should be related to the thought of the story. There are numerous Scripture verses that are short enough and simple enough for the children to understand. Many times poems and finger plays help the children to retain the story. Whatever the memory work is, the teacher should be sure ing to memorize. It is better for the child to understand a verse and to know

what it means when he hears it again than to memorize the verse and not know what it means. Although difficult and too much memory work is not advisable for the small child, it is advisable that he should begin to memorize a few simple things. He is capable of memorizing certain things, and it is well to begin to train his mind early.

The teacher, in view of the fact that she does develop attitudes, should be careful to develop the right kind of attitudes. Due to hasty preparation of the lesson and lack of interest to discover the needs and interests of the children, the teacher often causes the children to develop the wrong attitudes toward God and toward the church. These attitudes developed during this early age are often difficult to change, and sometimes are never changed and remain with the individual throughout life. The work she does, the time she spends, and the interest she has in the lesson will be shown in the lives of the children. The teacher helps to form lives, and the kind of lives she helps to form will be a reflection of her teaching.

Brethren Home and Superannuated Ministers Board Report

Aug. 1, 1935 to July 31, 1936
Treasurer's Report

Receipts:	
Balance on hand in all funds	\$1,452.91
Bequests	2,191.50
Off Farm	610.99
Eymann Estate	533.42
Interest on Investments	249.73
Dividend Check	32.72
Refund on Insurance Policy	9.05
Mrs. Cyrus Meyers Refrigerator F)	35.50
Gifts from Churches, Organizations and Individuals	2,280.22

Total 7,396.14

The Brethren Publishing Co.

Expenditures:	
Ministerial Appropriations	900.00
Lights	98.75
Phone	24.85
Annuity Interest	802.02
Interest on Note	180.00
Doctor	111.25
Salary to Myers	1,900.00
Frigidaire	315.00
Coal	721.73
Insurance	64.13
Printing, Postage, etc.	81.07
Farm Equipment, Seeds	189.30
Gas, Oil, Kerosene	114.00
Help, Nurse	17.75
Feed, Grinding	227.62
Veterinary	20.00
Tax	73.14
Cemetery Lot	10.00
Paid Off Note (Flora Bank)	66.20
Ice	25.00
Bond Treasurer	6.25
Tithe to Mrs. Keim	5.00
Lock Box, Bond Exchange	3.38
Cow	75.00

Total 5,981.44

Balance in Bank July 31, 1936 1,414.70

Summary:	Undesg.	Home	Minst.	Total
Receipts:	835.02	4,237.45	2,323.67	7,396.14
Expenditures: ..	835.02	4,191.19	955.23	5,981.44
Balance:	* 0.00	46.26	1,368.44	1,414.70
* Transferred to Home Fund.				

Resources:	
H. O. L. C.	\$1,000.00
U. S. Treasurer Certificate	500.00
E. M. Apple Loan	1,000.00
T. E. Compton Loan	500.00
Certificate at Local Bank	7.21
Royer Mortgage	700.00

Total Resources: 4,307.21

L. V. KING, Treasurer.

RECEIPTS AND EXPENDITURES EACH MONTH:

Month	Undesig.	Home	Minst.	Total
Aug.	19.50	90.99	1,414.03	1,515.52
Sept.	5.00	1,695.00		1,700.00
Oct.	0.00	48.52	0.75	61.27
Nov.		674.63		674.73
Dec.		234.50	67.00	301.50
Jan.	45.25	24.00		69.25
Feb.		414.42	184.79	599.21
Mar.	438.30	274.58	205.56	918.44
Apr.	283.31	319.71	146.92	749.94
May	20.95	163.60	5.50	190.05
June	13.71	212.00	65.35	291.06
July	12.00	85.50	227.77	325.27
Total	835.02	4,237.45	2,323.67	7,396.14

Expenditures:	
Aug.	12.41
Sept.	771.53
Oct.	997.61
Nov.	98.36
Dec.	452.25
Jan.	241.06
Feb.	416.37
Mar.	217.67
Apr.	482.03
May	870.33
June	33.47
July	433.42
Total	5,026.21

LEADING CHURCHES:

Long Beach 1st	\$300.00
Washington, D. C.	122.62
Pittsburg	100.00
Philadelphia 1st	100.00
Dayton	95.00
Conemaugh	78.49
Ashland	71.50
Bryan	64.65
La Verne	62.80
Turlock	60.00
Hagerstown	55.90
Elkhart	53.00
Nappanee	50.88
N. Manchester	50.00
Myersdale	50.00
Los Angeles 1st	50.00
Philadelphia 3rd	48.95
Johnstown 1st	35.61
South Bend	35.47
Berne	35.00

Number Churches Report by Districts:	
Indiana	25
Ohio	16
Pennsylvania	24
South East	7
Southern California	5
North West	1
Northern California	0
Illikota and Mid West	8

THE BOOK TABLE

Again we call your attention to the "Book Table" at National Conference.

We are making possible for you to procure the best books. Many present day books are entirely unfit to be read by those who are concerned relative to a real Christian experience. They contain suggestions which appeal to the baser things in life and teach what robs the reader of the joy and satisfaction of a genuine spiritual experience.

Prepare a list of your needs and purchase your books and Bibles while at Winona Lake. This will make possible procuring the best books and Bibles and at the same time turn to your own publishing interests the commission you would otherwise pay to some other publisher.

Thoroughly orthodox theological books will be shown. The very best in religious fiction will be offered. Young people will read fiction and we should see they get the best.

Our new line of Sunday School helps for Junior and High School ages will be there. Teachers will be told how to have the best results in their use. You will be pleased. We want you to see them.

Then, too, subscriptions to the Brethren Evangelist will be received.

3600 YEAR OLD PROPHECY LITERALLY FULFILLED

The recent development of Haifa, Palestine, into an important harbor fulfills a prophecy made by Jacob over 3600 years ago, when he said, "Zebulon shall dwell at the haven of the sea: and he shall be a haven of ships; and his border shall be unto Zidon." (Gen. 49: 13). These prophecies concerning his sons were to be fulfilled in the "last days," or the final days of Israel's troubles before fulness and restoration under Shiloh, the God of Peace. In the present era this coincides with the end of the age, just before the coming of Christ.

When Zebulon was given the tribal division of the land under Joshua, Asher was on the north, Manasseh to the south, Issachar on the east, with the Mediterranean Sea on the west. However there was no port for ships, and Zebulonites had to use ships of Dan, so Jacob's prophecy was not fulfilled then.

In October, 1933, the High Commissioner formally opened the great port of Haifa, on Zebulon's coastline, under the shadow of Mt. Carmel. This city is the outlet for the wealth of the Holy Land, for an oil line from the rich oil fields of Iraq brings over 4,000,000 tons of oil annually to be stored for shipping. Not only this oil, but the fabulous wealth of minerals and natural resources of the land, now being recovered from the Dead Sea, is shipped from Haifa, in addition to the natural wealth of agriculture and industry.

For the first time in history a harbor of such size that the whole British Navy can be anchored there, as if in anticipation of that day when the forces will meet at Armageddon! The "Haven" suggests that Haifa will afford protection to Palestine ships in the coming struggle.—Prophecy Magazine.

TEACHING OUR CHILDREN TO DRINK

A popular columnist writing in the New York Sun recently said: "The old saloon had its faults, but at its worst there was never any chance that you would have to fight your way through school girls to get to the bar." The people of America are going to realize one of these days that the repeal of the Eighteenth Amendment constitutes one of the greatest tragedies of these tragic days through which our country is passing.

Apparently there are very, very few newspapers and magazines that are able to resist the temptation of securing sordid gold from the pockets of the liquor manufacturers who are willing to spend incredible sums to induce our sons and daughters to drink. In this, the liquor dealers have profited through the experience of the greatest bunch of willing liars on earth, namely, the cigarette manufacturers.

—Ex.

THE MISSIONARY BOARD OF THE BRETHREN CHURCH

FINANCIAL STATEMENT August 1, 1935 to July 1, 1936

General Fund	
Balance on hand August 1, 1935	\$ 4,963.35
Received during year	21,969.49
	26,932.84
Disbursements during year	21,689.56
	\$ 5,243.28
Literature Fund	
Balance on hand Aug. 1, 1935	00.00
Received from sale of Lit.	243.33
Received from Evangelistic and Bible Study League	157.80
Received from offerings	11.50
	412.63
Disbursements for tracts	229.39
	183.24
Total in fund July 1, 1936	
Muncie Building Fund	
Balance on hand Aug. 1, 1935	93.95
Amount Invested	1,607.00
Total in fund	1,700.95
Total invested	1,607.00
	93.95
Balance in fund July 1, 1936	
Annuity Fund	
Balance on hand Aug. 1, 1935	6,500.00
Annuities matured during year	4,000.00
	2,500.00
Annuities received during year	1,000.00
	3,500.00
Annuities in force, July 1, 1936	3,500.00
Annuities invested July 1, 1936	3,500.00
	00.00
Balance on hand July 1, 1936	
Matured Annuities	
Annuity of Mrs. Anna Laughlin	500.00
Annuity of Mrs. Alice Ward	1,000.00
	1,500.00
Total Matured Annuities	1,500.00
Total invested	1,500.00
	00.00
Balance in fund July 1, 1936	
Annuity Interest Fund	
Balance on hand August 1, 1935	00.00
Transferred from General Fund	147.50
Disbursements (Annuity payments)	147.50
	00.00
Balance in fund July 1, 1936	
Wheeler Estate Fund	
Balance on hand Aug. 1, 1935	4,030.24
Interest received from savings	83.23
	4,113.47
Total in fund	4,113.47
Total invested	4,113.47
	00.00
Balance in fund July 1, 1936	
TOTAL BALANCE ON HAND July 1, 1936	4,520.43

CERTIFICATE OF THE AUDITOR

I hereby certify, that I have audited the books of the Missionary Board of the Brethren Church for the eleven months period ending July 1, 1936, and in my opinion, the foregoing statements of receipts and disbursements are correct statements for the period mentioned.

Signed, BRICE BAUSERMAN
Teller of the First Bank of Berne,
Berne, Indiana.

The following are the points to which financial aid has been given by the Missionary Board of the Brethren Church during the year 1935-1936.

Location	W.M.S.	S.M.M.	Home Board	Total
Roanoke, Va.	100.00	200.00	100.00	400.00
Osceola, Ind.	50.00		449.93	499.93
Fort Wayne, Ind.	180.00		928.30	1108.30
Spokane, Wash.			99.96	99.96
Cleveland, Ohio	100.00		2500.00	2600.00
Fort Scott, Kans.	100.00		450.00	550.00
Glendale, Calif.	100.00		352.31	452.31
Covington, Va.	100.00		1160.00	1260.00
Bremerton, Wash.			200.00	200.00
Huntington, Ind.	50.00		441.66	491.66
New Kensington, Pa.	100.00		299.96	399.96
Oak Hill, W. Va.	100.00		454.97	554.97
Compton, Calif.	100.00		2313.13	2413.13
Ellet, Ohio			8.33	8.33
Juniata, Pa.			200.00	200.00
Lost Creek, Ky.			804.73	804.73
Krypton, Ky.			561.51	561.51
Mulvane, Kans.			33.32	33.32
Totals	1,080.00	200.00	11,358.11	12,638.11

Field Work

Mileage covered—19,905	796.21
Allowance to field Secretary—	
Meetings held in the following	
Mission points: Glendale, Compton,	
Oak Hill, Covington and Bellflower	
	2,223.09

Amount received from offerings	620.48	
Remainder of shipping tent to California	7.36	1,602.61
Song books for tent meeting	13.13	
		2,419.31
		2,419.
GRAND TOTAL SPENT FOR MISSION POINTS AND EVANGELISM		
		15,058.
ITEMIZED REPORT OF EXPENDITURES		
Riverside Fund		
Receipts:		
Allowance from General Fund	770.00	
Clothing Sales	52.98	
Thanksgiving Offering	41.88	
Rental from School Building	157.50	
Rental from Girl's Dorm	95.15	
Envelopes (Church Offering)	8.30	
Amt. for truck from Riverside besides Thanksgiving offering	14.50	
Rental of Mule for WPA work	20.00	
From sale of farm produce	17.24	
Gift from La Verne, Calif. for Landrum	5.00	
Total receipts	1,182.55	1,182.
Disbursements		
Landrum's Salary	449.93	
Current Expense	110.00	
Repairs & Labor	103.47	
Expenses to Conference for Miss Carter and Landrum's	40.00	
Taxes for Riverside	21.33	
Gift from La Verne, Calif.	5.00	
Farm Expenses	15.00	
Total Disbursements	804.73	804.
Balance July 1, 1936		377.
Krypton Fund		
Receipts:		
Allowed from General Fund	545.00	
Clothing Sales	308.39	
Cash Offerings	50.74	
Thanksgiving offering	16.00	
Mrs. Hulbert	1.00	
Total Receipts	921.13	921.
Disbursements:		
Lyda Carter salary	312.60	
Current Expenses	110.00	
Special Gifts refunded	54.59	
Song Books	21.82	
Mrs. Hulbert	62.50	
Total Disbursements	561.51	561.
Balance July 1, 1936		359.
Foundation Builders Fund		
Received	1,597.76	
Disbursements	154.07	
Transferred to Cleveland Fund	1,443.69	1,443.
Operating Expenses		
Salary of Office Secretary	783.28	
Insurance for office	9.92	
Printing, Stationery, Paper, etc.	103.56	
Typewriter ribbons, overhauling typewriter, etc.	16.06	
Postage, express, etc.	225.00	
Telegrams	7.25	
Mimeograph supplies, ink, stencils, stylis, etc.	14.47	
Sealing tape, cutter, rack, roll of paper	8.20	
Bibles	12.00	
Office equipment; adding machine, mimeograph, Addressograph, table, shelves for office	295.10	
Rent and Light	120.00	
Total	1,594.84	1,594.
Literature		
Thanksgiving offering propaganda	122.15	
Magazine Cuts, printing, etc.)	872.77	
Tracts:	229.39	
1000 "Holy Spirit"		
2000 "Bible Truths."		
5000 "Mr. and Mrs. Lot."		
5000 "Have you seen your Skelton?"		
5000 "Is Healing in the Atonement?"		
5000 "Biblical Baptism."		
5000 "Our Salvation."		
5000 "Imps of Hell."		
5000 "Passion of Producing our own Kind."		
Booklets by Ashman, Bauman, McClain and Pearce		
Total	1,224.31	1,224.
Miscellaneous Items:		
Board meeting expenses	132.94	
Bonds on Office Force	85.00	
Expenses of Benshoff to Juniata	7.00	
Expenses of Mission workers to banquet at Winona Lake	7.50	
Expenses of Anspach to Dist. Conf.	25.00	
Expenses of Ankrum to Muncie and Publication Board meeting	16.24	
Inheritance tax on Millheiser estate	219.41	
Gifts to 1st Church of Johnstown, Pa.	250.00	
Gifts from churches for designated places	61.10	

of Millheiser will	2.50
	30.01
	636.70
636.70	636.70
PORT SHOWING GAIN OR LOSS IN OFFERINGS	
ACCORDING TO DISTRICTS	
	1934-35 1935-36 Increase Decrease
.....	2,540.26 3,201.84 661.58
.....	1,892.10 2,415.80 523.70
.....	3,010.21 3,620.62 610.41
.....	2,496.54 2,291.55 205.99
.....	404.49 456.49 52.00
.....	512.64 356.30 156.25
.....	2,490.62 3,111.30 611.74
.....	86.51 212.98 126.47
.....	148.70 278.77 130.07
.....	13,592.07 15,945.80 2,715.97 362.24

Increase in offerings	2,353.73
RECEIPTS FROM OTHER SOURCES	
	1934-35 1935-36 Increase
.....	1,000.00 1,080.00
.....	50.00 50.00
.....	50.00 200.00
.....	371.96 399.07
.....	360.35 388.35
.....	60.43 13.69
.....	133.79 152.40
.....	39.45 630.48
.....	157.80
.....	36.57
.....	36.57
.....	36.57
.....	871.96
.....	1,297.48
.....	180.00
.....	7.33
.....	1,000.00
.....	118.81 85.38
.....	2,372.12 6,430.32

D TOTAL INC.	15,964.19	22,382.12	6,417.93
LEADING CHURCHES			
Fiscal Year Offerings, 1935-1936			
.....	1,129.81		
.....	829.30		
.....	570.43		
.....	541.16		
.....	528.50		
.....	504.16		
.....	455.11		
.....	420.51		
.....	400.00		
.....	381.08		

COMPARATIVE REPORT OF OFFERINGS FOR HOME MISSIONS		
For the Years 1934-1935 and 1935-1936		
	1934-35	1935-36
.....	43.75	11.81
.....	194.50	158.68
.....	80.00	92.49
.....	92.85	122.00
.....	360.24	308.24
.....	94.32	
.....	19.27	17.35
.....	45.33	31.52
.....	00.00	15.15
.....	542.64	1,142.12
.....	172.60	170.10
.....	27.00	2.00
.....	58.64	65.75
.....	00.00	5.50
.....	42.70	52.11
.....	74.60	115.00
.....	74.25	105.75
.....	1.00	8.07
.....	15.50	18.50
.....	116.34	58.20
.....	00.00	9.50
.....	46.28	49.41
.....	41.58	55.11
.....	160.95	189.00
.....	105.75	114.25
.....	00.00	12.00
.....	189.87	138.52
.....	34.46	34.30
.....	2,540.26	3,201.84
.....	661.58	

District		
.....	8.50	00.00
.....	35.00	38.00
.....	219.47	281.60
.....	17.54	24.50
.....	15.46	14.19
.....	45.79	64.07
.....	00.00	14.81
.....	11.13	19.34
.....	1.25	6.00
.....	00.00	13.00
.....	10.24	00.00
.....	100.00	107.25

Flora	208.80	140.52
Fort Wayne	76.75	242.04
Goshen	125.18	100.49
Huntington	10.40	9.00
Loree	18.97	42.41
Mexico	68.46	65.50
Milford	00.00	17.00
Muncie	97.80	82.10
Nappanee	153.68	205.92
North Liberty	20.00	21.50
North Manchester	105.00	122.60
Oakville	115.00	151.25
Oscola	8.61	24.92
Peu	65.17	3.00
Roanna	81.93	83.29
Roanoke	8.70	15.50
Sidney	50.86	72.00
South Bend	64.00	115.09
Tiosa	00.00	20.50
Warsaw	142.41	145.18
Lake Odessa, Mich.	00.00	143.07

Totals	1,892.10	2,415.80
Increase	523.70	
Pennsylvania District		
Allentown	5.00	19.83
Aleppo	00.00	20.50
Altoona	17.25	20.00
Berlin	153.30	171.10
Brush Valley	41.00	52.33
Calvary (Pittstown, N. J.)	7.00	6.00
Conemaugh	419.51	572.43
Erie	25.50	00.00
Highland	0.00	5.00
Johnstown 1st	436.42	252.00
Johnstown 2nd	21.00	29.40
Johnstown 3rd	120.48	100.00
Junata	0.00	5.00
West Kittanning	77.75	107.00
Listie	5.00	12.00
Martinsburg	147.19	169.77
Masontown	21.00	48.58
McKee	16.50	24.51
Meversdale	65.25	100.00
Mt. Pleasant	00.00	19.00
Munday's Corner (Pike)	64.50	78.67
New Kensington	00.00	20.40
Philadelphia 1st	403.02	455.11
Philadelphia 3rd	303.66	541.11
Pittsburgh	100.00	105.00
Raytown	00.00	9.10
Sergeantville, N. J.	21.00	25.00
Summit Mills	62.37	64.36
Uniontown	101.78	210.10
Valley (Jones Mills)	5.00	9.25
Vineo (Mineral Point)	48.73	107.63
Waynesboro	231.00	256.74
Yellow Creek	00.00	3.65
Totals	3,010.21	3,620.62
Increase	610.41	

Southeast District		
Dayton, Va.	112.00	8.00
Bethlehem, Va.	58.66	30.20
Beuna Vista, Va.	3.96	2.80
Cameron, W. Va.	00.00	3.26
Covington, Va.	00.00	34.13
Hagerstown, Md.	312.89	233.19
Krypton, Ky.	383.32	367.63
Lost Creek, Ky.	276.22	407.55
Liberty (Quicksburg, Va.)	9.00	6.00
Linwood, Md.	1.50	00.00
Mauertown, Va.	78.84	46.14
Mt. Olive, Va.	15.00	10.75
Mt. View, Va.	32.04	22.00
Oak Hill, W. Va.	39.02	29.77
Jordan Mines, Va.	25	00.00
Quiet Dell, W. Va.	00.00	3.50
Roanoke, Va.	408.56	424.63
St. James, Md.	82.80	69.00
Whitedale (Terra Alta, W. Va.)	6.95	5.50
Trinity (Seven Fountains, Va.)	6.00	3.00
Vernon (Limestone, Tenn.)	91.57	46.00
Washington, D. C.	527.21	538.50
Winchester, Va.	51.75	00.00
Totals	2,496.54	2,291.55
Increase	205.00	

Midwest District		
Beaver City, Nebr.	54.96	63.75
Carleton, Nebr.	11.77	10.71
Falls City, Nebr.	53.65	74.89
Port Scott, Kans.	144.71	149.13
Hamlin, Kans.	33.20	53.55
McLouth, Kans.	00.00	3.00
Morrill, Kans.	39.00	28.78
Mulvane, Kans.	9.89	15.85
Port's, Kans.	57.31	56.83
Totals	404.49	456.49
Increase	52.00	

Illikota District		
Dallas Center, Ia.	20.00	38.38
Garwin, Ia.	48.75	21.81
Lanark, Ill.	80.00	116.00
Leon, Ia.	62.27	5.63
Milledgeville, Ill.	87.50	70.08
Williamsburg, Ia.	9.02	15.00
Waterloo, Ia.	195.20	89.49
Totals	512.64	356.39
Increase	156.25	

Northern California District		
Lathrope, Calif.	41.51	107.00

Manteca, Calif.	00.00	30.87
Tracy, Calif.	00.00	25.61
Turlock, Calif.	45.00	49.50
Totals	86.51	212.98
Increase	126.47	

Southern California District		
Compton	00.00	91.50
Fillmore	81.67	65.00
Glendale	65.86	185.68
La Verne	203.49	303.15
Long Beach 1st	604.56	511.41
Long Beach 2nd	104.46	22.90
Los Angeles 1st	402.21	381.08
Los Angeles 2nd	287.93	298.57
Los Angeles Mission	18.00	00.00
South Gate, Calif.	272.53	430.51
Whittier, Calif.	459.00	831.50
Totals	2,499.62	3,111.96
Increase	611.74	

Northwest District		
Harrah, Wash.	11.42	46.14
Sunnyside, Wash.	70.35	156.73
Spokane, Wash.	66.93	75.00
Totals	148.70	278.77
Increase	130.07	
Grand Total of offerings	13,592.07	15,945.80
Net Increase	\$2,353.73	

Following is a list of those who contributed \$25.00 or more to the work this year. Each asterisk represents \$25.00.

Mr. and Mrs. J. I. Mackall, Mineral Point, Pa. *

Mr. Millard Mackall, Mineral Point, Pa. *

Mr. and Mrs. A. J. Neer, Bellefontaine, Ohio. *

Mr. and Mrs. G. B. Seibert, Beatrice, Nebr. *

Mr. and Mrs. D. B. Chum, Parsons, Kans. ****

Mr. and Mrs. F. W. Brant, Berlin, Pa. *

A Friend. ****

Mr. and Mrs. Mahlon W. Werner, Meyersdale, Pa. *

Mr. and Mrs. T. N. Garner, Portis, Kans. *

Mr. and Mrs. N. P. Eglin, Hamlin, Kans. *

Mr. and Mrs. J. Allarding, Lake Odessa, Mich. *

Third Brethren Sunday School, Philadelphia, Pa. *

Mr. Jacob Muller, Philadelphia, Pa. *

Mr. and Mrs. Harry Emhart, Philadelphia, Pa. *

Mr. and Mrs. C. Buchter, Philadelphia, Pa. *

Pleasant Hill, Ohio, Sunday School. *

Mrs. T. R. Meir, Sunnyside, Wash. *

Willow Workers, Sunday School Class, Hagerstown, Md. *

W. M. S. Nappanee, Ind. *

John S. Wisler, San Fernando, Calif. *

Mrs. J. and Alice Emhart, Philadelphia, Pa. *

Men's Bible Class, Waynesboro, Pa. *

Isabelle Mast, Spooner, Wis. *

Mr. and Mrs. F. L. Brumbaugh, Roanoke, Va. *

Mr. and Mrs. S. A. Moore and Son, Roanoke, Va. *

Mr. and Mrs. W. B. Dangerfield, Garden City, Va. *

Reth Richardson, Roanoke, Va. *

Rev. and Mrs. Wm. H. Schaffer, Conemaugh, Pa. *

A Brother and Sister. **

Mr. J. E. McCartney, Conemaugh, Pa. *

Mr. and Mrs. Grover Snyder, Conemaugh, Pa. *

Mr. and Mrs. Geo. Smith, Johnstown, Pa. *

Mr. and Mrs. L. F. Burkett, Dayton, Ohio. *

Mr. and Mrs. Roy Kinsey, Dayton, Ohio. *

Mr. and Mrs. Howard Bolender, West Carrollton, Ohio. *

Rev. and Mrs. R. D. Barnard, Dayton, Ohio. *

Junior Dept. of S. S., Dayton, Ohio. *

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Sunday School, West Salem, Ohio. *

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W. M. S. 1st Church, Johnstown, Pa. **

Sunday School, 1st Church, Johnstown, Pa. *

Florence Cleaver, Falls City, Nebr. *

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Mrs. J. B. Fleming, Rivera, Calif. *

Mr. J. B. Fleming, Rivera, Calif. *

Mrs. George Uley, Whittier, Calif. **

A. D. Warne, Whittier, Calif. *

Annetta Yarger, Rivera, Calif. **

Maybelle Harrison, Inglewood, Calif. *

Mr. and Mrs. Wm. Garber, Whittier, Calif. *

Rev. and Mrs. Charles Mayes, Ashland, Ohio. *

Mr. and Mrs. Gus McKey, Whittier, Calif. *

Mr. and Mrs. Walter Haugh, Alhambra, Calif. **

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Adda Saylor, Los Angeles, Calif. **

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Mr. and Mrs. G. I. Jones, Washington, D. C. *

Mr. and Mrs. Elmer Tamkin, Washington, D. C. *

Senior C. E. Society, Washington, D. C. *

Mr. and Mrs. A. C. Munch, Washington, D. C. *

Mrs. A. B. Rian, Fort Wayne, Ind. *

Mr. and Mrs. E. H. Wolf, Philadelphia, Pa. *

Rev. and Mrs. Leo Polman and family. *

Rev. and Mrs. R. Paul Miller and family. ***

Rev. and Mrs. Arthur Carey, Lake Odessa, Mich. *

Rev. and Mrs. Herman Koonz, Roanoke, Va. *

Loyal Worker's Class, 1st Church of Philadelphia, Pa. *

Miss Clara J. Hendley, Somerton, Philadelphia, Pa. *

Sunday School, Oakville, Indiana. *

A. W. Keating, San Dimas, Calif. *

W. M. S. Third Brethren Church, Philadelphia, Pa. *

Sunday School, South Gate, Calif. ****

Everything Else---

» **FAILED** «

But Her ANNUITY CHECK

Read what the folks have to say who have tried this form of investment.

Compare your present situation with theirs and see if you have been as wise as they

Read this letter from one of our satisfied Annuitants!

"I received your check yesterday and thank you very much. It has been a great help to me. I am not getting from my other sources the income that I was and HAVE TO DEPEND UPON MY ANNUITIES FOR MY SUPPORT."

WHEN EVERYTHING ELSE HAS FAILED, HER
ANNUITY CHECK COMES REGULARLY
AND IS HER ONLY SUPPORT

She sought first the Kingdom of God with her money and now is finding that all things necessary for her are being added!

BEGIN NOW BY MAKING A WISE INVESTMENT FOR
YOUR FUTURE IN

ANNUITY BONDS OF THE

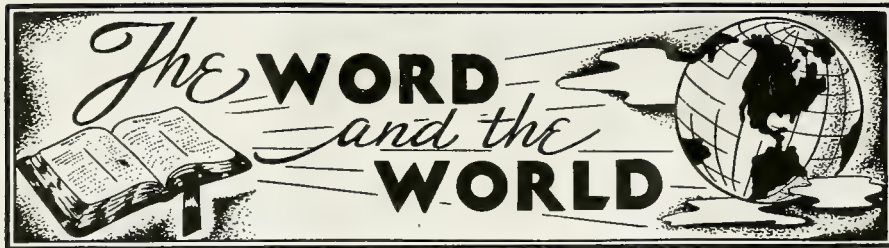
Missionary Board of The Brethren Church
R. Paul Miller, Secretary,
Berne, Indiana

The BRETHREN EVANGELIST



*One ship drives east
And one drives west
With the self-same winds that blow;
'Tis the set of the sail
And not the gale
That determines the way they go.*

*Like the winds of the sea
Are the winds that blow
As we journey along through life;
'Tis the set of the soul
That determines the goal,
And not the storms and strife.*



By Alva J. McClain

EXCEPT The Falling Away Come

Nothing is more clearly taught in Scripture than that in the last days there will come upon the church a great apostasy from the Truth. Now apostasies are nothing new under the sun. The church has always been troubled with the heresies of those who "abide not in the doctrine of Christ" (II Jn. 9.) But the apostasy of the last days will be different from all other previous apostasies in at least two respects.

First, it will be amazingly subtle and insidious in its beginnings, not open and above board. There is a kind of heresy that is frank and honest. You can at least respect such heretics, even if you do not agree with them. But the final apostasy will be deceitful beyond measure, clothing itself outwardly in the garb of Christian faith, using even the language of the ancient creeds, although with changed meanings.

Second, the last apostasy will be practically universal. In past apostasies this has not been true even within the organized churches. There have been some providentially protected places where the flame of faith never ceased to burn brightly. But in the last perilous days the danger will be everywhere.

Since this is true, we in the Brethren Church need to be "sober" and "vigilant." We should indeed be thankful that for many years we have not, like other denominations, had to listen to the denials of modern unbelief in our conference. But the blessings of the past will confer no permanent immunity as to the future. The enjoyment of these very blessings, in fact, may lull us to sleep in fancied security. But the devil never sleeps. The church of God is never safe from his devices except as she walks close to her Lord and obeys His command to "Watch and Pray."

NOT I, But Christ.

The danger of the Brethren Church in these days will not be from some open onslaught of unbelief. The church, I think, would unite in smiting such an attack of the enemy. The peril we need to guard against is the confusion of personal likes and dislikes with eternal principles of divine truth. We are all very human, finding it just as easy to dislike some people as it is to like other people. And we find it very hard to

oppose the folks we like and also hard to agree with the folks we dislike. Hence we need to be constantly on our guard lest our personal inclination be made the criterion of truth and righteousness. It is so easy to slip into this common blunder.

Loyalty to our friends and to our institutions is worthwhile, but there is a higher and a better commandment, namely, **loyalty to the truth.** If my dearest friend is against the Truth, then I, as a Christian, must be against my friend. But if my bitterest enemy stands for the truth, then I must stand with my enemy.

This is a hard road to walk, absolutely opposed to all the inclinations of human nature, and those who walk therein will be misunderstood and maligned. If you choose this road, you will sometimes feel a bit lonely. But do not forget that our Lord walked this road. And so did Paul. It is possible by the grace of God.

Is it too much to hope and believe that in these dark days a whole church may walk steadfastly in this path, and thus escape the spirit of error that is in the world? May the Lord keep from weighing the truth of God in the balances of man, and give us the grace to say with Paul, "Not I, but Christ."

COVENANT-breakers.

In the first chapter of Romans the Apostle Paul draws an appalling picture of a lost world, given up by God to its own ways. He concludes with a catalogue of 23 sins of which men were guilty. Among these sins there is one which has become very common in our day.

It is the sin of "Covenant-breaking."

This sin is found everywhere. Diplomats sit down around a conference table and solemnly sign treaties they never expect to keep.

Politicians glibly make promises which they never intend to fulfill.

Business men enter into far reaching agreements which they know cannot be kept.

Even our own government openly breaks without apology, pledges made to its citizens.

Men attach their signatures to notes for borrowed money which they never expect to repay.

Men and women kneel before the altar to repeat the sacred vows of matrimony and then break them with impunity upon the slightest provocation.

Men come before the church and solemnly affirm their belief in the great truths of the Word of God, with tongues in their cheeks, for many neither believe the word nor expect to preach it.

This "promise-breaking" has become so widespread that men no longer trust one another. There is no sin more demoralizing to organized society. It breeds suspicion, then war, and the end is chaos. When honor comes to mean nothing, when you can no longer trust the solemn promises of your fellowmen, then civilization must collapse.

We cannot substitute expediency for honor without undermining the very foundations of society. Even the unbelievers can see that far. Walter Lippmann recently pointed out that in this country we have present now every needed essential for economic recovery except one, that is, **faith in one another.**

In the last analysis "Covenant-breaking" is nothing but the ancient sin of lying. And God hates lying. It is against the very nature of God for He is the Truth and "cannot lie" (Tit. 1:2). Some day He will sweep the world clean of all lying and "all liars." No heaven could ever be safe except where honor and truth reign.

The Brethren Evangelist

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

The Editor's Box

HE GOT HER POMEGRANITES

A ten year old girl's fondness for pomegranites led her to coax her mother to buy some almost every time she went to the store. The child's insistence in having them so often provoked her mother extremely.

One day after the child's continued pleas for some of this fruit, her mother said disgustedly, "You don't need any! I don't see what you want them for. There's nothing to them, and they're just a waste of money." To this the child quietly replied, "Mother, please don't be mad at me for saying this, but why do you smoke cigarettes? There's nothing to them and it is just a waste of money." Needless to say, the next few minutes were very amusing. The mother tried to think of something adequate to say, but without success. Without further discussion, she drove to the market—and she brought back the pomegranites."

SMOKING MOTHERS

Some would have us believe that smoking mothers are in the majority these days. Perhaps so, but the Christian should never be swayed simply by the majority. Majorities are frequently wrong. Why should Christians take their rules of conduct from the world? Such is not only unreasonable but condemned in the Word of God. It is also a practical truth that we never impress the world by being like it. We impress the world by showing that we have something better.

FATHER DIVINE"

For some time, "Father Divine" a colored man from New York has been posing as God in the flesh. He has performed some mighty works, many of which have required large sums of money. He is called a great "mystery man." His ignorant followers sing praises to him as Christians sing praises to Christ. Here is one of the blasphemous songs which are sung by the followers of Father Divine.

All hail the power of Father Divine!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him King of all!

This and many others equally blasphemous, were sung repeatedly on radio programs in southern California. Probably others have heard the same in other localities.

From "Father Divine's" own magazine, The Spoken Word, we quote several statements. In one place we read, "It is very important that the sincere followers of FATHER DIVINE, God Almighty, in a bodily form walking the earth, be careful not to let false illusion and disillusion fool them." We think as

much! If they were not already duped and inveigled into the snaring deception of this faker there might be some hopes for them.

THE "I AM" OF THE SCRIPTURES

In another address of "Father Divine" we read,

Truly might Isaiah have said, "He shall stir up jealousy as a man of war" (Isa. 42:13). But the 12th verse is well worth considering, for they are giving glory and praise to ME in practically all of the islands, not mentioning the millions elsewhere, for it has long since been said, "Let everything that has breath praise the Lord."

. . . . I further wish to say, "The people have kept silent before ME; now they have renewed their strength, but the inhabitants of the earth are greatly afraid," according to Isaiah 41:1-5. This day, the Scripture is fulfilled in your hearing, personally, according to verse 2, Isaiah chapter 41, for the personification of God as a person is the fulfillment of this verse: "Who raised up the Righteous Man from the East and called him to His foot?" Therefore, the so-called pastors, teachers and leaders of the people in the spirit of heathenism are raging, for I AM the fulfiller of the Scripture.

"FATHER DIVINE" AND CHRISTIAN SCIENCE

The Christian Scientists of America may not appreciate "Father Divine's" statement which appeared in his magazine:

I would term it (Christian Science) to be an inlet for this LIGHT of the TRUTH that I AM advocating. I term it to be PREPARATORY, preparing the mind to receive the LIGHT of the SPIRITUAL AWAKENING and the physical awakening, the same as you have been awakened mentally through Science.

In discussing the subject of the incarnation, the writers of "Father Divine's" magazine have given some fairly good expositions of the Scriptures. They have carefully explained the truths of the incarnation and then blasphemously declared that these passages of Scripture refer to "Father Divine."

ALARMED?

The Christian is not alarmed, nor is he surprised. These things are not new to the student of the Bible.

IN THIS NUMBER

The Word and the World	2
Editorials	3
The Anointing Service, Thoburn C. Lyon,	5
At the Place of Prayer, Ord Gehman	7
The Ascended Christ, W. A. Ogden	9
Baptism: Its Importance, Charles A. Bame	11
Christian Life Department	13
Christian Endeavor Department	13
Sunday School Department	15
In the Shadow	17
The Tie that Binds	17
White Gift Offering for 1935-36	17
News From the Field	17

Our Lord said, "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:4-5).

"FATHER DIVINE" AND POLITICS

It has been known for some time that "Father Divine" claims to have great interest in social, governmental, and political affairs. He claims that he will establish a righteous rule on the earth. Now comes a statement from his magazine to this effect:

The Communistic movement is the only political party offering anything righteous for the masses, regardless of the claims to the opposite. We have failed to find any genuine desire to benefit the masses in any legislation sponsored by either of the major parties in the United States. If you can find anything that would mean non-segregation, equal rights for all, equal distribution of wealth, a desire to share and share alike in any of the parties in this country, we will be glad to know about it.

FATHER has come to bring equality. The Soviet Union of Russia is the only government to date that definitely stands on non-segregation and equal rights to all. On this basis we shall continue to present the principles embodied in Communism, but this is not in support of any Party, because we are non-partisan, as all FATHER'S followers are *until the Divine Party shall have been established*.

It is the belief of many that the Father Divine movement is a Communist scheme from start to finish, preparing the ground for revolution by appealing to religious groups. A few million religious fanatics under the complete control of this man, could become a force not easily reckoned with.

Editorial Notes and News

AT THE SECOND CHURCH of Los Angeles, much effort is being made to cause the people of the Sunday School to learn Bible verses. At the close of a recent contest, the following report appeared in the church calendar:

"The Square Deal Class is the winner of the contest, having memorized 764 verses of Scripture. This is remarkable when we consider there are just five boys in this class. Men's Class was second with 672 verses. Here is the honor roll for our last contest, all memorizing over 100 verses:

"Brother Snyder, 566 verses; Francis Aiken, 199; Mrs. Conner, 113; Keith Wood, 111; Virgil Brady, 109; George Baker, 105; Leeta Baker, 106.

"In eleven weeks there was a total of 2142 verses memorized."

Pastors, Superintendents, and workers, take note! Are you making definite plans to get those precious souls under your care to hide the Word of God in their hearts? It is the precious promises of God's Word which make the Christian strong. Ignorance of the Bible is everything but bliss to the Christian.

THE SALE OF BIBLES in Germany has greatly increased under the Hitler persecution. While the figures had diminished after the war, until in 1929 there were only 614,000 sold, by 1933 the figure went up to 956,000 and in the following year to 1,113,000. —*Revelation Magazine*.

THE CHURCH at Middlebranch, Ohio of which Brother Jake Kliever is pastor has been making quite extensive repairs on the building. The repairs include new paint, an en-

larged basement, carpet, and a new furnace. We are told that it is marvelous how the money came in and no financial schemes or sales were used to raise the money.

IT IS REPORTED that the National Conference which just closed at Winona Lake, Indiana was the largest in the history of the denomination with 431 delegates present. The various reports of the conference will appear in an early issue of the Evangelist. Brother A. L. Lynn, pastor of the first church at Johnstown, was elected moderator.

JULY AND AUGUST are good months for prayer. We should prayer meetings be called off in vacation months. This is what the people think at the new church at New Kensington, Pa. The attendance averaged 18 during the two weeks of July.

A new Sisterhood of Mary and Martha has been started with Mrs. R. D. Crees, wife of the pastor, as patroness.

It is also reported that the church has now held its first real Bible Conference in conjunction with the First Baptist church with Brother Leo Polman as the speaker.

THE ADDRESS of Brother and Sister Orville D. Jobson will be 5 S. Portland Ave., Ventnor, N. J., until about the first of January at which time they expect to sail to their field of labor in French Equatorial Africa. We are glad to report that in answer to the prayers of the people, Brother Jobson's health is much improved and he rejoices that it is again the privilege of his wife and himself to return to Africa to tell the old, old story.

A CHRISTIAN HIGH SCHOOL is being started in Los Angeles, California. Regular courses are to be offered under Christian influences. The Bible is to be taught in the school with emphasis upon salvation and the Christian life. Miss Mabel Culter, for many years the dean of women at the Los Angeles Bible Institute, is to be the principal. The board contains such well known Christian leaders as E. I. McCreery and W. R. Hale. Because of the intensive study of the Bible, it will take five years to complete the course.

DESERT SWEETS

By E. R. Mathers

"Come ye yourselves apart into a desert place and rest."

I stopped before a simple way-side stand,
Where long the heat-parched span of arid land
Lay desert-like and bare;
My journey, hot and sore, gave naught of ease,
Nor rest, nor solace mid scenes like these,
For only death seemed there.

Then, as I stood beside that crude-made mart,
Perchance to find somewhat that could impart
Scant comfort to my needs,
My yearning eyes beheld a scrawl-formed sign
Which promise gave, here might be mine
"Rich Desert Sweets."

For out of barren wastes were made to grow
Green fields, when watered by the mountain's snow,
Led down in living streams.
And so 'twas here, where least I hoped to find
The choicest fruits to nourish strength and mind,
I lived my fondest dreams.

How oft 'tis thus, when troubled ways we know,
The Father bid us, in our needs, to go
To desert's calm retreats,
And there, beside its restful streams, and wide,
We feast our hungry souls—where'er betide—
On Heaven's rarest sweets.

The Anointing Service

(Address Delivered at Southeast District Conference)

By Thoburn C. Lyon, Washington, D. C.

In recent times the anointing service has been practiced by comparatively few groups other than the various Brethren fraternities. It involves the doctrine of "faith healing," which, through all the centuries of church history, has proved a most fertile ground for quacks and isms. In view of the abuses of the doctrine it is well, occasionally, to ask ourselves anew: "What saith the Scriptures concerning bodily healing?"

Healing was widely practiced by Jesus, both with the use of means (as in the case of the man blind from birth, whose eyes he anointed with clay and spittle), and without such means (as in the case of the centurion's servant, whom he had not even seen.)

This practice was continued by the apostles, of whom we read that "they cast out many devils, and anointed with oil many that were sick, and healed them." In the days soon after Pentecost, many were healed merely because the shadow of Peter fell upon them as he passed, while Paul even raised one from the dead.

In the closing verses of Mark, it is promised that these same signs shall follow them that believe. While there are some who claim that these verses were not in the original text, but were added by a later hand, this is beside the point, since all that was promised therein is fully substantiated in other passages, the genuineness of which is beyond question.

With respect to the doctrine of faith healing,

LOSS IS GAIN

The floods washed away home and mill—and all the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something on the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him, made him rich. So it is oftentimes in life. Sorrow strips off loved possessions, but reveals the treasures of the love of God. —J. R. Miller

I will give thee the treasures of darkness, and hidden riches of secret places—Isa. 14:3.

there are two extreme views today. The one group believes that such powers were intended to be only temporary, serving as credentials to prove that the church was of God; and that since the New Testament has been given and authenticated, these miracles are no longer necessary. Today, they say, such matters are subject to physical laws, which God may not be expected to set aside.

At the other extreme is a group which believes that healing is provided for in the atonement, like forgiveness of sin, and that sickness is positive evidence that one is either unregenerate or fallen from grace; that God **must** answer prayer, and therefore even to say "if it be thy will," expresses sinful doubt.

Between these two extremes the Brethren concept may be considered as a sort of middle ground. As opposed to the first extreme, we believe that "Certainly diseases are under law. But even a medical man has some power to direct the action of the physical laws of disease. And is not the power of the Lawgiver greater still than that of the most eminent physician?" (quoted from the Pulpit Commentary). As for the other extreme, we concede, or Scriptural as well as on other grounds, that some sickness is directly chargeable to sin; on the other hand, Jesus forever spiked the smug notion of that ALL sickness was so caused by sins when, for example, he said of the man born blind, "Neither hath this man sinned, nor his parents." We also feel that it is altogether fitting, since we have not yet fully attained the mind of Christ, that we should close our prayers, even as did our Lord himself: "Nevertheless not my will, but thine, be done."

The anointing service is based particularly on James 5:13-20, which should be read here to refresh our memories, familiar though it be.

It should be noted that this ordinance is in no sense the extreme unction or last sacrament, practiced by some groups. In the 16th Century the Council of Trent condemned as a grievous error the custom of waiting to anoint the sick "until all hope of recovery being now lost, life begins to ebb, and the sick person to sink into lifeless insensibility."

It should be further noted that the service is not to be undertaken at the wish of the elders, nor even at the suggestion of friends of the sick, but at the request of the sick himself.

While not widely observed, the anointing service has been practiced by some in every age. Quoting

again from the Pulpit Commentary: "At the Reformation, when the English church wisely rejected the mediaeval service for extreme unction, she yet retained in the first English prayer-book a simple form of unction, to be used 'if the sick person desire it,' consisting of (1) anointing, 'upon the forehead or breast only,' with the sign of the cross; and (2) prayer for the inward anointing of the soul with the Holy Ghost, and for restoration of bodily health and strength. Thus the service was entirely primitive in character, and it is hard to see what valid objection could be raised to it. It was, however, omitted from the 2nd English prayer-book in 1552, and has never been restored."

Examining the passage in James more closely, we see that it deals with three main topics: the power of prayer, forgiveness of sins, and healing of the body. Similarly, the ordinance itself is a three-fold service, consisting of the confession of sin, the anointing with oil, and prayer for bodily healing.

Confession

Verse 16 is not here by accident. Note the order: "Confess your faults one to another, and (then) pray one for another, that ye may be healed." God cannot bless unforgiven sin nor unforgiven sinners, and therefore prayer for the blessing of healing must be preceded by confession and a plea for the forgiveness of sin, known and unknown.

Anointing with Oil

There are some who believe that the use of oil here represents only the application of the best known medical agents for healing. Beyond question, oil was considered a healing agent in New Testament times, one Scriptural instance being found in the story of the Good Samaritan, who poured oil and wine into the wounds of the man who had been robbed.

Personally, I believe that God does not expect us to be healed without making use of drugs that are known to be beneficial and other human agencies any more than he expects us to be nourished without making use of the foods he has so bountifully provided. One seems as presumptuous as the other; however, in the Scripture before us I believe the emphasis is scarcely upon oil as a healing agent, since in verse 15, it is stated that it is the prayer of faith that brings healing. Rather, oil is here used as a symbol of the Spirit and of our separation unto him.

Prayer for Healing

Such prayer need not be long. On the contrary, it should usually be very brief, but it must be sincere (fervent), and it must be of faith. The promise is that "the prayer of faith will save the sick," and we firmly believe that in very many cases such prayer will save the sick, even as it has many times in the past, to our definite knowledge. On the other hand, we do not believe that it must **always** save, otherwise Paul's thorn in the flesh would have been

removed, and all the righteous dead from Abel until now would still be living.

The universal testimony of the anointing service is much the same as the statement recorded in John 13: "If ye know these things, happy are ye if ye do them." When the desired healing follows, we may feel assured that God's blessing has been with us in the service; but whether or not the sick is healed, by the confession and forgiveness of sin, by the renewal of consecration, and by prayer, he is made ready to live—if that be the will of God for him—or ready to meet his Lord. Always it should be remembered that "whether we live therefore, or die, we are the Lord's."

In recent years the anointing service has been receiving more and more recognition from leaders in other denominations. I was interested recently to note the following discussion of this service in the notes accompanying Worrell's Translation of the New Testament, published by the American Baptist Publication Society, and quoted here by permission:

"These verses contain specific instructions both to the sick and to the elders, what they are to do, when one is sick, or bedfast. The oil is a symbol of the Holy Spirit; and 'the elders' are Spirit-filled Christians in sympathy with the Gospel and its Author, and are called to minister thus. All preachers ought to be 'elders' of this class. This Scripture has never been repealed by its Author; and it stands with all the rest of the Scriptures as a part of His Word"

"N. B.—Every man who answers to the name of Elder ought, to respond to the call for anointing and prayer for the healing of the sick, or be able to prove that this portion of Scripture has become **obsolete**, or else he should question his qualifications for the office of elder. This simple **trilemma** ought to be fairly considered. An increasing number of elders are coming to see the **dilemma** into which they are thrown, if they **refuse** the request of the sick; and they go and anoint them; but those who refuse to anoint the sick as directed, should lose no time in deciding which of the remaining alternatives they will choose to adopt. If they choose the first, viz., that the anointing ordinance has become **obsolete**, or is not applicable to the people of our time, the next thing required of them will be to furnish adequate proof to sustain this assumption. And, first, one would be expected to define **what is adequate** proof to justify the setting aside of a portion of the Gospel of Christ, And, in the last analysis of the subject, he will be forced to admit that no authority less than God Himself can set aside or annul any portion of His Gospel; for surely no man nor set of men can have any power to cancel the least portion of this Gospel. And, if man has no authority in a matter of this sort, where is the proof that God **hath set aside the anointing ordinance**? Plainly there

(Continued on Page 8)

AT THE PLACE OF PRAYER

By Ord Gehman, Pastor Brethren Church, Ardmore, Indiana

In the course of Christ's earthly ministry He came in contact with those who elicited His sharpest disapproval. And this particular parable which we find recorded in Luke 18:9-14 sets forth clearly and definitely the great truth concerning those who trusted in themselves for righteousness. And likewise, there are some people today who are willing and apparently anxious to take upon themselves this great task of righteousness. In this parable we hear the Master's stinging rebuke of those who trust in themselves.

Let us imagine ourselves in the Old Testament Temple unnoticed, but in a position which will give us a good vantage point from which to observe this colorful and spectacular scene.

The Temple door comes open hastily with much gusto as though one of great power and authority is about to enter. In a flash we see the entrant a dignified figure moving rapidly and proudly. We behold a man whose bearing is marked with conceit and self-assurance. He is robed in a royal garment of matchless design and exquisite material. A silken turban, pointed at the top graced the head, and falling gracefully down the back were the turban tresses. A flowing blue robe adorned the body. In the middle of the forehead we notice a little parchment bag strapped securely. A similar, but slightly larger bag, was worn on the left arm near the heart. Precious ointments and delicate and rare perfumes exude a distinctive odor. The turban, robe, sash, and sandals glisten with precious stones, gold and silver. We immediately recognize the presence of staggering wealth. What a figure as he sweeps up the aisle of the Temple to the place of prayer! And why the haste? We shall see.

The Temple door has barely come to rest when we see it opening easily, as though one were entering cautiously and with stealth. As it opens wider we see another figure presenting himself; not so impressive in appearance, not so elegantly dressed, neither moving with

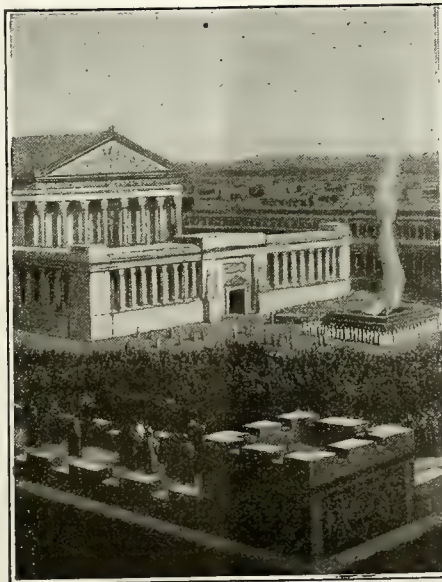
such strides of pride. He is clothed in moderate Oriental apparel. There are no signs of wealth. He doesn't even so much as raise his eyes as he moves slowly down the aisle as if measuring every step. He too, moves toward the place of prayer.

Yes, the Pharisee had seen the Publican coming toward the Temple at the appointed time for prayer. But he must necessarily enter the place of prayer first, and far enough ahead of the Publican, lest he become defiled.

Hush! The prayer are beginning. Let us note carefully the prayers of the Pharisee and the Publican.

The Pharisee begins proudly and vociferously, as if to remind God that he was there at the place of prayer at the exact time, thereby doing God a favor. "God, I thank Thee," he begins, "that I am not as the rest of men, extortioners, unjust, adulterers, or even as this Publican." His voice is now marked with indignant scorn and contempt. To think that a Publican would even so much as dare to approach the place of prayer while he was there! He continues his prayer—"I fast twice in the week," as if to suggest to God that he not only kept the prescribed annual feast (Lev. 16:29) but he fasted twice in the week, thereby performing works of supererogation, works above that which was due. He concludes his prayer—"I give tithes of all that I get," calling God's attention to the fact that His work would likely suffer if he did not pay the tithes due from his income. The Pharisee seems greatly concerned about the fact that he has fulfilled his duty, so he thinks, and deserves to remind God accordingly, BUT he overlooked the fact of his own need to confess sin and his spiritual needs.

Now let us notice the other supplicant at the place of prayer. The Publican stood afar off, taking the very least approach to the place of prayer. He didn't even so much as lift his unworthy eyes heavenward. He was blushing with shame as he approached an offended God. He



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"My house is the house of prayer"

—(Luke 19:46).

merely smote his breast and cried out, "God be merciful to me, a sinner."

"Now," says Christ, turning to His hearers, "I say unto you (His characteristic expression carrying the stamp of Divine authority), "this man, (the Publican) went down to his house justified, rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

Let us analyze briefly these two prayers which call forth from the Master this most meaningful reply.

The Pharisee approached God on the basis of **that which he had done**. He was content with the works which he had performed. He apparently felt no need for spiritual guidance. He was self-sufficient. It is very interesting to note our Lord's comment on the Pharisee's prayer. "He prayed thus with himself." It was an exercise in which he alone was involved. He had not learned the great lesson that the throne of God is reached through the medium of the sacrifice. The Pharisee was as the man who presents himself before God and says, "I helped build a house of worship, I payed a major portion of the pastor's salary, and I gave heavily to the cause of Missions, at home and abroad." And yet the weightier matters of neighborly kindness, brotherly love, and real Christian goodness were left undone. It reminds one of our Lord's comment in Matt. 23—"Ye tithe mint and anise and cummin, and have left undone the weightier matters of the Law—justice, and mercy, and faith; but these ye ought to have done, and not left the other undone."

Now let us notice that the Publican approached God on the basis of the **sacrifice which had been made**. He said, "God, be propitiated to me, the sinner!" In reality he was saying, "Be thou peaceful

toward me, or, be Thou reconciled to me on the basis of the sacrifice. Be propitiated to me!" This same root word, used in the sense of making reconciliation by sacrifice is used in Heb. 2:17—"Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful High Priest in things pertaining to God, **to make propitiation** for the sins of the people." Just think of it! Christ making the necessary propitiatory sacrifice for the sins of the people.

And so it is in our lives. We cannot, yea, dare not, come to God on the basis of what we have done, but we must come on the basis of what Christ has done. Coming on our own merit, and none of us have whereof to boast, the propitiatory death of Christ is made void. But thank God, we humbly, shamefully, despairing of our sinful lives, beseeching God through Christ to save us and to cleanse us from all unrighteousness. And we find that He has paid the price; He appeased God with the sacrifice of His own blood upon Calvary's Tree. And even though we are unworthy to draw near unto God, His word tells us that that is the way **to get near to Him**. Listen: For thus saith the High and Lofty One that inhabiteth Eternity, whose name is Holy: "I dwell in a high and holy place, with him also that is of a contrite heart and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite," (Isa. 57:15). And again, "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit" (Psa. 34:18).

Humbly should we bow at the feet of the Master and graciously thank Him for the marvelous blessing of Salvation. Truly can we say: "But now in Christ Jesus we that once were afar off are **made nigh** in the Blood of Christ" (Eph. 2:13).

THE ANOINTING SERVICE

(Continued from page 6)

is no record of such a thing in His Book. God has not set aside this ordinance, but He meets His true elders now, when all the conditions are complied with; and many are being healed. This fact is becoming more and more notorious; and overwhelming proof to this effect can be furnished. What, then? Simply this: that the elder, or elders, who will not anoint the sick, are not duly qualified for their office. Then another question might arise, "Why are they not qualified?" Whose fault is it? It is not God's; for He is qualifying many for the duties of this sacred office at the present time; and is ready to qualify anyone whom He has called to preach His Gospel, if His conditions are fully met. These conditions may be summed up in these two words; **consecration**, and faith. Consecration is what such elders need; and then the faith will be given. Consecration opens the way for the Holy Spirit to come in

and fill one; and the elder who learns to live the Spirit-filled life will not long be destitute of the faith required of God's elders. Another question: Is any elder called to preach only a **part of God's Word**?"

To this statement there seems little that we can add—other than that we thank God for the anointing service and are glad that the Brethren Church feels called to preach the **whole** word of God. May she ever continue to do so!

We shall see him, and want to serve. We shall be like him, and be able to serve. We shall know, and be prepared to serve. Inspiration for service in vision, equipment for service in correspondence, preparation for service in knowledge! Thus himself will be the reason of all the service of the new life, and therefore his will will be the plane of heaven's activity—G. Campbell Morgan.

A few chapters a day keeps the devil away.

The Ascended Christ

By W. A. Ogden, Pastor, First Brethren Church,
Los Angeles, California.

The disciples of Christ were grieved and perplexed on many occasions by His announced intent to leave them. It is evident that Christ knew not only of his approaching death, but also of the glory that should follow. The ascension of Christ was necessary to the realization of that glory. "But now I go my way unto Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth; it is expedient for you that I go away . . ." (John 16:6,7).

The resurrection was followed by forty days of attestation in which He showed himself to His disciples "by many infallible proofs"; forty days of intensive, quiet instruction, "speaking of the things pertaining to the kingdom of God; through the Holy Ghost, giving commandments to the apostles whom He had chosen." What a glorious period of time that must have been!

The Fact of the Ascension

By "ascension" we mean that Christ was received up into heaven in the same body in which he had lived; the body that had been crucified, and that was raised from the grave. The Scriptures teach nothing of a mere spiritual resurrection and ascension.

The twelve fundamental articles of the Christian faith known as the Apostles Creed, drawn up, according to tradition, by the apostles themselves, contains the affirmation that Christ 'ascended into heaven.' Whether the apostles wrote that creed or not, we do not know. But we have abundant testimony from their pens as to the fact of the ascension. The straight-forward language used is silent testimony to the fact of the narrative. Even the most critical could hardly accuse the writers of being hard pressed to explain the fact of the absence of Christ. Note the naturalness of their testimony: "After the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God" (Mark 16:19). Luke describes this great event in the most simple language, "He was parted from them, and carried up into heaven" (Lk. 24:51). "And when He had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). There is but one conclusion: Jesus and His disciples had gone out to the Mount of Olives, as far as to Bethany. They were talking together. Jesus was giving them His last words, He lifted up His hands for the final blessing, and then, before their eyes, He began to ascend upward, and they stood beholding. When a cloud had received Him out of



He ascended up on high

their sight they stood gazing into heaven until two men in white garments stood by them and spoke of the return of Him whom they had seen go away into heaven. Just as Elisha had seen Elijah when he was taken up into heaven in a chariot of fire, so the disciples saw the Lord taken away from them. Had He not promised that His mantle was to fall on them?—"Greater works than these shall ye do; because I go to my Father" (Jno. 14:12b).

Just another word as to the fact of the ascension. The early church has begun its task of preaching the gospel. A fiery evangelist by the name of Stephen has brought down the wrath of the Jews upon himself. He has just explained by the Scriptures, the coming of the Just One, adding, "Of whom ye have now become the betrayers and murderers." And as they "gnashed on him with their teeth" the first Christian Martyr "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:51-60).

The Glory of His Ascension

The exaltation of Jesus Christ following His death on the cross defies human language to describe. No king ever had so great a coronation. The scene, so

far as we are able to receive it, is given in Ephesians, "And set him (Christ) at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and has put all things under his feet, and given him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:20-23). This passage describes a great deal more than the mere fact of the ascension of Christ, but it was for this fulness of glory that he was received up into heaven. It is here that we get a glimpse of what Christ asked for when He prayed that he might be glorified with the Father with the glory which He had with Him before the world was. What a challenge to the world, and what a joy to the Christian that Christ is so greatly exalted. How gladly should every knee bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Victory of the Ascension

When Christ was received up into heaven He was received as a victor. The King in triumph returns to His capitol city. Paul, in speaking of "the mystery of godliness," says, that "God was manifest in the flesh . . . received up into glory,"—and what a reception He must have had! We are tempted to use our imagination here, but it is better to use God's Word. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell amongst them" (Ps. 68:18). The ark is about to be returned to Mount Zion, an "high hill, high as the hills of Bashan." It is here that God desires to dwell forever. God is seen ascending the hill, encompassed with thousands of angels, having triumphed over His enemies, and had taken captivity captive. Here on Mount Zion the ark was to rest. It had subdued every foe. Its place was proof of its permanent victory. What a march of triumph is pictured here! Not only is the king at the head of his victorious army, but the choicest of the captives and the richest of the spoil are in his procession. Captivity is lead captive; the spoil will be divided with the soldiers who have helped to win the victory. As in olden days, when returning from the conflict, the women came out from the city singing, "Saul slew his thousands, and David his ten thousands," so again they greet their king, and swell the great chorus of the triumphal procession.

But all of this is low and mean compared to the employment that Paul makes of this passage when he quoted it in Ephesians 4:8. Here it is made to picture the triumphant ascension of Christ after His battle, proclaiming His everlasting triumph. For "It is true that Christ did not enter into His glory without a battle going before, and that with strong and many enemies; and in His fighting He carried the victory, and after the victory He triumphed, first

in the cross, and then in the ascension, over sin, the devil, the world, hell and the grave." No man ever waged the battle our Lord waged while upon the earth. The great red dragon stood ready to devour Him as soon as He was born. He persecuted Him until He was caught up to God, and to His throne. Christ was driven into the wilderness to be tempted of the devil; and He was with the wild beasts. He came to His own, but His own did not receive Him. It was His own familiar friend that betrayed Him into the hands of His enemies. They hated Him without a cause. Wicked hands nailed Him to the cross, having abused Him beyond the ability of the mind to imagine. **But He ascended up on high and led captivity captive.** The words of triumph are echoed in Rev. 1:18, "I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen, and have the keys of hell and of death."

Look again as we see Him ascending through the contested realm of which Satan is the prince and the power. He is victor indeed. As the head of the advancing hosts swings into sight of the city He calls out, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." While back from the city wall comes the cry, "Who is the king of glory?" or, in other words, "by what right do you seek admittance here? Where are the tokens of your victory?" And He who has fought the greatest battle of all time, the battle of truth against wrong, of righteousness against sin, of heaven against hell; the battle that had the universe and the soul of every man at stake, looked back to the scenes of His conflict and victory, looked along the line at the captives He had taken, and answered, "The Lord strong and mighty, The Lord mighty in battle." "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the king of glory shall come in." "Who is the king of glory?" "The Lord of hosts (armies), he is the king of glory." (Ps. 24).

Christ claims the right to enter heaven, the right to His place at the Father's right hand, His right to the glory He had laid aside, **because of the battle He had fought and the victory He had won.** The ascension of Jesus Christ is the strongest possible attestation to the fact that He had defeated Satan, death, hell and the grave; and had provided a perfect salvation for man. He sat down at the right hand of God.

(Continued on page 14)

Prayer is the First and Chief Method of solving the missionary problem. Among all the methods that have been devised, none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled without adding a single new missionary.—J. Campbell White

Baptism: Its Importance

(Part Two)

By Dr. Charles A. Bame, Pastor Brethren Church, Linwood, Md.



The importance of Baptism in water is attested by too many evidences and too much history to allow of any challenge. The fact that almost every denomination that ever reached a large place in the spread of the gospel observed it in some form is argument enough to prove the commanding place it deserves and holds. Dr. J. L. Gillin says in his tract on this subject: "There is a certain stage in many persons' when they need the evidence of some visible sign to give them assurance of forgiveness of sin and salvation. At that stage of spiritual development baptism provides a particularly striking evidence. To the sin-stricken conscience baptism without doubt performs a most salutary function. It is the outward sign of an inward change." Dr. R. A. Torrey once wrote: "Submitting to baptism has been the turning point in many a man and many a woman. It has been done as an act of conscious obedience to Jesus Christ and has been accompanied by great blessing."

I shall argue its importance from five major angles:

I—Jesus Commanded Baptism.

II—Jesus was Baptized.

III—The Testimony of the Book of Acts.

IV—The Testimony of Alexander Mack.

V—The Witness of the Brethren and Other Peoples.

I—Anything which Jesus commanded is important. If that is not true, his Lordship is at once challenged. As definitely as possible, Jesus acknowledged his Lordship over his followers. "If any man will come after me let him deny himself . . . and follow me." "Ye call me Lord and Master . . . so I am." If the presumption that the major message of the Brethren is the Lordship of Jesus has made and kept us a living, vital force in the world is true, then we are most certainly among those who should preach with all vigor the importance of any command given by our Lord. It was last of the commands he gave to his disciples and one that could have been written in his own blood. Last words are precious words and last commands of those who know of their departure are always of major importance. Teachers should be very jealous of the last

command of their Lord so soon to go back to heaven.

II—Jesus was baptized. Of all the persons clothed in human flesh, it would seem that he was the last who should need to be baptized or to bother with a service, the value of which could in any way be challenged. Yet over the vigorous protest of John the Baptizer, Jesus demanded baptism and said: "thus it behooveth us to fulfill all righteousness." I am conscious that even this precious statement has been made to appear insignificant by explaining it as "simply an act of righteousness"; but Brethren do not and never have thus mollified it. That is the work of those who are not or have not been Brethren.

Anything that was necessary for Jesus to do must have been of extraordinary importance. If we are to give an account for every idle word and thought (as the Word teaches) then, Jesus must do so also. If it is unimportant, then he spoke idly and can not be a just judge.

The testimony of the early church is likewise clear as to the importance of this ordinance. It was many decades before anyone dared to suggest any sort of compromise on the act or the form of the act. Other doctrines were challenged by the keenest of the great minds of the time: the deity as well as the humanity of our Lord was challenged very soon. But baptism was proclaimed by Peter, Paul, John, and James argued that all commands were but challenges to faith and "faith without works is dead, being alone" he said. The very strongest statements concerning its value and its significance were made by these early defenders of our Lord's authority in all cases. By their witness, no believer could possibly think of baptism in water as unimportant, valueless or puerile.

III. The Witness of the Book of Acts to its importance is the strongest argument, it seems to me, to any believer. When the murderers of our Lord came crying "what shall we do", Peter was very prompt to tell them "repent and be baptized." When the eunuch heard the gospel from the lips of Philip the evangelist who "preached unto him Jesus" he asked: "what doth hinder me to be baptized?" Preaching Jesus to Philip must have meant preach-

(Continued on page 14)

"NOT GROWING OLD"

They say that I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.
What if my hair is turning gray?
Gray hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if Time's old plow
Has left its furrows on my brow?
Another house not made with hand
Awaits me in the Glory Land.
What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the Narrow Way,
I still can watch, and praise and pray.

My hearing may not be as keen
As in the past it might have been,
Still, I can hear my Savior say
In whispers soft, "This is the way."

The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust,
As everything in nature must.

The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?

E're long my soul shall fly away,
And leave this tenement of clay.
This robe of flesh I'll drop, and rise
To seize the "everlasting prize."
I'll meet you on the Streets of Gold
And prove that I'm not growing old.

—John E. Roberts

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.—II Cor. 4:16-18.

It Is Said that an old colored man, in reading a well known hymn which contains the line, "Judge not the Lord by feeble sense," mistook the word sense and gave this odd version, "Judge not the Lord by feeble saints." Have you been doing this thing?

To say, "There is no God;" is also to say, "I am a fool."—Read Psalm 14:1.

One may grow IN grace but not INTO grace.

OUT-DONE BY A BOY

A lad in Boston, rather small for his years, worked in an office as errand boy for four gentlemen who did business there. One day the gentlemen were chaffing him a little about being so small, and said to him,—

"You never will amount to much, you never can do much business, you are too small." The little fellow looked at them:

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—Little Christian.

Rumors during the Johnstown flood told that terrible message: "Run for the hills, the dam has broken." Some people died from the shock of that rumor which later proved to be untrue. I ask you, "Have you ever been guilty of spreading a rumor?" "Have you ever heard a story and then repeated it to others, embellishing it with some "facts" gleaned from your own vivid imagination?" If so, you spread rumors. If you can't repeat information exactly as you heard it, please don't tell it at all. Where life and death hang in the balance, be careful of what you say.

"HE THAT HATH SEEN ME HATH SEEN THE FATHER"

We, too, beg with Philip: "Show us the Father, and it sufficeth us." A more formal and public discourse may suffice as we are taught morals, but our souls crave to ask questions when we would know more about God. In this upper room and at the table our Lord answers the questioning hearts of his apostles and shows us the Father. Better far lose every other word that Christ ever spoke than these words about God. Because the Son had dwelt in the bosom of the Father from all eternity and came out from God and went to God, he becomes the "time exposure" of God. He that hath seen him hath seen the Father also. How easy the transition, after our Lord had talked so much about the Father, for him to be heard talking with the Father in that greatest of prayers—great in its simplicity and in its directness of communion, aside from the wonderful reach of its petitions that take in both worlds! So easy is the transition that we scarce know when Christ ceased to talk with men and began to talk with God.

—"Christ's Table Talks," Bishop E. R. Hendrix.

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

"HOW THE BIBLE MAY BECOME A NEW BOOK TO THE LAYMEN"

By F. E. Clapper, Canton, Ohio

That the Bible needs to become a new book to many laymen is self evident. If this were not so, there would not be so many homes in which it requires a visit by the pastor to bring the family Bible out of obscurity. Pastors tell us that there are far too many Bibles in the homes of professing Christians, fine morocco bindings and gold edges wonderfully preserved, almost unmarred except perhaps for a bit of dust. In too many cases this book has found its place in the library just because it seems quite the proper thing for a professing Christian to have one there. To many it is simply another book containing among other things some laws demanding that we do certain things and refrain from doing others, commonly known as "The Ten Commandments," also a rule for ethical living called "The Golden Rule" and a sample prayer called "The Lord's Prayer." To many more, it has not occurred that in this book are many truths that have a vital bearing upon the every day life of every man, woman and child. Many have been told that there are found in this book many contradictions, many unscientific statements the truth of which have long since been exploded by learned men, a mixture of truth and error which requires the interpretation of learned men to tell what portions may be accepted at their face value and what may be cast aside as of no importance. Is it any wonder that through so much unuse, misuse, and abuse, the Bible has become uninteresting to so many.

May I suggest three things that may make it possible for the Bible to become a new book for the laymen?

First, it is necessary for the layman to come to the place where he will recognize his own insufficiency. That everything he has is by the grace of God and that in himself there is not a single thing to commend itself to God. That being human, his vision is limited; he is found to err and that any program of life that is based upon self-dependency will fail, falling far short of the goal for which he is earnestly striving. That being human, he has a daily need for guidance, protection, inspiration and strength to meet disappointment, discouragement, sorrow and difficult problems of every kind. That being human he need that feeling of absolute dependence upon God and faith in His perfect holiness, justice and mercy.

Second, the layman having acknowl-

edged his dependance upon God, must give expression to a real desire for help. His need will make him desire to know more about God and His plan of salvation. With an open heart he will search for truth that he may have a sure foundation to which he may anchor his faith. In his association with the body of believers he will have a desire to know sound doctrine that he may not be misled by the half truths of the many cults and isms of the day. Having observed the constant failure of the many man-made cures for the ills of society and the insufficiency of a purely social gospel the next step will lead him to a desire to look into the Bible for the solution to the many problems that constantly confront him.

The third step then is to begin a systematic study of the Bible in place of a casual reading, relying upon the Holy Spirit to reveal to him the profound truths of the Bible as fast as he is able to receive them. As he takes this step, he will soon discover that the book which he usually referred to as the Bible is really "The Word of God." That although the writers were human, the real authorship is the Holy Spirit, and that since this is true there can not possibly be any contradiction or misstatement of any kind. That although there were about forty men who had a part in its writing—among them kings, peasants, fishermen, scholars, poets, plowmen, and men from many other walks of life—and although their lives were lived in various countries and distributed over as many as sixty generations, representing about sixteen hundred years, yet there is a remarkably perfect unfolding of a great plan running from the creation to the new heavens and the new earth the like of which is not found in any other book. The layman will marvel at the harmony of the writings of so many men and will soon discover that indeed "all scripture is given by inspiration of God" (II Tim. 3:16).

As the layman progresses in his study and begins to understand something of the great truths regarding God the Father, God the Son, God the Holy Spirit, the creation and fall of man, sin, law and grace, the dispensations, the church, prayer, stewardship, rewards, salvation from sin, the cross of Calvary, and the many other themes of vital importance, he will marvel that he was ever indifferent to this Word which is everything to the Christian. He will discover a book of such depth and interest that, even with a constant study over a period of years, there is a continual revelation of new truths previously hidden. He will find in this Word the plan for his own life, the solution of his

every problem and the inspiration necessary to carry on from day to day.

May I suggest that the Brethren ministry has a wonderful opportunity in creating a desire in the hearts of the laymen for systematic study of the Word? Here is indeed a fertile field. Much good has already been done. There should be special classes in every Brethren Church. Laymen are hungry for the truth. Ministers will be amply repaid for every effort in real Bible instruction.

I wish to acknowledge a debt of gratitude I owe to the Brethren ministry—and especially to my own pastors, past and present, for the inspiration that has been given me, for their instruction in the Word, for their help in my ministry in the teaching of my own Bible class. Truly, they have made the Bible to become a new book to me.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

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Cleveland, Ohio

BRINGING BRETHREN CHRISTIAN CHURCH ENDEAVOR
Y CONSECRATED EXTENSION
VANGELISM

YOUNG PEOPLE'S CONFERENCE WHITTIER, CALIFORNIA

There is nothing the young people of the Whittier Brethren church enjoy more than a conference of their very own. We have just experienced one which we wish we might have shared with all the Christian Endeavorers of the brotherhood. Ever since the time of fellowship and inspiration we had at our conference a year ago, we have been looking forward to the one this year, with the theme "Looking Unto Jesus." In answer to our prayers in anticipation of the event, the Lord supplied us with some wonderful messengers of the Gospel.

At the opening session on Friday night, December 27, Dr. Martin Charles was the speaker. He is a converted atheist who was at one time editor of The Godless World, the magazine edited by the International League of the Militant Godless. In his message "The World Conspiracy Against God," problems which face the church today and especially the Christian young people in our schools and colleges were discussed.

We were especially privileged to hear a message from Rev. Archie L. Lynn before his departure for the east at the close of a fine banquet on Saturday evening, to which many friends outside of our own church were invited. He talked to us on "Looking Unto Jesus: Guest and Conquest," as only Brother Lynn can talk to young people.

One of our own young people, Albert Flory, brought the message Sunday morning on "Looking Unto Jesus in Salvation."

On Sunday afternoon Dr. John A. Hubbard, beloved by many who have

attended the Los Angeles Bible Institute, spoke to us on "Looking Unto Jesus, the Conquering Attitude of the Soul."

We gained a special blessing on Sunday evening as we listened to the closing message of the conference, "Look—and Live," from Rev. George M. Richardson of the San Pedro Rescue Mission. He always has a message for young people because he understands them and the problems and temptations which they face.

We closed the conference with renewed strength, and looking forward to a year filled with joy because we have a Savior who has promised us a life of victory if we but keep our eyes fastened upon Him.

For the year of 1935, the total average attendance of all seven of our societies was 141 each Sunday. May was the low month with an average of 130. October was the high month with an average of 161.

The average attendance for each society for each Sunday was as follows:

Primary	11
Junior	15
Junior-High	19
High School	27
Senior Young People	23
"Ambassadors" (Young Married People)	21
Adults	25
Total	141

Throughout the year, the Young People's Society has sponsored services one Sunday afternoon each month at the Orange County Hospital. Other services in various missions and churches have been conducted by special arrangement. Some of our young people are active in the regular jail team of the church.

Our C. E. societies are noted for the fact that they stay for the evening services. This number with those who come specially for the evening services has given us a splendid attendance on Sunday evenings which occasionally goes above the 350 mark.

JOYCE ELLIOTT

BAPTISM: ITS IMPORTANCE

ing baptism as well as other things often advanced as more important. No surer evidence of the primacy of this needed than this: preaching Jesus then meant to preach doctrines about Jesus and ordinances of Jesus.

In the strange case of Cornelius and Peter their heavenly visions and experiences ended with the question of Peter: "Can any man forbid water that these should not be baptized * * * as well as we?" Even "those of the circumcision" had seen the evidence of the coming of the Holy Spirit, but there was some caution in the question of Peter which implies that great care was to be taken concerning water baptism.

The case of the jailor is very interesting as to the content of Paul's message and the consequent action concern-

ing baptism. It is not to be assumed that all that happened is recorded in this short account. But as soon as the jailor made his cry for salvation, Paul answered, "believe on the Lord Jesus Christ and thou shalt be saved." "And they spake unto him the word of the Lord . . . and he took him that same hour of the night . . . and was baptized, he and all his straightway." It was so important that waiting until morning was not thought of, perhaps. Many a night baptism have I seen, myself, but NOT LATELY! It is becoming less important.

Most striking on this subject is the case of the Ephesians. They had received water baptism and then, before Paul would lay hands on them as a sign of the receiving of the Holy Spirit, he took them out and baptized them again (the proper baptism—that of Jesus) and then he laid hands on them and they received the Holy Spirit. Just anything for the form would not do in those formative days. It had to be done right and right away!

IV. The importance of baptism in the organizing of the Brethren Church is best attested by Mack's book. As soon as they had found the baptism which they believed Christ had given, they went to the river Eider and were baptized thus repudiating the sprinkling which most of them had received in infancy. Mack taught: "whosoever will oppose God, even in so small a matter as water baptism, must expect to be punished for disobedience." (Holsinger's History of the Dunkers, P. 63). That these restorers of the faith were challenged on this subject as no other, is fully attested by the tract called Mack's Book and his letters answering questions for his son. Most of these precious heritages are upon some phase of the baptismal question. It was most important to them that baptism be performed rightly as well as for the right reason. I commend the reading of these papers above all that has been written or spoken since. They are fundamental to all who desire to be Brethren.

V. The importance of Baptism in the program of the church is urged and stressed by its significance as indicated by Peter, Paul, John, and Jesus. But that is another subject, and will be treated in another article.

THE ASCENDED CHRIST

(Continued from page 10)

His work is done. His victory is complete. Men and angels join in the song of His triumph.

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Savior shine.
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine."

Some Practical Lessons of

The Ascension

1. Our representative at the court

of heaven today is a man. "But this man after he had offered one sacrifice for sin for ever, sat down at the right hand of God" (Heb. 10:12). The Christian has the happy assurance in every experience of life that he has a faithful High Priest in heaven; One who took on Himself the seed of Abraham; One who, having suffered, being tempted, is able to succor them that are tempted. The incarnation was God in His approach to man. God was never fully revealed to man until this event. There are many passages of Scripture that keep before us the fact that this same Lord Jesus is our friend at the Father's right hand. When Paul would impress the fact that God would have all men to be saved, he makes the way inviting by saying that the approach to God is through the one mediator, "The man Christ Jesus" (I Tim. 2:5).

2. The ascension of Christ is the guarantee of the ascension of the believer. It is to be remembered that the Christian is a joint-heir with Him who has been appointed heir of all things. If heaven belongs to Christ it belongs to the Christian. Then, too, Jesus gave His own promise that He would personally return for all who are His own, that they might be with Him where He is. His word is heard in the Isle of Patmos sending a word of comfort to the faithful ones of even the luke-warm church of Laodicea, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

3. He gave gifts unto men (Eph. 4:8). It is here that we find an answer to His words to the disciples, "It is expedient for you that I go away." The first and important gift was to be the Holy Spirit. He, in turn, would make gifts according to the will of God to every one in the body. Now, in this fourth chapter of Ephesians Paul is discussing the matter of "gifts". Let it be noted that the eighth verse (the ascension) is not the subject of his discussion, but is mentioned rather incidentally to point out that gifts in the church are according to prophecy, and that the giving of gifts is dependent upon the ascension of Christ. There is a great work to be done on earth while He is in heaven. He has been given a portion with the great, and He is dividing the spoil with the strong (Isa. 53:12).

What greater encouragement could the disciples have than the fact that he is called to his task, given a special gift for it, and is personally associated with Christ in His victorious ascension power. The ascended Christ is Himself the guarantee of the success of the true disciple, whether he be "apostle," "prophet," "evangelist," or "pastor" and "teacher." The victory is secured. The whole Body of Christ moves on toward the "unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

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THE RELATION OF THE SUMMER BIBLE SCHOOL TO THE SUNDAY SCHOOL

By Mrs. E. B. Murphy, Roanoke, Va.

It is not my purpose to make a report of the various activities of our Summer Bible School but to set forth as briefly as possible certain phases of our program for the past two years from which we have realized splendid results, especially pertaining to our Sunday School department.

It would be hard indeed to estimate the true value of the Summer Bible School in the Sunday School program and affiliated organizations. I would say that it bears a similar relationship to the Sunday School that the revival meeting does to the church program. Through the revival the pastor attempts to bring about a closer unity in his church, to stimulate and strengthen the spiritual morale of his flock, to win souls for Jesus Christ, and to add new names to the church roster.

The same idea is involved in the Summer Bible School program, except that here we are dealing mostly with children where as the revival embraces adults. In the Summer Bible School we instruct children in the fundamental truths of the Bible, teach the doctrines of the church, lay the foundation for a strong Christian character and lead boys and girls to realize the need of a personal Savior and to publicly confess Jesus Christ as a personal Savior.

Should there be any doubt in the minds of any that the above course is fitting for this particular type among youthful subjects, we refer you to Deut. 4:9-10. Here we have Moses' God-given instructions to the elders of the children of Israel regarding the teaching of the sons and daughters and children. Here this:

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons. Specially, the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." We need to instruct our children lest in this modern age they become so weaned away from Godly things that they taunt us with their skepticisms and modern forms of heresy. We are responsible to God in this

matter and should take it to Him in prayer, earnestly seeking His guidance.

It is through the Summer Bible School that we make some of the most important contacts with homes and families. Before opening our first Bible School a committee canvassed the homes within our church area. Cordial invitations were extended to all children between the ages of four and sixteen to come to the school. An outline of the Bible school program was left with the parents to be read and studied later so that there could be no doubt as to the type of instruction which would be accorded their children. All questions were cheerfully answered as far as possible. This personal touch seemed to me a very important phase of the work since the tap on the door often terminated in a real visit in the home. In this way we were able to learn something of the church-going habits of the family and something of their problems and needs.

In every community there are a large number of families who have lost touch with their own church for various reasons or who have been connected with no church. We were most vitally concerned with these families for after all our mission is to seek and to save lost souls or those who are wandering from the fold of God. We urgently requested the parents to enroll their children in our Summer Bible School and of course in Sunday School too. God blessed this program in a remarkable way. A large number of children from these homes are now members of our Sunday School and several have been baptized into the full fellowship of our church. One outstanding example of the way God used this program should be given here. A ten-year-old son was persuaded to attend Bible School. He became very much interested and learned to love our church and Sunday School. His interest led the mother to attend church also. Before many weeks had elapsed both the mother and son had publically confessed Jesus Christ, were baptized and received into our church. Truly a little child shall lead them. I know that many homes are feeling the influence of our church, and that our Sunday School has definitely grown as a direct result of the contacts made through our Bible School.

What shall we teach these boys and girls now that we have them enrolled in Bible School? The Bible of course! We reviewed several excellent courses prepared by other churches and publishers and from these we outlined a course suitable for our needs based entirely upon the Bible. We definitely barred the modern type of "Activity

School." We have found that an activity program is not necessary to stimulate the interest of children in the study of the Word of God. Children love God's Word especially when it is presented by an enthusiastic, capable, God-fearing teacher. Since there is a definite trend to curtail real Bible Study and to substitute many types of activities ranging from construction work to the development of all kinds of hobbies, we feel that it is timely to utter a word of warning. Summer Bible School is a misnomer when applied to schools of this type.

I cannot stress too forcefully the importance of using the utmost care in choosing the teaching personnel of the Bible School. Only consecrated Christian men and women should be appointed to carry on this all-important work. There should be no place in any Bible School for a teacher who has compromised with the world and who advocates the middle course, the so-called modern principle of Christianity. We need men and women who are strong in the faith of our fathers, who have accepted the whole Bible as the fundamental doctrine of their faith and who have separated themselves from the world and all worldly things. These little ones are too precious and the responsibility too great to allow of carelessness or laxity in this instance.

The Summer Bible School offers a real opportunity for the training of a strong teaching corps. Many fine young Christian women are willing to lend themselves as assistants to the regular teaching staff, thereby receiving valuable experience and training for future work in the Bible school and the Sunday School.

There is perhaps no other organization in the church that gives the wide possibilities of the Summer Bible School. Here we have the unique advantage of becoming intimately acquainted with the children which is not possible in the short time we have them in the Sunday School. This daily association tends to build up a bond of fellowship and understanding between the children and the workers which will be of untold value in establishing a strong desire on the part of the child to become a member of the Sunday School. It is here too that the timid child is able to overcome his shyness and adapt himself to the routine of meeting other boys and girls, and to take his place in class work unfettered with miserable dread. It is interesting to watch the miraculous unfolding of the personality of these timid little ones. The first thing we know they are happy and at home anywhere in the church. They now know a lot of people, even the preacher. It is here too that certain disciplinary problems can be

TROUBLES

"If you talk about your troubles
And tell them o'er and o'er,
The world will think you like 'em
And proceed to give you more."

solved. Children cannot be expected to adapt themselves to routine as readily as adults. Patience and tact, fortified by prayer can do a great deal for the difficult child over a period of two weeks.

Altogether the Summer Bible School can be made a happy event in the life of the children and in the memory of those who have given their time and talent toward carrying on the work of God. It also offers a real treat to many parents who have lost contact with the church and would not have graced its pews with their presence were it not that their children persuaded them to come to commencement exercises to hear them repeat the catechism lessons learned and the Scripture they have memorized.

At our last commencement a gentleman remarked that he had heard more Scripture quoted that night than he had heard in a whole life time of just attending church. We cannot realize the accomplishment of so much work in the Sunday School because the children lose interest in the lapse of time between lessons. Therefore to present a series of well planned lessons in an effective way we are almost compelled to have the children for several consecutive days. It is really astounding the amount of memory work and Bible study they accomplish in a ten-day period.

We might liken the Summer Bible School to a great Scriptural feast at which every one is privileged to drink and eat to the limit. The rules of etiquette are not followed as to the number of helpings. We thank God when we find souls greedy for spiritual things.

The assembly period is a very important phase of the Bible School program and is left for the most part in the hands of the superintendent or superintendents. In our school we had an upstairs and a down stairs department. All children under ten years of age attended the downstairs department and were classified as beginners, primary and juniors. Children between the ages of ten and sixteen inclusive, were in the upstairs department and were rated as intermediates and seniors. We made this division because we wished to adapt our programs to the interests of the children and we found that we could not do this when handling the group as a whole. These opening exercises can be made a very vital part of the child's education and training if presented in the right way. We utilized a great many object lessons to drive home the lessons we wished to teach, and many beautiful choruses were taught to the children. All children love singing and our downstairs department became outstanding in this special part of the work.

No Bible School can be rated a success if soul-winning is neglected. A wonderful opportunity is afforded the officers and teachers for winning these tender souls to Christ if the work is planned with that in mind. The superintendent of the upstairs department

planned a series of object lessons which illustrated in a most graphic way the beauty and harmony of Christian living when Jesus is allowed to enter into the heart and dwell there. In contrast the misery and sordidness of the sinful godless life was painted in vivid colors so that there could be no doubt as to the wisdom of choosing God's way of living. The children were vitally interested in these word pictures. Their faces revealed that the lessons had gone home. At this time the pastor was led to extend the invitation. No pressure or excitement was allowed to enter into this. In a very simple way he explained the way of salvation through the Lord Jesus Christ. Not even a song was sung. A word of silent prayer was offered to God and the invitation followed. God heard our prayers and he answered them in a most wonderful way. Sixteen boys and girls came forward and publicly confessed Jesus Christ and gave themselves into His precious keeping. What a privilege to have had a part in this glorious victory and how humble we felt in this our first experience in soul winning for Jesus.

Some of these children will go to other churches, some will be baptized and received into our own church, (several have already done this) thus swelling the ranks of our church and Sunday School membership.

As I write the lines of one of our Bible School songs keeps repeating itself in my mind.

What shall the harvest hour unfold,
Worthless tares or sheaves of gold,
Let us sow with gladness,
Let us sow with care;
Then at last the harvest hundred fold
shall bear.

BIBLE STUDY FOR THE ELEMENTARY DIVISION OF THE SUNDAY SCHOOL, LEADING INTO THE FUNDAMENTAL DOCTRINES OF THE BRETHREN FAITH

By Miss Hazel Keiser

(Continued from last month)

10. Communion with Christ. Feet Washing.

(1) If I your Lord and Master have washed your feet ye also ought to wash one another's feet. John 13:14, 15.

(2) He poureth water into a basin, and began to wash the disciples' feet—Peter said unto Him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hath no part with me. John 13:5, 8.

(3) Jesus saith unto him, he that is washed needeth not save to wash his feet, but is clean with every whit. John 13:10.

Fellowship supper.

(1) And supper being ended—He riseth from supper. John 13:2, 4.

(2) Likewise also the cup after supper. Luke 22:20.

Eucharist.

(1) The Lord the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, take, eat; this is my body, which is broken for you, this do in remembrance of me. After the same manner also He took the cup, when he had supped, saying, this cup is the new testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. I Cor. 11:23-25; Luke 22:19, 20.

(2) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Ye cannot be partakers of the Lord's table and of the table of devils. I Cor. 10:16, 21b.

(3) As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. I Cor. 11:26.

(4) Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. I Cor. 11:27.

(5) Let a man examine himself, and so let him eat of that bread and drink of that cup. I Cor. 11:28.

11. Christian Service.

(1) Great Commission: Go ye into all the world and preach the gospel to every creature. Mk. 16:15.

(2) Give and it shall be given you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. Luke 6:38.

(3) Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Heb. 13:2.

(4) By love, serve one another. Gal. 5:13.

(5) Unto you it is given in the behalf of Christ, not only to believe on Him but also to suffer for His sake. Phil. 1:29.

(6) Finally, my brethren, be strong in the Lord and in the power of His might. Eph. 6:10.

(7) Put on the whole armour of God. Eph. 6:11.

12. Anointing.

(1) Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. James 5:14, 15.

13. Tithing.

(1) The tenth shall be holy unto the Lord. Lev. 27:32.

(2) Will a man rob God? Yet ye have robbed me, but ye say, wherein have we robbed thee? In tithes and offerings. Malachi 3:8.

(3) Let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come—(on the first day of the week) I Cor. 16:2.

(4) Jacob's vow. Gen. 28:20-22.

14. Second Coming.

(1) Unto them that look for Him

shall He appear the second time without sin unto salvation, Heb. 9:28.

(2) The Lord himself shall descend from heaven with a shout—and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. I Thes. 4:16, 17.

15. Eternity.

(1) The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

(2) For here we have no continuing city, but we seek one to come. Heb. 13:14.

(3) So shall we ever be with the Lord. Wherefore comfort one another with these words. I Thes. 4:17b, 18.

IN THE SHADOW

KELLER—Sister Emma Catherine Keller departed this life on the morning of July 21st at the age of 69 years and a few days. Her death came after more than two years of constant confinement to her bed. She knew much of suffering in the years before she became helpless. She expressed the wish repeatedly to depart and be at rest with her Lord. Sister Keller became a member of the Dayton Church in 1924, and was known as a loyal member and a consistent and devoted follower of Christ. The service was conducted by the writer in the Dayton Church in the presence of a large concourse of relatives and friends. The fact that Brother Barnard was away from the city at the time of Sister Keller's death and that I had at one time been her pastor accounts for the writer's being in charge of the service. We covet for the son, daughter-in-law and grandson God's comforting grace.

WM. H. BEACHLER

THE TIE THAT BINDS

LONG-SMALLY—Kenneth C. Long of Greenfield, Indiana, was united in marriage to Julia Smalley of West Salem, Ohio. The ceremony was a single ring ceremony in charge of the writer, and was conducted at the Bradley M. E. church auditorium of Greenfield at high noon, in the presence of the father, brother, sister, and brother-in-law of the groom, also the two sisters and brother-in-law, also friends of the bride and groom. They will make their home for a time in Greenfield where the groom is a chemist for the State Highway Department. Later they will be at home in Indianapolis.

There are many readers of the Evangelist acquainted with each. It is our desire that the blessings of the Lord may rest upon them throughout life.

PAUL A. DAVIS

LONG-GROVE—Thursday afternoon, July 2nd, Joshua J. Long, of Charlotte, N. C., and Miss Hope Grove, of Mineral Point, R. D. Pa., were united in marriage at the home of the bride by the bride's pastor. Mr. Long is a member of the St. James, Md., Brethren Church. They have established their new home in Charlotte, N. C.

W. H. SCHAFER

ANTHONY-WRIGHT—Saturday morning, July 19th, Raymond Anthony and Miss Ida Mae Wright were united in marriage in the First Brethren Church, Conemaugh. The ceremony was performed by the bride's pastor. Mr. Anthony is a member of the First Brethren Church, Johnstown. They are establishing their home in Conemaugh.

W. H. SCHAFER

VICKROY-BAIRD—Saturday evening, July 25th, Harry Vickroy and Miss Elizabeth Baird were united in marriage in the First Brethren Church, Conemaugh. The ceremony was performed by the pastor of the bride. Mr. Vickroy is a member of the local United Brethren Church. They have established their home in Conemaugh.

W. H. SCHAFER

McCLAIN-SHANKLE—Saturday evening, August 8th, Harry McClain and Miss Irene Shankle were united in marriage in the parsonage of the First Brethren Church, Conemaugh, Pa. The ceremony was performed by the groom's pastor. Mrs. McClain is a member of the local M. E. Church. They have established their home temporarily in Conemaugh.

W. H. SCHAFER

COMPLETE LIST OF THE WHITE GIFT OFFERING FOR 1935-36

Mary A. Snyder	5.00
Camden, Ohio	3.25
Beaver City, Nebraska	16.70
Mulvane, Kansas	5.11
Clay City, Ind	17.83
Corinth, Ind.	6.01
New Lebanon, Ohio	46.43
G. C. Brumbaugh	5.00
L. G. Wood	1.00
Warsaw, Ind.	20.50
Smithville, Ohio	25.00
Dayton, Ohio	46.86
Milledgeville, Ill.	47.51
Martinsburg, Pa.	6.55
Berne, Ind.	30.00
Summit Mills, Pa.	10.21
North Manchester, Ind.	42.19
Mrs. E. G. Goode	2.00
Morrill, Kansas	15.75
Gretna, Ohio	10.00
Dallas Center, Ia.	15.18
Sidney, Indiana	15.65
South Bend, Ind.	55.80
Berlin, Pa.	66.90
West Kittanning, Pa.	14.91
Long Beach, Calif. 1st.	81.00
Sterling, Ohio	15.75
Lake Odessa, Mich.	5.25
Huntington, Ind.	1.60
Whittier, Calif.	42.80
Meyersdale, Pa.	57.00
Fair Haven Church, West Salem, Ohio	20.63
Mt. Pleasant, Pa.	10.12
Sergantsville, N. J.	5.00
Denver, Indiana	5.65
Garwin, Iowa	7.46
Mexico, Ind.	26.78
Johnstown, Pa., 2nd	21.22
Altoona, Pa. (Juniata)	5.00
Brighton, Ind.	6.40
Los Angeles, Calif. 2nd	22.20
Conemaugh, Pa.	49.32
Ankneytown, Ohio	5.25
Danville, Ohio	5.00
Pleasant Hill, Ohio	15.00
Clayton, Ohio	15.50
A. D. Cashman	5.00
Gratis, Ohio	12.31
College Corner, Ind.	4.05
Center Chapel, Ind.	5.15
Portis, Kansas	8.32
Hamlin, Kansas	15.71
Elkhart, Indiana	13.00
Vineo, Pa.	7.00
Williamstown, Ohio	6.30
Winchester, Va.	8.38
Altoona, Pa.	9.50
St. James, M.I.	10.35
Fort Wayne, Ind.	19.67
North Georgetown, Ohio	8.48
Washington, D. C.	38.89
Calvary, N. J.	5.44
Louisville, Ohio	35.35


Sterling, Ohio	1.00
Homer, Ohio	9.75
Ashland, Ohio	64.86
Millersburg, Ia.	3.53
Beaver City, Nebr.	3.00
Mauertown, Va.	12.50
Philadelphia, Pa. 1st	25.00
Jones Mills, Pa.	8.26
McLouth, Kansas	7.00
Oakville, Ind.	20.00
Laura Busey	1.00
Fillmore, Calif.	5.25
Tracy, Calif.	2.60
Philadelphia, Pa. 3rd.	25.00
Middlebranch, Ohio	14.95
Turlock, Calif.	13.00
Ashland, Ohio	10.00
Spokane, Wash.	3.75
Nappanee, Ind.	110.01
Uniontown, Pa.	20.69
Ellet, Ohio	19.00
Bryan, Ohio	15.57
Waterloo, Ia.	92.67
South Gate, Calif.	16.20
Rittman, Ohio	26.00
Hagerstown, Md.	70.93
Munday's Corner, Pa.	65.87
Ardmore, Ind.	18.00
Waynesboro, Pa.	38.15
Los Angeles, Calif. 1st	33.01
Cameron-Aleppo, Pa.	15.90
Falls City, Nebr.	47.00
Muncie, Ind.	17.00
Fremont, Ohio	20.11
Limestone, Tenn.	5.50
La Verne, Calif.	118.86
North Liberty, Ind.	4.00
Lanark, Illinois	58.50
Conemaugh, Pa.	3.00
North Vandergrift, Pa.	10.25
Mrs. Mattie Klingman	1.00
Loree, Ind.	15.75
Johnstown, Pa. 3rd	15.23
Allentown, Pa.	2.80
Mr. and Mrs. H. M. Merritt	2.50
Oak Hill, W. Va.	4.00
Roanoke, Va.	10.00
Pittsburgh, Pa.	20.92
Peru, Ind.	8.00
Roanoke, Ind.	10.00
Mansfield, Ohio	3.00
Mt. Olive, Va.	4.25
Masontown, Pa.	4.84
Danville, Ohio	2.50
Canton, Ohio	32.75
Milford, Ind.	4.55
Spokane, Wash. (Jas. R. Hausen)	5.00
TOTAL	\$2,367.93

The offering for the current year is very satisfactory. It represents a sizable increase over the receipts of last year.

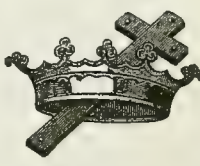
The National Sunday School Association is grateful to every pastor and Sunday School worker for their interest in our common work. Every gift helps greatly to aid our Camp, Seminary, and promotional work.

Respectfully submitted,

M. A. STUCKEY, Acting Treas.



NEWS FROM
THE FIELD



GRATIS BRETHREN CHURCH

When our last report was sent in from here we were anticipating the state conference. This is now history. The time of fellowship more than repaid for the work and efforts put forward to see that each one was made to feel welcome. While the attendance from the local people was not what was desired, those who did attend were well justified. The new kitchen was ready and shining with its ivory, to lend its convenience to the matter of serving meals. This gives us an additional room that may be used for classes in the Sunday School.

Our spring Communion service showed an increase in the number of communi-

cants over the previous service. The Children's service was held Sunday morning June 7th. This was a splendid program and was well attended. Not preaching here this day we spent the time at Fairview Church, Washington C. H., one of our former pastorates. Services were held in the morning. A bountiful dinner was served on the ground at noon and the Communion service was held in the evening. It was a treat to spend the day with these people who so loyally stood by us during our pastorate. Death has made its inroads but they are keeping the work going as best they can. June 21st, we left here after the morning service and brought the message that night at Flora, Indiana, our former pastorate.

There was a splendid crowd on hand and we enjoyed the week among old friends. The three churches of Gratis conduct a union service on Sunday evening during the summer months. The attendance has been very good notwithstanding the heat was exceptional here as well as elsewhere.

Four have been baptized and received into the church since the last report. In the July business meeting, we were given a unanimous call to continue the work here, the new pastoral year beginning September 1. Thus we shall soon be launched into our third year as pastor here. July 20, Brother R. Paul Miller and myself went to the scene of our work at Lost Creek, Kentucky. We spoke on Monday and Tuesday nights to good and appreciative audiences. Brother Sewell Landrum is doing a good work there.

The Sunday School attendance here this summer has not been hit by the slump. While it has never reached the limit of its growth, at times it has gone over its enrollment. There has been a fine increase in the year over the average attendance of one year ago. Ere this will have appeared in print the union Sunday School picnic will have been held in Fort St. Clair Park, at Eaton.

Our plans now are for National Conference. Gratis will have her full quota of delegates. Then a return and planning for the work of the fall and winter. While plenty of disappointments may be found in this field, there are many things that encourage. The Gratis people are a splendid people for a pastor to work with. It is a pleasure to work with boards that leave a person strengthened when the meetings are over. We desire an interest that the work may not lag in this part of the great vineyard.

FREEMAN ANKRUM, Pastor.

OHIO CONFERENCE MINUTES FOR YEAR 1936

Opening Session, Tuesday, June 16

The 53rd Ohio Conference of Brethren Churches convened for its first session on Tuesday evening, June 16, 1936 at Gratis, Ohio. The conference moderator, Rev. Grant McDonald of Canton, Ohio, called the meeting to order. Rev. Jacob Kliever of the Middlebranch Church led the conference in two hymns, "All Hail the Power of Jesus Name," and "Faith of our Fathers." Devotions were conducted by Rev. Garber Drushal of Glenford, Ohio. He read II Cor. 2: 14-3:5 and led the conference to the throne of grace in prayer. The Gratis choir then brought a special selection of music. A greeting and an address of welcome was presented by the entertaining pastor, Rev. Freeman Ankrum. The scripture lesson was read by Rev. Oscar Wago from Romans 11. The congregation joined in the song, "My Hope is Built on Nothing Less," after which Rev. Oscar Wago, a converted Jew, presented his life story with an appeal for the evangelization of the Jews. Following the sermon announcements were

made. The first offering was then taken. The benediction was pronounced by Herman Hoyt.

Simultaneous Sessions, Wed., June 17

8:00 A. M.

The conference convened on Wednesday morning at 8:00 in simultaneous sessions. Rev. Willis E. Ronk addressed the ministerium on "Pastoral duties and responsibilities." Mrs. C. A. Stewart addressed the W. M. S. on the subject, "Reaching our Goals." Mrs. Grant McDonald addressed the S. M. M. on the subject, "Serving in Jerusalem," and Dr. Beal presented a Bible study on the subject, "Witnessing in the Word."

Business Session, Wed., 9:00

The moderator called the conference to order for its first business session at 9:00 o'clock. The business was preceded by the singing of "Blessed Assurance," and "He Leadeth Me," after which Rev. A. E. Whitted read II Cor. 5:9-6:2 and led the conference in prayer. A verse of "Higher Ground" was sung.

The credential committee made three reports all of which were accepted. The final report revealed 33 ministerial delegates present, and 87 lay delegates present.

The committee on committees was elected at this juncture. The conference elected Rev. W. E. Ronk, Dr. W. H. Beachler and Rev. R. D. Barnard.

The treasurer's report for 1935 was read and received.

The statistician's report for 1935-1936 was read and received.

G. W. Brumbaugh presented the report of the Ohio District Mission Board. It was accepted by the conference.

Election of conference officers was placed on role of the Thursday morning business session. This was the action of conference.

The courtesy of the Ohio Conference was extended to visiting Brethren.

The conference instructed the committee on committees to appoint a committee to investigate the loss of members in the Ohio conference churches, and to bring in this report before the close of conference.

The business session closed with the singing of the last verse of "Higher Ground."

The Bible Lecture Hours, Wed., 10-12 A. M.

The next hour began with a special message in song brought by the ladies quartette of Gratis, after which the moderator presented his address, "Our Task." The conference joined in singing, "I am Thine, O Lord."

The Bible lecture, "Prophecies in Current Events," was brought by Rev. Oscar Wago. Prof. A. L. De Lozier pronounced the benediction closing the session, and asked the blessing upon the noon meal.

The 2:00 o'clock session was opened with the singing of, "I Love to Tell the Story," and "In the Service of the King." Rev. Raymond Gingrich led the devotions, reading the 32nd Psalm, and leading in prayer. After a congregational hymn, "My Redeemer," Rev. R.

D. Barnard, chairman of the publication board, addressed the conference on the subject, "Witnessing Through the Printed Page." Dr. J. C. Beal, the Secretary of Publications, and Chas. W. Mayes, the Editor of Publications, gave a short survey of past work and future possibilities. The session closed with the singing of "O For a Thousand Tongues."

The next hour was begun with a special selection brought by Mrs. Catherine Zimmerman. Following this Dr. M. P. Puterbaugh gave the report of the Sunday School Research Committee. Prof. M. A. Stuckey commended the committee for the work that had been done, and pointed out some of the fine features of the investigation. An open discussion was conducted by Dr. Puterbaugh. The conference moved to continue the committee. Editor Chas. W. Mayes closed the session with prayer.

Evening Session, Wed., 7:30

The evening session was opened with the singing of "Some Glad Morning," "It is the Crowning Day," "Since Jesus Came Into My Heart," and "Saved by the Blood." The devotions were taken in charge by Rev. C. A. Stewart. He read Matt. 28 and led in prayer. Miss Nesbitt brought a special number in song. At this point Rev. W. E. Ronk brought a message entitled, "Witnessing Through Missions." After the singing of "O Jesus, I have Promised," the offering was taken. The evening was then concluded with a Bible Study by Chas. W. Mayes on "Witnessing in the Light of the Lord's Return." Brother Mayes led in the closing prayer.

Simultaneous Session Thurs., June 18, 8:00 A. M.

The simultaneous sessions were addressed as follows: Rev. R. D. Barnard discussed the subject, "Parents and the Church Program," before the ministerium; The W. M. S. cared for matters of business including the election of officers; Rev. George Kinzie addressed the S. M. M. on the subject, "Witnessing in Prayer," and Mrs. Tom Hammers also addressed them on the subject, "Serving in Judea and Samaria."

Business Session, Thurs., 9:00 A. M.

The second business session of the conference was opened with the singing of "A Mighty Fortress is Our God." Rev. Dyoil Belote read Psalm 91 and led in prayer.

The Credential committee made a report of 105 lay delegates present, and 35 ministerial delegates present, making a total of 140. The report was received.

The minutes of the previous sessions of conference were read and approved.

It was announced that greetings had been sent to the Indiana conference on Wednesday evening whereupon Dr. C. L. Anspach informed the conference that he brought greetings from the Indiana conference to the Ohio Brethren.

Nominations for conference officers then took place, and balloting followed.

The following conference organiza-

tion is the result of the will of conference:

Moderator—W. E. Ronk.

Vice Moderator—C. A. Stewart.

Secretary-Treas.—Herman A. Hoyt.

Statistician—Herman A. Hoyt.

Standing Committee

Credential Committee—Vice Moderator, Mrs. C. A. Stewart, Foy Miller, Samuel Adams, C. C. Grisso.

College Trustees—George Kem, Alvin Byers, J. C. Beal, Roy A. Paterson, R. A. Hazen, E. O. Frank.

Ministerial examining Board—A. L. DeLozier.

District Mission Board—President, 2 years, E. F. Miller; Vice President, C. A. Stewart (3 years); W. H. Beachler, A. E. Whitted, Freeman Ankrum (1 year).

Church Trustee—H. S. Rutt, term 5 years.

General conference program committee—M. A. Stuckey, A. L. DeLozier.

Auditing committee—G. W. Brumbaugh, Foy Miller.

Special Committee of Investigation—M. A. Stuckey, Tom Hammers, A. D. Cashman.

Resolutions committee—Dyoll Belote, Raymond Gingrich, George Kinzie.

Boys' Work Committee—Tom Hammers, Arnold Kriegbaum, Hill Maconagh.

Church comity committee—Dr. C. L. Anspach, W. S. Crick, Pres. of District Mission Board.

Sunday School Research Committee—M. P. Puterbaugh, Garber Drushal, Roy A. Paterson.

The conference moved to present \$50.00 to Buckeye Camp staff for the expenses of 1936 camp.

The committee was appointed by the conference to revise the conference rules of procedure and present the draft at the first session of the 1937 conference.

Dyoll Belote was elected by the conference as the official representative of Ohio for Christian Endeavor.

The conference was adjourned for five minutes during which time the laymen settled a matter of immediate concern.

The conference voted to keep the secretarial fee the same as the previous year, \$20.00.

The Ellet church extended an invitation to the conference for 1937. The conference voted to accept the invitation, the time to be the third week in June, (15-18).

Lecture Hour, Thurs., 11:00

The lecture hour opened with a song, "Once for All," and a special by Mrs. Ethel Grimes. Editor Chas. W. Mayes brought the second of his messages, "The Reasonableness of the Brethren Faith." The hour was closed with prayer and blessing upon the noon meal by Rev. George Kinzie.

Afternoon Session, Thurs., 2:00

The afternoon session was opened by the singing of "Some Bright Morning," and "Sunrise Tomorrow," after which there was a season of prayer. Mr. Zimmerman brought 2 special instru-

mental numbers. A number of songs were sung, the selections being made by the members of the conference.

Rev. Raymond Gingrich addressed those assembled on the subject: "Witnessing for Christ in the Sunday School." Rev. J. P. Kliever spoke on the subject: "Witnessing for Christ in Christian Endeavor." Rev. Tom Hammers represented the discussion: "Witnessing for Christ in Camp Buckeye." Tom Hammers was in charge of the afternoon session. The session was closed with the singing of "Revive Us Again." The benediction was pronounced by A. E. Whitted.

Evening Session, Thurs., 7:30

The evening session was opened with the singing of "I Walk with the King," "It is Well with my Soul," and "Arise, My Soul Arise." Rev. Alvin Byers was in charge of the evening devotions. He read from Phil. 4, and led in prayer. The conference joined in singing, "How Firm a Foundation."

The conference then listened to a special number by the "Talk-of-the-Conference-Quartette" composed of A. E. Whitted, Raymond Gingrich, Chas. W. Mayes, J. P. Kliever. Dr. Anspach addressed the conference on the subject, "Witnessing Through the College." The song, "In the Service of the King," was sung. The announcements were made and the offering was taken. A Bible lecture was then brought by Herman Hoyt and the session was closed with prayer.

Simultaneous Sessions,

Friday, June 19, 8:00 A. M.

In the simultaneous sessions Dr. C. L. Anspach addressed the ministerium on the subject, "The Challenge of Our College to Our Ministry." Mrs. Elizabeth Campbell spoke to the W. M. S. on the subject, "How the W. M. S. affects the Spiritual life of our Women." Rev. Jacob Kliever spoke to the S. M. M. on "Witnessing in Stewardship."

Business Session, Friday 9:00

The final business session was called to order by the moderator, and the session was opened with singing of several songs. Devotions were led by Rev. A. D. Cashman. He read I Cor. 1:3-10 and led in prayer. A verse of "He keeps me singing" was sung.

The final report of the credential committee was made. There were a total of 33 ministerial delegates present and 4 absent, with a sum total of 37. There were 131 lay delegates present. The grand total of 164 delegates were present. Delegate fees, both ministerial and lay, amounted to \$50.75. The report was received by conference.

The secretary read the minutes of the previous day's sessions. They were corrected in the following points: the reading of 35 ministerial delegates was changed to 33. The statement of an absent delegate was changed. The minutes were changed.

The report by the committee on investigation was submitted and approved by conference.

The following persons were appointed by conference to revise the handbook

of rules and procedure: M. A. Stuckey, W. E. Ronk, Herman A. Hoyt.

The auditing committee made its report concerning the secretary-treasurer's accounts. This report was approved.

It was voted by conference that an amount not to exceed \$10.00 might be appropriated from the conference funds to defray expenses for research work during the ensuing year, this money to be used by the Sunday School Research Committee.

The resolutions committee submitted the following resolutions, all of which were adopted by conference:

"Whereas in the providence and grace of our Heavenly Father, the Ohio Conference of Brethren churches has been again privileged to assemble in annual session, we deem it a duty and privilege to first acknowledge our indebtedness for these blessings, and to then return to Him the honor, praise and thanksgiving that are due from the creature to the creator; be it therefore resolved,

1—That we reaffirm our complete and unwavering faith in the triune God, and in the Bible as the full and complete and infallible revelation of His love and will for men, and in the message of the Brethren Ministry as a suggestive presentation of that revelation.

2—That we hereby express our appreciation to the conference officers and committees for the very excellent and spiritual program prepared for this conference, and by these same officers and committees so faithfully and promptly executed.

3—That we feel deeply obligated to the pastor and membership of the Gratis congregation for the fine and whole-souled hospitality which they have accorded us during the sessions of this 53rd conference of the Brethren churches of Ohio, in their wholly adequate care for the physical welfare of the delegates.

4—That we thank Jacob Kliever and the choir and the choir leader of the Gratis church for the pleasing and inspirational manner in which they selected and presented the musical selections of the conference. We would commend also those who furnished the floral inspiration during our stay with the Gratis Brethren.

5—That we express our appreciation to Rev. Oscar Wago for his timely and illuminating addresses at this conference, and urge a larger interest in the evangelization of Israel.

6—That we encourage any program that will make Ashland College and Seminary more fully represent the claims of Christ and fulfill the purposes of the Brethren Church.

7—That we reaffirm the unwavering position of our beloved fraternity on matters of non-swearing, non-resistance, and non-conformity; and urge an active manifestation of our profession in daily living.

8—That we commend the work of our National and District mission boards, and mission pastors, and urge loyal support and cooperation by all the congre-

gations of the plans and enterprizes of these boards and their workers.

9—That in view of the present tendency to apostasy in the world, we urge upon ministers and laymen alike the duty to teach and preach both by precept and example the simple gospel truths that have been the traditional heritage of our fraternity.

10—That we deplore the tendency of present-day social and recreational activities to draw men away from consistent christian living, from reverence for God, from respect for the sanctity of the home and the marital relation; and urge our membership to engage only in such recreational and amusement activities as shall not only not frustrate spiritual growth, but make us physically and spiritually stronger.

11—That we pledge our loyalty and support to all efforts to promote peace according to the Biblical authority and the time-honored position of the Brethren Church.

12—That we encourage and support every effort of any and all auxiliaries of the church to promote Bible Study and family worship among the membership of our district.

13—That we commend the Publishing Co. and staff for their efforts and accomplishments in promoting the interests of Brethren Publications.

14—That we encourage every effort which is being made in our district to promote the spiritual welfare of our young people as represented in Christian Endeavor, the Sisterhood of Mary and Martha, Boys work, and the Young People's camp. We also commend all worthy efforts and accomplishments of the Women's Missionary Society and Laymen's organizations.

15—That in view of the apparent nearness of the Lord's return we urge our people to increasing zeal in holy living and increased activity in evangelism."

Signed—Dyoll Belote
G. W. Kinzie
R. E. Gingrich.

The district Mission board made its final report. This report was received.

The minutes of the final business session was read and approved.

Lecture Hours, Friday, 10:00

The next hour was opened with the singing of "Where the Gates Swing Outward Never." This was followed by a piano solo by Miss Nesbitt. Dr. Shively then addressed the conference on the subject, "Witnessing Through Benevolences." The final Bible lecture was brought by Chas. W. Mayes on the subject "Who is Jesus Christ?" The conference closed with the singing of "Blest be the Tie that Binds."

Secretary, HERMAN A. HOYT

MASONTOWN, PA. BIBLE CONFERENCE

The Masontown Brethren Church has been doubly blessed this year, first by a revival service previously reported, and second by a Bible conference which began two weeks before Easter. Broth-

ers Oscar Wago of Columbus, Ohio, Norman Uphouse, of Aleppo and R. I. Humbert of Martinsburgh were the guest speakers.

Rev. Oscar Wago opened the services the first week and gave a splendid presentation of the second coming of Christ as seen with Christian Jewish eyes. His presentation of the Lord's supper was the high light of the week's messages. The crowds increased from night to night. He had many startling facts to present concerning the present condition of the children of Israel.

Brother Uphouse opened the second week in his usual thorough and pleasing manner by presenting missions with a heart searching appeal. His messages are always eagerly received here.

Brother Humbert began on Tuesday night and finished out the week. He presented illustrated Bible lectures with an evangelistic appeal. Every lecture was clear, forceful, and true to the Word. Hearts were stirred to a spiritual depth that brought results. His lectures were second to none we have heard presented on that subject. During his four lectures there were seven decisions. Brother Humbert has the Word hidden in his heart; but he doesn't let it lie there dormant. On his way to and from Masontown he let fly from his car window some two thousand tracts. Old men and little boys, and young men on bicycles stopped to pick up and carry home the message of salvation.

We shall not forget Jesse, the "Book Boy," for his smiling face sent a number of fine books into homes where they will continue to spread the "Good News." For all these blessings we praise God.

213 IN VACATION BIBLE SCHOOL

We had a glorious time in the Lord this year with 213 children between the ages of four and fourteen; and nine consecrated teachers. Like the other departments of the church, this work is growing from year to year. Next year students will be received by previously signed enrollment cards only. We are sorry to have to do this but we have reached the limit of our accommodations for classes. People of other churches in town are not blind to what the Brethren are doing. A neighbor recently said to us, "The Brethren Church is the only church in town which makes a serious effort to take care of her young people." Then she added, "If I hadn't been a Presbyterian all my life, I'd certainly join the Brethren Church." Our school is Brethren.

TEN IN CAMP JUNIATA

We are praising the Lord for the ten young people who were in Juniata this year. They came home with increased enthusiasm for the things of the Lord and have registered a marked increase in loyalty, devotion and Christian activity. Camp Juniata has doubled her attendance. As president of the Sunday

School I wish to express my thanks and appreciation to the other members of the board, the teaching staff, and to the National Sunday School Association for making this possible.

NO SUMMER SLUMP

This is the first year during the five years of our pastorate here that we have experienced no summer slump. We have found the Lord sufficient and He has added unto us daily. We are writing this in August. The Sunday School stays up near the three hundred mark which is even higher than the yearly average. The church is full at the Sunday morning worship service and we have a fine attendance at the evening service while some other churches of our town are closed for the summer. The Prayer meeting and Bible Study class has an attendance ranging between 50 and 70. It was 55 last week, and 67 the week before. Our church is never closed; the invitation is constantly extended.

One family had a picnic dinner out of doors one Sunday and did not get back in time for church. On Monday, every member of the family voluntarily confessed to us that they felt miserable all day and certainly would not do that again. The next Sunday morning as they all found their places in the Sunday School the mother said, "I'm certainly glad we are here today instead of some place else."

THE W. M. S.

During the W. M. S. year which just closed, our society gained 60% in membership. Eight new members have already been received this month for the new year. Praise the Lord for these women consecrated to His work. We have two Sisterhoods and three Endeavor societies whose report is given through their respective columns.

WEEK DAY BIBLE SCHOOL

On Thursday evening of each week a young people's Bible class is taught at the parsonage. During the year recently completed 52 young people above the age of fifteen were enrolled in the class. During the five years of our pastorate, we have taught the following courses to this young peoples group: "Great Future Events"; "Great Bible Characters"; "A Study of the Acts of the Apostles"; McClain's "Bible Truths" and a course from the Los Angeles Bible School. When it is necessary to supply a teacher, it is hard to find a substitute, the adults declaring that these young people know too much Bible to be taught by them. We hope in the near future to start another advanced Bible study class for adults.

We rejoice that the Lord has given us health to serve Him, as well as a great opportunity to present His Word of Truth. Brethren will you take a moment just now to pray for the Masontown Brethren, that we may be found ever true witnesses for Him?

FLOYD SIBERT, Pastor.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

An Unknown Worker

By E. E. Hale

*What was his name? I do not know his name:
I only know he heard God's voice and came.
Brought all he loved across the sea,
To live and work for God—and me.
And at the end, without memorial died;
No blaring trumpet sounded out his fame:
He lived, he died: I do not know his name.*

*No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a thousand homes,
Where every day the cheerful play
Of love and hope and courage comes.
These are his monument and these alone:
There is no form of bronze and no memorial stone.*

*Is there some desert or some pathless sea
Where Thou, great God of angels, wilt send me
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me:
And though this body lie where ocean rolls,
Count me at last among All Faithful Souls.*

The Lovliness of Christ

"Yea, He Is Altogether Lovely," Solomon's Song, 5:16.

By C. I. Scofield

All Comparison Is Impossible

All other greatness has been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection, Jesus Christ remains the only Being of Whom, without gross flattery, it could be asserted, "He is altogether lovely."

My theme, then, is:

The Lovliness of Christ

First of all, as it seems to me, this loveliness of Christ consists in His perfect humanity. Am I understood? I do not now mean that He was a perfect human, but that He was perfectly human.

In everything but our sins, and our evil natures, He is one with us. He grew in stature and in grace. He labored, and wept, and prayed, and loved. He was tempted in all points as we are—sin apart. With Thomas, we confess Him Lord and God; we adore and revere Him, but beloved, there is no other who establishes with us such intimacy, who comes so close to these human hearts of ours; no one in the universe of whom we are so little afraid. He enters as simply and naturally into our Twentieth Century lives as if He had been reared in the same street. He is not one of the ancients. How wholesomely and genuinely human He is! Martha scolds Him; John, who had seen Him raise the dead, still the tempest and talk with Moses and Elijah on the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. They ask Him foolish questions, and rebuke Him, and venerate and adore Him all in a breath; and He calls them by their first names, and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter; it glows. The saintliness of Jesus is so warm and human that it attracts and inspires. We find in it nothing austere and inaccessible, like a statue in a niche. The beauty of His holiness reminds one rather of a rose, or a bank of violets.

Jesus receives sinners and eats with them—all kinds of sinners. Nicodemus, the moral, religious sinner, and Mary of Magdala, "out of whom went seven devils"—the shocking kind of sinner. He comes into sinful lives as a bright, clear stream enters a stagnant pool. The stream is not afraid of contamination, but its sweet energy cleanses the pool.

Touched With Compassion

I remark again, and as connected with

this, that His sympathy is altogether lovely.

He is always being "touched with compassion." The multitude without a shepherd, the sorrowing widow of Nain, the little dead child of the ruler, the demoniac of Gadara, the hungry five thousand—whatever touches Jesus. His very wrath against the scribes and Pharisees is but the excess of His sympathy for those who suffer under their hard self-righteousness.

Did you ever find Jesus looking for "deserving poor"? He "healed all their sick." And what grace in His sympathy! Why did He touch that poor leper? He could have healed him with a word as He did the nobleman's son. Why, for years the wretch had been an outcast, cut off from kin, dehumanized! He lost the sense of being a man. It was de-filement to approach him. Well, the touch of Jesus made him human again.

A Hard Heart Broken

A Christian woman, laboring among the moral lepers of London, found a poor street girl desperately ill in a bare, cold room. With her own hands she ministered to her, changing her bed linen, procuring medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible, and then she said, "May I pray with you?"

"No," said the girl, "you don't care for me; you are doing this to get to heaven."

Many days passed—the Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said:

"My dear, you are nearly well now, and I shall not come again, but as it is my last visit, I want you to let me kiss you," and the pure lips that had known only prayers and holy words met the lips defiled by oaths and by unholy caresses—and then, my friends, the hard heart broke. That was Christ's way.

Reached the Masses

Can you fancy Him calling a convention of Pharisees to discuss methods of reaching the "masses"? That leads me to remark that His humility was altogether lovely, and He, the only one who ever had the choice of how and where He should be born, entered this life as one of "the masses."

What meekness, what lowliness! "I am among you as one that serveth" He "began to wash His disciples' feet." "When He was reviled He reviled not again." "As a sheep before Her shearers is dumb, so He openeth not His

mouth." Can you think of Jesus posing and demanding His rights?

His Gentleness

But it is in His way with sinners that the supreme loveliness of Jesus is most sweetly shown. How gentle He is, yet how faithful; how considerate, how respectful! Nicodemus, candid and sincere, but proud of his position as a master in Israel, and timid lest he should imperil it, "comes to Jesus by night." Before he departs this "master in Israel" has learned his utter ignorance of the first step toward the kingdom, and goes away to think over the personal application of "they loved darkness rather than light, because their deeds were evil." But he has not heard one harsh word, one utterance that can wound his self-respect.

When He speaks to that silent despairing woman, after her accusers have gone out, one by one, He uses for "woman" the same word as He used when addressing His own mother from the cross.

Follow Him to Jacob's well at high noon and hear His conversation with the woman of Samaria. How patiently He unfolds the deepest truths, how gently yet faithfully He presses the

(Continued on page 15)

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.



Chas. W. Mayes

EDITORS

Louis S. Bauman

A ROTTED INDUSTRY "Whether the personal chronicle of the screen actress should be destroyed, as demanded by high-ups in the motion picture industry"—So begins a front page article in the morning paper, anent the Mary Astor case. Again, farther along in the article, another paragraph begins: "And in Hollywood, executives and actors in the motion-picture industry kept as close a watch on both camps, hoping, **demanding** even, that sensationalism be purged from the trial." Undoubtedly, the "high-ups" are going to successfully use their tremendous pressure upon the judge; and upon Mary Astor, the "high-up" actress; and, upon Dr. Franklin Thorpe, her husband,—to quiet the whole rotten affair by a compromise. Why the great interest of the motion-picture "high-ups" in this case? Mary Astor wrote a diary. It set forth in unvarnished truth, her relations with so many "high-ups" that the utter moral rottenness of the whole industry was being exposed to the world. It took the lid off the whole of moviedom, and the stench that arose was too rank for even a world that has grown more or less accustomed to the odors of Sodom. That lid must go down immediately, so say the "stars." (It will go down!) "Stars" they may call them, if hell has "stars." More amazing than the moral filth of the movie world is the fact that there are those who call themselves "saints"—a people separated unto God—a people, who, professedly, love not the world—who insist that they can maintain their pilgrim character, their Spirit-filled experiences, their favor with a holy God, and yet patronize the most morally corrupt industry under the heavens! Whereunto have the saints fallen? —B.

MORE SORROW FOR ISRAEL A vital part of the Roosevelt strategy for re-election is to make safe for himself the Jewish vote in the State of New York. There are approximately 2,000,000 Jews in that State, who cast approximately 800,000 ballots, giving them the balance of political power in the State. Governor Herbert H. Lehman, of New York, is a Democrat and a Jew. He has been twice elected with the solid support of the Jews. This year, he decided not to run. Without him running on the Rooseveltian ticket,

New York would be lost. Roosevelt immediately contacted him. The "benevolent dictator" dictated. Lehman's name will be on the ticket. Roosevelt thus may ride to victory this year on the back of a Jew. Suppose he does? And, then, suppose the awful crash comes,—the financial collapse and the inevitable revolution, with the very life of the present form of American government at stake. Many say it will come. If it does, will the lot fall once more on Jonah? Will it happen unto the Jews in New York as it happened in Berlin? We only know that again the sons and daughters of Judah are face to face with a possibility—an awful possibility.—B.

ARRESTED 137 TIMES In Detroit, a man was brought before the judge for the 137th time. "Drunk and disorderly," explained the accompanying officer. "Five days or five dollars," said the judge wearily, "what will it be this time?" "The same, your honor, I'll take the days." "Five days then," said the judge. "Take him away."—M.

HE SHOULD KNOW BETTER We are probably all agreed that the man should know better than to get drunk and be disorderly. It is not good to do such things. But the trouble with the human race is not lack of knowledge. We all know more good than we ever do. We can know how to do good and know that we want to do it, but that will not give us the **power** to do it. The Apostle Paul put it this way, "For the good that I would I

IN THIS NUMBER

The Loveliness of Christ, C. I. Scofield	2
Editorials	3-4
The Murder of Chief Yaloke, Dr. Florence N. Gribble	5
One Little Boy is Missing, Miss Estella Myers	7
Annual Report from Africa	8
Annual Report from South America	11
Sunday School Department	14
From a Pioneer Missionary, C. F. Yoder	16
News from the Field	19

do not; but the evil which I would not, that I do . . . I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not."—M.

NOT GOOD It is not simply good advice that men **ADVICE** need. We may tell each other how we ought to behave, what we should do and what we should not do, but we do not follow our own advice. In analyzing the human heart we cannot but be impressed with the vastness of its weakness. No man can do the things which he knows that he should. Men who have boasted loudest of their unbreakable will power have gone to drunkards' graves. Men who have talked the loudest about their own self sufficiency have sometimes dropped to the depths of sin. Men who have boasted that they never needed God have finally discovered that they need nothing else but God.—M.

NOT NEW Many of our readers are acquainted, either personally or by **DETERMINATION** reputation, with Mel Trotter. Mel has had charge of the great rescue mission of Grand Rapids, Michigan for many years. Before he was saved, he states that he was nothing but "a drunken barber." He did not want to drink. In fact, he was determined that he would **not** drink. He was sympathetic with everything that was good and of noble character. Scores of times, he made resolutions, "swore off" on the old life, and told the world that he was done with booze forever. His noble ideals would last perhaps for a few days then he would get drunk again. On one occasion Mel cut open his wrist and with his own blood, he signed the temperance pledge. A few days later he was drunk again. One day Mel found the Lord Jesus Christ. Christ not only gave him a new set of ideals, but gave him **power** to live them. For many years now, Mel has been preaching the gospel to tens of thousands. This is what Christ does for a man when he is "born again." Our Lord said "Ye must be born again."—M

NOT MERELY When the first child was born **EDUCATION** to a certain young couple who had started a Christian home, they determined that their boy would be different from other boys. They planned that his environment was to be perfect, and his education carefully charted by father and mother. The plans were beautiful. They have found now that it takes more than education to make a boy what he ought to be. Education may make it possible for a boy to **know**. It cannot make him **do**. The power against us is a supernatural power. Therefore, the power in us must be supernatural if we are to please God. This power is offered us, and our Lord was talking about it when he said, "Ye must be born again."—M.

THE REAL TROUBLE When a doctor examines a patient, he will make an honest attempt to discover the original cause of the ailment. The doctor who calls tuberculosis by another name and rubs a little salve on the chest to cure it would be a poor excuse of a doctor. He must get down to the bottom of the trouble. So it is with those who claim to be doctors of the human soul, the preachers and the educators. We must find the original cause of man's troubles. We are most fortunate to have a book in our possession which tells us more about man than man can ever find out about himself. It is the final authority, the "Materia Medica" of the human soul. In this book we read, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."—M.

HEART TROUBLE The real trouble with man is not stomach trouble, although this is all some people see. The real trouble with man is not head trouble, although this is all some of the modern educators see. The real trouble with man is **heart trouble**. There is something wrong with the innermost being of man. The trouble is down deeper than can be reached by education, social investigation, or the surgeon's tools. The trouble is heart trouble or a distorted human nature. All men are sinners. Nothing can meet man's need which fails to completely solve the sin question.—M.

THE SOUL DOCTOR A pastor stopped in at the home of a man who had just received Christ as a personal Savior. The transformation in the man's life had been marvelous beyond words. When the pastor came across the yard the man said very honestly and sincerely, "Here comes the soul doctor." In a sense the preacher of the Gospel is a soul doctor. But in another sense he is not. The real soul doctor is the Great Physician. He is able and willing to give new life to all those who come to Him and trust Him with perfect faith. Christ meets the deepest needs of the human soul, not only in telling men how to live, but imparting to them a new life by which they may live.—M.

Editorial Notes and News

ALTHOUGH HELD UP in the printing of the Junior Quarterlies, we desire to report that they are now off the press and those who desire samples may have them. It is safe to order not only the Junior pupil's quarterly but the teacher's quarterly also as they will be sent out in time for the next quarter.

WE ARE GLAD to report that orders are steadily coming in for the Junior-High pupil's quarterly and the teacher's quarterly. We should have all these orders as soon as possible.



Murder of Chief Yaloke

By Florence N. Gribble, M. D., Yaloke, Oubanguichari, F. E. Africa.



(On May 27, 1936 Chief Yaloke was murdered by the criminal whom he was endeavoring to apprehend. The following is a detailed account of the sad affair).

(a) The Palaver of Poison

Yandeke was disgruntled. He was displeased with his wife. Some say she had been "taken" by Chief Dinde. Some say Yandeke's wrath was over a minor affair. But the displeased heathen husband has a surer method of satisfaction than divorce. Just the deadly cup of poison! How vindictively he mixes it! How cruelly he administers it! But she does not die! Chief Dinde hears of the affair, and since the poison cup has long since been outlawed, he sends lanterns (official messengers) to bring the offender to his presence.

But Yandeke is fiercely angry with the chief's messengers. Seizing a knife, he endeavors to kill them. But with exceptional agility they escape and flee to their chief. "Let him go," nonchalantly responded the chief to their complaints. "When the sun dies in the west, I will deal with Yandeke."

At 6:30 that evening Dinde left his residence to seek the recreant Yandeke, who had dared to disobey him.

(b) The Murder of Dinde

From his hut Yandeke sees Dinde approaching, and endeavors to escape toward the swamp. Dinde, now deeply angered, pursues him hotly. Not anticipating resistance, he has gone forth unarmed. Not so Yandeke, who had even in his hasty flight remembered his poisoned arrows! One sure dart, and Dinde falls,—dead. And then, in dire terror, he turns and flees—on and on, deeper into the swamp. Passing a chance hunter, he cries: "Dinde is dead, and Tizala shall die." For ten kilometers only he continued his mad flight, then made himself a lair in the jungle, plotting Tizala's death,—Tizala, who would, as Dinde's brother, reign in his stead.

(c) The Quest for Yandeke

Five days later Tizala's men accidentally discover him asleep. Quickly placing themselves behind trees in the jungle, they survey the criminal's lair, and stealthily depart to carry the news to Tizala. But Tizala is afraid of sharing Dinde's fate, and determines not to pursue him without reinforcements.

His own life cannot continually be menaced. Yandeke must die. But how? In his perplexity and trouble his heart turns to his paramount chief, Yaloke, now old, but brave, and still surrounded by a group of gallant warriors.

No sooner does Yaloke receive the message than, feeling like many a more civilized general that his "honor" is at stake, he calls his trustees around him.

"We will go forth to capture Yandeke, who has slain Dinde, and who threatens Tizala," he said. Karo-ouane, Yaloke's eldest son, demurs. "You are rash, father," he says. "Wait until morning." Gengou, more active, but also cautious, implores Yaloke to wait for sunrise, but when the old warrior sternly refuses, he replies: "Then I go with you." And so they depart—Yaloke, his second son, Gengou, and a few faithful ones. But the majority prefer to wait until morning, and Yaloke departs with his small retinue, leaving Koro-ouane and the majority of his villagers contemptuously behind. Along the highway between Yaloke and Tizala's village, they rouse the petty Chiefs and captains, who join in the search. Arriving at Tizala's, the counsel of the majority prevails over the old chief's ardor, and he reluctantly consents to wait until sunrise before continuing.

And now they go forth, the old chief on his last journey, and the others destined to return unhurt, but mourners of one who in death, as in life, proved himself more valiant than they. On and on into the brush for a distance of 10 kilometers they go. And now they are approaching Yandeke's lair. The old chief gives his last orders. "Take him alive," he commands. "Touch him with neither spear nor arrow,—seize him, bind him, and we will deliver him to the 'Commander'," (the French Administrator). And so they creep stealthily along. Yandeke is there!

(d) Yaloke's Murder

Two of Yandeke's deadly arrows fly in quick succession. One goes wild. And now Yaloke's brave (?) warriors retire for a little distance. Not so Yaloke, who steadily advances, receiving the second arrow in his breast. Tipped with deadly poison as it was,—Yaloke yet sprang forward, and seized his murderer. And now his body-guard have recovered themselves. They spring upon Yandeke, pinning him to the

ground. Yaloke, gripped by death, falls backward—dead, as his followers quickly perceive.

In rage, as they look upon their dead chief, Gengou and his little band direct their blows at Yand-eke's head. His skull is slit, and his eyes are torn out, his teeth are crushed, his jaws fractured. Some say his head was then severed from his body. Some say, too, that his body was cut in pieces and, as in olden days, distributed among Gengou's men. None will admit that now, as of yore, they consumed this human flesh. They stoutly aver that the head was not decapitated, nor was the body cut in pieces, but that it was carried to the highway, placed upright against a tree, and shortly buried by men from Tizala's village—the murderer's own village. "The tender mercies of the wicked are cruel," we know not what they did. But we do know that these avengers of their father's blood now turned towards him, and sorrowfully surrounding him, carried him back to his own bed, that bed which he had left in strength but ten hours before.

The Reaction

Like wild-fire spreads the news of the death of General Yaloke! The Mission soon has several versions of the story. Only a week's sifting has given at last a semblance of the truth.

The news penetrated the homes, the school, the hospital, and everywhere was disastrous to concentration. The chauffeurs carried it along the road, runners carried it to bush villages, and from far and wide they come to mourn his death.

Mr. Hathaway was away from the station, having gone to the Coast with out-going missionaries, (the Fosters) to meet in-coming ones (Mrs. Kennedy and Miss Emmert).

Mrs. Hathaway, Miss Tyson and Dr. Gribble went down to pay their respects to the bereaved family and villagers. Yaloke's wives were destitute even of the leafy dresses; the town-crier danced in wild and tragic pantomime over Yaloke's vacant chair. All was abandonment to grief, and **indulgence**, if the word may be used, in fulminating sorrow over the most suddenly tragic event of the history of Yaloke's village.

In the midst of this wild sorrow, scarcely a word of comfort or counsel could be spoken. Broken-hearted, the missionaries returned to their homes to mourn, upon their knees, one who had so evidently gone to a Christless grave.

Yaloke was buried the next day in his own village. The Adjutant from Boali was present, and he who was adjudged to have died in the service of France, was buried with military honors. There was no opportunity to preach at his grave, or even to offer a prayer.

(e) What shall the Future be?

When Adoniram Judson was asked in the dark days of the history of Burman Missions: "What are the prospects for missions in Burma"? he replied:

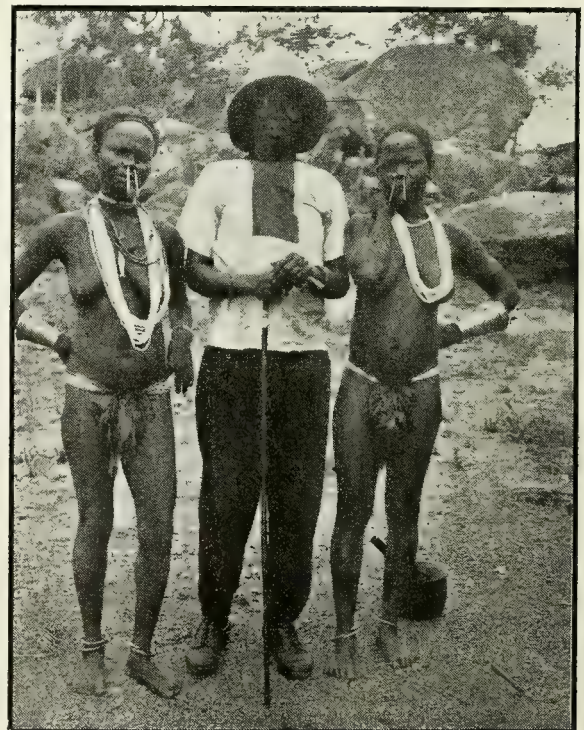
"The prospects are as bright as the promises of God!" And so leaning upon His promises, we look forward to a brighter future—in spite of this great disaster.

Chief Yaloke's history in reference to spiritual things is a sad one. It was at his earnest and insistent desire that the Mission Station was planted near his village. In the early days, he encouraged his wives and numerous children to receive the gospel, and numbers believed and were baptized. We all believe that in those days Yaloke expected sometime to receive the Lord Jesus. Perhaps, unwilling to make the sacrifice of his harem, he thought to repent upon his dying bed. We know not. He knew not, alas, that death would come—swiftly—suddenly—surely—come in judgment and **not** in mercy, as he had hoped.

But now that it has come, may we not hope that God having spoken in judgment to his people, will yet have His way? May we not hope that Koro-ouane, weak and vacillating as he is, may refrain from opposing and hindering the gospel, as his father did in later years? May we not even write in undaunted intercession for Chief Koro-ouane's conversion?

How far have you and I failed God that this disaster of the Christless death of a chief who had for twelve years intelligently heard the Gospel, has been permitted to come upon us?

Shall we not turn yet in humility to our God, and by **intercession night and day**, bring down His blessing upon Yaloke's village?



A native African Chief and his wives. When the natives become Christians, they give up polygamy and have but one wife.

One Little Boy Is Missing

By Estella Myers, Bassai, F. E. Africa

Editor's Note—Can any one read this touching story, and then not only believe that these African boys and girls are not only capable of being saved unto the life that is eternal, but that they are just as devoted to the Lord who purchased them with His blood, as any of their white cousins? Verily, these "black diamonds" will sparkle in His crown among the rarest of the jewels. What a rebuke to our own lives is the life of Noel!—L. S. B.

The Bible and vernacular school reopened at Bassai the first of April with enthusiastic students after a two months' vacation. All the little girls and boys, as usual, passed the dispensary for their physical examination. Several students formerly having leprosy, rejoiced that they were given permission to mingle with the other children, as they were pronounced cured. Then came the placing of the two hundred and fifteen students in classes. Some were to be promoted. Of the eight classes formed for the children, some were to be taught in the morning and some in the afternoon. The children from the Akaka tribe were to have a special class.

In the class of boys reading Saint Luke in the afternoon one little boy was missing, Little Noel, a child about twelve years of age. We were shocked by the sad news of his sudden death, and were unable to find out the cause of it. The chapel at his home village had been left in Noel's charge during the absence of the evangelist, James, who went to a nearby village for the day. Soon after James left, Noel took suddenly ill. His heathen mother appealed to the idols for his recovery. He strenuously objected to this, saying that his mother was trying to

pull his left arm down to hell while he was reaching up with his right arm, clinging to his Lord.

Noel requested to be taken from this heathen influence and brought to the chapel, and allowed no one to touch him but Christians. He boldly preached to the whole village that crowded around him. He told the chief that he (the chief) was on his way to the devil, and that he must repent before he could have eternal life. He read from his gospel of Saint Luke, appealing to them to forsake their idols and turn to the living God. They tried to stop his talking, telling him he would die of exhaustion, but he only replied, he would not die before James arrived.

The chief sent for James and he returned about sunset. Noel said to James, "The Lord is calling me. You be faithful in preaching the Word to these, my people, and some day we shall meet in heaven." After James sang and prayed Noel passed to be with his Lord. His last words were "Seigneur me ko mo," meaning, "Lord, I see you."

His death caused no small stir in the village. The chief said he had never taken such rebuke off of any one in his life. Some wanted to blame James for Noel's death, as is the way of their superstition. James had asked for the boy to help him in the village, thus taking him away from the family, who kept him when he went to school at Bassai. But James stood true to his post, enduring the slander and preached the love of God.

Just what the sudden death of the child will mean to the village, one cannot tell. There is a great deal of opposition on the part of the soldier stationed there. All who read this, please pray for the village, Gani, where one little boy remained faithful until death, that more may see the Lord.

FIRST PETER, ONE, FOUR

By Martha Snell Nicholson

*A lecturer is coming to our town,
A man of learning and of great renown;
He is so popular, it seems as though
Each person in the town has planned to go,
And there might not be room for all. So I,
The week before, although the price was high,
Went to the hall and there reserved my seat.
And now I may sit calmly home and wait.
If I come late or early, there will be
The place I bought, waiting, reserved for me.*

*But O, my eager soul, there is reserved
For me another Place, so ill deserved
By such as I, I tremble at the thought!
The wealth of all the world could not have bought
That precious place for me, but there was One
Who paid the price! . . . Since then it is my own!
It must be wondrous fair, for He has been
Two thousand years preparing it, and when
I go, early or late, there it will be,
The place He bought, waiting, reserved for me!*

It is true that:

The finest glass can be broken by a pebble, and the finest Christian can be marred for life by the smallest sin.

The nearer we get to God by grace the more we feel our distance by nature.

More people are ready to shrink from sinners than they are from sin.

"We can never be the better for our religion if our neighbor is the worse for it."—Penn.

There are no disappointments to those who love God's will best of all.

ANNUAL STATISTICAL REPORT

of the

MISSION OUBANGUI-CHARI

French Equatorial Africa

from

April 30, 1935 to April 30, 1936

To the Members of the Foreign Missionary Society of the Brethren Church, Greeting:

Still the darkness hasn't reached its midnight blackness! Still the night, when no man can work, is held back! Through another year we have been permitted to tell of love and grace that saints and angels will sing of through the ages of eternity; every day revealing fresh wonders of salvation! Still we are permitted to labor for those who have reached the lowest rung of the ladder of sin, those whose next step, if down, could only be everlasting night, and point them to a Savior, Who, in spite of His omnipotence and holiness, receives and saves the most degraded soul! Now though this report should stop right here with nothing more to add, praise should fill our hearts owing to the fact that we (you and I with fellow-missionaries) have been honored in being permitted to tell such a story of such a Being.

The report will reveal, however—but what will it reveal? It will reveal beyond any question of a doubt that the missionaries have had plenty to keep them busy, but as to what has really been done in the way of impartation of eternal life to souls through the Gospel, by His Spirit, I am persuaded no man can know. II Timothy 3:19 says, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

The souls that have been ministered to in their last days and hours of this earthly life, who professed faith in Christ and allegiance to His word, are in no way included in this report. Only those who through a period of time, that varies in length, of Bible training for the impartation of a knowledge of God and His Christ sufficient to assure us of the possibility at least of a living faith, and who then are received by baptism, are set before you. (See under heading "Notes of interest on above cases treated" for an example of above).

On the other hand, those who for some mysterious reason that I have never been able to understand, have made a pretense of salvation with no spiritual life within, no sincerity, no giving up of the world, but who carried out the pretense until baptized and then continue to live just high enough to keep their names on the books, but the which, if past experience is any guide, will finally fall away, unfortunately will appear on the report.

We read in His Word, "For we wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). How many times this last year, or in fact the eighteen months of this term, have we known this from experience! A battle of darkness with light—thick darkness, rulers of darkness, principalities, spiritual wickedness in high places have done their best, and if not their best they at least have been fighting hard; but in the words of II Cor. 2:14 we say, "Thanks be unto God which always causeth us to triumph in Christ . . ."

The year has not closed without letting us first see a conviction from the Lord fall, a thing we have prayed for for thirteen years, and the which has been a mighty burden through the entire year. It was only limited in extent but complete in quality. Pray with us that it may become general. What a battle it is! What a glorious work! What a great day is coming when we shall see Him, our Lord, and then realize, as we cannot realize now, the wonder of having been entrusted with this Gospel of salvation!

We praise God that we are able this year to include in this report our fourth station—Be-Mille (Bekoro). Since this is its first year's work, (in fact, only half a year's work, the Morrill's having arrived at the station the twenty-first of October) it won't have a very large part in the following table of evangelistic work. Of necessity, the missionaries have been occupied with establishing a base, building buildings, clearing ground, surveying the tribe, studying the language, and teaching the first principles of salvation. Church membership is a thing for the future. Chapels, native workers, Bible classes, translations, and many other lines of evangelistic work carried on by the other stations can only come into existence after much labor, even discouraging labor, in getting a language of which not a word existed in print. The Kabba is a difficult language with sounds that an American tongue never tried to utter, and next to impossible; and adding to the difficulty, the Morrills have all their teeth while the Kabbas have the two lower incisors extracted, thus making possible the creation of sounds unknown to other people. They are, however, making excellent progress and will be venturing into new evangelistic work in the near future.

Evangelization Chart

Church Membership	Ba.	Ya.	Be.	Be-M.
April 30, 1935	764	700	353	0
Added by baptism—Station	117	52	237	0
Added by baptism—Chapels		215	0	0
Transfers	18	0	0	0
Losses—Death	5	9	53	0
Losses—Suspension	22	57	0	0
Losses—Moved out of region or whereabouts and spiritual con- dition unknown	0	202	0	0
Net gain or less	108	1	184	0
April 30, 1936	872	699	537	0
Chapel Points manned with				
Native Workers	21	20	14	0
Native Evangelists and Teachers ..	29	41	30	1
Preaching points visited once weekly	30	83	F.M.	0
Average Attendance				
Sunday School—Stations	311	454	644	100
Sunday School—Chapels	1277	1917	1225	0
Preaching points once weekly	F.M.	2554	F.M.	0
Week-day Services—Stations	F.M.	120	300	45
Week-day Services—Chapels	420	930	F.M.	0
Daily Reading Classes—Station and Chapels combined	419	805	230	0
Christian Endeavor	0	0	125	0
Bible Class—Fr. School Students	F.M.	70	45	0
Enrollment				
Bible Training School—Stations...	0	30	0	0
Number of Classes				
Weekly for converts—Stations	5	5	5	0
Weekly for converts—Chapels	21	20	14	0
Weekly Reading Class for men and women	3	5	F.M.	0
Offerings (in francs)				
Stations	1241	789	1534	0
Chapels		849	1279	0
Non-baptized converts under instruction—Stations and chapels combined	314	715	F.M.	0
Communion Services				
Held at Stations	7	2	2	0
Held at Chapels		14	6	0
Native Workers' Conferences	F.M.	4	2	0
Church Marriages—Stations	8	7	3	0
Number present at S. S. Picnic ..	224	850	F.M.	0
Scriptures sold	510	30	0	0

NOTE—Ba., Bassai; Ya., Yaloke; Be., Bellevue; Be-M., Be-Miller.

F. M.—Figures Missing.

Scheduled Village Evangelization

One hundred and forty villages, in round figures, hear the Gospel one or more times weekly. These are visited on scheduled time; a regular evangelistic work carried on but no resident evangelist. Our black evangelists add this to their chapel work.

One hundred and forty villages, plus fifty-five chapels, plus four stations makes a total of one hundred and ninety-nine villages that hear the Gospel message. The villages, as a rule, are small with a population from one to three hundred inhabitants, some, however, exceed the one thousand mark but they are few.

Most of the evangelistic work of the year has been over this beaten path, the itineration work at

Be-Miller being the exception. Brother Morrill, in company with another missionary, went from village to village getting acquainted with the people, and giving them the first ray of Gospel light ever seen by them. Strange to their ears was the story, and wonder filled their hearts.

Odd Bible Classes

The Mohammedans still hear of the Son of God as Savior, and some have shown great signs of interest and desire for salvation, but thus far have retreated when they realized that accepting Christ meant a denouncing of Mohammed. If they could just mix the two and take on the Lord without lowering their idol beneath Him, all would be well. How human—Salvation (or at least a cloak of salvation) with the world holding the heart's devotion! The Lord says, "No man can serve two masters . . ." (Matt. 6:24), and we try to be faithful in telling them so.

Strangers don't understand the native language, thus the necessity of a Sango class.

Sick folk may not be seen again, thus the need of taking advantage of present opportunities.

Evangelists do not understand certain portions of the Word, therefore, one cannot, nor does one want to, refuse them. One at a time they come—hour after hour is spent.

Conferences

Missionary

Two ten day conferences where all missionaries were assembled were held. The first seven days are spent in prayer—all prayer with the exception of a short devotional message at the beginning of each prayer session, and then a preaching service each evening. Then with hearts filled with His presence, the problems of the work are faced during the last three days, with the regular preaching service in the evening.

Three conferences have been held since our return to the field. The one in December of 1934 was the occasion of a wonderful time of blessing from the Lord, and fellowship with one another. The one in August, 1935, marked a time of greater blessings and fuller fellowship; and the one of February, 1936, was, using the words of other missionaries, "The best we have ever held." Others said, "Every conference is better than the previous one." Regret was expressed that we must wait from February until December for our next one. One said, "That's one thing I don't like about furlough, I miss the field conferences." Just a little reminder for you that the Lord doesn't forsake His own.

Native

Every three months or four times a year, excepting some unusual circumstance, all of our native workers gather at their respective stations for a week's conference, prayer and Bible study. By referring to the Evangelization Chart you will see the number composing the group gathered at each sta-

tion. Fellowship one with another, a thing missed as they labor two by two in the midst of heathenism, sin and darkness, is a blessing to their souls at these conferences. Difficulties encountered in their work are talked over; they are advised and they pray one for another and are strengthened by the common lot of all Christ's own, that is, "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (II Tim. 2:12), and again, "And that through many tribulations we must enter into the kingdom of God" (Acts 14:22). Failures and faults are also brought to the Lord for cleansing.

Different courses of Bible study are engaged in. This particular station has used the Sunday School lessons, to be taught during the following three months, as the Bible study. Our last two conferences have been greatly blessed, and from the last one the chapel workers returned to their posts, if we are any judge, in a far healthier condition spiritually than ever before. We were blessed in seeing the zeal to please God in keeping His word and to be filled with His Spirit for service.

Brethren, put these men on your hearts and prayer lists—they have no easy place to fill.

Prayer Day

At fifty-five chapels and four mission stations the 15th of each month marks a day of prayer. All work stops, school closes, and hearts are turned toward their Lord, from Whom and to Whom are all things. We would rejoice to hear that many, if not all, of the churches at home were joining us on that day. Don't you feel the need as the darkness grows?

Translations

	Bassai	Yaloke	Bel'ue
Sent to London for printing	Matthew		
Ready for Field Council's approval	James		
	Ephesians		
Being revised for printing	Galatians		
	Philippians		
	Colossians		
	1st Peter		
	2nd Peter		
	Hebrews		
	Ruth		
Partially completed	Acts	John	
	James		
	Jonah		
	Genesis		
	Matthew		

Translations for Bible School lessons, Sunday School lessons, etc. See note on "Printing."

Printing

Swis! swish! is the sound that comes from the room as the translations are put on paper by the use of the multigraph machine. One young man, a product of our French school, is busy at nothing else but this from morning 'til night every work day. The work done in part is as follows:

Song books have been turned out during the year (where books are made this young man does the binding as well). The song books contain forty-one songs aside from sixteen pages of chosen and as-

sembled scriptures on marriage, sickness, death and resurrection, giving, prayer, repentance, bridling the tongue, love, knowledge of God, the Word of God, sin, and worship.

Converts' book of thirty topics or lessons and sub-topics forty-six pages full size typewriter paper, used in course for new converts.

Catechism book of eighty pages full size typewriter paper, one hundred and fifty-two lessons and questions, used as Bible material for reading classes, taught in conjunction with reading, mostly children.

Reading instruction of syllable book of sixty lessons.

Sunday School lessons made into books for chapels and main station—each book containing lessons for three months.

Bible School lessons which includes two sets—one in Doctrine and one in Chapter Summary. This is necessary since the whole Bible is not yet in their language. This means two pages of different material run off almost daily in sufficient quantity for the students.

Monthly report forms for the use of chapel workers, who give a monthly report on all phases of the work done at their posts.

Now to keep him busy by furnishing him with translated material for printing and to care for the proof reading, you may know that missionaries are also busy.

Aside from this, the click of the typewriter is heard throughout the day. Another product of the French school is striking off first copies from the missionaries' handwriting for the multigraph printer. Tentative translations are tapped off by him, and after correction re-typed. Odd jobs of all kinds fall to his lot.

This is the report from but one station. From this you may easily imagine the work of each. The other stations, not having multigraph machines, care for the work in various ways—the typewriter being the principal. Figures are missing of the work done. Every station needs a machine. Let us pray to this end.

French School

	Bassai	Yaloke	Bell'ue
Months of school during year	4	10	8
Number of students	75	79	41
Years of study	1st	1st & 2nd	2nd

Medical Work

Total number of patients treated	1381	9701	*14000
Total number of patients given			
hospitalization	181	88	61
Total number of treatments given	17443	19388	32054
Hypodermic injections given for			
yaws and syphilis		3	476
Hypodermic injections given for			
leprosy (included in above			
treatments	340		72

* Estimated, figures missing.

(Continued on page 17)

ANNUAL REPORT OF BRETHREN MISSIONS

ARGENTINA, S. A.

**To the Members of the Foreign Missionary Society
of the Brethren Church:**

Greetings in His Name—

Another year has passed in the history of the Brethren Church in Argentina, and as we look back upon what has been accomplished we lift our hearts in gratitude to Him. There have been opportunities and difficulties, privileges and discouragements, light and shadow, but through it all the blessed consciousness of His blessing. We acknowledge that without His Divine Hand guiding in all details, that which has been done could never have been accomplished. It is therefore with a spirit of praise and thanksgiving to Him that we submit this report.

As we examine our work from various angles, we indeed feel that we have every reason to be encouraged, taking into consideration the condition of things at the beginning of last year and the various difficulties we have encountered during the year. The adversary has been working hard to hinder the spread of the Gospel in this territory for which the Brethren Church has assumed full responsibility. But he is a conquered foe. Praise the Lord!

During the year our Ford has covered our district several times, having traveled some 17,200 miles. We have seen the work in general take on new life, for which, I know you will rejoice with us. We will seek to give you the exact condition of each mission station as we have found it.

Huinca Renanco and Realico.

This is our most southern mission. The point farthest south on the globe where the Brethren Church testifies to the power of the Gospel. Here the Lord is manifesting His blessing in a very special manner. During the early part of the year this work was very capably cared for by the Wagners. A few months ago, in accordance with Brother Kimmell's plans, the Wagners were brought to Rio Cuarto and the Zeches sent to Huinca Renanco.

Since the series of special meetings with the Bible Coach during the month of February, the work has gone forward by leaps and bounds. Old members have been revived, indifferent members have received a new vision of their duty to God and man. All of the different departments of the church are alive with new enthusiasm and zeal, with a deep desire to make their lives count in the service of their God. Each member has taken a keen and personal interest in the building project, so much so that

they have raised the sum of almost 1500 pesos, as well as helping out on the Bible Coach Fund and caring for their own local expenses, aside from the pastor's salary.

The attendance at the preaching services has increased to the extent that there is not room enough to seat all, and in the Sunday School the attendance has increased one hundred per cent, an attendance that exceeds all previous years. They are rejoicing over the banner the C. E. won this last year for being the outstanding society in all of the Republic for activity on the part of its members. They feel that it has been a real victory, and the pastor is convinced that it will serve to push the young people on to greater things.

The church is looking forward to the time when they will have their new building. We expect to go down to Huinca this coming week to make the final plans and the work will begin at once. They did not begin sooner because of the winter, and now hope to have it under roof before the severe summer storms with their hard winds arrive. We have every reason to believe that during this coming year Huinca Renanco will produce even greater results. There are great possibilities for the work in this place for the preaching of the Gospel receives very little opposition.

There is much to encourage us in the Realico work also. For some time the work there seems to hang in the balance, but since the meetings with the Bible Coach, new interest has been shown, so much so that they have had to seek larger quarters for their meetings. The pastor testifies that every time he goes to Realico he returns with new zeal for his God, seeking a fuller infilling of the Holy Spirit whereby he may be used to give forth the Living God to those hungry souls in Realico. Both in the preaching services and in the Sunday School the attendance has increased also one hundred per cent.

Laboulaye.

Even though this church was without a resident pastor for several months during the past year, it has responded exceedingly well since the arrival of Brother Sotola. There were times, at the beginning of his ministry that he felt very much discouraged, as he experienced great opposition on the part of some of the dissatisfied members, but the Lord has given them the victory.

During the year the attendance has increased both in the Sunday School and in the preaching services.

When he first went there the Sunday School was around 25 in attendance, but in a letter just received from the pastor, he says that they have reached 70, and are still climbing. In their cottage meetings the average attendance is 60. It was in Laboulaye where the Bible Coach had its largest audience, and without doubt the work there is reaping now some of the seed sown then. During the year, God has blessed them with several baptisms and in the near future they expect to have others. It is very evident that Laboulaye in the past has not yielded greater fruits because the Seed was not sown abundantly and therefore has experienced the truth in II Cor. 9:6, "He which soweth sparingly shall reap also sparingly;" but as the Seed is sown abundantly, we have no reason to doubt that the reaping in the future will be more abundant. Brother Sotola has begun to visit Jovita, a nearby town, since the visit of the Bible Coach, and the reports are very favorable.

Rio Cuarto.

This is the center of our work geographically and we rejoice with exceeding great joy to report that progress can be noted towards the goal of its being the center in example and faith. For sometime now, the work here in Rio Cuarto has been in the 'boiling pot'; but, thanks be to God, it is evident that this state of things is coming to an end, and the work is on the brink of a new beginning. More than one have manifested the different spirit that is felt in the meetings.

The attendance in the Sunday School and evening meetings is on the increase. It gives us great joy to see an increasing number of men in the Sunday evening meetings. We have a splendid group of young people, and there is a bright future for this church in these young lives. In the near future we expect to have baptisms.

Brethren, as we look into the future, we are determined by the Grace of God to put into practice the words of Paul as expressed in Phil. 3:13, "forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus." Opportunities here in Rio Cuarto are without number, but under the existing conditions here much hard work must be done before these opportunities yield fruit. What the city of Rio Cuarto needs, to really convince it that there is transforming power in the Gospel of Jesus Christ, is **LIVING TESTIMONIES**. We sincerely hope and pray that by His Grace Rio Cuarto may have such testimonies. We expect to hold the banner high, knowing that if Christ be lifted up He will draw all men unto Him. It is impossible for me to believe that in a city of this size, something over 45,000, there are not many men, women and young people who will answer to the heroic appeal of the Gospel.

If it were not for this firm conviction that there are, we would immediately advise the Board to sell this valuable property and rent a small hall in some other part of the city. May God awaken this church to its responsibilities, that the members will be as Apollos of old 'fervent in the Spirit, speaking and teaching diligently the things of the Lord.'

Cabrera.

This is our second oldest work, and as it has always been, it is a very hard field. We have not fully decided the real cause of the situation. We certainly can say that the real cause does not lie in the pastor, for the work in Las Perdices, which is under his direct care is in a hearty condition and making progress. It is altogether possible that Cabrera lacks what is lacking in Rio Cuarto, Living Testimonies. Cabrera has produced some fine fruit, and we do not want to believe that it is beyond producing more such fruit. Brother Siccardi is faithful and zealous for His Lord and is giving out the Gospel. He is leaning upon Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." At the same time he is reaching out to nearby towns and farms, holding meetings in homes where ever there is an open door. People gather from different farms to hear the preaching of the Gospel. From the last reports received from Brother Siccardi these efforts are proving worth while. The work that is encouraging and is moving forward with interest is that of Las Perdices. For some years it was impossible to get a hearing in this town, but now the door is wide open to the Gospel. Such is the zeal of the members there that they are working towards buying a lot and building a small hall for worship instead of paying out so much money for rent, month after month. A large congregation cannot be expected in this place as it is a small town, but nevertheless there is a great work to be done with those who live there.

Cabrera constitutes an urgent call to prayer and we would specially ask you to lay this burden upon your hearts, remembering it constantly before the Throne of Grace, that the plans of the enemy may be defeated and his schemes frustrated. "Satan trembles when he sees the weakest saint upon his knees."

Almafuerte and Rio Tercero.

In seeking information from the pastor regarding the two places that are under his care, we received the answer that both are increasing in spirituality. During the year Brother Yoder has had the privilege of opening a branch work in the hills near Almafuerte and four already have been baptized from this group. In all, fifteen have received the rite of baptism during this year of ministry. We were there with the Bible Coach during a few days of April and the Mission Hall was full every night. Much

(Continued on page 18)

STATISTICAL REPORT OF THE BRETHREN
MISSIONS LOCATED IN ARGENTINA

May 1, 1935 to May 1, 1936

Members	GAINED		LOST		No. 1936
	B. -	L.	L. -	Ex.	
Rio Cuarto	1	7	5	1	100
Laboulaye	11		2	1	55
Huinca Renanco	2	2	3	1	40
Realico	2	3			19
Cabrera					32
Las Perdices					11
Hernando	membership with Tancacha				
Tancacha	19	3	7	2	103
Rio Tercero	membership with Almafuerte				
Almafuerte	15	3	4		51
	49	17	16	5	411

NOTE—B. means baptism; L. means Letter; Ex. means Excommunicated.

MEETINGS HELD

	Pr. Mt.		No. At.	
	B. St.	Sp.	L. S. Pg.	Ct. M. Pr.
	Pr. Sr.			Sr.
Rio Cuarto	125	18	2	50
Branch Work	45			25
Laboulaye	104	15	1	35
H. Renanco	108	7	1	85
Realico	24	3	with H. R.	35
Cabrera	160	7		20
Las Perdices	52	7		30
Hernando	76	with Tan.	1	80
Tancacha	148	3	1	22
Rio Tercero	52	with Alm.		30
Almafuerte	129	12	4	38
	1043	72	7	468

NOTE—Pr. Mt., Prayer Meetings; B. St., Bible Study; Sp., Special; L. S., Lord's Supper; Pg., Programs; Ct. M., Cottage Meetings; Pr. Sr., Preaching Services; No. At., Number Attending.

DIFFERENT DEPARTMENTS OF THE MISSIONS

	S. SC.		C. EN.		MEN'S S.		WOM. S.		G'LS S.	
	Cl.	At.	Mt.	At.	Mt.	At.	Mt.	At.	Mt.	At.
Rio Cuarto	5	75					12	15	11	17
Laboulaye	2	42			10	9	8	19	*	*
H. Renanco	5	85	25	40			12	12	12	9
Realico	1	45								
Cabrera	2	25					6	8	*	*
L. Perdices	1	40								
Hernando	1	20					12	40	*	*
Tancacha	3	55	52	35			12	40	*	*
Almafuerte	2	27					12	24	*	*
Rio Tercero	1	20								
	23	434	77	75	10	9	74	158	23	26

NOTE—Cl., Classes; At., Attendance; Mt., Number of Meetings.

* means meetings held with women.

LITERATURE

Total number of tracts distributed	35,000
Total number of Bible, New Testaments	19 (sold)
Total number of Bibles, New Testaments	16 (free)
Total number of other books	40

TOTAL LITERATURE DISTRIBUTED

Tracts	85,000
Bibles, New Testament	505
Gospels, etc.	1,340

ACTIVITIES OF THE BIBLE COACH

Total number of towns visited	13
Total number of meetings held, open air	41
Total number of meetings, halls	27
Total attendance, approximate	17,500
Total Bibles, New Testament, sold	470
Total gospels, sold	900
Total gospels, given free	400
Total tracts distributed	50,000

Respectfully submitted,
CLARENCE L. SICKEL, Supt.

“HE THAT WINNETH SOULS IS WISE”

Wisdom is the right application of knowledge. The really wise man will win souls. He is foolish not to do it; first, because of what the soul is won from—sin, distress and hell; second, because of what it is won to—heaven and all it means, and, better still, won to Jesus. We are created for Him and are never happy without Him. Also won to peace—that thing that people travel and pay for and never find. Third, because of the value of the soul. God says it is worth more than all the world! Forty billions of dollars in the savings banks; 340 billions in wealth in America; 900 billions of wealth in the world! Put a poor, helpless drunkard on one side of the scale, and all this wealth on the other, and the drunkard goes down—he is worth more than all this wealth. Your soul is of more value than all the world! Don't lose it for a quarter!—Mel Trotter.

Spurgeon Said:

“Many to obtain a higher wage have left holy companionships, and sacred opportunities for hearing the Word and growing in grace. They have lost their sabbaths, quitted a soul-feeding ministry, and fallen among worldlings, to their own sorrowful loss. Such persons are as foolish as the poor Indians who gave the Spaniards gold in exchange for paltry beads. Riches procured by impoverishing the soul are always a curse. To increase so that you cannot attend week-night services is to become really poorer; to give up heavenly pleasure and receive earthly cares in exchange is a sorry sort of barter.

I know that the Lord gives me strength and ability to earn my income. He has set me up in business. His word clearly teaches that the least which I honestly can return to him for his investment in me is one-tenth of my income. Can I “hold out” on the Lord by not returning at least one-tenth to him and expect his blessing upon my efforts to earn a livelihood? Furthermore, his word teaches that all which I have is given me as a steward and that, as a just steward, I must not waste what has been intrusted to my care.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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THE TEACHER'S DAILY TESTIMONY

To have a part in turning the thoughts of little children to God and little feet into the path toward Heaven is a privilege of no small proportions. One wonders if a Sunday School teacher's responsibility is not greater than that of the official board of a church. Certainly nothing is more important than the spiritual life of the child, and nothing is more necessary than consecrated teachers—teachers who are leading holy lives. We are apt to be afraid of that word "holy," but God's explicit command is, "Be ye holy," and if the teacher is not leading a consistent life, a separated life, the little ones become confused.

A careful study of the Word will reveal the fact that God has a higher standard for those who are in authority, and for those who teach, than for the members who have no responsibility in the church. "A bishop must be blameless, as the steward of God; not self-willed, not soon angry . . . just, holy, temperate" (Titus 1:7). These are words to meditate on—"blameless, holy." "It is required in stewards, that a man be found faithful" (I Cor. 4:2). A Sunday School teacher is surely a steward of the manifold grace of God.

In the Book of Leviticus, chapter 4, we learn that when a priest had sinned, he must offer a young bullock for a sin offering. If a civil ruler or "any one of the common people" (those without office) sinned, he brought a kid of the goats for an offering, which cost less than the bullock, and indicated that God thought the sin of an official in the religious life of the nation was more serious. It is interesting to note, too, that the priests were the teachers. "And that ye may teach the children of Israel all the statutes which the Lord hath spoken" (Lev. 10:11).

There are at least four different phases of the life of the Sunday School teacher, in which he may show to what extent Christ rules in his life: the home, the business world, the social life, and the church, and God wants consistency in each one of these divisions.

A Christian home should be a fore-taste of Heaven, and Christ should be the Head of the home in such a personal way that the children will want him as their Savior. The fellowship of the Sunday School teacher with Christ should be a very real part of the home life, from which a high sense of honor, consideration for others, love, and many other kindred characteristics are not omitted. If the actions in the home do

not tally with what one teaches on Sunday, the children begin to wonder if there is much of anything in Christianity after all. Because of inconsistencies in the life of a parent who was a teacher one child was known to whisper his misgivings about the parent's salvation. Could anything be sadder than that?

There are doubtless many temptations in the business world, temptations to greed, dishonesty, cowardice. One aged, unregenerate man was heard to say recently that the list of prominent church members who had bought merchandise from his store and never paid for it was shockingly long. That was the reason he gave for his willingness to face eternity without Christ.

Then there are the daily contacts with people out in the world. Life is full of these contacts, which might be very irritating, but which may be made pleasant, if the Christian acts in a Christlike manner. A few years ago, in a southern city, a gang of workmen were sent out by the city to install storm sewers. In some ways it was inconvenient because alleys were torn up and lawns were hurt. No sooner had the workmen arrived back of one house than a prominent churchman rushed out to warn them, with threatening looks, that there would be trouble if his property were damaged in any way. A little later, these same workmen reached another section of the city, where another prominent churchman lived. As they arrived, he also hurried out—not with threats, but with Gos-

pels and with the message of salvation which he scattered during their stay in his neighborhood. Later the foreman, contrasting the actions of the two men, asked, "Which of those two churches do you suppose my men decided to attend?"

In our social life, the thought that should be uppermost in the mind of the Sunday School teacher is contained in Paul's far-reaching words, which no thoughtful nor earnest Christian will fail to consider, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). A Sunday School teacher should face the question, "Is there anything in my social life that can hurt my class?" and if there is anything about which there is the slightest doubt, it should be given up for Jesus' sake, even though it means the loss of friends.

One Sunday School teacher was heard to say recently, in explanation of her absence from movies, "If I went to movies, I would choose only the best, but a large group of children are watching me. If I attend, they might say, 'Our teacher goes, so it's all right for us to go.' But undoubtedly they would fail to get the point that I only saw good pictures, and they, with childhood's lack of discrimination, would go, not even investigating to see if the picture were fit for their pure eyes, and would probably see drinking scenes, gangsters, triangular love affairs, and other things as undesirable; so I stay away, lest by some act of mine, a young life might be hurt." "But whoso shall offend (cause to stumble) one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). Those are words to cause one's heart to skip a beat, if a child has stumbled or lost his way because of some inconsistency in the life of the Sunday School teacher.

Sacrifice is involved in many of life's decisions, of course, but when the Sunday School teacher meets the Lord, and gives an account of "the deeds done in the body," any inconvenience to the teacher that may have helped a little child will seem small indeed.

And now what about the Sunday School teacher's life in the church? If the teacher is ignorant of the Bible, and a comparatively simple question from a child will embarrass him because he cannot answer, he should immediately begin studying the Bible as a whole. Is one fitted to teach a book he has not read through? A college professor would not use a textbook he had not thoroughly digested. Lack of knowledge, however, need not discourage the teacher. The Bible, itself, with the addition of a few helps, is enough to carry one along in a course of study, or if it is desired to study more systematically, the Bible institutes furnish correspondence courses which are of value. Eternal destinies may be involved in the

BAPTISM

Dean Stanley (*Church of England*): "There can be no question that the original form of baptism, the very meaning of the word, was complete immersion in the deep baptismal waters, and that at least for four centuries any other form was at least unknown or disregarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case. * * * The Latin Church has wholly altered the mode, and with the two exceptions of the cathedral of Milan and the sect of the Baptists, a few drops of water are now the western substitute for the threefold plunge into the rushing rivers or the wide baptistries of the east." (*History of Eastern Church*, p. 117).

way a Sunday School teacher meets situations on the way to her class, and God gives grace and wisdom in settling problems even before the teacher reaches the church. An incident in the life of a godly bishop illustrates this. On his way to church and Sunday School, the bishop passed through a rough neighborhood, where some mischievous boys were hidden around the corner. They bombarded him with snowballs as he came in sight, knocking off his hat, and generally upsetting him. But he realized that these rough boys needed something he could give them, and that this was his only opportunity, so instead of giving the rebuke that they deserved, he smiled.

It is astonishing to consider what a smile from a Christian, at a critical juncture, may accomplish. The bishop beckoned to these boys who had never had a chance. One of them came, and receiving a cordial invitation to Sunday School went with the bishop, though he really wondered how he happened to do so. That morning his whole outlook on the future was transformed, and he left the church building with a determination to be of some use in the world. After terrific struggles, he finally finished school, following this by medical training, and is now one of the prominent medical men of the nation. A soul was saved for all eternity just because a Christian acted in a manner pleasing to the One who "when he was reviled, reviled not again."

And the Sunday School class period is a precious time, an hour of opportunity, but the lesson must be presented in a manner to appeal to youth. This is a day in which all entertainment is made attractive, and scholars lose interest if the minutes drag because the lesson is taught in a dull way. The hour can be made so interesting with adequate preparation, steeped in prayer, that the scholars look forward to it.

No class period should be approached without much prayer—prayer for the guidance of the Holy Spirit, prayer for each scholar. Children entrusted to one's care should receive the best that can be given, and that is only possible as the teacher cries to God for help, asking him to put into one's mouth the words he would have spoken.

A teacher who is faithful to her trust may lead many to the Savior and thus enable them to enter Heaven's gate. Certainly that will be worth all the time spent on the task, all the inconvenience, all the sacrifice, the risk in calling on the sick scholar in snow or rain, the time spent in praying for the wayward one during the night watches.

One teacher who had taught Sunday School for many years dropped into a service in a strange town in her old age. A testimony meeting was going on, and as she listened, she heard a man say: "I am on my way to Heaven today because of a faithful Sunday School teacher. Each week she urged me to accept Christ as my Savior. I was so fascinated with the prospect of worldly

pleasures lying ahead that I would not yield. After she moved away from our town, her words came back to me, and I gave my life to Christ, but she never knew. She is probably in Heaven now, and I only regret that I could never tell her." He mentioned the name of her town, and her curiosity was aroused. She hurried to him after the service to inquire who he was and of whom he was speaking. Great was her surprise and gratification to find that he had been speaking of her. Many faithful Sunday School teachers will have that experience, perhaps not down here, but surely up above.

A consecrated life, yielded to Christ seven days a week, giving him the pre-eminence at all times, makes the daily walk of the Sunday School teacher one of joy, which will bring at the end of the journey those precious words, "Well done, thou good and faithful servant."

—From S. S. Times

THE LORD IS NOT SLACK

"Watch ye therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" Matt. 25:13.

"Doc, do you believe in the Second Coming of our Lord?" "Sure, didn't He say that He was coming again?" "He's been a long time coming don't you think?" "Y' see, Bill, celestial clocks and calendars don't run on our schedule. That's why we are told to wait on the Lord, and wait patiently. How long is it since our Lord's Ascension?" "Why, about 1,900 years, and that's a long time, no matter what clocks you go by." "Bill, to the inhabitants of eternity the span of 1,900 years is of less importance to them than 48 hours are to us." "Where did you get that idea Doc?"

"From the Bible. Listen to what Moses had to say on the subject. In his prayer he says: 'A thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night.' (Psa. 90:4) St. Peter says: 'Be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day.' That's one of our days. The Lord is not slack concerning His Promise."

—A. L. Lynn.

THE LOVELINESS OF CHRIST

(Continued from page 2)

great ulcer of sin which is eating away her soul! But He could not be more respectful to Mary of Bethany.

Even in the agonies of death, He could hear the cry of despairing faith. When conquerors return from far wars in strange lands they bring their chiefest captive as a trophy. It was enough for Christ to take back to heaven the soul of a thief.

Perfect Poise

Yea, He is altogether lovely. And now I have left myself no time to speak of His dignity, of His virile manliness, of His perfect courage. There is in Je-

sus a perfect equipoise of various perfections. All the elements of perfect character are in lovely balance. His gentleness is never weak. His courage is never brutal. My friends, you may study these things for yourselves. Follow Him through all the scenes of outrage and insult on the night and morning of His arrest and trial. Behold Him before the high priest, before Pilate, before Herod. See Him brow-beaten, bullied, scourged, smitten upon the face, spit upon, mocked. How His inherent greatness comes out! Not once does He lose His self-poise, His high dignity.

Let me ask some unsaved sinner here to follow Him still farther. Go with the jeering crowd without the gates; see Him stretched upon the great rough cross and hear the dreadful sound of the sledge as the spikes are forced through His hands and feet. See, as the yelling mob falls back, the cross, bearing this gentlest, sweetest, bravest, loveliest man, upreared until it falls into the socket in the rock. "And sitting down, they watched Him there." You watch, too. Hear Him ask the Father to forgive His murderers, hear all the cries from the cross. Is He not altogether lovely? What does it all mean?

"He bore our sins in His own body on the tree."

"By Him all that believe are justified from all things."

"Verily, Verily, I say unto you, he that believeth on me hath everlasting life."

I close with a word of personal testimony: this is my beloved, and this is my friend. Will you not "accept Him as your Savior," and beloved and friend?

DO NOT TRUST IN FEELING

My friends, God is above feeling. Do you think you can control your feelings? I am sure if I could control my feelings I never would have any bad feelings, I would always have good feelings. But bear in mind Satan may change our feelings fifty times a day, but he cannot change the Word of God; and what we want is to build our hopes of heaven upon the Word of God. When a poor sinner is coming up out of the pit, and just ready to get his feet upon the Rock of Ages, the devil sticks out a plank of feeling, and says, "Get on that," and when he puts his feet on that, down he goes again. Take one of these texts—"Verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." That rock is higher than my feeling. And what we need is to get our feet upon the rock, and the Lord will put a new song in our mouths.

"His oath, His covenant, His blood, Support me in the overwhelming flood;

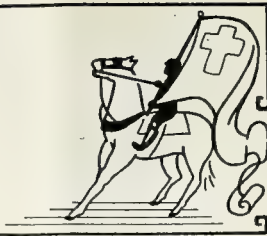
When all around my soul gives way,
He then is all my hope and stay."

—D. L. Moody



FROM A PIONEER MISSIONARY

By Charles F. Yoder



ALMAFUERTE, ARGENTINA

In Almafuerte we celebrated the Lord's Supper, as usual, on the anniversary of its institution. This service, always impressive, grows still more so as the time approaches when the things typified by it are fulfilled. "As often as ye eat this bread and drink this cup," says Paul, "ye do show forth the Lord's death till He come." We pray that He may come soon, and yet we fear that when He comes there may be some sheep and lambs that He has sent us to find, that have not been brought to the fold. We are inclined to evangelize the world in spots and neglect the difficult and dangerous out-of-the way places.

There are two young men working in this district (who visit us often, although not members of the Brethren Church) who leave the towns and visit from house-to-house in the country, walking many miles every day and suffering many hardships because people in this country are not often prepared to entertain visitors. But they find the country people more open to the Gospel than the people in the towns.

We have also been trying to reach the farmers round about and have for some time been holding meetings in the home of a family ten miles away, among the foot hills of the mountains near the great dam. The family consists of the parents and ten children, two of whom are married. They have lived here only a year and had learned something of the Gospel in other places, so that they were eager to know more. We had the joy of baptizing the parents and two older children—a young man and a young woman—in a mountain stream which passes their home. The following week we had the Bible Coach with us and with these workers had another meeting in the home of this family and then ate our dinner beside the waters of the great lake behind the dam.

The cold weather of autumn prevented having meetings in the street in Almafuerte, but there was enough interest to fill the hall to overflowing each of the four nights, as Brother Sickel explained the Bible pictures presented. The town was again canvassed with Bibles by Brethren Gamarra and Scandelerio and the good seed sown will not fail to bear fruit.

We went with the coach to Rio Tercero, but could have only one meeting, and that in the hall, because the cold fall rains began and continued the greater part of the week. The coach

was therefore taken to the garage in Tancacha.

We are now preparing the program for Mother's Day next Sunday but still have to endure the opposition of three of the public school teachers, who prohibit the school children from coming and threaten to punish them with low grades if they do. Such abuses will bring the complete overthrow of Romanism all the sooner.

Today the Italians are firing bombs to celebrate their victory in Ethiopia. The papacy will now try to establish Romanism as the state religion, while the men of the country will be obligated to train to fight for their conqueror. But the Lord from heaven will soon have something to say to the dictators of the earth. It is marvelous the patience He has with the weaknesses of people. When we feel inclined to leave men to their follies, the patience of the Lord is an inspiration to persevere. Though only a few are chosen from the many who are called, yet those few are worth all the cost.

A LETTER FROM MISS MARGUERITE GRIBBLE

Editor's Note — Knowing that the many readers of The Brethren Evangelist would like to hear from the daughter of the founder of our African Mission since she graduated from Moody, the editor urged her to write a letter for us. Here it is. Marguerite has made her application to become an African missionary under our Board.

—L. S. B.
Sunnyside, Wash.
August 12, 1936

Dear Brethren Evangelist Readers:

Only yesterday it seems I was graduated from the Moody Bible Institute, and then I told Brother Bauman I'd be sure to get a letter written to you. I can hardly believe that that yesterday was weeks—months ago! I really do want to tell you a little of what it has meant to me to go to the Institute.

I'll never forget my happy days there. Of course, there were dark and gloomy days, but then the Lord always seemed nearest and dearest. He is the bright side of every cloud that comes into a Christian's life. Praise God, not a one can shut out the glorious presence of the Son. How I thank Him for the few clouds He permitted to pass over my head because every time I looked up all I could see was Jesus, and there didn't seem to be any cloud after all. Always I could hear that promise, "I

will never leave thee, nor forsake thee." He taught me that it is only when we get our eyes on ourselves and our problems that the clouds seem dark. "Behold, He cometh with clouds."

I think one of the happiest days of my stay at Moody was the time I fully, unreservedly surrendered my life with all my weak ambitions and ever changing plans. They changed because everything I thought of I knew wouldn't satisfy me.

It was during my first term at Moody that a dear little Christian lady came to see me. I had never met her, but she had known my mother. In the course of her conversation she asked me what I planned to be. I was ashamed to mention any of my many little ideas of what I thought I'd like to be, so said, just a trifle rebelliously, "Oh, I suppose I'll be a missionary!"

As we talked on, she doing most of it, I began earnestly to wish I could know what the Master had planned for me. I saw then why everything else seemed lacking in something. Before that night was over I asked the Lord to take me to use if He could for His service, and to show me where it was to be. Imagine my surprise on arising from my knees to know that there was nothing I wanted more than to tell those dear black natives of Africa the wonderful story of the One Who came from heaven's glory to die for them.

It was then that I realized

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Of if He trusted it to me
I might be sad."

At the close of my second term, three girls and myself who made a "gospel team," went East to hold meetings. Those three weeks I learned what a thrilling joy it is to tell others of the Christ of Calvary Who offers "whosoever" free and complete salvation.

The Lord certainly blessed us and gave us many opportunities to testify for Him. We were so incapable in ourselves, but He had said, "Lo, I am with you always," and "ALL power is given unto me," so we went forth confident in His strength. He was gracious to use us not only to point others to the Cross during meetings, but also to show those sitting beside us on the bus that they, too, needed a Savior.

He permitted us to see quite a number of young people surrender their lives. What a joy it was to one of the girls to see her grandmother give her all to the Master! Last, but not least, we saw in later terms several new students at school to whom we had spoken in Pennsylvania, New Jersey, and Long Island. We even brought one girl back with us when we returned to school.

I praise Him for the privilege of witnessing for Him on my practical work assignments—in hospitals, jails, missions, street corners, and even in a restaurant where I worked.

When the Lord said, "Follow me and I will make you fishers of men," He

meant just what He said. We do the following while He holds us by the hand. He not only teaches us how to be fishers of men, but He **makes** us fishers of men.

He has certain "fish" for every fisherman. The fisherman must always be ready to follow his Master, and He will be led to the very place where "fish" are waiting, hungrily waiting, to be taken, washed in the blood of Jesus and made the Master's own. Every fisherman uses the Sword of the Spirit. There is no other food or bait to use but the Word of God.

How easy it should be to simply follow Him where He leads and give out the Word. He has promised to bless it, and that it shall not return unto Him void.

If we follow Him, He leads us to the good ground where, when the seed is sown, it will produce thirty-fold, sixty-fold, and a hundred-fold. It is up to us to see that the precious seed is sown in the hearts of the unsaved. God will give the increase and save them.

We cannot introduce others to Christ if we do not **know** Him first ourselves. After we have met Him at Calvary we must commune with Him daily that we may know Him, that we may know the power of His resurrection. If we are counted worthy we may know the **fel-**
lowship of His suffering, and even be made conformable unto His death. What a wonderful privilege!

I know many of you have been praying for me, and I thank you. Please continue to pray for me that the Lord will make me a better fisherman for lost souls wherever He **leads me** or **tells me to stay**.

Yours in a living, loving Savior,
MARGUERITE E. GRIBBLE

ONLY ONE STEP

Only one step, will you take it, friend?
On it your future will all depend;
Only one step—'tis accepting Him
Who safely guides when life's paths are dim.

Only one step and Christ is thine.
I have taken this step and He is mine.
Only one step—then full salvation
Freeing us from all condemnation.
Only one step—then love so free
Gives the assurance for Eternity.
Only one step pardon to win
Only one step—then free from sin.
Only one step — have you made it friend?

Secure then, to your journey's end.
Only one step—Oh why will you wait.
Just one more hour may be too late.
Christ is coming—perhaps today,
We know not when, so why delay?
Why not now the decision make
When you've only one step to take?
Per morning's dawn the messenger
death

May chill you with his icy breath,
Just now you may in triumph say,
O Christ, I am taking this step today.
—Marie E. Kilby.

ANNUAL STATISTICAL REPORT OF THE MISSION OUBANGUI-CHARI

(Continued from page 10)

NOTES OF INTEREST ON ABOVE CASES TREATED

Bellevue reports two lepers, formerly completely covered with spots of the anesthetic type leprosy, spot free after twenty-five treatments — injections to be continued to effect cure.

Bassai reports three cases of leprosy released as cured—other severe cases responding to treatment rapidly.

Starvation. Plump, happy, and best of all, **SAVED**, is Miss Bickel's last diagnosis of a man who was brought to the Mission too weak and macilent from starvation to stand.

Rare case. Influenza patient carrying temperature of 107 made a remarkable recovery.

Mauled and torn by leopards, but recovered, was the lot of several.

Infuriated buffaloes were the cause of several being brought to the hospital with terrible wounds. Two lost in the battle for life but the others recovered.

Sad cases. Many cases of yaws turned away—no medicine. Do you ask why? Think a minute and you will guess.

Marvellous deaths. Four of them in but a little over a week. One, a heart case, called the writer to his side, told of his terrible former life of sin, yielded himself to the Lord Jesus with sparkling eyes. Days later, when finding his case was to terminate in death, he wanted to go home to die. He made his salvation known at the village, commanded them not to mourn for him in the heathen way, and to take him to the Mission for burial. The impression must have been complete as the villagers carried out his instructions. He was buried here on the station this morning. The first case in history of a village submitting to no mourning and non-village burial.

The second one was a burn case—I won't put in print how badly he was burned. Was it epilepsy that caused the burn? An epileptic falls into the fire at times, it is true, but this man, when a spell would come on him, would hunt for fire and fight to get into it. It reminds one of the kind the Lord speaks of in the Gospels. What do you think? This is not the first such case. This man also called the writer and confessed to God of a terrible life, and then God was asked to forgive and save by virtue of Christ's sacrifice. He didn't fail each time we passed, (until he became unconscious) to ask us to stop and pray for him, he likewise calling on the Lord.

The third one, tossed three times in the air by a buffalo, lingered for weeks before the result of punctured vital organs caused his death. He also committed his past to the cleansing of Christ's blood, and his wife, converted while waiting for his death, went home,

sad of course, but with the joy of salvation shining in her eyes.

The fourth, one of our evangelists. Now, you expect a good word from him, I know. His words to the writer, his wife, and brother-in-law, two hours before his death were—"There is nothing to fear, I am going to Jesus." "Father, Father" were the repeated words as he suffered, and then just before death said, "I love God."

Snakes. Recoveries from snake bite is the general result at each of the stations each year by the use of the permanganate treatment, but Be-Miller has a little ten inch snake whose victim without treatment usually dies within two or three hours, will not recover under ordinary treatment, but responds to injections of anti-venom. Several cases in rapid succession took the few ampules in stock. Mrs. Morrill lost the last case after a vain fight with ordinary remedies. Yes, we would carry more in stock, but you finish the sentence.

Difficult obstetrical cases. Will mention but one. She was brought to the station after two and a half days of labor. A forcep delivery followed (and a desperate case it was), without chloroform—none in stock, same reason as above.

Fast-grown placenta deliveries in the same manner.

New record. Five patients, five toe amputations, in a single week, is the report from Bassai.

Yaloke upset the fracture record having had four in a single week—three femurs and one ulna.

Worms. Nearly every kind known to man is found in the human body out here. The microscope has been a great aid in diagnosing and discovering the kind to be treated. Many can thank this machine for their recovery, and especially can the wife of our part-time evangelist who was near death.

Space fails to tell of epidemics of "flu" with marvelous recovery of the chief's sons at one station, and babies by the dozen at another. Many other cases would be of interest but we close for want of space.

INDUSTRIAL

Aside from repairing, which is necessary on all stations, Be-Miller is the only station that can come under this heading. The following work was done during the year.

One three-room house completed (started last year by Brother Jobson before the arrival of the Morrill's).

Church building with mud walls and grass roof.

Work shed.

New well (old one having insufficient flow of water).

Three houses for native personnel.

Station cleared ready for fruit trees, etc.

LOSSES

The Bellevue station lost by fire, cause burning grass, one school house of mud walls and grass roof.

The well-house at the Yaloke station was struck by lightning and burned.

The native who was in the house at the time barely escaped death.

PRESERVATION

The writer felt the special preservation of the Lord as he arose from the ground, with hands and feet numb, where he was rendered unconscious for only a second's time, by a bolt of lightning.

RESTORATION

Miss Myers made a wonderful recovery during the year from a dislocated and fractured hip and shattered nerves as a result of the fall.

GREAT NEED

As a closing word, we cannot refrain from bringing before you the great need of new recruits for the work. Please read over again last year's report of the need of opening seven new points. This is a very pressing need.

Far greater things could be reported this year had we not been forced to slow up, stop advancing, and in some lines, retreat, because of lack of MONEY and HELP.

Please pray with us too that the Lord of the harvest will raise up more faithful black workers for the needy places calling for help.

I wonder if, as a church, we have fulfilled our Lord's command, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest" (Matt. 9:38).

Respectfully submitted,

J. W. HATHAWAY

ANNUAL REPORT OF OUR MISSIONARY SUPERINTENDENT IN ARGENTINA

opposition is manifested on the part of the school teachers prohibiting the children from coming to the Sunday School, but the Seed that Brother Yoder sows in the tender hearts will in due season bring forth fruit. Like some of our other mission points, it cannot be expected to become a large congregation, unless the town increases greatly in size, but it can serve as a center from which to work out to other towns around.

Rio Tercero is our other mission station that is not yielding to the preaching of the Gospel as one might desire. Whether it is because it has not been given the real opportunity, or because it is naturally indifferent. We were unable to hold a series of special meetings with the Coach there this year on account of the cold weather. Rio Tercero is a large town and we should have a well established mission there. Some years ago the Tent and Bible Coach gave a series of meetings and the interest was good, but it evidently was not deep enough to result in an outstanding work. If the Lord tarries, we expect to go into the town again this year, praying that God will work on the hearts of the people, so a wide awake mission can be established. Rio Tercero may be one of those towns where much sowing with patience is required as it was in the case of Realico.

The first time Brother Zeche and I went into Realico with the Bible Coach they almost drove us out of town.

Tancacha.

Nine miles down the railroad from Rio Tercero we find, what is one of our most flourishing and stable churches, Tancacha. Brother Reina, through the Divine leading of the Lord has been able to build up a work, whereby it can be said of them as Paul spoke of the Roman Church, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." In other conferences of different denominations, Tancacha is mentioned in connection with answered prayer, and what can be accomplished for the Lord where the believers LIVE their religion. The church at Tancacha is full of Living Testimonies to the transforming power of the Gospel. They are a Bible loving group of believers. Great interest is shown in Bible Study and they find extra joy in the Prayer Meetings. The pastor writes that one-half of the resident members attend the prayer meeting. How many churches in the States can produce such a record? Knowing that the Prayer Meeting is the thermometer of the church we do not wonder that the spiritual life and activity of the church is as it is. 80 to 90 per cent of the resident members attend the Sunday meetings, both preaching services and Sunday School. Young and old are eager to give out tracts and testify for their Lord and Savior Jesus Christ. During four months of this year the Tancacha church demonstrated their stability and capability. During these four months their pastor was absent working with the Bible Coach, and they took complete charge of the weekly meetings and every other Sunday morning. We are only there for the Sunday afternoon and evening meetings and every other Sunday morning. One can easily see the activity of the Tancacha Church when we say that during the month they have some 22 meetings in all. The missionary spirit of this church runs high.

Along with his several duties as pastor of the Tancacha church, Brother Reina also cares for the branch work in Hernando. As for attendance and real zeal for the things of God, we believe Hernando tops the list. It also contains wonderful trophies of the transforming power of the Gospel. Some years ago when the workers were there, they experienced very difficult times, but during the years the Seed has been sown with prayer and patience and now we are reaping the harvest. When one feels somewhat discouraged, the best thing to do is to go to Hernando and worship with those brethren and

If you are cheating the Lord of a tenth of your substance, you are cheating yourself of rich blessings from the Lord. (Mal. 3:10). He that sows sparingly shall reap sparingly.

one's discouragement is turned into enthusiasm. Naturally they have their weakness, for they are just new in the faith but what is better than that child-like faith? The brethren here, with some help from Tancacha pay their own hall rent and other expenses—such as light and literature. They too are looking forward to having their own chapel. A lot has been donated by one of the members. The outlook for the work there is very encouraging. Brother Reina has certainly been used of the Lord in these two towns. A more loyal group of members no other pastor has ever had.

Bible Coach.

Perhaps, the part of our work that has produced the most visible fruits during the year is that of the Bible Coach. You will note in the Statistical Report an account of its activities. Only in eternity will we know the results of the giving of the Message of the Gospel to these 17,500 people.

Owing to needed repairs on the Coach and the scarcity of workers we were unable to get the Coach into the field until late in the season. We could not therefore do more than go into the towns where there was an established work, with but a few exceptions. When the Coach returned to Rio Cuarto, the cold weather was already upon us. So the open-air meetings in Cabrera and Las Perdices did not reach as many people as in the towns previously visited. Here in Rio Cuarto and in Almafuerte, we did not attempt more than short open air meetings, followed by a meeting in the hall, with an illustrated Bible message. Our hall was full to capacity, having as many as 350 people. The city was canvassed thoroughly in house to house visitation. The Bible Coach was out on the street each day announcing the meetings through a large speaker. Much good was accomplished. Even the Catholics were stirred to action, which is a good thing for us. In Almafuerte the meetings were held in the hall and a good crowd each night. In the 13 towns visited, every house was canvassed. Every individual met on the street was given a tract and invited to the evening meetings. We believe that there is no work that brings greater results than that of the Bible Coach.

Looking Ahead.

Now as we face the new year, we do so with hope and encouragement. The difficulties we encounter time after time we have learned to take as included in the "all things" of our earthly pilgrimage. Progress has been made by His Grace, and more will be accomplished even with the difficulties present. We feel that some more organization is necessary in order to accomplish more work with the same amount of workers. But, brethren, our great need is strong reinforcements. We need strong reinforcements, men and women who will not turn back, but follow in the path the Lord has marked out.

We are already beginning to think

towards our summer's campaigning with the Bible Coach and if possible with the tent. We want to start out with the first signs of spring in order to go into as many towns as possible in our district with the Gospel message. This should be followed by the work of circuit pastors. There are other strategic points which can serve as bases from which to work surrounding towns. We need workers located at these points. Our field is open for evangelism, and we are desirous that the Seed be sown, that souls may have the opportunity to know the Truth before it is forever too late. But our forces are so depleted, we can do little more than hold the present ground. We feel that we must have two more couples if the work, that is crying out to be done, is to be accomplished. We believe that volunteers are being raised up by God. The need here demands them. God is faithful and His arm is not shortened. He gave His life for this people and He certainly will provide His messengers to them. May this bring you to your knees to pray, to give and if He calls TO GO. While the Bible Coach is idle through the winter months, the Bible Coach Workers are working and visiting regularly in the towns within a radius of 50 miles of Rio Cuarto. This is preparatory work for the campaign with the Bible Coach.

There is much to be done, opportunities are presenting themselves on every hand and we realize the time is short, so "Lord teach us to number our days that we may apply our hearts unto wisdom." Well has Cowley said, "Time is lent us to be laid out in God's service, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable."

Yours in His Glad Service,
CLARENCE L. SICKEL, Supt.

IMPORTANT MINUTES THE BOARD OF TRUSTEES OF THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Annual Meeting, Winona Lake, Ind.
August 20-29, 1936

Trustees Recommended: A motion prevailed that Brother Homer A. Kent and Brother U. J. Shively be recommended to the Society for re-election for the usual term of three years. Elected by the Society August 28, 1936).

Election of President. A motion prevailed that Brother A. V. Kimmell be re-elected as President of the Board for the regular term of one year.

Election of Treasurer. A motion prevailed that Brother Louis S. Bauman be elected as Secretary-Treasurer for the regular term of one year.

Deputation Director. A motion pre-

vailed that Brother A. V. Kimmell be appointed as Deputation Director for another year.

Candidate Secretary. A motion prevailed that Brother A. J. McClain be appointed to serve in this capacity for another year.

Office Secretary. A motion prevailed that Miss Longaker be continued in this capacity for another year, at the same salary.

Klievers' Application for Africa. This was approved, pending medical and further examinations. (Approved by National Conference Aug. 29, 1936).

Marguerite Gribble. A motion prevailed that Miss Marguerite Gribble be notified that we look with favor on her proposed application, and encourage her for further preparation.

Publication Board Representative. A motion prevailed that Brother McClain be recommended as the Society's representative on the Publication Board for two years. (Approved by National Conference in regular session.)

African Field Director. A motion prevailed that Brother John W. Hathaway be continued as African Field Director.

Missionary Home. Brother McClain reported for the Committee the results of their investigation, and that there appears to be nothing available already built which would suit our purposes, and the Committee recommended that in case the Board wishes to go ahead with the project, we take steps to erect our own building.

Missionaries' Children's School in Africa. Previous minute read and action approved.

Medical Allowance. (Africa Field). A motion prevailed that the monthly allowance to the Field be increased from \$50.00 to \$75.00 for work among the natives.

Taber Furlough. A motion prevailed that the Board instruct Brother Taber and his family to go to California and rest until the first of the year, and that they be instructed that we shall want about six weeks of deputation work, under the direction of the Deputation Director, thus reaching the more strategic churches; staying in France until he gets his diploma, then on to Elat, Africa, his stay there to be determined later.

Jobson Furlough. A motion prevailed that we extend the Jobson furlough until after the first of the year, returning them to the Field at that time subject to satisfactory medical report. (Approved by National Conference August 29, 1936.)

Treasurer's Assistant. A motion prevailed that Assistant be continued as formerly.

African Annual Report. A motion prevailed that the Board acknowledge this report, with special commendation for the faithful work of our missionaries, and order it published in The Evangelist.

Central Bible School (Africa). A motion prevailed that the Board author-

ize the African Field Council to proceed with plans for the Central Bible School in Africa.

African Field Expenses. A motion prevailed that the Board pay \$100.00 per month per station.

Missionary Home. A motion prevailed that we build at Ashland a new building with the funds being furnished by the Sisterhood of Mary and Martha, costing approximately \$5,000.00. Committee. Brothers McClain and DeLozier.

New Trustees. A motion prevailed that Brother Herman Koontz be recommended to the Society as Trustee in the place of Dr. J. Allen Miller, and Brother R. D. Barnard in the place of Brother Mayes; each to serve for the regular term of three years. (Elected by the Society August 28, 1936).

South American Field Allowance. A motion prevailed that the Board continue the present allowance of \$375.00 per month.

South American Financial Report. A motion prevailed that the financial report of our Superintendent, Clarence L. Sickel, be received, and that we extend to him a vote of thanks for the great clarity with which his report is made out.

Miss Johanna Nielsen. A motion prevailed that the Board requests Sister Nielsen to return to the work in Argentina, if at all possible for her to do so, and that she be requested to inform the Board of her decision as soon as possible. (The Board understands that Miss Nielsen would be glad to return to the Field if the condition of her aged father will permit her).

South American Home Director. A motion prevailed that Brother Kimmell continue the work of Home Director for the next year.

Furlough Schedule (Africa). A motion prevailed that the Board request the Field Council to submit to it immediately what they consider will be a workable schedule on the subject of furloughs for a period of five years.

Deputation Work. A motion prevailed that from now on we keep a Deputation Work Record, which shall include the names of all the churches and the Conferences, with the names of the missionaries and the dates visited, with a record of the offering received from each church.

Treasurer's Report. A motion prevailed that the Treasurer's Report be accepted.

Date of Annual Meeting. A motion prevailed that the Annual Meeting of this Board be set for next year at 9:30 A. M. Thursday preceding National Conference.

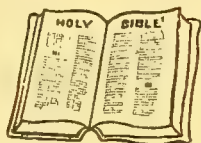
Date of Spring Meeting. A motion prevailed that the Spring Meeting be left to the call of the President.

Printing Press for Africa. A motion prevailed that the matter of the proposed need of a printing press be referred to the African Field Council for advice as to a choice between a printing press or a multigraph for each sta-

tion, with instructions to advise the Board.

South American Annual Report. A motion prevailed that this report be accepted with an expression of gratitude for the faithful service of the missionaries, and that the report be published in The Evangelist.

South American Bible Coach Equipment. A motion prevailed that Brother Sickel be given permission to apply 300 pesos from Field Expense funds now in his hands, to complete payment of this equipment.



NEWS FROM THE FIELD



FORT SCOTT, KANSAS

The work here is moving along very nicely and some progress is being made day by day, and the outstanding feature now is the exterior decoration of our church building.

Some of our members who are painters and working on the relief, have two or three days a week not employed. So they volunteered to paint the church, and the local W. M. S. is backing the proposition to buy the paint. The church looks mighty good now since it is finished. Our young people are standing by all the regular services of the church in a fine way. Personally, for a number of weeks, I have conducted all the regular services of the church. Attendance and interest are increasing in a very satisfactory manner. We are passing through the dryest and the hottest time ever experienced in this community. For 45 days the temperature has run from 100 degrees to 119 degrees and still running.

While I am not as strong as ever, I am gaining strength slowly, for which I am very thankful to the Lord. Also I wish to express my most sincere appreciation of all of the kind remembrances received during my illness. Please remember us and the Lord's work here at the throne of grace.

L. G. WOOD

UNIONTOWN, PA.

The fact that you hear from us so seldom doesn't mean we are not busy for the Lord. Quite the opposite is true.

The Uniontown Church has had some very trying times but we have found that God is faithful and true and we are leaning hard on Him.

He has blessed us in a wonderful way financially in the past year, enabling us to give the largest Home Mission and Easter offerings ever given in the history of the church.

We had a fine revival under the leadership of our beloved Brother R. Paul Miller. Several weeks later we had a

Rio Cuarto Repairs. A motion prevailed that the Board make an extra grant of \$275.00 U. S. to complete repairs on Rio Cuarto property.

W. M. S. Budget for 1936-1937. The W. M. S. reported the amount of \$2,345 available for the support of Bassai Station, and \$4.50 special gift to the African Hospital Fund. A motion prevailed that this Board convey to the W. M. S. its deep appreciation for their continued generous support, as represented by this contribution for the year.

Prophetic Jewish Bible Conference under the leadership of Brother Oscar Wago of Columbus, Ohio, itinerating missionary to Christ's brethren in the flesh, the Jews. We gave both Brother Miller and Brother Wago offerings that warmed their hearts and blessed us.

We consider ourselves fortunate in having as our pastor and leader W. H. Clough, who is now leading us in a building program, adding an annex to our present building of about twelve large Sunday School rooms.

On July 12 we had our Building Day. After months of prayer and waiting on the Lord, we set the date and invited Brother A. L. Lynn of Johnstown to help us. This was his first time in our church and we did indeed enjoy his fellowship and were strengthened by his stirring messages from God's Word both morning and afternoon. Brother Lynn led us in raising around \$3,000.00 of which amount \$1,000 was cash. On the day of the drive the foundation was completed, the sub-flooring almost in and no debt laid upon the church, for which we are doubly thankful. To date the frame work is rapidly going up, and we hope to have it ready for dedication before our fall revival.

Brother Chas. Wakeman and family from Cumberland were with us all day and Brother Wakeman brought the message in the evening.

We appreciate very much the kindness and Christlikeness of these Brethren in coming to us in this helpful way.

The labor on our building so far has been donated by our members and friends.

We give God all the glory for whatever has been done. We are doing for the Lord Jesus Christ not for man.

Our dear pastor and wife have been a tower of strength and wisdom, not only at this time but all during their ministry among us. We do indeed thank God for sending them to us. They never fail to help all who come to them, giving freely with heart and hand, praying, working, ever faithful, Brother Clough with blisters on his hands from

shoveling dirt, Sister Clough willing to help anywhere she is called. Brother Clough is being used in an unusual way by the Lord among the sick outside our membership, going everywhere he is called, ministering the Gospel in the hospital and in the homes, comforting and leading to Christ.

The Lord is blessing us spiritually. A very consciousness of Christ's Spirit is present at every meeting.

Nothing has been said in this letter of all the dark days when our very souls were tried and weaker ones fell. But God bids us "look up", and we say with the Psalmist, "The Lord has done great things for us whereof we are glad." Praise His name.

Your until He comes for us,
MRS. GEO. McCANN, Sec'y

SUMMER BIBLE SCHOOL IN PHILADELPHIA, PA

1st Brethren, 10th & Dauphine

On Monday morning, June 29th at 9 o'clock we opened our 12th Annual Summer Bible School with our pastor, Brother A. V. Kimmell as principal. Through his untiring leadership, and cooperation of a faithful corps of teachers, this S. B. S. was a very inspiring and worthwhile school in this community. Our highest attendance was 150 on July 2nd. The average attendance was 128. Average attendance of teachers, 13.

The children were taught, Bible memorizing, verse finding, Bible stories and handwork, pertaining to things found in Scripture. We had as our guest speakers, Brother O. D. Jobson and Brother Joseph Foster, our missionaries from Africa. We closed our school with a very interesting program on Wednesday, July 22nd. Every department gave us an excellent idea of the work accomplished in three and one-half weeks.

On Friday, July 24th, we took the children on a picnic and in spite of torrents of rain a very enjoyable day was spent. To all our faithful teachers, we say, "Thank you," and commend you to Him, whose we are and whom we serve.

DOROTHEA M. SCHWARTZ
Secretary of S. B. S.

ANNOUNCEMENT FOR ALL THE SOUTHEASTERN DISTRICT CHURCHES

For the past several years, it has been the custom of the Southeastern District to set aside one day each year for the purpose of meeting together in a Fellowship program and recreation period. The majority of our churches have cooperated in the past. Those in attendance at this retreat have been more than amply repaid in the spiritual and physical benefits received. This year we are scheduled to meet September 19th at Mt. Tabor Park, Rocky Ridge, Maryland, and we do urge all the Brethren to be present. A good program has been arranged which will be published in the Evangelist later.

Southeastern District Sec'y
MRS. H. G. FINFROCK

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER

When The Leaves Fall

WHEN SUMMER DAYS and frosty nights
Have wrought their mystic alchemies,
With amber warp and woof of flame
They weave their Orient tapestries;
And where the leafy tents of green
All Summer long their shadows cast,
October's gay pavilions stand
Till leveled by November's blast.

Green leaves and golden—fair were they;
But beautiful when they are gone,
The changing pageant of the skies,
The drifting clouds, the rose of dawn;
And, when those splendid curtains fall
That nightly foiled the peeping stars,
I note the blaze of sunset fires
And catch the ruby glow of Mars.

I see pale Venus' lamp of pearl
Across the purpling heaven's arch
Flash signals to the host of night
To recommence their stately march,
And watch while world on radiant world
With answering gleam wheels into place,
Until the fiery dot-and-dash,
Far-glimmering, fills the deeps of space.

So doth the near obscure the far,
The earthly hide the heavenly view,
And life must oft some glory lose,
Ere we can see the stars shine through.

—Annie Johnson Flint.

No Substitute For The Bible

By George William Brown
General Secretary of the American
Bible Society

A decade or so ago H. G. Wells published a much-discussed article advocating a new Bible. If I remember correctly he offered a list of poems and excerpts from literature for inclusion in it. Mr. Wells' justification of his proposal was very earnest but there is no record of the idea ever having been acted upon.

Why did the suggestion not take hold? Is not the Bible a very ancient book, and is not this a very modern age? Can the reactions of a man of the twentieth century be at all similar to those of David or Jeremiah or Paul? It is to be remembered that this ancient Book came into being when the world was tiny, the Atlantic unexplored and the Pacific still uncharted. Its outer rim lay only a little beyond the edge of the Mediterranean. An entire hemisphere has been added to the known part of the globe since the Scriptures took their form. Why has there never appeared a substitute for the Bible of that small, long-ago world?

One observation to be made at once is that time and space are factors having no relation to the Scriptures. The facts with which the Bible authoritatively deals were vital two thousand years ago and will be vital two millenniums hence. They were of importance long ago in obscure Judea, and they are significant today whether people live in populous metropolitan areas or on the outer fringe of civilization. The modernization of society is a process to which the Bible is indifferent. Its readers are seldom greatly interested in knowing when the Psalms was written, or in being told the exact habitat of the recipients of the epistle to the Galatians. "Be sure your sin will find you out" cares not for clock or calendar. "Jehovah is my light and my salvation" has no reference to latitude or longitude. There is a quality of universality in the Bible that is simply astonishing. It is therefore hardly to be expected that a substitute is going to be sought seriously when the Bible gives no promise of being outmoded.

A substitute for anything is desired only when the item which one has been using is no longer acceptable or adequate. Among the many uses to which the Bible is put, two near the top of the list are its use in crises, and as a book of devotion. For many generations it has been equal to the demands of both.

The writer recalls from his college days being roused from sleep by the crash of a collision. My roommate and I hastily dressed and went outside to

witness the tragic and bloody after effects of a serious accident. It was a sobering experience. When we returned to our room I noticed that before getting into bed my roommate hunted up his Bible and read a chapter from it—the only time in a year's living with him that I saw him look inside it. In that solemn hour when we had walked beside death he turned not to great passages of literature, not to the dissertations of any philosopher, not to any learned scientific treatise, but to his Bible. Such a use the experience of the years seems to have justified. No satisfactory substitute for the Bible in severe crises seems to have been devised. Ian Maclaren, author of "Beside the Bonnie Brier Bush," stated once that in his pastoral calling he had never been asked to read from any part of the Scriptures save the fourteenth chapter of John. Neither had he ever been asked to read from Tennyson or Browning or Bunyan or Scott. There are certain Bible passages to which the Christian goes when his heart is heavy, and he cares for no substitute.

The Bible is rich with passages appropriate for reading in critical situations. There are chapters to be read when one confronts an epochal decision, or faces an overwhelming sorrow, or meets with heavy reverses, or stands in baffling perplexity. Accross the centuries embraced within the Bible its characters have sounded the tragic depths common to humanity. Some grew hopeless but others bravely came off more than conquerors. The Bible lover reads the defeats and victories of Scripture and is stimulated to take his place with those who have triumphed. He kneels with Jesus in Gethsemane and determines to walk the Via Dolorosa undaunted. He needs no other book. He wants no other book.

Life is not all crises. There are long periods of routine living with every day very much like all its predecessors. During these stretches the Christian life must be cultivated. There must be enrichment of spirit and invigoration of character.

As a book of spiritual nurture developing the devotional life the Bible has an inexhaustive adequacy. There are mornings when reading the 121st Psalm sets the character of a day as nothing else can. There are evenings when the final paragraphs of the eighth chapter of Romans are the precise tonic the spirit craves. There are moments when contemplative brooding on the stirring imperatives of the Com-

mandments or quiet reflection on the teachings of our Lord gives sinewy resistance against alluring temptations. Many Christians rejoice in the possession of a guide to the Bible's use advising that in discouragement a certain chapter be read, in periods of uncertainty to turn to such a passage, and so on. Thus is imparted to Christian character that fine quality which makes the personality of the Christian attractive. The popular New York City preacher who told of examining the Bible of a deceased friend and finding in its markings a veritable spiritual autobiography can be duplicated many times. "He who ceases to be better ceases to be good" is said to have been written on the flyleaf of Cromwell's Bible. The mature follower of our Lord noting how Saul of Tarsus became Saint Paul becomes ambitious for a saintly life. The elderly read of the Father's house and strive to qualify for a worthy welcome.

Many good Christians today are becoming better Christians because of a systematic use of the Bible. No other volume or anthology of good literature serves the same purpose. And interestingly enough, no other book is being sought!

The Brethren Evangelist

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.



“I WAS THAT ONE”

An official board was considering the matter of selecting an evangelist to lead one of our Brethren congregations in a revival meeting. A number of evangelists were considered. When a certain evangelist was mentioned one man said, “He held a meeting for us once before. What kind of a meeting was it?”

“Quite ordinary,” said another, “I guess not many were saved, if any.”

“It was a rather poor meeting as I recall,” said another.

After a moments pause, one of the leading members of the board and one of the most faithful in the congregation—a man who was present at every service including the mid-week prayer meeting spoke up and said, “That was the best meeting to me that ever was held in this church. Only one was saved, but I was that one.” This helped to decide what evangelist to invite.

WHAT MAKES NUMBERS

Numbers in the work of the church are only as important as that which produces them. If a large Bible School is built up by the incentive to beat some other church, the crowd will leave when the contest is over. If the crowd comes to hear the music, it will leave when the music stops. If the crowd comes to see the pictures, they will stay away when the pictures stop. If the crowd comes to hear the “snappy preacher,” it will leave when he leaves. If the people come to church by the drawing power of the Holy Spirit when Christ is preached, they will stay with a change of preachers, music or other minor shifts. They will stay as long as Christ is preached in the power of the Holy Spirit.

ON WHAT MUST WE DEPEND?

When we depend upon enthusiasm worked up by people, we get what enthusiasm can do. When we depend upon music, we get what music can do. When we depend upon a preacher, we get what a preacher can do. When we depend upon the power of God, we get what the power of God can do. Preachers, music, contests, and many other things may be used by the power of God to build churches, but these things are of very minor importance. It is the power of God, the truth about Christ, and the teaching of the Word of God which builds a lasting work. The next surprise for some of us is that numbers will automatically be the result. We may not be able to get numbers by working for numbers, but numbers will be the natural result of any work which is perfectly in the will of the Lord.

DO YOU NEED GLASSES?

It is said that on one occasion a mountaineer who had never seen any of the modern conveniences of our civilization left his home to go to the city a few miles away.

When he arrived he sat down in the depot and looked about him. He saw a number of people looking at large sheets of paper in front of them. He noticed that some were looking at the pictures and others were reading either aloud to their friends or apparently to themselves. He noticed also that before the people began to read that they all put their glasses on. Finally he stepped over to a man who was reading and said,

“Say, whar kin I git some of them glass things like yu hev on yur nose?”

Fortunately the man knew the town and directed him to the nearest optometrist.

A few minutes later the optometrist was saying,

“Now can you read the letters?”

“No, not yit.”

“Well, now can you read them?”

“I caint read a one.”

“Well, try it this way then.”

“I caint read a word.”

“Say, do you know how to read?”

“No, 'course not, ef I cud, whut'd yu think I'd want them thar glasses fer?”

NOT THAT EASY

As there are no magic glasses by which one can read, so it is that there is no magic power to make one see spiritual truth. Only the Holy Spirit can anoint our eyes with the “eyesalve” about which the Word of God speaks. The natural man cannot receive the things of the Spirit of God, neither can he know them for they are spiritually discerned.

IN THIS NUMBER

No Substitute for the Bible	2
Editorials	3 - 4
World Conditions Today—A Challenge, Conrad Sandy	5
Report of Home Board Meetings	6
Light for Dark Days, R. D. Barnard	7
Home Mission Messages at National Conference	9
Krypton, Kentucky	14
Brother Flora with the Lord	16
Report of Benevolence Board	18
C. E. Column	19

BE CAREFUL WHAT YOU PREACH

It is said that a young minister was invited to preach a trial sermon at a certain very fashionable church. Upon entering the building a number of his friends who desired that he should receive the call to the pastorate felt it their duty to warn the young man. One warned him against talking about money from the pulpit. Another said that he should not mention worldly amusements. Still another said that he should not speak about missions and another advised that he had better not say too much about the Bible. The young preacher rushing in where angels would fear to tread arose before the congregation and told the people about all these warnings which he had received. Then he said, "I would like to know, what **shall** I talk about?"

A voice spoke up from the rear of the auditorium and said, "Give it to the Jew, there is not a Jew in the house."

GIVE IT TO THE JEW

We are living in a day when many are following the advice of the man from the rear of the auditorium. The Jew is blamed for everything. In Russia he is not tolerated. He has been chased out of Germany. In other nations, (even our own) there are too many evidences of a growing hatred for the Jew. Christian people should have no part in any movement which persecutes the Jew. There are Biblical reasons!

WE ARE INDEBTED TO THE JEW

The following is from the New York State Journal of Medicine:

"A Nazi who has heart disease must not use digitalis, which comes from a Jew, Ludwig Traube. If he has a toothache, he will not use cocaine, or he will be benefitting by the work of a Jew, Salomon Stricker. Typhus must not be treated or he will have to benefit by the discoveries of the Jews, Widal and Weill.

"Anti-Semites who have convulsions must put up with them, for it was a Jew, Oscar Liebrich, who thought of chloral hydrate.

"Anti-Semitic doctors must jettison all the discoveries and improvements of Volitzer, Barangaj, Otto Warburg; of the dermatologists Judassohn, Bruno Bloch, Unna; of the neurologists, Medl, Oppenheim, Glonecker, Benedikt; of the lung specialist, Fraenkel; of the surgeon, Israel; of the anatomist, Henl and others."

REASONS

There are reasons why the nations today are against the Jew. One important reason is that Satan who is the god of this age knows that the Jewish nation is to have a prominent part in the affairs of the end time. A cursory reading of the Bible will make this plain to us also beyond possible denial. If

God's great purposes for the earth are closely connected with the Jews, then Satan would like to get ahead of God and get rid of the Jews. He will not be successful, for God will keep the nation in spite of what all the earth or hell can do. It is always refreshing to get a little inside information as to what God has planned to do with the inhabitants of the earth and what He plans to do especially with the Jew. For an interesting pastime, we might well stop long enough to read Jeremiah 31:31-40.

Editorial Notes and News

WE ARE GLAD to acknowledge an error which appeared in the issue of the Evangelist dated September 5. The article "At the Place of Prayer," written by Brother Ord Gehman had the address of Brother Gehman as Ardmore, Indiana. The address should have been Vinco, Pa. It is Brother Frank Gehman who is pastor at Ardmore.

Brother Ord Gehman is busy getting ready to entertain the Home Circle Sunday School Convention at the Vinco church on September 20. This is an interdenominational group which includes fifteen Sunday Schools. We are glad to welcome little James Hoyt, born last week, who recently came to live at the Gehman home. We pray God's richest blessing on this little one.

THE CHRISTIAN ENDEAVOR section is now to be under the editorial care of Miss Mildred Furry, 626 Somerset St. Johnstown, Pa. Her work begins with this issue of the magazine. Miss Furry takes the place made vacant by the resignation of Brother Tom Hammers. Brother Hammers has done a fine piece of work as editor of this section, but has found that with the heavy duties connected with his pastorate at Cleveland, it is impossible to continue longer. We trust that our Christian Endeavor societies will soon get acquainted with Miss Furry and cooperate with her in her work.

NOTICE—A fine and reliable Brethren young couple desire to adopt a baby six months of age or younger. They feel that thus they may help some little unfortunate one while receiving a blessing themselves. Of course they desire that the background of the child shall be such as will be in harmony with their own. For fuller information, the editor suggests that any one interested should communicate with Rev. Floyd Sibert, Pastor of the Brethren Church of Mason town, Pa.

A BRIEF ACCOUNT of the life of Brother B. H. Flora written by Brother R. F. Porte is included in this week's issue. Brother Flora has been a great preacher in the Brethren Church. He never knew what it meant to quit work. He was always busy and faithful about his Master's work. Through his long and fruitful ministry, many souls were won to the Lord Jesus Christ.

A NOTE from Brother William S. Crick informs us that he and his family have gotten comfortably settled in their new home at 186 Spring Street, Johnstown, Pa., where Brother Crick is now the pastor of the Third Brethren Church of that city. He states that they have been given a very cordial welcome.

WE LEARN also that Brother Ray Klingensmith has assumed the pastorate of the church at Elkhart, Indiana, and is already settled in the new location.

WORLD CONDITIONS TODAY---

A Great Challenge to Young Men to Plant New Churches in America

By Conard Sandy, Pastor, South Gate, California

YOUNG men want to be challenged. They want a task that will call forth the very best of their manhood powers; that will prompt them to put forth every effort in constructive work. The Christian young man wants to be engaged in that work that is God-appointed and God-directed, and at the same time a service that will be beneficial to his fellow men. Building new churches is an answer to such a challenge. Nothing else can call forth more from the young men today than the establishment of new churches for the proclaiming of the blessed gospel story.

For centuries the world has been trying to solve its problems. The feeble efforts are still being put forth by many on every hand. But success for these man-made schemes has seemed like some ghost that could not be grasped. Plans have been made since time immemorial for the betterment of the world, but they have met with little or no success. Poverty, misery, and suffering continue to hold sway, even in those places where these plans have been given their most complete trials. Why is this so? Because these are not God's method of bringing life and all its blessings to man.

Politics failed to answer the crying need of humanity. The politician has constantly added to and subtracted from his system to bring about the desired results. He has endeavored to legislate the perfect plan. He has made promises without end that he has never fulfilled; nor can he. While he is building his program it becomes one of decay and collapse before his very eyes. He tries to out-promise his rival for the position to be gained rather than for the good that ought to be done. But the foundations of his system are not constructed on the solid rock. His plans for peace are an example of the emptiness of his works. Nations continue to

war one another and strife rages between the different classes within the nation. Peace cometh alone from God and is given only to that person who has taken Christ for his Savior.

The work of the sociologist, of the educator, of the moralist, of the philosopher has met with the same fate. The world has looked long to these men to solve its problems, but with no result. The world's sickness is not a skin disease; it is a terrible malady of the heart. But these world trained men have been doctoring only the itch on the surface and have not gone to the root of the matter. It is when these have shown their complete failure—their inability to answer the world's crying need, that the greatest opportunity is presented to the young man with the gospel message. His message is the one that will answer the world's problems. He can then present the medicine of the Great Physician to the human heart. It will bring about the desired changes, which changes must always be individual before they

Perhaps Today

"IN a moment, in the twinkling of an eye we shall be changed."

1 Cor. 15:52.

*"QUITE SUDDENLY—it may be at the turning of a lane,
Where I stand to watch a skylark soar from out the swelling grain,
That the trump of God shall thrill me, with its call so loud and clear,
And I'm called away to meet Him, whom of all I hold most dear.*

*QUITE SUDDENLY—it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to meet,
That through the roar of traffic, a trumpet, silvery clear,
Shall stir my startled senses, and proclaim His coming near.*

*QUITE SUDDENLY—it may be as I lie in dreamless sleep—
God's gift to many a sorrowing heart, with no more tears to weep—
That a call shall break my slumber, and a voice sound in my ear:
'Rise up, my love, and come away, behold the Bridegroom's here.' "*
The Evangelical Christian.

can ever reach beyond to society.

Our industrial order seems to have no permanence and no solution to aid the industrialist. His order is one of collapse. There is war between the capitalist and the laborer. The same is true in our social relationships. Society is decaying. The American home is not on that same high standard that characterized the homes of our Puritan forefathers. Disobedience and lawlessness are the attitudes of the hour. And saddest of all, in many quarters, the church is failing. But the Gospel has not failed, nor is it failing. The need of the hour is churches that will preach and teach this pure Word of God to the needy world. Churches that will not first try to mix the Gospel with man-made teachings, but will give it forth in all its simplicity and then permit the Holy Spirit to do His office work.

(Continued on Page 11)

Decisions of General Interest Made at the Recent Annual Sessions of the Home Mission Board

Moved, that the secretary be instructed to write a letter of appreciation to Brother Kenneth Monroe for his faithful service on our Board. Carried.

Moved, that an efficient system of records covering all needs of the churches, and adaptable for general use in the denomination, be prepared; this system to be installed in all mission points as swiftly as possible; the secretary of the Board to be charged with this work. Carried.

Moved, that the Fort Wayne church be granted the use of the board's evangelistic tent for the summer of 1937. Arrangements to be left in the hands of the secretary. Carried.

Moved, that a letter of appreciation be sent to Mrs. Myra Koontz for the splendid Home Mission playlet which she has so capably prepared for this year. Carried.

Moved, that our office secretary, Miss Kimmel, be present at all Executive Committee meetings. Carried.

Moved, that a letter of greeting be sent to Brother and Sister L. G. Wood, in view of his recent illness resulting in her inability to attend our Board sessions in the interests of the National W. M. S. Carried.

Moved, that Brethren Freeman Ankrum, Willis Ronk, W. C. Benshoff, and S. M. Whetstone, whose terms are expiring, be nominated for terms of three years. Carried.

Moved, that J. Ray Klingensmith be nominated to fill the vacancy on our Board due to the resignation of Dr. Kenneth Monroe, for the period of three years. Carried.

Moved, that Fred Walter, of Philadelphia, be called as pastor of the Krypton, Kentucky field. Carried.

Moved, that a plan of co-operation be worked out with the Mid-west District with the view of providing evangelistic and other assistance to various churches in the Mid-west District. Carried.

Moved, that we recommend to National Conference the appointment of two members from each of the National Boards, asking for an annual offering, to discuss the problem of making appeals for, and the securing of such offerings. Carried.

Moved, that we approve the tentative plan of the Northern California District Mission Board that they will provide personal visitation in the Stockton field until the spring of 1937, at which time our secretary will go into this field and hold an evangelistic meeting. Carried.

Moved, that the previously appropriated fund for the use of the Muncie field, be held as a closed fund, to be released upon the submission of an acceptable building project. Carried.

Moved, that the Board shall meet at nine o'clock Thursday morning, previous to the convening of National Conference in 1937. Carried.

Light For Dark Days

or

Why America Needs the Brethren Church Today

By Russell D. Barnard, Pastor, Dayton, Ohio

Address delivered at the Saturday night Home Mission Session at National Conference

"I remember," says D. L. Moody, "when I was reaching in a log house on the frontier, the announcement was made: 'Mr. Moody will preach at early candle light.' I would always go before the darkness fell. Then an old woman would come in with one tallow dip, and she would set this on end. It didn't give much light, but if you had nothing else you would be glad for a tallow candle. The next that would come would bring a light and stick it up on the desk. The next would also bring a lamp. Everyone brought a light, and before long we had plenty of light." Mr. Moody's appeal after telling this story would always be, "My friends, let everyone of you bring your light—be it large or small—and we shall soon light up this dark earth."

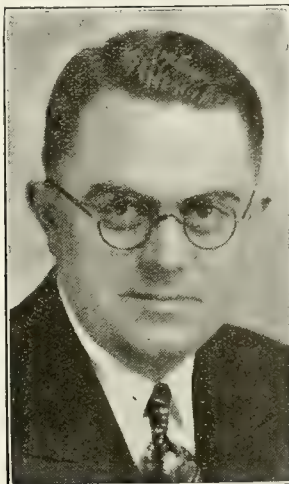
Our topic tonight seems to indicate that America is in the midst of Dark Days; that she has a great need which the Brethren Church can at least help supply. Saying it in another way, America, and the rest of the world for that matter, is disheartened and discouraged as the dark, forboding clouds roll over. She needs Good News—good tidings. We shall want to ask, and then, at least to our own satisfaction, answer the question, "Does the Brethren Church have the light, the good tidings that will supply America's terrible need?"

In the seventh chapter of Second Kings there is Scripture setting that is very opportune for our theme tonight. Samaria was besieged by Syria. The siege had been long. The food was all gone. People were ready even to eat human flesh. This is revealed by the statement of a woman bringing complaint to the king, "This woman said unto me, 'Give my son, that we may eat him today, and we will eat my son tomorrow.'"

So we boiled my son, and did eat him: and I said unto her on the next day, give thy son, that we may eat him: and she hath hid her son." Because of this the unbelieving king was in great distress, but Elisha, whom the king sought to kill as an enemy, promised food. He revealed that God would supply it in abundant measure. Of course, the king and his lords disbelieved, one even said, "Behold, if the Lord would make windows in heaven, might this thing be?"

But the next day, four lepers, because they were starving, decided to go out and throw themselves on

the mercy of the Syrians, hoping to get food. Imagine their surprise, when as they came to the uttermost part of the camp, here was no man there. The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host. As the lepers entered the tents they found great wealth and great abundance of food. They ate, and they carried loot and hid it, until finally guilty consciences must have burned within them for they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light,



R. D. Barnard

some mischief will come upon us: now therefore come, that we may go and tell the king's household." So they came and told, and there was abundance for the starving people, as the Lord had promised.

In this account we see three outstanding things. First, Samaria was in dark days—fear gnawed at every heart. The king rent his garments. Second, There was abundance of everything to be had, and the Lord supplied it. But the Lord didn't lay it on the doorstep, or put it in the larder. Third, Four lepers became he messengers of the "Good Tidings" of the abundance. The people heeded and were saved from starvation.

We do not need either a philosopher, statesman, or historian to reveal that America is in dark days today. The world, for that matter, is a great volcano, surely soon to erupt. There are needs—tremendous needs in America. They are individual, and they are collective. I am sure the need is far too great for me to fathom it, but probably we can explore in a few places.

America faces great **economic needs**. Great-grandchildren will be cursing our generation for the burdens we are binding upon them. There is the challenge of wealth and poverty; the clash between labor and control in industry; the powerful organizations and combines which to a great extent control

all of life. Bureaus and administrations seek to answer the question, but most of us will agree that the solution is far from us.

America faces **political needs**. Our government has been the world's outstanding exponent of Democracy. Now the challenge comes,—can any truly democratic government endure? Communistic and dictatorial powers clash daily, even hourly in this old world. America is now filled almost to the brim with terrible mixtures of each. Our government, regardless of political parties, faces the greatest crisis of its history.

America has **problems of honesty and morality**.

Fraud and dishonesty are everywhere. In any government where there is such great expenditure of money, there must be unlimited and ruthless fraud and thievery. Man's nature guarantees that. Then there are the problems of individual morality, and personal righteousness. The prince of this world has seen to it that every living soul in these last days shall be tried to the very limit of possibility. There has been concerted action under this Santanic prince to break down or nullify every guard

or barrier to sobriety and sane living. And there is no light ahead from any human viewpoint.

America has **educational needs**. Our educational system needs the simple and sincere faith of the Brethren. We shudder when we think of the hopelessness of most of the "modern education" of which America boasts. Through it man is presented as just an educated beast, a little higher than his animal relationship; but thoroughly irresponsible so far as his morality and conduct are concerned. Surely there is but little hope for a change from this attitude in the great state controlled institutions. Some, indeed there are in such institutions who realize spiritual truth and value, but they are few and far between. And there is but little hope from most of the great denominational schools. How they have drifted from their Christian moorings! Many of them are still supported by the tithes and offerings,

and are maintained by the endowments and gifts of godly men and women; and yet supported by these very funds, are spewing forth unbelief and impurity of unspeakable character. I am not sure but that those who attend these godless so-called Christian institutions are in more deplorable situations than any others. They were lured into the institution in the name of religion, and are damned through their unbelief. The clouds of questioning and doubt may sometimes have drifted over our only educational institution for higher learning, and cast their shadow. But, it is my conviction that God has been her keeper. It is my earnest petition to the Almighty God in

the name of Jesus Christ that our college, Ashland College—may ever be preserved for America with a message that rings true to the Word of God. If ever she ceases thus to function my interest in her will have passed.

America has **social needs**. So much of social life in America is putrid. Night clubs, beer parlors, gambling dens, movie houses—it seems that all places of amusement have become places for the satisfying of the desires of the flesh. Too many terrible things

cannot be said about these godless places. You know their terror as do I. You and I may never be caught in the terribleness of it, but many of our friends have gone under the tide. The most tragic part of the whole thing is that Christians, at least Christians so-called, become party and partner to these terrible things. I know of nothing more terrifying to the pastor than to see certain of his people going under the tide of worldliness, and yet rebellious and unwilling to change. How often we have members of breaking homes come to us and complain and plead; yet they or their companion learned the trick of godlessness from the movie, across the card table, on the dance floor, in the beer parlor, or from the lustful magazine! They are like the stupid miller, which, when once it's wings are singed, returns to the fire again and again, until finally it is

NOTHING TO PAY!

*Nothing to pay! Ah, nothing to pay!
Never a word of excuse to say
Year after year thou hast filled the score,
Owing thy Lord still more and more.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Ruined, lost, art thou, and yet
I forgave thee all that debt."*

*Nothing to pay! the debt is so great;
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay! yet must be paid!
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
All has been put to My account,
I have paid the full amount."*

*Nothing to pay; yes nothing to pay!
Jesus has cleared all the debt away,
Blotted it out with His bleeding hand!
Free and forgiven and loved you stand.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Paid is the debt, and the debtor free!
Now, I ask thee, lovest thou Me?"*

—F. R. H.

(Continued on page 16)

Messages Heard at National Conference

On Home Mission Day

"LIFE WITH WINGS"

Isaiah 40:26-31

By Dr. Charles L. Anspach, President of
Home Mission Board

We have completed our best year. Some years ago the way looked dark, the problems ahead loomed large, hope for the future was beclouded by the press of immediate needs. The board was struggling with problems which seemed almost beyond solution. Our finances had reached a new low. The members of the board engaged in wishful thinking, hoping against hope that some way would bring the dawn of a new day. The board members, after much prayer, decided that "He giveth power to the faint; and to him that hath no might He increaseth strength," if we but waited for Jehovah. That very thing has happened. Waiting upon Him and working diligently for Him has brought us to our most successful year.

An enumeration of blessings tells an interesting story. Our yearly income has increased in a period of a few years from approximately \$8,000.00 a year to \$22,000.00 a year. Old mission points have taken on new life until several are about to become self supporting, and still others are showing splendid growth. New points have been established, with fine flourishing churches at Glendale, Bellflower, and Compton, Calif., Cleveland, O., Covington, Va., and New Kensington Pennsylvania. Some of these new churches with building programs ahead and building deficits to be cared for are giving to our national interests in a way to put many of our older churches to shame. The enthusiasm, optimism, and consecration can hardly be duplicated in our well established congregations.

In addition to the rejuvenation of old points and the establishment of new points, field work has been carried on by our secretary. Hundreds of miles have been covered by him in the interest of our work. Surveys of various prospective fields have been made. As soon as conditions permit, these new points are to be opened and churches established. It is the policy of the board to survey fields and then to try them out before establishing churches. The Cleveland church is the result of such a field survey and preliminary testing period. The Baltimore field has been surveyed, and now the testing period will determine the advisability of establishing a church

there. Other surveys are being contemplated and will be completed as rapidly as possible. One must also mention the splendid ministry rendered by our secretary to isolated members. He visits many isolated members during a year, bringing them the first touch they have had with the Brethren Church for years. One cannot estimate the good resulting to the church from this service. Without doubt scores have not withdrawn from the Brethren Church because of this service. That a ministry to isolated members is worth while is evident when one studies the Thanksgiving Offering. Just within the last few months a rather substantial annuity was received from an isolated member. It is our conviction that every one of the interests of the church is strengthened because of this service.

Now all of this change and progress has been brought about because there have been those who believed in waiting on Jehovah. We do not claim the credit for this work is His and He will prosper it when we as individuals wait upon Him.

What of the future? There can be no question as to the future if we continue to wait on Him. Our work shall mount up with wings as eagles; it shall run and not be weary; it shall walk and not faint, if we wait on Jehovah.

Wait on Him for guidance. The average individual is impatient. He must have an immediate answer to his prayer. He thinks of God as a groceryman waiting to immediately supply by rapid delivery any order he sends up. God governs the affairs of men in accord with His will and time. Church planning should be deliberate and based on much prayer and thought. Too many churches have been located by individuals thinking in terms of their own convenience. Selfish motives and purposes of individuals have no place in the location of building sites. Wait on Him for guidance.

Wait on Him in prayer. There is only one way to present our problems to God and that way is the way of prayer. In the advancement of our National Home Mission Board it is necessary that all our friends present our needs in prayer. I was impressed recently with the request of an institution that friends of that institution pledge themselves to pray for it during certain hours of the day or night. The friends of the institution are scattered all over the world; therefore, at every hour of the day and night there are individuals praying for the success of that

Are Brethren Mission Points Vigorous ?

Following is an excerpt from the annual report of the secretary of the Home Mission Board. It shows in no uncertain way the manner in which our mission points are proving themselves vigorous and responsible to the extent of their ability.

Our church reports show that we now have 1387 members in our points. 294 additions have been realized during the year due to the increase in evangelism in our own fields. The average church attendance in our points is 852 per Sunday. There are 378 attending prayer meeting each week, this being an average of about twenty-five percent of the membership, which is good.

We have an attendance in our Sunday Schools of 1147 and all of our schools are well organized and directed.

Our Mission Points raised during the last eleven months \$5,001.67 for pastors' salaries; \$7,376.45 for current expenses; \$7,057.57 for building funds; \$3,724.94 for Home and Foreign Missions, making a total raised by our mission points of \$23,160.23. This shows what a fine return our mission points are already contributing to the general work of the church. In other words, our mission points raised \$8,102.21 more than the denomination invested in them last year!

That shows to the Brotherhood the way in which Brethren Home Missions pay!

institution. If such a plan could be put into effect, not only by the friends of the Home Mission but by the friends of all our denominational interests, there could be no doubt as to our future. Wait upon Him in prayer for the success of every division of our work and He is faithful to grant our petitions.

If you wait upon Him for guidance and in prayer we are certain He will supply the needs of this board. Our scripture says that we shall have wings. Wings mean a buoyance. They mean we will have the power to rise over difficulties. Several times when we have faced difficult problems we have been lifted over the difficult places by the generous gifts of friends. Wings bring new life, new opportunities, and new responsibilities. We wait for the opportunity of extending His church. When we wait, we do not assume the attitude of the vagabond at the door but rather the attitude of the little child trusting implicitly in its father.

If we wait for Jehovah we shall prosper for "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

This life is all the heaven the worldling has, and all the hell the saint ever sees.

MODERN MISSION METHODS As Applied in New Kensington, Pa. By Robert Crees, Pastor

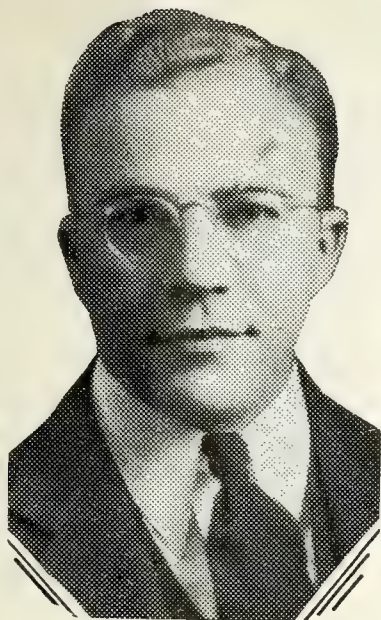
1. Intercessory Prayer Circle. Every Tuesday at 8. A. M., several members gather for prayer in the church, claiming the promise of Matt. 18:19—"That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Definite prayer requests are recorded by the secretary in a book, and prayed for specifically. At each meeting the members mention answers to previous prayers, and the answer with the date is marked down in the book opposite the request, "Keeping books on God" has increased our faith!

2. Prospect Card File. The pastor makes up this file, composed of families not loyal to any church, who have been recommended by members or been discovered by the pastor by house to house canvassing. The name and address is recorded, together with the names and ages of all children, and their church relationship, if any. This file is used for seven different purposes, as follows—

- a. Each family recorded receives weekly a copy of the church bulletin and a good gospel tract.
- b. The file serves as the pastor's visitation list.
- c. The file serves as the prayer list for the pastor's family.

(Continued on Page 12)

Our New Board Member



J. Ray Klingensmith

The National Home Mission Board takes pleasure in announcing our newest member, in the person of Rev. J. Ray Klingensmith. Brother Klingensmith is a graduate of Ashland College and Seminary and is a young man of unusual ability who has already made remarkable strides forward in the ministry. He has been pastor of the Oakville, Indiana, Brethren Church for two years, and the congregation has experienced extraordinary progress during that time. Brother Klingensmith has manifested marked interest in the work of Home Missions, and we feel that he will bring to our membership the contribution of a good mind, a denomination wide interest, and a personal zeal to spread the faith of the Brethren Church throughout America. He has recently accepted the call to the pastorate of the Elkhart, Indiana, church, and we expect that church to experience a fine growth during his pastorate.

WORLD CONDITIONS TODAY

(Continued from page 5)

Often the argument is put forth that we have enough churches. This is not according to statistics. Take most any city and compute its population and then consider the seating capacity of the churches within its boundaries and it will be found that only about one-half of the people could attend these churches at any one time. But even sadder than this is the teaching that is given forth in many of these churches. It is not the doctrine that the Holy Spirit established to be used in the Christ-founded church. Churches where the gospel is believed, is preached, and is practiced are much needed today. This is the challenge that should come to every

young man that is God-called, God-trained, and God-commissioned.

A similar challenge came to Isaiah. He saw the death of his favorite king in whom he had placed much confidence. He well-knew the wickedness and hard-heartedness of the people among whom he lived. He recognized the presence of sin. In the midst of this he saw the glory and holiness of the Lord of Hosts. He was convicted of his own sin and lack of labor for the Lord. He met the challenge in offering himself for definite service. He went to work in that hard field. But God was his mighty refuge and help in time of trouble and in the end God proved to be his reward. God was able to use him because he was willing to be used and offered himself to the Lord to go forth into that hard field to meet the staring challenge. It called forth the very best of his manhood. So will the planting of churches in America today.

The favor that God has shown to the new churches that have recently been established by some of our young ministers should be conclusive proof that this is a worthy challenge and that God is highly pleased to have churches planted throughout the land that will preach the Gospel. However, I do not advocate that every young minister should begin a new church. Some will be needed to work in those churches already founded. No new church should be planted without much prayer and thought to learn the Lord's will in the matter. To do otherwise is to fail. But church-building is a great challenge worthy of every young man's careful consideration. The church is the only solution to the world's problems this side of the Lord's return. Let us, therefore, be diligent and plant Bible churches in those cities and towns in which the Word of God is not being given forth in all its simplicity. Young man, consider this challenge.

Though it is not for us to go to heaven in a chariot of fire as did Elijah, we can live here with the fire of heaven in our hearts.—The Bible Today.

THE BETTER WAY

By Ida M. Guirey

From II Cor. 5:17; Isa. 64:6

*Out of the old life into the new
Life in Christ Jesus, eternal and true;
Shedding the rags of my own righteousness,
In robes made white in the Lamb's blood to dress.*

*Out of the fever of unholy haste,
Leaving behind but a pitiful waste;
Into a spirit surrendered and still,
Into the yielding of self to God's will.*

*Out of the struggle my burdens to bear,
Into the freedom and rest of His care;
Out of defeat and the sorrow it brings,
Into His victory over all things.*

The Largest Crowd on Record Attended the Production of "Jehovah-Jireh"

THE NEW HOME MISSION PLAYLET, ON SATURDAY AFTERNOON AT NATIONAL CONFERENCE.

Its effectiveness and success in portraying the heart passion that throbs throughout the work of Home Missions is evident by the swiftly increasing demand for copies of the playlet.

Last year the demand was so great that we ran out of copies of the playlet so we have doubled the number for this year. But the way requests are being received now, we are likely to run short again.

Due to the increasing demand we are limiting the number of free copies this year to two for each church. Other copies may be had at five cents each if a copy for each member of the cast is desired.

Pastor, you cannot afford to miss the gripping spirit of sacrifice in taking the gospel to others which this playlet will promote in your people's hearts, both young and old. It will be the strongest appeal to aid in your Thanksgiving Offering for Home Missions.

Copies may be had by mailing at once to the office of the Home Mission Board, Berne, Indiana.

MODERN MISSION METHODS

(Continued from page 10)

d. The file is used to assist in visitation and personal work by evangelists.

e. Cards recording families with telephones are turned over sometimes to a "Telephone Brigade" of members who volunteer to call the families on the phone and invite them to special or regular services.

f. Many of those not having telephones are visited by lay members at different intervals.

g. The card file is used as an organization recruiting list. For instance, when we want to organize a Christian Endeavor within certain age limits, all young people listed in the file will be mailed an invitation to join or be personally invited by another young person. This method is used to find new material for the W. M. S., Sisterhood, Bible School, etc.

3. Tract A Week Club. All members and all prospective members listed in our card file automatically become members of our "Tract A Week Club." This list is augmented by Christians of other denominations who long for Bible Study. The mail carrier and a team of three boys deliver every Friday to over a hundred homes in the community an envelope containing our Church Bulletin, together with a good gospel tract. This serves to advertise the church,

evangelize the unsaved, and indoctrinate the members.

4. Weekly Newspaper Column and Advertising. The Lord has opened the way for the pastor to write a weekly column for the local newspaper, entitled, "Current Events and the Bible." It appears every Saturday on the church news page and enters into over nine thousand homes. It is the only religious column in the paper and is creating an interest in the church. In addition to this every special service and many regular services are written up for the newspaper, and occasionally paid advertisements are inserted.

5. Church's Financial Policy. In addition to pledging to contribute weekly to current expenses and to a building fund, the members have set as their goal to give an offering to every worthy recognized interest of the denomination.

6. Three-Fold Goal For Members. A three-fold goal has been set for the members by the pastor:— Every family receiving the "Brethren Evangelist"; every family having a family altar; every member a tither. We are prayerfully hoping this goal may be reached.

7. Monthly Bible Conference. In August we began the sponsoring of a monthly Bible Conference of one night each, hoping to bring in outstanding Bible scholars of this denomination and others, to teach our members the Bible and to attract Bible-starved Christians from other denominations.

8. Eyographic Bible Conference. This September we expect to hold for one week our second Annual Eyographic Bible Conference. Biblical subjects will be taught by means of a stereopticon machine, the slides flashing before the audience the scripture, Biblical charts, Christian cartoons, and illustrative pictures, woven together to illustrate a scriptural truth.

9. Revivals. In the spring the pastor held the first revival, and the Lord blessed with the salvation of fifteen souls. This fall we are looking forward to having Brother R. Paul Miller with us for a three weeks revival. We are seriously considering the possibilities of a tent evangelistic meeting next summer. Every Sunday evening an evangelistic appeal is presented.

10. Jewish Evangelization. Believing that the gospel should be taken to the "Jew first," we have visited leading Jewish merchants in their stores, invited them to our services, and given them tracts. Upon one occasion, when we preached upon "Jonah and the Jew", we had five of the leading business and professional Jewish men in our audience. We have spoken informally at their Zionist meetings.

11. Interdenominational Bible Study Class. In answer to a demand in the community, we expect to organize this fall a Bible Study Class composed of Bible lovers from all churches, meeting in homes.

FIRST ANALYSIS OF OUR NEW FIELD IN BALTIMORE

By Norman Uphouse

Baltimore represents our newest work in the field of Home Missions. I entered the city one month ago and commenced a survey of the entire city. For the first time in our history we have actually tied the Atlantic Coast with the Pacific.

Baltimore is one of the large American cities. There are nearly a million people living there and it has many historical events of importance credited to it. The city was founded in 1729. Here is the

location of Fort McHenry, during the bombardment of which in 1812, Francis Scott Key composed "The Star Spangled Banner." It is the burial place of Edgar Allen Poe. The first bloodshed of the Civil War occurred in the streets of Baltimore. Presidents Jackson, Van Buren, Polk, Taylor, Pierce, Lincoln and Wilson were nominated here.

Baltimore is one of the leading ports in the United States in handling foreign trade. It ranks second among all ports here handling import trade. It is the closest seaport to the great industrial territory of the Middle West. There are about nine colleges in the city.

Brethren people from Linwood, Hagerstown, Washington, D. C., Waynesboro and other places have moved into the city over a long period of years. In some cases Brethren moved in thirty-five years ago. Today we have approximately thirty-eight families and fifty-seven persons to be found. Out of the group there are some holding important positions in downtown offices and business houses.

Previously attempts have been made to enter the city in a definite way for organization. Some work was done in the direction of the establishment of a place of worship. Recently a Gospel Team from the District along with the assistance of Brother Kent, held meetings in homes and in a rented hall.

The field is a little different than some new fields. Some of these people have drifted into other churches through the years. This presents some problems. I aim to set forth the problems first and then give the brighter side. We have families there that are Brethren at heart. They say, "We will be nothing but Brethren. Further we go down to the corner to church and like the people and the preacher preaches a good sermon. We can get along alright but our children are not being informed as we were in the Brethren Church back home."

Now the city is a center for negroes and Catholics. When the time comes for us to consider a

(Continued on page 17)

The Pastor Who Failed

Last year one pastor failed to make a good showing with his Home Mission Offering. We asked him if he had taken advantage of the monthly programs dealing with Home Missions for his Sunday School and whether he had appointed his Foundation Builders Secretary and used the Home Mission Banks. He replied, "I didn't think of that until it was too late to start them." He failed. Such neglect usually ends in failure in any enterprise.

PASTOR, DON'T INVITE FAILURE IN YOUR HOME MISSION OFFERING BY NEGLECTING THE AIDS THAT WILL MAKE FOR YOUR SUCCESS IN THE GREAT WORK YOU HAVE TO DO. *It is not too late to distribute Home Mission banks now. How about checking up on your Home Mission Secretary? Act now, and prevent regrets later.*

November Fifteenth is the Last Day

Foundation Builders Secretaries should keep in mind that no prize winning banks can be accepted after November fifteenth. If you have any who are trying for a prize Bible, hurry them along.

DO NOT BE AMONG THOSE WHO ARE TOO LATE !

KRYPTON KENTUCKY

By Lyda Carter

It has been quite a while since I have written about our work here. But in the meantime we have been striving faithfully to give out the Word which is the power of God unto salvation.

For a long while we have been praying for a revival. More than ever I am convinced that if one comes, it must come as a result of the Holy Spirit's power and not our efforts. Owing to my father's death, I was called to California on July 8th. About three weeks later I returned to the green hills to find a wonderful surprise awaiting me. My prayer had begun to be answered! A preacher had held five meetings or so in the church during my absence. A man, father of a fine family, for whom I had especially been praying, had accepted Christ! I was so thrilled. I have been home three Sundays now, and each Sunday night he has taken a part in our regular C. E. meeting. He is rejoicing in his Savior. Now we are praying that this spirit of revival will continue. Please pray with us. We have almost no men who are interested in the church, so this seems like a wonderful thing.

Our friend, Kenneth Hulit, has been with us visiting over a week now, and has given us some fine messages from the Word. Wish that he might stay with us.

My mother came home with me and made a sixteen-day visit. So things have been interesting for me since my return.

We are having better Senior C. E. meetings now. Two of the young boys have been taking part. But, as so often happens here, one of them has just left for school. If only this new interest would continue and bring many to Christ!

This quarter, our Sunday School offering has been better than formerly. For this we rejoice.

It is always a pleasure to visit my Sunday afternoon Sunday School at Lick Branch school house. We have an attendance of from about 25 to 60. I like

to see their bright faces. Some of the mothers attend here more regularly than formerly.

There have been a good many funerals here (in the vicinity, I mean) this spring and summer. It used to be that I was seldom called upon to help in any way. But of late I have been asked often to help in the singing. There seems to be a certain respect for the work here which there has not been since Brothers Kinzie and Gehman left. I think some of the people looked askance at a work cared for by a woman. Some feel that way yet, but I don't believe all of them do.

We have been promised a week's meeting here in September under Brother Miller. How we do pray that the thing which has been started will just roll on and on, and echo and re-echo in our hills until many are brought to Christ. We have such promises to stand on, that we know that we have the answer to our prayers. II Peter 3:9 coupled with I John 5:14-15 make excellent ground upon which to stand when praying for our people.

OUR KING'S MONEY

"If we only had the money that belongeth to our King,
If the reapers of God's harvests would their tithes and offerings bring,
Then would windows of the heavens open wide at His command,
And He'd pour us out a blessing that would overflow the land."

"If we only had the money it would give redemption's song
To the weary hearts now crying out, 'How long, Oh, Lord, how long?'"
And the 'thirsty land' would blossom, and the 'waiting isles' would sing,
If we only had the money that belongeth to our King."

"It would gild those saddened faces with the beams of Bethlehem.
And the 'solitary places' would rejoice and sing for them.
O ye stewards! Get ye ready! Soon will come the reckoning,
When you'll answer for the money that belongeth to our King."
—Selected

Four Prize Winners at Once

Our hats are off to Uniontown this year for sending in the first full Foundation Builders Bank. Last year a little man by the name of Johnny Friend was the prize winner at Uniontown. This year he wanted his little sister to win the prize so he helped her with what he had. The result is that wee Geraldine Friend receives the first prize of this year. We hope this little lady will learn to love and read her Bible daily as she grows older.

Next on the list comes word from Roanoke, Virginia, that Master James Keith of 1704 Carroll Avenue, N. W. in that city has won the prize Bible for this year at that church. James is now seven years old and deserves a fine hand for his feat. May he ever be a fine Christian boy.

But we can hardly let this opportunity pass without mentioning a little lady by the name of Polly Bower, eleven years old, also from the Roanoke Sunday School. Just one week after James Keith, (no doubt they call him Jimmy) turned in his full bank, Polly turned in her bank with THIRTY DOLLARS AND SIX CENTS in it! What a mark that is to shoot at for everyone. The Lord bless you Polly, just get your bank in one week earlier next year and you may win the prize.

From northern Ohio comes word of a prize winner in the Homerville, Ohio, Sunday School. His name is Carl Douglas Hummel and his Home Mission Secretary, Mrs. O. C. Trapp, is very proud to have him among the first prize winners this year according to her letter. There were three dollars and eighty five cents in his bank. It is our prayer that little Carl shall grow up to be a fine Christian man.

At National Conference, Mrs. Grover Snyder, one of our finest Home Mission secretaries handed in a full bank from her Sunday School. It was for Lois Gillen, who lives at Park Hill, Cambria County. This young lady is in the Intermediate Department of the Conemaugh, Pennsylvania, Sunday School. We are mighty glad to see her come in as fourth prize winner this year. May she ever be a prize student of the Book she receives.

Ashamed of Jesus?

Jesus, and shall it ever be
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine thru endless days?

Ashamed of Jesus! that dear Friend
On Whom my hopes of heaven depend?
No! when I blush be this my shame
That I no more revere His name.

Ashamed of Jesus! Yes, I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

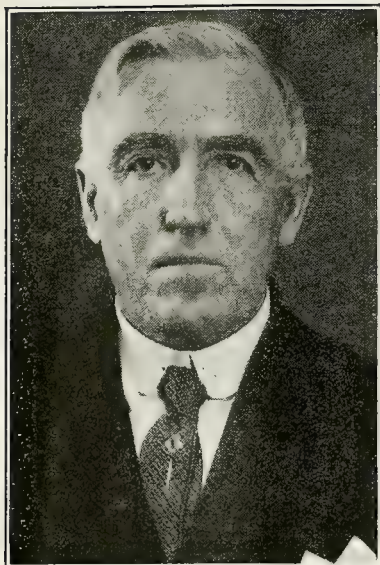
Ashamed of Jesus I never will be;
For Jesus is not ashamed of me.

THE BIBLE IS TRUE

Young man! the Bible is true. What have these infidels to give you in its place? What has made England but the open Bible? Every nation that exalteth the Word of God is exalted, and every nation that casteth it down is cast down. Oh, let us cling close to the Bible. Of course we shall not understand it all at once. But men are not to condemn it on that account. Suppose I should send my little boy, five years old, to school tomorrow morning, and when he came home in the afternoon I say to him, "Willie, can you read? Can you write? Can you spell? Do you understand all about algebra, geometry, Hebrew, Latin, and Greek?" "Why, papa," the little fellow

would say, "How funny you talk; I have been all day trying to learn the A B C!" Well, suppose I should reply, "If you have not finished your education, you need not go any more." What would you say? Why, you would say I had gone mad. There would be just as much reason in that as in the way that people talk about the Bible. My friends, the men who have studied the Bible for fifty years—the wise men and the scholars, the great theologians—have never got down to the depths of it yet. There are truths there that the Church of God has been searching out the last eighteen hundred years, but no man has fathomed the depths of that ever-living stream.

—D. L. Moody.



BROTHER FLORA WITH THE LORD

Rev. Benjamin H. Flora was born in Howard county, Indiana, on December 17, 1885 and departed from this life on Tuesday, September 1, 1936 at the age of 80 years, 8 months, and 15 days.

On December 24, 1926, Brother and Sister Flora celebrated their Golden Wedding anniversary at New Paris. This year was the Golden Jubilee year for Brother Flora in the service of the Christian ministry of the Brethren Church. He organized the churches at Cerro Gordo, Illinois; Clay City, Indiana; and Dutchtown, Indiana. He served the following Brethren churches as pastor, North Manchester, Nappanee, Indiana; Chicago, Illinois; Akron, Gravelton, Milford, Edna Mills, Ardmore (Fairview), Cambria, Darwin, New Paris, Dutchtown, County Line, Teegarden, Indiana. He also preached the Gospel in Canada for seven years.

He leaves his companion with whom he shared the joys and sorrows of life for nearly sixty years, and the labors of the ministry for nearly a half century. One son survives, J. L. Flora of Wabash County, Indiana, one daughter, Mrs. Arthur Price, North Liberty, Indiana, nine grandchildren, 12 great grandchildren.

The funeral services were conducted from his home near North Liberty, from where the body was taken to the Brethren church in Flora for the public service and the body was taken to a beautiful spot just east of Flora and committed to its kindred earth. The words of St. Paul to Timothy (2 Timothy 4:6-8) can be truly spoken of Brother Flora whom we have known and loved through the years. Another faithful minister who labored to build the Brethren church has left us the fruits of his faithful labor. The Indiana Brethren Ministerial Association of which Brother Flora as President had charge of the last rites. Those having direct part in the services were, Dr. G. W. Rench, Rev. A. T. Wirick,

LIGHT FOR THE DARK DAYS

(Continued from page 8)

burned. Some, at least, from all our churches are allured by the attractiveness of modern sin. They belie, they betray their Lord. They besmirch, they bespatter the good name of the Brethren Church. They have all to lose and nothing to gain. All of us are the poorer because of these sad experiences.

America has great **spiritual needs**. America's religious picture is dark, indeed; dark especially in the face of her opportunity. The masses in America are not thinking of spiritual things. Whether in the densely populated cities, or the sparsely settled regions of the country, religion is not of serious concern. The Lord's house, the Lord's day, the Lord's Word, the Lord's work, the Lord's people are foreign to an overwhelming part of our American life. Golf courses, movie houses, amusement parks and peer parlors are filled with people. Rivers and streams are lined with fishermen, and the lakes are thickly spotted with boats on any summer's Sunday, while God's house is terrifyingly silent. The worshippers are gone.

Then too, so many ministers and laymen who are in leadership in churches are denying the authority of the Bible—their text book and manual; unwilling to accept the atoning death of the Christ—from whom they receive their right and name; rebelling against the ideals of the church by whom they are fed and clothed. Many others who lead are so uninformed and ignorant of the message of the Word of God that they are ineffective, that their message is nullified by their ignorance and doubt. Many villages and communities are completely without any genuine Christian witness; many have churches, but churches devoid of message or power through their denials and unbelief, or through the dissipation of their message in other channels. Many more have witnesses to some truth, but this truth is mixed with superstition or error. This is to man in his spiritual life what color-blindedness is to the man so affected. It is often more hurtful than no truth at all. Many others have the truth of God's Word, but in such scanty measure and so devoid of practices or ordinances as taught in God's Word that the message dwindles away into uselessness. Great indeed are the needs of America. Great indeed is her darkness. Great indeed is her poverty concerning the good tidings. What can we do?

My contention this evening is that the Brethren Church has something very definite to offer in meeting these great needs, throwing light into the darkness, giving the message of Good Tidings. As the four lepers had something definite to offer when they went to the starving people, so do we have

something very genuine to give to needy America.

I am not unmindful of the heritage and tradition of the Brethren faith. But it is my purpose to speak of that which the Brethren Church has to offer in just two items—"A Message" and "A Life." The Brethren church believes The Brethren people live!

Christ is our message, and Christ is our life. Therefore every characteristic of life should speak of Christ. "The Bible, the whole Bible and nothing but the Bible," so far as salvation and the manner of the Christian life is concerned, is surely no idle boast to the Brethren. The simplicity and purity of life have always been characteristic of the Brethren people. It is our belief that in spite of what some members of the church may do, the Brethren Church can be justly proud of the manner of life of the majority of her people. The Brethren Church has never approved the shady things of life. She has ever discouraged worldliness and participation in the questionable things by her people. She has ever been the champion of sane and sober living. Her ideal of life for the entire church has ever been "a separate people zealous of good works." And I pray God that the entire membership of the church, and especially the leadership of the church in ministry and laity, may ever hold to the Biblical ideals of simplicity and purity of life and conduct.

Now, how can this which the Brethren Church has to offer to America be applied? In many more ways than I shall attempt to explain, I am sure. But she does have an answer to the challenging needs of American life until her members become the best of America's citizens. She offers for the economic needs the great message of industry and honesty. "If any will not work, neither let him eat"; "Provide things honest in the sight of all men." She offers for the challenge of morality, "Keep thyself pure." She offers for the challenge of the political life, with all its corruption and graft, the word "Render unto Caesar the things which are Caesar's"; "Let every soul be subject to the higher powers." She meets the social challenge with the great injunction, "Abstain from every appearance of evil"; "Come ye out from among them, and be ye separate, saith the Lord." She answers the educational needs of America in that her ideal of education is that it shall have a spiritual interpretation and be from a spiritual viewpoint. Her ideal is for an educational opportunity that will rank with the best, but over and above all, an education that will ground in Christian faith. She answers the spiritual challenge of America with faith in the Bible as the Word of God and a faith in God, through the atoning death of Jesus Christ. She yet believes that men are sinners and must be saved from their sins or perish. She believes that Jesus Christ is the only Savior of the world. Lost souls need the Brethren Church, and espe-

Rev. G. L. Maus, Rev. W. I. Duker, Rev. R. F. Porte.

R. F. PORTE.

cially in this day when "regeneration" and the "new birth" are "unpopular doctrines. It is a time when hundreds of churches so called, go year after year without a single person being saved through their ministries.

May the Brethren Church ever stand true in her message of faith and life even to the end of this age—that period to which Jesus referred as he said, "When the Son of Man comes, will he find faith in the earth?" May the Brethren Church answer "Yes, we are here."

But, we pause in sorrow as we say it, how *incompletely* the Brethren Church supplies these needs. If we have the serum which will keep America from suffering and dying with some terrible disease, and we fail to give it to her, shame on us. If we have a message which will heal wounds and supply needs in the spiritual life of America, and we fail to give it, shame, shame, on us! Not much of America has the Brethren faith today, after all these years that we have been in America. Yet, America receives the Brethren message when it is fairly given to her. Let us survey, for a few moments the Brethren Church in the United States and see the true situation.

Using the more recent Brethren Annuals, chiefly that of 1930, because it is the more complete, we find the following at least suggestive as a listing of the Brethren Churches in the United States.

State	No of Churches
Indiana	37
Pennsylvania	35
Ohio	30
Virginia	20
California	17
Iowa	7
Kansas	6
West Virginia	5
Washington	4
Maryland	3
Nebraska	3
Kentucky	3
Illinois	3
New Jersey	3
Michigan	3
Delaware	3
Missouri	1
Tennessee	1
Washington, D. C.	1

A few sad conclusions follow from this listing. Twenty-nine states have not a single Brethren Church. Three states have only one church each. Seven states have only 3 churches each. 19 states have a total of 185 churches. This is, for those states having a Brethren Church, an average of less than 10 per state; for all the states, it is less than 4 per state. Three states have more than one half of the churches. Five states have three-fourths of all the churches in the United States. Figuring from the population basis, and considering the membership of the Brethren Church at 25,000; there is

one member of the Brethren Church to every 4,400 of our population.

The sadness of the situation is revealed when one travels through state after state and sees not a single Brethren Church, and finds not a person who even knows that a Brethren Church exists.

But, is the situation as hopeless as it seems? I do not see the situation as hopeless. I am not one who believes that we are doomed to an early end. I remember that the early apostles were only about one in 50 to 80 million, but that under the blessing of God there had been such increase that under a none too wise Contantine, the world was declared Christian. I would grant that the situation would seem hopeless if we were charged with the task of converting the world, but we are not. Whether we be few or many we can carry on the Master's work of "calling out a people" for His name. I rejoice that we have made such strides in the Brethren Church in recent years in the establishment of new churches, thus seeking to heal our loneliness in many places in the United States. We will thus be better able to meet America's need.

Several years ago the Brethren Church boasted of 204 congregations. But many of them began to wane, and finally closed doors. At the low tide so far as the number of churches is concerned, when the merger of the Brethren Churches was popular the number of churches probably dropped to 150 or 160 and many of these barely alive. But, the strengthening of failing churches, and especially the establishment of mission churches have turned the tide, until there are about 180 functioning churches today, and an increasing number of them, I am willing to believe, are burning with glowing spiritual fire. I believe the Home Mission Board is to be complimented on its work; its Secretary is to be praised. The mission pastors who have been given victory out of apparent defeat, should be very definitely in honor. Above all, God is to be praised for all progress made. It is a common thing today to see accounts in the Evangelist to the effect that, "Our congregation will be I year old next month, and our new church building is well under way." Only God and consecrated men can bring such things about.

I dream, I am not ashamed of it, I dream of the day. I hope to live to see it, if the Lord tarries; when across America from east to west north and south, there will be strings of Brethren churches exemplifying genuine faith in the Word of God and the God of the Word. But this dream will never come true by the swivel-chair route. You and I and all the Brethren will need dedicate ourselves without reserve to the work of establishing Brethren Churches and proclaiming the Brethren faith. We will need to pray for our home mission work, unselfishly and pay to that work unflinchingly. To do less will be to fail to realize this dream.

The Brethren Church will not dare to be idolent or lazy, factional or divided, unfaithful or unbelieving. She is entrusted with a great privilege. We believe she will be permitted to see a great victory. If she stays in the center of God's will, marches to the guidance of the Holy Spirit, submits to the mastery of the Lord Jesus Christ, she will be used greatly in the world.

Wagner, the great composer, used to have his sitting room at night a blaze of light. When one would ask him about the brilliant light, he would quote the Italian proverb, "Where light is, there is joy." The Brethren Church has in her hand the opportunity of bringing joy to great numbers in the United States by bringing the true Light, the Lord Jesus Christ. He will dispel America's darkness.

FIRST ANALYSIS FROM BALTIMORE

(Continued from page 13)

location, we must be extremely careful to select such a location that will be permanent and substantial. John Hopkin's Hospital is an example of what can happen to an institution. There was a time when it was in a good residential section but now it is different as the immediate surroundings are very unpleasant and undesirable.

I want to give you some encouragement concerning the work there. We ought to have a church there. We need one in the city. We should have built as early as the War. We can have a church there since the group of twenty or more are anxious to help and interested enough to work in the direction of establishing a permanent Brethren Church. More people are moving in constantly as the drift is that way. I want to go in and get the people together. They must become acquainted and be friendly. We will find a place for meeting and commence a regular Bible Class. After the confidence of the people has been won, we are bound to grow and some day have a strong city church in Baltimore.

There are three things that I want to ask of this conference. 1. If you have knowledge of people that have moved in or expect to move into the city of Baltimore, let me learn of their names and addresses. My personal address will appear in the church paper later as I am uncertain as to location at this time.

2. If you or any of your friends, especially from the Brethren Church are compelled to go to John Hopkin's Hospital, I will gladly offer to be of any service in visitation or in any way I can.

3. We need help. One organization volunteered to supply us with a folding organ. Some church may have song books that they are not using and could let us put them to good use. Finally we ask that you pray with us for the Lord to bless the work down there.

GOD AND OAK HILL

By Everett Niswonger

There is real romance in serving Jesus Christ. In missionary work we do not choose our field but God chooses it. And there is a certain happy anticipation in awaiting the unknown but wise orders of our Captain, Jesus Christ.

When we came to Conference last year we did not have the faintest idea that we would go to Oak Hill. But to the contrary I remember a very foolish remark I made upon hearing of the problems of the field. I said, "When I finish school I will go any place but to Oak Hill." (I did not know at that time how friendly and kind the people are there). I believe right then God had planned to show me how mistaken human judgment is, because He has definitely sent us to Oak Hill. So, enroute to the new work, while winding through the scenic beauty of the grand New River Canyon, the God Who made that beauty brought this verse to my mind, "Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out." (Rom. 11:33).

Oak Hill is a lovely town of 3,000 population. But surrounding the town are great mining camps and Oak Hill is the trading center. So in reality there are many thousands of people in and around Oak Hill. Besides these mining camps little homes dot every hill and valley. Over 200 students graduated from the Oak Hill High School this last year.

Perhaps I should say a word about the American miner there. I believe he is usually misunderstood and confused with the foreign miner who is generally so Godless that great prayer would be necessary to even win an audience. These foreign miners are usually Roman Catholic, if anything, and prove their faith by always getting drunk at a brother's funeral! But the American miner is different. He is generous, sociable, and upon becoming a Christian makes America's most contented people. Even the unbelieving miner is not an infidel and has a respect for the Bible and the preacher.

The Brethren Church building is located in the center of Oak Hill. It was built while Brother Freeman Ankrum was pastor, and is a splendid structure. Its present value including the lot is estimated by local business men at \$30,000. The building itself cost \$23,000. But real estate is high there now.

The depression caught the people with \$7,000 unpaid on their building besides some unpaid interest. Of this amount \$5,000 was due the bank. And so for years nothing was paid on the principal and the interest lagged. And in the meantime the membership also lagged and fell away. Only a mere handful kept up the hard fight to pay the interest. But even this group had given up hope and it was the general opinion throughout this country includ-

ing the Brethren people, that it would be only a short time until the Brethren would lose this building. The bonds were all due at the National Bank and the examiners censored the friendly bankers for withholding these bonds from purchase. There were several groups who tried to buy the bonds, and it is possible that if the Mission Board had not intervened, the Brethren Church building might have become a pool-room and a dance hall.

Due to the tireless efforts of Brother R. Paul Miller who prayer, preached, visited, and rode miles and miles over dusty and bumpy roads; and due to the faith of a handful of breadwinners who were willing to do without even necessities in order to save their church building we can report financial victory at Oak Hill. But there is a Divine side, and apart from the prayers of people of God all over the Brotherhood this could not have been accomplished.

At the present we have paid up three five hundred dollar bonds and will soon be able to buy another. This does not mean that we will have no further need of financial support at present because all who had any earning power have taken personal notes to the limit of their ability. Many of them will have to wear the same suit another year because of this. But it does mean that due to the Mission Board, a work has been saved which by the Grace of God should become a strong and independent work. This church will in turn help save and build other churches.

Unfortunately we discovered that the spiritual problems dwarfed the financial ones into insignificance. But the Lord has solved these problems wonderfully. Everyone knows that our church demands clean living.

There has been marked interest and splendid attendance at the church services, Bible study, prayer meeting, Seventy Club and other organizations. However we still need great improvement. Twenty-two people have been baptized into the church, two have come by letter, and there have been many reconsecrations.

There are great hopes for the future. Firstly there are many unsaved whom we believe the Lord will save. And secondly, the other churches either preach a negative message which omits the great Evangelical Teachings or they preach error. Many people have testified that the Brethren Church preaches the Whole Bible, and I would not be surprised to see some migrations in the future!

THE NEED OF HOLY MEN

There is nothing the world so wants as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God when you press him close, and say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with Him against sin. There ought to be that difference between God's children and

the children of the world; and when people say the punishment is severe and unjust, we should side with God, and say, "Shall not the Judge of all the earth do right?" God will do right. Everyone will say "Amen" when it comes to the punishment of sin. And we should all condemn sin as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God, and ask Him to search us and show us ourselves. Let David's prayer be ours: "Search me, O my God"—not my neighbor, nor other people, but "Search me!"

—D. L. Moody

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love."

THE NEEDFUL THING

(from Luke 10:38-42)

*So many things we plan each day
To satisfy our vim,
But peace of mind comes only
When we're occupied with Him.*

*So many hours of idle talk,
Yes, hours of idle sin,
But joy and gain come only
When we're occupied with Him.*

*Like Martha of so long ago
We're cumbered with much servings;
We're careful — and oh, so troubled
About mere earthly things;*

*But just one thing is needful,
So let us choose that part;
Let's be occupied with Jesus,
Learn from Him with grateful heart.
Delight Hart.*

BOARD OF BENEVOLENCES TREASURER'S REPORT

For Months of April, May, June, and July

Receipts:	Undesig.	Home	Super.	Minst.	T
Brought Forward:	505.05	249.38	559.47	131	
Mexico Church (Add.)	2.00				
Rittman	9.50				
Hagerstown			14.90	~ 1	
Conemaugh	68.49				
Calvary, N. J.		2.50	2.50		
Sterling	14.25				
North Liberty	16.95				
Interest on Certificate			8.75		
Fremont		10.50	9.00		
Peru		15.40			
Muncie			10.25		
Washington, D. C. Church ..	76.50				
Washington, D. C., S. S.	46.12				
Johnstown 1st	8.00				
Clay City W. M. S.		5.00*			
Loree			12.20		
Bryan	24.65	10.00	5.00		
Canton		7.75	13.35		
Los Angeles 1st		25.00	25.00		
Int. on U. S. Treasurer Bond ..		8.12			
Waynesboro			40.97		
Loree W. M. S.		1.30*			
Oakville	12.85				
Sunnyside	4.00				
Sale of Cow at Home		56.63			
Sale of Hogs at Home		169.26			
Mrs. Seltha Dawson		5.00	5.00		
Dallas Center		3.25			
Total for April	788.36	569.09	706.39	290	
Disbursements		482.03	75.00	56	
Balance	788.36	87.06	631.39	150	
Expenditures:					
Interest on Loan		90.00			
L. W. Ditch, Min. Appro. ..			25.00		
I. D. Bowman, Min. Appro. ..			25.00		

Flora, Min. Appro.	25.00	25.00
Grinding	2.00	2.00
Seed and Hay	50.00	50.00
Meyer (Salary)	8.61	8.61
ng Hogs	25.42	25.42
	300.00	300.00
	6.00	6.00

Total Disbursements 482.03 75.00 557.03

May

ht Forward	788.36	87.06	631.39	1506.81
ke, Va.			5.50	5.50
Lebanon W. M. S.	10.00*			10.00
Beach 1st	100.00			100.00
ferred From Undesignated		650.00		
erland	6.00		6.00	
Wayne	10.00		10.00	

April

Seekers (Ashland)	3.00		3.00	
Interest	15.00		15.00	
Myers (Refrigerator F.)	4.95		4.95	
		35.00*		35.00

Total Receipts 809.31 900.66 636.89 1696.8*

Disbursements 650.00 870.33 111.57 981.90

Balance for May 159.31 30.33 525.32 714.96

Disbursements:

Bowman, Min. Appro. ..		25.00	25.00
Flora, Min. Appro.		25.00	25.00
Ditch, Min. Appro.		25.00	25.00
Rinehart (Annuity Int.) ..	2.00		2.00
.....	150.00		150.00
.....	38.00		38.00
.....	22.75		22.75
Corn	2.25		2.25
ware Co.	11.55		11.55
r Co.	6.50		6.50
Grinding	41.26		41.26
ing	5.49		5.49
Bill	30.99		30.99
Oil	50.00		50.00
Meyer (Salary)	50.00		50.00
.....	100.00		100.00
n Milkheiser Estate ..	7.97		7.97
aire	36.57	36.57	73.14
	315.00		315.00

Total Disbursements 870.33 111.57 981.90

June

ht Forward	159.31	30.33	525.32	714.96
John Rachford			8.00	8.00
w	13.71			13.71
w		50.00	50.00	100.00
l			7.35	7.35
laugh Jr. W. M. S.				
b. 1		5.00*		5.00*
l Class, Uniontown		2.00*		2.00
n Apple Loan		20.53		20.53
n Compton Loan		6.87		6.87

Total Receipts 173.02 242.33 590.67 1006.02

Disbursements 33.17 75.00 108.17

173.02 209.16 515.67 897.85

Disbursements:

Bowman, Min. Appro. ..		25.00	25.00
Flora, Min. Appro.		25.00	25.00
Ditch, Min. Appro.		25.00	25.00
.....	2.00		2.00
ne	5.40		5.40
Hogs	5.00		5.00
at Home	12.00		12.00
.....	8.77		8.77

Total Expenditures 33.17 75.00 108.17

July

ht Forward	173.02	209.16	515.67	897.85
D. W. Campbell				
(mont)		5.00*		5.00
rt S. S. Classes,				
M. S.	12.00			12.00
Haven W. M. S.		2.50*		2.50
Haven W. M. S.		2.50		2.50
Oliver Winters (Fremont) ..		1.00*		1.00
rne	34.25	23.55		57.80
Georgetown	4.00			4.00
Keim	2.00			2.00
Creek S. S.		4.22		4.22
laugh Jr. W.M.S. No. 2 ..	5.00*			5.00
S. District, S. Calif... ..	15.00*			15.00
M. P. Skinner				
ng Beach)		1.00*		1.00
le W. M. S.		2.25		2.25
nd Mrs. L. L. Funk ..		2.00		2.00
Beach 1st		200.00		200.00
own 1st W. M. S.		9.00*		9.00
ferred From Undesignated ..		185.02		

Total Receipts 185.02 479.68 743.44 1223.12

Disbursements 185.02 433.42 75.00 508.42

Balance 000.00 46.26 668.44 714.70

Certificate 700.00 700.00

Total Balance 46.26 1368.44 1414.70

Expenditures:		
I. D. Bowman, Min. Appro. ..	25.00	25.00
B. H. Flora, Min. Appro.	25.00	25.00
L. W. Ditch, Min. Appro.	25.00	25.00
Phone	2.00	2.00
Lights	8.29	8.29
Sarah Cabaugh (Annuity Int.) ..	12.50	12.50
E. Cassel Greaves (An. Int.) ..	5.00	5.00
Dr. Mary Laughlin (An. Int.) ..	5.50	5.50
Cyrus Meyer (Salary)	200.00	200.00
John Oaks (Coal)	200.00	200.00
Money Order Charge .....	.13	.13

433.42 75.00 508.42

L. V. KING, Sec'y-Treas.

Mexico, Ind. Aug. 4, 1935

We have examined the books of L. V. King, treasurer of

The Brethren's Home, and find them correct.

ORA PORTER,

ELMIRA SWANK.

MATRON'S REPORT

Receipts:	
Cash on hand	\$ 1.77
Sale of Cream	71.07
Sale of Eggs	278.71
Wages	10.00
Chickens, etc.	115.07
Board	229.87
Gifts	100.18
Borrowed from personal fund	10.00

Total Receipts \$817.27

Expenditures:	
Groceries	560.74
Household Necessities	191.64
Stamps, Stationary	8.71
Material for Women	36.23
Medicines, Drugs	19.95

Total Disbursements 817.27

Balance 0.00

MRS. CYRUS MEYERS, Matron

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor

626 Somerset St.

Johnstown, Pa.

BRINGING CHRISTIAN ENDEAVOR
BRETHREN CHURCH CONSECATED EXTENSION
Y VANGELISM

Several weeks of silence from your National C. E. Union in these columns has not been due to the fact that the organization has gone to sleep! Rev. Tom Hammers who has been the very efficient editor of the C. E. column has asked to be relieved of the work this year due to increased duties in Cleveland. He has done a fine piece of work on this column and you will be glad to know that he is still a member of the Brethren National Christian Endeavor board and will continue to be active in Christian Endeavor. News and suggestions from individuals, local, or district groups will be heartily welcomed and should be sent to the new editor at the above address. Let us continue to make this C. E. column a source of information and help to endeavorers throughout the brotherhood!

Honor Societies for the Past Year

Although a part of the recreational program was rained out at Winona, the young people who gathered there in large numbers at national conference found good times and inspirational services that will never be forgotten as a part of the Christian Endeavor program. During a C. E. prelude preceding the Bible study at one of the fine hillside services, awards were made to honor societies for the year by the national secretary, Miss Mildred Deitz.

The five Christian Endeavor socie-

ties attaining the highest number of goals for the year:

1. Elkhart, Indiana—18.
2. Masontown, Penn.—14.
3. Fort Wayne, Ind.—13.
4. Fort Scott, Kansas—13.
5. Warsaw, Indiana—13.

The first five societies to send in their statistical blanks were:

1. Fort Wayne, Indiana—Young People's society.
2. Elkhart, Indiana—Senior.
3. Aleppo, Penna.—Young People's.
4. Masontown, Penna.
5. Brush Valley, Penna.

All of these societies were awarded books of fiction with a Christian message, and it was suggested that reading circles be formed so that all who wish may have an opportunity to read the books.

Looking Forward

A great program for serving our Lord Jesus Christ at home and in other lands has been planned for Brethren national union. Be looking for news concerning what was done at conference and the new plans for this year in this column and in bulletins which will be sent to your societies.

ILLIOKOTA CONFERENCE

The Moderator of the Illiokota district conference is announcing to all the churches of the district, the conference to be held at Lanark, Illinois, beginning Monday evening, October 12, and will close on the 14. The Secretary will soon supply each church with credentials and it is our desire as officers that each church shall be well represented. We are praying and planning that this conference shall be a real blessing and inspiration to every one attending. At least two outstanding Bible lectures will be given, the President of Ashland College will speak and missionaries from Africa will appear on the program.

Signed—

Rev. E. M. RIDDLE, Moderator.

FELLOWSHIP AND RECREATION PROGRAM FOR SOUTHEAST DISTRICT

September 19th, Mt. Tabor Park, Rocky Ridge, Md.

Inspiring song service led by Floyd Hartman.

Devotions by W. S. Baker.

Greetings from each church represented.

Exposition of the Word by C. A. Bame.

Playlette by Hagerstown Sisterhood—"They Say."

Special Music.

Address by H. A. Kent.

Hymn Contest by E. J. Rohart.

Address by F. J. Coleman.

Hymn.

Business and election of officers.

Recreation, Miss Margaret Lowery in charge.

SOW FREELY NOW

For the Great Harvest To Come !

It takes two bushels of seed wheat to sow an acre of ground.

A FARMER

who wanted the price of seed wheat for other things sowed just half a bushel to the acre. He said he hoped for a large crop, then he would have more seed next year.

HARVEST CAME

The farmer had mostly weeds.
They choked what little wheat he sowed.
He reaped almost nothing.

IF YOU WERE A FARMER would you do as he did ?

AS A CHRISTIAN, sowing for the Harvest Day of Eternity,

HOW ARE YOU SOWING NOW ?

God says, "If you sow sparingly, you shall also reap sparingly."
This is a law of two worlds !

Sow wisely, freely now, that you may reap abundantly in Eternity.

*Big Sowing Means Big Harvest
You Won't Regret It Then !*

**Invest Now In
ANNUITY BONDS**

of the

MISSIONARY BOARD OF THE BRETHREN CHURCH

R. Paul Miller, Secretary, Berne, Indiana

The BRETHREN EVANGELIST

MY GRACE IS SUFFICIENT FOR THEE

*My heart was bowed down with a burden
Too heavy for mortal to bear,
And I carried my grief to the Father
In a pleading, importunate prayer.
"I faint 'neath the burden, my Father;
The cross is too heavy for me!"
But the answer came, sweetly and clearly,
"My grace is sufficient for thee."*

*"Remember my weakness, O Father;
Remember how sorely I'm tried.
In the name of my dear Elder Brother,
Thy beloved only Son, crucified,
I pray you to lighten this burden,
I pray you to hearken my plea!"
I listened and still heard the answer,
"My grace is sufficient for thee!"*

*"Thank God for that grace all-sufficing,"
I cried with new joy on my face.
Let me learn thru my heartaches and crosses
How priceless, dear Lord, is thy grace;
Learn to drink the sad cup, uncomplaining,
Then turn in sweet trusting to thee,
To whisper, "Thy grace, O my Master,
Is richly sufficient for me."*

Emma Whitson.

The Stolen Bible

Three years have now passed since, while traveling, I fell in with a French professor who had some employment in Spain. After having insulted me before our traveling companions by telling them that I was connected with a secret society which, under cover of the Christian philanthropy, was engaged in smuggling into Spain what its agents designated the Word of God, but which he, as a man of learning, had detected to be a simple parody of the true Bible. He advised them, one and all, to turn a deaf ear to the offers of the seller of such a bad book. The discussion was continued during the whole journey, and judge my surprise when, on getting out of the omnibus, the professor said to me: "Though we may entertain different views, I must ask you to sell me one of your little Bibles, for our conversation has made me desirous to read it." **But the most interesting part of my story has still to be told.**

Some few days back I proceeded to an inn in a small town where I intended to sell Bibles. I had already been seated some time in the room where I was taking my meal when a gentleman who had been intently watching me. In such a manner as somewhat to annoy me, he rose from his seat and came to the table where I was sitting. Without any preface he exclaimed: "Were you not in such a year at Barcelona, and were you not then occupied in selling the Bible?" "Yes," was my reply, and on examining his face narrowly I recognized the professor, who, at that time, was living in Spain. "Come into my room," he said, "for I have something astonishing to tell you about the Bible which you sold me on getting out of the omnibus." I did not need to be asked a second time, and I eagerly followed him. On being seated in his room he related to me the following:

"Some time after our meeting in the omnibus I went back to Spain to resume my duties as professor of the French language, and likewise to resume my life of dissipation in company with one whom I called my friend. He was really one of the worst characters that the world ever saw; but he had more money than I, and he bore the brunt of our orgies. Very soon, owing to my bad conduct, I lost all my pupils, and whilst waiting for their return I set to smoking from morning to night. In order to show my contempt for the Bible which you had sold me and which I had taken good care not to open, I began tearing out leaf after leaf for no other purpose than to light my pipe or my cigars. One day, when I was wanting one of these leaves, I looked in vain for the

remnant of the book, of which perhaps one-third was still left, but not finding it I thought no more about it.

"By little and little I marked with surprise that my boon companion was becoming cool towards me. I no longer found him in the places of pleasure and amusement where we had been in the habit of spending a considerable portion of our time. I became the more sensible of his absence from his being no longer at hand to pay what I had expended. Very soon my position became intolerable. Over head and ears in debt, and no longer able to obtain credit anywhere, I became aware of the dire fact that the moment was approaching when, if I wanted to live, I must beg in the streets. Before, however, getting to this point, I determined to apply for assistance to my old companion. I went and knocked at his door, which was opened to my intense delight as well as to my eternal welfare, as you will presently learn. As I saw that my former friend was not frowning at me I took courage, and after having explained to him my sad position, I exclaimed: 'Help me, or else I shall die of hunger, for I know no one else in Madrid. Though it is but too true that I am a very sorry character, and as bad as you or any one else can think me, I cannot turn thief.'

"On this my companion interrupted me, and smilingly said: 'I am the more bound to help you because it was I who robbed you.'

"'Robbed, robbed!' I exclaimed. 'What could you possibly have taken from a fellow who had not a farthing to help himself with?'

"'Ah! you had a treasure, and the treasure of all treasures, and here it is.' Saying that, he took out from a drawer a book, which, from its binding, I at once recognized as the Bible which I brought from you.

"'Ah, for such a theft,' said I, laughing, 'you will never be sent to the galleys, and, moreover, the Book was well-nigh torn to pieces.'

"'That is true enough, but the portion which escaped destruction has been sufficient to lead me to that repentance which is not repented of; it has sufficed to change my heart.'

"'Indeed, indeed, But are you really speaking seriously?'

"'Most seriously, and never more so, and it is quite manifest to me that God in His love has worked a real miracle on my behalf. One day, on entering your room and not finding you there, I was looking about when my eyes fell on your book, which was lying on the table. I opened it, intending to read it whilst awaiting your return, but see-

ing that it was so very much torn, I concluded that it must be a book of very little value. I, however, began to look into it, and my eyes fell upon this passage: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28). Without troubling myself very much as to what might be the meaning of this verse, it made a deep impression on me. It is quite true that for some time previously I had become dissatisfied with myself and every one else, and this dissatisfaction haunted me wherever I was or whatever I was doing. I felt, in spite of myself, that the life I was leading could not make me happy, and that, cost what it might, I must make some change. However, my bad habit again got the upperhand of me; but in the end I could not but feel that the passage had struck home. I wished to know more about the Book, and fearing lest you should refuse to lend it to me, I took possession of it. On my return home I devoured—yes, that is the right word—all the pages which had been left untorn, and the more I read the more was I led to acknowledge Jesus Christ as the Savior of my soul.'

"Strange enough, what my friend thus told me suddenly brought into my

(Continued on page 16)

The Brethren Evangelist

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.



The Editor's Box

WE ARE HATED

It is reported that Unacharsky, while at the head of the Department of Education in Russia made the following statement:

"We hate Christianity and Christians; even the best of them must be considered as our worst enemies. They preach love of one's neighbor and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of one's neighbor. What we need is hatred.

Lenin expressed his hope for world extinction of belief in God thus:

"Religion must be abolished. The best country is a Godless country. If religion will pass out quietly, our attitude will be one of benevolent tolerance. But if it resists we will hasten its exit by violence proportioned to its resistance."

The above as well as the following is also quoted from a bulletin of the Business Men's Council of the Pocket Testament League of Columbus, Ohio:

1. There are six times as many Communists in the United States NOW as there were in Russia in 1916 when the government was overthrown.
2. There are two times as many members in the Communist Party in the United States and in affiliated organizations in the United States as there are members of the Communist Party in Russia.
3. There are 610 national Communist and affiliated organizations in the United States.
4. 296 daily, weekly, and monthly Communist and pro-Communist newspapers and magazines are sent regularly through the United States mails.
5. One of the 610 organizations promotes Communist schools, camps, forty-two uniformed bands, dance clubs, an 80-piece symphony orchestra, and over one thousand local clubs, with an annual budget of \$460,000.00.
6. One of the 610 organizations reported in December 1934 total receipts of \$1,862,000.00.
7. The legal defense organization operates under a budget of \$280,000 annually.
8. The Communists maintain over 320 Communist schools in the United States.
9. Communist armed soldiers have been trained IN THE UNITED STATES, and have full Communist uniforms and equipment.
10. The Communists state that their first act, when they have gotten control of our nation, will be to seize all banks, factories, farms, etc.
11. The estimated amount spent annually for Communist propaganda in the United States is more than \$1 million dollars."

WE ARE CONCERNED

It is startling that today not many people seem to be alarmed at these facts. Most people have lost interest in posterity. The modern citizen takes the present trends as only the fluctuations of modern political upheavals. "How the great grandchildren come out will be up to them. We have all we can do to take care of ourselves. Things will probably come out all right some time, so why worry."

This seems to be the philosophy of increasing numbers.

RELIGION SPEAKS

A certain class of religious people in our country and in our day have tried to account for things as they are. They say that all the things which happen in the world are but part of the steady upward trend of world affairs.

"The world is slowly and steadily getting better and better year after year," they say. Of course when interrogated as to whether they think that the world is better today than it was twenty years ago, they will say that it is probably getting a little worse just at the present moment, but the pendulum will soon start to swing in the opposite direction since we happen to be living in a rather reactionary period.

THE BIBLE SPEAKS

"In the last days perilous times shall come" (II Tim. 3:1). These few words brush aside at once the glorious hopes of any man-made millennium. The religionists would like to read it, "In the last days glorious times shall come." But the Scripture cannot be broken.

"Evil men shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). These words tell us of the wide spread rebelliousness which shall be on the earth in the closing period of the church age, but the religionists would like to take that out of the Bible. The Scripture cannot be broken.

"The time will come that they will not endure sound doctrine . . . and they shall turn away their ears from the truth and be turned unto fables" (II Tim. 4:3-4). Of course the religionists scoff at this

IN THIS NUMBER

The Stolen Bible	2
Editorials	3, 4
The Purpose of the Law—Floyd W. Shiery	5
Life as a Stewardship—Leo Polman	7
Baptism: Its Significance—Chas. A. Bame	9
Let Us Come to One Accord—Norman H. Uphouse	10
The Imminency of our Lord's Return—L. S. Bauman	11
Pennsylvania District Conference Program	14
Mid-West District Conference Program	15
Christian Endeavor Department	17
The Tie That Binds	17
In the Shadow	17
Sunday School Department	17
News from the Field	19
Northwest District Conference Minutes	20

just as the Bible predicts that they will. Here is one prophetic utterance they will have to admit is fulfilled in their own actions. The Scriptures cannot be broken.

"There shall come in the last days scoffers . . . saying, 'Where is the promise of His coming?' " Of course the scoffers do not think much of the narrow doctrine of the coming again of the Lord Jesus Christ to earth, so they continue their scoffing just as the Scripture tells us. "The Scripture cannot be broken" (John 10:35).

WHAT IS THE OUTCOME?

There are many who want to know if godlessness will triumph or if righteousness will finally win. Again the religionist has his answer. He affirms certainly that righteousness will win. It may take many centuries to bring it to pass, but finally man will see the folly of his mistakes and some day he will arise out of the ruins of past civilizations and build a great super kingdom in the world where there will be peace and a good time for everybody. Like the novel, they will then live happily ever after. Of course, we must remember that this will probably take many centuries.

THE BIBLE SPEAKS AGAIN

The Bible accurately answers this question. There will be a great apostasy. Men will turn from the truth and turn to the philosophies of men. Almost all the earth will become godless for a short time glorifying a world renowned servant of Satan who will be the most popular servant the devil has ever had. But godlessness will not last long. The world's worst reign of terror will continue but for a short time. Then our blessed Lord will again arrive on the earth not as the humble Nazarene, not as the meek and lowly one, but as a Judge and King who will rule and reign. Long before the religionists' dream of the triumph of right shall ever have had time to come to pass, we shall see the glorious day appear according to God's unchangeable Word. Some time, and that perhaps before so long, the prayer of the saints will be answered, "Thy kingdom come, thy will be done on earth as it is in heaven." The Bible tells us that then "A king shall reign in righteousness."

NO MORE COMMUNISM

When the King reigns there will be no more Communism of the brand which we know today. Atheism, infidelity, unbelief, and all lying propaganda will be stopped while the King is reigning. There will be no unemployment problems. There will be no social problems left for men to solve. There will be no educational problems for men to work out. There will be no false religions thrust upon the people of the earth in that day! The King will adjust all of these things. The coming of the King is the hope for the

solution of all the world's problems. This is why Christians look earnestly for the coming of the King. Incidentally, this is one reason why the Communists "hate Christians—even the best of them."

Editorial Notes and News

IT IS WITH DEEP SADNESS of heart that we report the death of Miss Iva Bauman, daughter of Dr. Louis S. Bauman. Iva had not been well for months. Then she was loosed away upward to be with the Lord on Sunday afternoon September 13th at 5:00 P. M. Iva was not only well known on the west coast but in the east as well. Many will remember her as a student at Ashland College back in 1923-24. Her departure was a great experience of victory.

A MAN who sold liquor once said, "I made three thousand dollars in the last eight months."

"That is not all you made," said a bystander. "You made drunkards of my two boys and you made their mother a broken-hearted woman. You have made trouble for almost everybody in town, and no one can tell how many other things you have made. You will find out on the judgment day."

CONTRAST THAT with this from the church calendar from the new church at Compton, California. "Five thousand, one hundred and thirty-six have attended our Sunday School since the time of organization, which was October 20, 1935, (less than nine months). Has it been worthwhile to gather all these people for Christ's sake? Can any tell how much fruit will come forth from the seed that has been sown into these hearts and lives? Can anyone calculate, in dollars and cents, the value of saving but one precious soul?"

THE CHURCH at Cleveland is beginning the organization of "The Seventy" as a part of the plan to reach the people of the city with the message of the Brethren Church. A course in Personal Work is being taught by the pastor and only volunteers are received as members of The Seventy.

SPECIAL MEETINGS are to be held in the First Church of Dayton early in October. Brother C. C. Grisso is to be the evangelist. Remember these meetings in your prayers.

HERE IS AN IDEA from the Second Church of Long Beach where Brother J. L. Gingrich is pastor. One case of sickness or accident would well pay for the trouble of furnishing the equipment mentioned: "Please see list of articles needed for our first aid kit, posted in vestibules. As fast as these articles are contributed they will be checked off the list. Thank you in advance."

HERE IS AN ITEM from one of our church calendars "Please remember the Tuesday morning and the Friday morning prayer meetings. These are important! These prayer meetings for the time are in charge of Is it any wonder that churches like this one are actually bringing lost men to Christ and building rapidly? Someone may say, "I don't think we need so many prayer meetings." Perhaps not, but remember there is a law which cannot be repealed, "Whatsoever a man soweth, that shall he also reap." A prayerless church will reap what a prayerless church sows.

The Purpose of The Law

By Floyd W. Shiery, Pastor of the Brethren Church, La Verne, Calif.

Gal. 3:19-29.

(Fifth in a Series)

Introduction:—

1. The purpose of the law is much misunderstood by the greater portion of professing Christendom today, even as it was misunderstood by the Jews in the days of our Lord's earthly life. We often hear people say, "If you stick to the ten commandments and the sermon on the mount you will have all the gospel you need." Many teachers feel that they have done their duty when their pupils know the ten commandments and a few verses from the fifth and seventh chapters of the gospel of Matthew. But many Christian friends, neither the ten commandments nor the sermon on the mount contains God's message of salvation. They show you the need of salvation, but they do not present it.

2. From our previous studies in Galatians we have learned that justification is not by the law, eternal life is not secured from the law, the gift of the Spirit is not given through the law, righteousness is not obtained from the law, and the blessings of Abraham do not come from the law. But on the other hand we learn that all these advantages are the gifts of God, and received by faith in the promise-making and promise-keeping God.

3. Since this epistle was addressed to the Christians in the churches of Galatia, many of whom no doubt were converted out of Judaism, it was natural for them to ask the question, "For what purpose was the law given?" Because Paul was a Jew he was able to anticipate their questions and answer them conclusively. The purpose of the law is discussed fully in Gal. 3:19-29.

"Wherefore then serveth the law?" (19-20).

1. The law was "added because of transgressions." The Greek word for "added" means "to place along beside." Hence the law was placed along beside the promise, which had been given 430 years previously according to Gal. 3:17-18. The law was added for a definite purpose, i. e., to give men a knowledge of

sin; not to make them sinners, but to make them sin conscious, not to save from sin, but to show the need of being saved from sin. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Rom. 7:13.

2. The law was given as a temporary measure. "Until the seed should come to whom the promise was made." The covenant of grace is an abiding principle in the purpose of God, but the law was imposed only until a certain stage in the development of his counsels had been reached. Jesus says in Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Our Lord Jesus Christ is the seed. His coming into the world was the closing of the old law dispensation, and his death on the cross made possible the new dispensation, even this great dispensation of grace.

3. The law was inferior to the promise, and this was signified by the law in which each was given. The law was given by the angels, and through the hands of Moses. Moses speaks of this in Deut. 33:2, "The Lord came from Sinai, and rose up from Seir unto them; and he came with ten thousands of angels: from his right hand went a fiery law for them." But the promise was given direct from the Lord to men. In grace all mediatorial parties are set aside, and in the name of Jesus we can come boldly before the throne of mercy. "For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.



The law was given by Moses, but grace and truth came by Jesus Christ. Jn. 1:17.

II. "Is the law then against the promises of God?" (21-23).

1. Paul answers this question by saying, "God forbid." Let it never be suggested. "For if there had been a law given which could have given life, verily righteousness should have been by the law." If God could have saved sinners without the death of His Son, he would have done so. But the law brought condemnation. Grace brings salvation. The law was temporary. Grace is eternal. The law was given through angels. Grace is direct from the presence of God. The law was received by a mediator. Grace is received by individuals.

2. The law concluded all men under sin. "But the Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." In Exodus 20:20, God distinctly tells Israel why He gave them the Law. "And Moses said unto the people, Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not." Thus we see that the law was given to prove the people, and to urge them to refrain from evil. But there is no place in the law where it claims there is power to deliver from either the guilt or power of sin. Paul understood it thus as we may learn from Rom. 8:3-4. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

JOY UNSUNG

*Could I but sing the song that's in my heart,
And utter all the joy that there is found,
This world would be a place by far too small
To hold the melody that should resound.*

*But lo, mine is a joy too great for words,
'Tis far too sacred for my humble tongue,
And so I sing it to myself within,
While to the world it must remain unsung.*

*'Tis not the joy that worldly pleasures bring,
For they are hers today, tomorrow gone!
And mine? What care I though the mountains fall
And crumble as the sands? 'Twill linger on.*

*It makes the sun seem brighter than before,
It lends new loveliness to birds that sing.
Its beauty radiates throughout the world,
It is the joy that faith alone can bring.*

*Faith in an everlasting God of might,
A God Who knows no sin, Who cannot lie;
Whose holiness demands a sacrifice,
Whose love sent forth His deathless Son to die.*

*Death holds no fear for me, no mystery.
I know that I shall live with Him for aye.
Ah, do you wonder that my heart is filled
With joy that none can ever take away?*

Barbara E. Cornet.

that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

3. The law keeps us under, blocking every way of escape from the guilt of sin. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Many deluded law-keepers think they have freedom under the law. But the Scriptures declare it is a keeping under, and a shutting up. The law is not a deliverer. Jesus made this plain to the Jews as we learn from John 8:31-36. Only the revelation of the grace of God brings hope to the sinful soul. True freedom comes from being filled with the Spirit of God as Paul tells us in II Cor. 3:17. "Where the Spirit of the Lord is, there is liberty."

III. "The law is our schoolmaster." (24).

1. Paul concluded his remarks on the purpose of the law with these words, "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." The Greek word for schoolmaster means, "An inferior instructor, often a faithful slave, whose chief duty was to bring the master's son safely to and from school, guarding him from harm and mischief on the way." Certainly the Spirit of God moved Paul to use exactly the right word to describe the purpose of the law. The law is not our teacher, but the child trainer, who brings us to the teacher, even Christ. And our Lord Jesus Christ is more than a teacher, for He is our Savior and the Lord from heaven.

2. The Word of God declares that the law is intended to bring us to Christ. If you will look at yourself as revealed in the law you will at once cry to God for mercy. Bible-reading Christians are never boastful, for the Word of the Lord so clearly reveals their undone state, that they are fully aware of their sins and weaknesses. Rom. 7:24-25 gives the experience of a man keeping his eyes on the law and trying to live righteously. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord." Law-keeping brings despair, but Jesus Christ brings joy and victory.

3. We are to come to Christ in order to be justified by faith. Again we are back to the great theme of the Galatian epistle, "Justification by faith." The great thing to remember then as we face this truth is the statement of V. 25, "But after that faith is come, we are no longer under a schoolmaster." Being free from the law and being justified by faith enables us to have all the privileges mentioned in verses 26-29. These privileges are so clear that mentioning them will suffice. (1). We are the sons of God. (2). We have been baptized into Christ. (3). We are all one in Christ. (4). We are Abraham's seed. (5). We are heirs according to the promise. Brethren, what more could any one ask?

(To be continued).



LIFE AS A STEWARDSHIP

"The Separated Portion—What, Why, How?"

By Leo Polman, Pastor, First Brethren Church,

(Fifth in a Series)

Fort Wayne, Ind.



It is said that a donkey discovered a mine that has paid forty-three million dollars. And other donkeys have put ten times as much into mines that have paid nothing. The plague of great numbers of lives is the wish to give as little as possible of self, of time, of service, of work, and of money, and get as much as possible for one's self.

What This Separated Portion Is:

It is the acknowledgement of God's ownership of all. Just as God separated one day in seven to remind us that all time is His, so from man's possessions God requires that a portion be separated to remind man of God's ownership of all things.

The separated portion is highly spiritual, truly worship, for it acknowledges God's ownership of all our possessions, just as the Lord's day is the reminder of His ownership of all time. The separated portion was more than an exhibit of men's generosity. It was the sign and symbol of their acceptance of the divine ownership and was dictated by God. The separated portion for the Christian becomes the sign of a gracious partnership with God the Father. The tithe in the Old Testament was for our learning.

Something That Ought Not be Forgotten!

No man dared to use the separated portion for himself even if he were hungry. God did not allow this portion to be stored with man's other possessions. How this is being disregarded during this dispensation of grace! It might be more appropriate to say dispensation of disgrace, according to the lives of some.

The separated portion in itself has nothing to do with systematic giving. It may be disbursed in this way. It is not a way to gather funds for church support. But we should be concerned about it with God's honor and glory and claim! For example: Our South Gate Church is using a building belonging to the city of South Gate. The city could allow them to have the building rent free, but to acknowledge the city's ownership, our church pays \$12.00 per year rent. The city ownership must be maintained.

Abram "Gave a tenth of all to Melchizedek, King of Salem, priest of God most high." Jacob followed

in the steps of his grandfather in devoting a tenth to God's service. Abraham and Jacob paid tithes many centuries before the law of Moses. Why should they? I believe God must have given the law of the tithe in the beginning of time.

Why This Separated Portion?

If God owns all, why specially separate a definite portion of our money? Because it is natural for man to glory in his possessions and forget God. God does not want man to confuse dominion with ownership. In Gen. 2:28; God said to man, "Have dominion." The separated portion lifts the mind and heart to the owner of all, and reminds us that we and all that are His. The separated portion protects us from inflated pride (Dan. 4:20-27), keeps us from covetousness (Mal. 3:8-10), keeps us from unspiritual worship (Neh. 10), keeps us from forgetting God (Deut. 8:17, 18). The separated portion makes us immediately aware of God, and that all man's possessions belong to God and man is to administer of them for God.

As one man put it, "I was a Christian man. I never doubted the fact of God nor the truth of His revelation. I think it is fair to say that I lived a consistent Christian life and helped my fellow man. But it was not until I recognized God to be the actual Owner of the property which I held, that I understood the thrill of fellowship with God. When I paid my tithe in acknowledgement of that ownership, it seemed as though every atom of my being acknowledged Him. I knew that God owned not only the property which I possessed, but myself as well. From that day to this, fellowship with God has been natural and easy."

Yes, the separated portion is the sign of a personal fellowship with God. It introduces a man into the abundant life of a spiritual partnership with the eternal God.

How Much is This Separated Portion?

Remembering now that the separated portion is not the expression of one's stewardship but the acknowledgment of it, we turn to ask how much shall the separated portion be? What ratio shall it bear to the rest of one's possessions?

Several things need to be remembered.

1. The Christian steward must not be brought into bondage to any mere legal requirements. The basis of authority for any obedience for the Christian steward must be the Spirit and not the letter. The Christian cannot be "subject to ordinances." Col. 2:20. "We are no longer under a school master (the law); we are all the children of God by faith in Christ Jesus." Gal. 3:24-26.

2. Secular, as well as Biblical history records the use of the tithe, one tenth, as the amount of the separated portion. This will be the least the true Christian steward will set aside. Many find this a convenient starting point. "The tithe is a good place to start. It is no place to stop."—Bishop Quayle.

3. There seems to be a lot of confusion as to the sanction of the tithe. Is it still binding as a God-fixed ratio for the Christian today?

One says, it is a universal obligation. "The tithe is one of God's twin laws." (The tithe and one-seventh of man's time.) Both are reaffirmed (**not** enacted) in the Mosaic law, and endorsed by Christ, taught by the apostles and observed by the Christian church.

Another says, "Not so. Tithing is legalistic. Under the gospel of grace we are free. Christ has trusted His cause to our love, our honor, our sense of gratitude."

Let us see. Under law the Jewish religion, taking everything into account, would cost a man a little less than half of his income. And yet today Christians talk about a tenth as being too much to begin with. Christ gave all for us, are we going to cheapen ourselves in His sight?

4. A Christian who is a born again one—filled with the Spirit of Christ and led by the Spirit—will be led beyond the letter of the law and surely not less than the one tenth under the law. And this is exactly what happens. "But this I say, He which soweth sparingly shall reap also sparingly; and he

which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver." II Cor. 9:6, 7. "The half of my goods I give," said Zacchaeus. Luke 19:9. The widow of "her want did cast in all that she had even all her living." Mark 12:44.

5. The New Testament steward will be constantly increasing the amount of God's portion, gratefully giving away a large part of his increasing income year after year. Remember it is not the amount given away that counts with God, but the amount retained for other causes that counts.

"It is not the deed that we do,

Though the deed be ever so fair,

But the love that the dear Lord looketh for,

Hidden with lovely care,

In the heart of the deed so fair.

Yes, love is the priceless thing,

The treasure, our treasure must hold,

Or ever the Master receive the gift

Or tell the weight of the gold

By the love which cannot be told."

God does not demand that Christians give all their living away—but He is concerned to have us share His own Spirit—to give as He gave—even to render sacrifice. For the Christian steward, **spending** will not determine **giving**. The Christian steward will not buy everything and anything he wants or thinks he needs, and then if there is anything left, plan to give some away. His giving will determine his spending. The Christian with the mind of Christ first gives and then spends on the basis of what remains!

My friend, if you were called upon today to render an accounting of your stewardship would you be found a good and faithful steward? "That when He shall appear," would you have confidence, and not be ashamed before Him at His coming?

THE QUICKENER OF THE HIDDEN LIFE

Professor Huxley tells us that in the soil of England there lies buried tropical seeds in bewildering variety. They have been brought by birds, by wind, by many agencies. There they lie deeply buried, the tropical potencies, waiting for what? For a tropical atmosphere. Huxley tells us that if for twelve months we could have in this country tropical heat we should be amazed by the coming out of strange seeds, and our little gardens would bloom with tropical luxuriance.

Oh, I think that powers we have never conceived lie buried in your life and mine—powers put there by God, and waiting for their proper atmosphere. Our lives are too chill, and so the seeds are not germinant. But if the heat of heaven could come I think those powers would troop out of their graves and we should be amazed to see how rich we were in Christ Jesus our Lord.

WHAT MATTERS?

A silver Dollar to a Penny once said,

"What a poor little thing you are.

Just look at ME. See how big I am!

You won't go very far."

"O yes," said the Penny. "You're very big,

But I'm better than you, I know.

I go to Church and Sunday School,

Where you very seldom go.

It's not how little or big you are.

What matters is what you do."

And what the Penny to the Dollar said,

Of folks is just as true.

—Helen Howarth Lemmel.

BAPTISM: Its Significance

By Chas. A. Bame, Pastor, Brethren Church, Lynwood, Md.

(Part Three)

If baptism is so universally practiced and if it is or seems to be so important as was pointed out in the last article, then what makes it so? What is its significance? Why was it commanded so often and stressed so much by all the early Christians?

Let us repeat that Jesus used no idle words; gave no useless commands and imposed no needless practices. Life was to Him serious business; salvation a great achievement. It cost His own precious blood and therefore demands the utmost of sacrifice and obedience possible to His followers. That He should have given as His last command one that demanded baptism in water would at once argue a profound significance. Who of modern preachers would think of giving as a last order one that demanded so small (?) a thing as water baptism? That he meant water baptism (Matt. 28:19; Mark 16:16) is beyond question since that was the only baptism a minister or evangelist could administer. In his last command, Jesus ordered water baptism.

Its significance swings the student far back in the economy of grace. I Peter 3:20, 21 takes us back to the ark and says that in it, "eight souls were saved by water. The like figure whereunto baptism doth now save us." Definitely he says that it is not the putting away of the filth of the flesh, but yet he does say that the answer of a good conscience is involved and that therefore it has a saving significance. To this agrees Dr. R. A. Torrey who once wrote "As an act of obedience to Christ therefore, water baptism certainly is in the large sense a saving ordinance for those who believe that Jesus commands it." (Questions and Answers). Also, Alexander Mack says: "Salvation is not in water, but alone through faith which worketh obedience through love."—(Mack's Book). Further he says: "And whosoever will oppose God in so small a matter as water baptism, must expect to be punished for his disobedience. . . Faith in Christ must have works of obedience in order that it may be saving faith. . . And where there is no such faith which worketh obedience . . . there is no salvation to be hoped for from any act which is performed without faith."—Holsinger's History, p. 63. Paul makes baptism have a significance similar to circumcision which was a sacrifice acknowledging the absolute preeminence of God. "Buried with him in baptism, wherein we are risen with him." Col. 3:11-13. In another place he makes it symbolical of the death, burial and resurrection of the one baptized. Rom. 6:4-11.

He is very outspoken as to the significance of baptism when he writes to Titus: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5. How could Paul have thought mean of baptism when he was told at his conversion, "Arise be baptized, and wash away thy sins, calling upon the name of the Lord." Acts 22:16.

Let no one become frightened with the plainness of the words of these teachers and revealers of the truth. We are told that faith saves (Eph. 2:5-8); hope saves (Rom. 8:24); confession saves (Rom. 10:9, 10); the gospel saves (Rom. 1:16). The fact is that all are necessary to salvation and refusal or neglect of any gift of God is paid for in losses that none can afford. Let the reader ponder these Scriptures with the context and the wisdom of every one will become apparent. Every work of grace; every command of our Lord has its place and its significance. Let him speak and let us preach His Word—His Gospel—and results will take care of themselves.

It is when we try to explain the thoughts of God that we get into difficulties. Definitions are always divisive. Explanations where and when man can not make them are destructive and schismatic. Let the Word of God speak and let those who profess to preach the gospel preach it. God has not called us to explain it or define it. He has said: preach the Word, it is quick and powerful. It became a light unto the feet of the men of old and it will still, if we accept it and do not try to twist it into meanings and definitions never allowed by our Lord and Master.

His ways are past finding out and His thoughts above ours as the heavens are high above the earth. Yet small men will try to make plain the things God did not and try to prove how many angels can stand on the point of a pin. It has not remained for those ancients alone; it is being tried today.

This effort is not unifying but divisive. Let them who would divide the church that never did believe in definitions try it to their own dismay, discomfort and loss, and see if they can improve on the statements of Peter, Paul and the worthies who have left their profound impression on the world by simply and faithfully preaching the Word allowing God to take care of the definitions and results.

I have not the slightest doubt that it was the plain simple preaching of the Word of God, allowing the

(Continued on page 10)

Let Us Come to One Accord

By Norman H. Uphouse

Pastor New Brethren Church, Baltimore, Md.

One of the most critical periods of church history is recorded in Acts 15. The infant church was nearly torn asunder by two groups of people who stood for contrary principles regarding salvation. God's providence was evidenced in the solution, and the church was saved from being broken into Jewish and Gentile Christian churches.

Paul and Barnabas had preached and established churches thru Asia Minor. They were returning over the circuit, and discovered zealous Jews had insisted that those people already saved must observe religious rites of the Mosaic Law in order to be saved. This caused no small dissension. It was a matter whether men needed to add to the work of Christ to be saved or that Christ alone could save men.

Paul was positive that he was right. He experienced the saving grace of the Lord. He saw the evidences of salvation in the new converts. The Pharisees, that opposed Paul, were also sure that they were correct because they were only insisting on what the law said.

With the issue as acute as this, Paul and Barnabas went up to Jerusalem to counsel with the apostles and elders. I say "counsel" because they did not go up there for advice. Paul was convinced in the matter and simply sought for the confirmation. If the leaders in the conference at Jerusalem had decided against Paul and in favor of legalism, Paul would have broken with the head church in Jerusalem. Paul wanted harmony and peace. But he never would have purchased it at the expense of the Gospel. There was plenty of trouble in the church and he wanted to relieve the stress and discord rather than invite more.

We want harmony and peace today. We need these in our denomination. Let us gather from the Council in Jerusalem the steps we must take in the future. We can expect that the grace of God will precede peace.

1. The apostles and elders first carefully considered the matter among themselves. They questioned both sides of the issue but did not let it be heard by the congregation. The general argumentation would have excited the people tragically. V. 6.

2. They were honest, fair, and considerate of each man's testimony. Vs. 6-29.

3. They "came to one accord." V. 25. The Holy

Spirit led them to see the light. Those leaders were not stubborn and peevish at each other and when the Holy Spirit made known the truth of the matter, someone surrendered. One of the greatest needs of our church today is to come to one accord. Some of us have not been seeking the will of the Spirit. We do not take sides because of personal feelings. Now it is a sad commentary on us if we cannot determine the leading of the Holy Spirit and then come to one accord. Our decisions made by a narrow majority do not have sufficient support and indicate poor business. Though we may not be delivered from controversy in the future, we can have a way of solution which is Biblical. This method makes for harmony and peace. Let us diligently seek to come to one accord. The people will rejoice "for the consolation of us." V. 31.

BAPTISM: ITS SIGNIFICANCE

(Continued from page 9)

Spirit to interpret it, that made the Brethren church grow to a commanding place in the past two centuries.

Buckley was a keen thinker and editor of the Methodist Advocate. He chanced to be riding a long train journey with a Dunker and their conversation drifted to feet-washing. The keen Buckley acknowledged that he could not dislodge the Dunker from his position of a literal observance because he stuck to the thirteenth of John as his only defense. So it came to be with baptism. If we stick to the Word, we cannot be defeated: if we try to explain the moment when salvation comes—just where faith ends and works begin, we shall never agree. But if we "preach the word" and let the Spirit interpret it and do His office-work in the believer, we shall be true to the 200-year-old testimony and be faithful to our Lord and Master. If we with the Baptists make it a matter of after thought or less (as some modern Baptists do) or with other denominations make it entirely unnecessary, we belie all our heritage and the plain teachings of the "Apostles and Elders."

If you live by the gospel precepts, you may live on the gospel promises.

Remember that it is the loaded tree that grows stoned.

PROPHETIC DEPARTMENT

Our Lord's Own Crystalline Prophecy of the Imminency of His Return

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

We sometimes wonder whether writers on "the signs of the times" (as the "signs" touch upon our Lord's return), in the intensity of their desire for His return, are not a bit prone to see things which do not exist. When I was a boy, we were acquainted with some old "Pennsylvania Dutch" tellers of ghost tales. As a result, when alone and passing a country graveyard, we had a strong propensity toward seeing things which really were not there. They who, walking in the night, constantly peer about in intense expectancy, should bear in mind that they are liable to hallucinations. Then again, we have known writers and teachers of the prophetic Word, who possessed an itch to be a step ahead of any one else in discovering things; and in their anxiety to tell some new thing, they were inclined to go far beyond the revealed Word. Little wonder it is, then, that expounders of the prophetic Word are frequently accused of trying to manufacture "signs" out of every happening related in the morning paper. While recognizing this fact that

some, in their overanxiety to see, may "see" things which are not, we must confess we would rather be sometimes the victim of such an hallucination, and think we see what is not there, than to shut our eyes and refuse in our willful blindness to see the things which **are** there—**emphatically there!** In the former case, we at least would be less likely to knock ourselves senseless against the abutments of realities. Moreover, this attitude, as touching the coming of our Lord, would be some evidence of a real heart's devotion to the One who promised to come and take us up out of the night.

One Prophecy Which Compels Belief

It may be that in these strange days through which the whole world is passing, tokens of the end time are often of the manufactured sort, yet there are signs of the nightfall which are beyond question—signs so clear that none but those who reject the right of Jesus Christ Himself to speak authoritative-

ly on the subject of His own return can refuse to acknowledge. From time to time on these pages, we have referred to the great prophecy of our Lord recorded by Luke (21:24-33). Laying aside all other prophecies, if we are to believe that the Scripture cannot be broken, and that the promises of a covenant-keeping God will be kept on time, this one passage absolutely demands and compels us to believe that "the kingdom of God is nigh at hand" (V. 31). The One who is Himself to fulfil, leaving it to none other, said: "When these things **begin** to come to pass, **then look up**, and lift up your heads; for your redemption draweth nigh" (V. 28). Is it possible

that our Lord commanded us to "look up" when certain "things **begin** to come to pass," if we are not to clearly know those "things" when we see them? And the very fact that the devout children of God everywhere do see "these things," recognizing them as a certain fulfillment of their Lord's great prophecy, is sufficient evidence that "the gross darkness" (Isa. 60:

2), which now covers the earth, must soon flee before the glorious light of "the Sun of righteousness" which shall "arise with healing in his wings" (Mal. 4:2).

The Homeward Trek of the Sons of Jacob

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (V. 24).

Mark it well! When the Gentile heel is lifted off Jerusalem, the sun of Gentile dominion will set. For forty hoary centuries, the question of the Jew and his right to a homeland in Palestine has been a most disturbing world problem. Again and again it has been "permanently settled." Again and again the inevitable "Jonah" came to the surface. And today, in the one-thousand-nine-hundred-and-thirty-sixth year of our Lord, "Jonah" is the world's leading, most distressing, and most difficult problem.

But what do we see? During the great war, Britain, through the Lord Balfour Declaration, promised

"In such an hour as ye think not the Son of Man cometh."—Matt. 24:44.

"Behold He cometh! They who love Him not
May mock the glorious hope, or blind their eyes
To His most potent warnings, and the signs
Which flash from land and sea, and cross the skies.
Wars, famines, chaos, earthquakes, deep unrest,
Men's broken hopes, their lack of faith, their pain
And sin all point to the return of Him
Who told His own that He would come again
To take them to Himself. Oh! soul, watch, pray—
For lo! thy Savior-King may come today."

—Dorothy M. Barter, Snow.

the Jew that his age-old quest for the old homeland would soon end. Today Britain holds Palestine under a mandate given her by the League of Nations' Council, July 24, 1922. Under this mandate, the Gentile heel which trod down has become a Gentile hand which lifts up. And the nation which never has and cannot cease to be (Jer. 31:36), awakes once more from her long, long slumber. "On to Jerusalem!" is a cry heard rising from the lips of hundreds of thousands of the world's greatest, oldest, and weariest wanderers. The Jew-hating Gentiles, by their bitter persecutions, know not that they only help the sons of Jacob to realize their dreams. The sons of Ishmael and Esau protest in vain against the return of their "brethren." Jacob treks home. Israel again occupies the place of chief interest in the international councils of earth. The mighty Gentile nations seem to have no objective, and in confusion have lost the way. Israel, on the other hand, wanderer though he still is, has a clear-cut objective, and is surely **on the way!** O Israel! Despised and rejected of men, though the footprints of thy trek be red with blood, trek on! Soon, weary "Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3).

The Sun, the Moon, and the Stars

"And there shall be signs in the sun, and in the moon, and in the stars" (V. 25).

From time to time, in recent months, astronomers have been taking note of strange antics in the heavens—sun spots, sun pillars, and sun fringes, as well as new "stars" and changes in positional relationships. If our Lord's prophecies refer to such disturbances in the heavens, as they doubtless do, such disturbances will come, as they have not yet come, and come on time.

However, even as we write, a query arises: Is it possible that the sun, the moon, and the stars of this prophecy may be even the same sun, and moon, and stars which made obeisance to Joseph?

In the great Revelation to John on Patmos, there appeared "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travelling in birth, and pained to be delivered . . . and behold a great red dragon . . . stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:1-4). Expositors find no difficulty in seeing Israel in this light-possessing woman, "sun," "moon," and "stars" assuredly assisting in the woman's identification. Israel, at this very hour, is in travail. She calls loudly for her Messiah. And even now, as it has ever been and as it shall be again, "a great red dragon" which would "devour her child" is not hard to find. In verse 24, the Lord had the coming day of Israel decidedly in mind. And with the easing of the pressure of the Gentile heel, and the rapid setting of the Gen-

tile sun, what is to be expected but a tremendous stirring among the "dry bones" of "the whole house of Israel"? (Ezek. 37:11). "Signs" in the same sun, moon, and stars which bowed in obeisance at Joseph's feet! Should this have been the hidden thought of the great Master-Prophet, then what tremendous fulfillment is taking place! The leaves of the 'fig tree' shoot forth (Vs. 29, 30), and the "dry bones" are on the roll in all the valleys of earth! In the light of the sun, the moon, and the stars, none but the willfully blind can fail to see "that the kingdom of God is nigh at hand" (V. 31).

"Distress of Nations" with no Way Out

"And there shall be . . . upon the earth distress of nations, with perplexity" (V. 25).

"Distress of nations" unparalleled in human history now grips the world. No nation is exempt. There are 30,000,000 human beings in the "bread lines" of the civilized nations! All are in despair. Gigantic robots have crept in between them and the priceless jobs which meant self-respect and livelihood. A letter creeps out from a Russian timber camp to tell us of misery "unbelievable and indescribable, and its parallel is not to be found in any fiction. People eat the bark of trees and grasses. Children, women, and old men run and grovel about in the forest, and feed like animals or wild beasts. . . . You would find much more than I have described. Take steps on our behalf, help us, for God's sake, for we are dying of hunger and oppression. There are not hundreds, but thousands and millions, of these wretched people."

Russia probably represents the most horrible picture of all the nations. But from China also come tales of hundreds of thousands dying of massacre and famine, and the world hardly takes note. India's agonies cry to high heaven for relief. In those three lands alone dwell half the people of the earth. All other lands are filled with want and terror of the morrow.

And the distressing thing about this "distress" is the "perplexity" which accompanies it. First of all, men are perplexed as to why there should be any distress at all. The markets of the world are simply glutted with food and clothing, and man possesses the machinery to multiply the production of all human necessities and even luxuries far beyond the material needs and even desires of mankind. Yet everywhere, nakedness, starvation, and death are on a rampage. With the earth's storehouses filled to overflowing, the problem of meeting want would be simple indeed to tribes of savages. Even the dumb brutes of the forest, possessing the possessions of man, would lie down in the sunshine in peace. But, as for civilized man—his "brain trusts" appear to succeed only in filling that which is empty with nothing more than disgust.

But wait! This word "perplexity," according to

the lexicon, literally means "without a passage out"; or, "unable to reach an objective"; or, "unable to make headway." It is the Greek word **aporia**, from which we get our word **emporium**, referring to a mart—a place of trade. A careful study of the phrase in the original text, "distress of nations with perplexity," yields the thought that the nations in their troubles will be "without a passage out because of lack of trade." If this is the true interpretation, how tremendously significant are world conditions today! Could a fulfillment be more absolute, more exact?

And now for a closer look at this word "distress": It is the Greek word, **sunoche**, meaning, literally, "meeting," "joining," "holding fast together." "Distress of nations" thus conveys the idea of a joining together of nations—in fact, a league of nations! Will it be doing violence to the Scriptures if we liberally interpret our Lord's great prophecy to mean: **And (in their distress) the nations will join together in a league; but the league, due to lack of trade (involving them in economic wars) will be unable to make headway toward their objective (peace and prosperity)?"**

What a prophecy! Think it over! Think of the "joining together" of the nations during the past score of years, and especially recently. Think of the World Court—or does it yet exist in its pitiful impotence? Think of the Washington "meeting," the Geneva Conference, "joinings" with disarmament as their objective, only to see those who thus meet together rush away to their respective dens to stack higher their arms and make more deadly their gas! Think of the mighty League of Nations utterly stalemated the moment Japan snarls or Germany grunts! Think of the recent World's Economic Conference—when sixty-six nations, at an expense of \$5,000,000, met in London—stalled as soon as it started! Britain's Premier, Mr. Ramsay MacDonald, addressing the delegates at the opening of this conference, solemnly affirmed: "We meet under the shadow of the most ominous crisis which has ever threatened the world in times of peace. The whole world looks to us as it has never looked at a conference before, to find an agreement which will help to put an end to its distress!" Yet that conference adjourned — getting nowhere.

Consider: the Master knew perfectly the conditions which would exist, the exact state of men's minds, their hates, their loves, and the foundation of all—knew it and caused it to be written as truly as any pen could write it today—told

it all nearly two thousand years ago. Are we to be accused of suffering from a pipe dream if we shall now believe Him further, and when we "see these things begin to come to pass," believe that "the kingdom of God is nigh at hand" (V. 31)? Remember, **the signs are not complete until some "SEE these things."** Thank God for the eyes that see.

The Nations Threatening Each Other

"The Sea and the waves roaring" (V. 25).

"The sea and the waves"—always typical of the restless nations, sometimes lashing each other in their fury, at other times a bit more peaceful, but never still! "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues" (Rev. 17:15). "There is sorrow on the sea; it cannot be quiet" (Jer. 49:23). "Behold, a people shall come from the north . . . and many kings . . . They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea" (Jer. 50:41, 42). Every day's newspapers tell us the story—the nations of the earth, bloody "beasts" (Dan. 7:3, 12) that they are, gnaw away at their bare bones, and with hunger pangs becoming more and more acute, they growl and glower at each other from the recesses of their ill-smelling dens. It is no longer a question as to what is going to happen. It seems to be only a question as to which frothy-mouthed brute is going to have the courage to make the first rush, when instantly the whole hungry pack will be tearing out each others' vitals! Yea, they will "take peace from the earth . . . and . . . kill one another" (Rev. 6:4).

Lest we be considered unduly pessimistic, may we remind you that practically every statesman of earth has expressed a terrible fear that the world will be at war again with a very short time. As recently as November 12, President Philip Curtis Nash, of the University of Toledo, and until recently

(Continued on page 16)



When we hear the whistle and the rumble of the train, we are certain that its coming is upon us. Likewise, when we see coming to pass world conditions about which our Lord spoke, we know that His coming draweth nigh.

PROGRAM OF THE FORTY-EIGHTH PENNSYLVANIA DISTRICT CONFERENCE OF THE BRETHERN CHURCH

Conemaugh, Pa.
October 5-8, 1936

Conference Theme—"Christian Living."

Conference Hymn—"Living For Jesus."

"For to me to live is Christ, and to die is gain."—Phil. 1:21.

MONDAY

EVENING

- 7:30 Worship and Devotions—A. V. Kimmell.
8:00 Sermon—"The Doctrine of Salvation"—
Norman Uphouse, Vice Moderator.
9:15 S. M. M. Rally.
Devotions—Conemaugh Sisterhood.
Hymn Sing.
Greetings from our District Patroness—
Mrs. Orville Lorenz.
Registration of Delegates.
Song—Spirit of Sisterhood.
S. M. M. Benediction.

TUESDAY

MORNING

- 8:30 Simultaneous Meetings.
Ministerial—"The Ministry of Reconciliation"—
Ord Gehman.
Layman—
Song Service, Devotions.
Address—F. B. Frank.
W. M. S.
Devotions—Mrs. Wm. Schaffer, Jr.
President's Report—Mrs. D. C. White.
Secretary-Treasurer's Report—Mrs. W. C. Benshoff.
Appointment of Committees.
Address—Mrs. Joseph Foster.
9:30 Conference Session.
Devotions—Orville Lorenz.
Address of Welcome—C. S. Ford.
10:00 Moderator's Address—N. V. Leatherman.
10:45 Business Session. Reports.
Credential Committee.
Statistician's Report.
Ministerial Examining Board.
District Missions.
College Trustees.
Boys' Brotherhood.
Bible School Board.
Christian Endeavor Board.
Election of Committee on Committees.
12:00 Adjournment.

AFTERNOON

- 1:30 National Home and District Missions.
"Home Missions"—E. H. Wolf.
"District Missions"—Claud Studebaker.
2:30 Bible School Session.
Address—"Building Bigger and Better Bible Schools"—
Prof. M. A. Stuckey.
"Camp Juniata"—Floyd Sibert.
"Rallies, Institutes and Contests"—N. V. Leatherman.
3:30 Adjournment.

EVENING

- 6:00 S. M. M. Banquet.
Songs—Myersdale Sisterhood.
Missionary Addresses—Dr. Florence Gribble.
—Mrs. Joseph Foster
Piano Solo—Erma Joyce Leatherman.
S. M. M. Benediction.
7:30 Worship—A. V. Kimmell, Song Director.

7:45 Scripture and Prayer—W. S. Crick.

8:00 Special Music, Announcements, etc.

8:15 Bible Lecture—"The Message of the Book of Malac
to the Twentieth Century"—

Prof. M. A. Stuckey of Ashland Semina

WEDNESDAY

MORNING

- 8:30 Simultaneous Meetings.
Ministerial—"The Sin of Hypocrisy"—Orville Lorenz
Layman—
Song Service and Devotions.
Address—College Representative.
W. M. S.
Devotions—Mrs. A. M. Cober.
Special Music.
Address—Dr Florence Gribble.
9:30 Conference Session.
Devotions—Earl C. Bowser.
Organization. Reports. New Business.
11:00 Bible Lecture—"Christian Living"—A. V. Kimmell.
12:00 Adjournment.

AFTERNOON

- 1:30 Ministerial Open Session.
Address—Prof. M. A. Stuckey.
2:00 Christian Endeavor Session.
Reports—Rallies, State Convention, National Con-
ference.
Greetings from the National President—R. D. Crees
Message—Tom Hammers.
2:30 Brethren Benevolences—
"The Brethren's Home and Retired Ministers"—
A. V. Kimmell
3:00 The Brethren Publishing Co.
Reports, Discussions, and Questions.
3:30 Adjournment.

EVENING

- 6:00 Christian Endeavor Banquet and Program.
7:30 Worship—A. V. Kimmell, Song Director.
7:45 Devotions—D. A. C. Teeter.
8:00 Special Music—Dick Brothers trio.
Announcements and Offering.
8:15 Bible Lecture—"The Triumph of Esther and Her Peo-
ple in the World"—Prof. M. A. Stuckey.

THURSDAY

MORNING

- 8:30 Simultaneous Meetings.
Ministerial—"The Christian's Chief Business"—
A. L. Lynn
Layman—Song Service, Devotions and Business.
W. M. S.—
Devotions—Mrs. Orville Lorenz.
Business and Election of Officers.
Missionary Address.
9:30 Conference Session.
Devotions—Floyd Sibert.
Unfinished and New Business.
11:00 Bible Lecture—"The Bible and Science"—
Prof. M. A. Stuckey
12:00 Adjournment.

AFTERNOON

- 1:30 Foreign Mission Session.
Address—J. H. Foster.
Address—Mrs. J. H. Foster.
Missionaries on Furlough.
3:00 Brotherhood Session.
Address—George Jones.
Demonstration—Conemaugh Brotherhood.
3:30 Adjournment.

EVENING

7:00 S. M. M. Session.
 Devotions—Dorothy Lewis (Masontown).
 "Importance of Mission Study in Our Sisterhood"—
 Mildred Deitz, (Berlin)
 "Prayer and Bible Reading in the Life of the Young
 Girl of Today"—Mrs. F. B. Frank, (Philadelphia)
 Chorus and S. M. M. Benediction.
 7:30 Worship—A. V. Kimmell, Director.
 Scripture and Prayer—Wm. Steffler.
 8:00 Offering and Special Music.
 8:15 Address—Prof. A. L. DeLozier of Ashland College.

PENNSYLVANIA ORGANIZATION

Moderator—N. V. Leatherman.
 Vice Moderator—Norman Uphouse.
 Secretary—Wm. H. Schaffer Jr.
 Assistant Secretary—Fred Frank.
 Treasurer—D. C. White.
 Statistician—Wm. Steffler.
 Credential Committee—Norman Uphouse, Floyd Sibert, D. C.
 White.
 Ministerial Examining Board—A. V. Kimmell, 1938; J. L.
 Gingrich, 1937; W. C. Benshoff, 1936.
 National Conference Executive Committee—Claud Stude-
 baker, Wm. H. Schaffer, Jr.
 District Mission Board—A. V. Kimmell, Pres., 1936; Claud
 Studebaker, Sec'y, 1937; George Smith, Treas.,
 1938; J. E. Dilling, 1938; Harry Berkshire, 1937;
 J. L. Gingrich, 1936.
 Bible School Board—Floyd Sibert, Pres., N. V. Leatherman,
 W. C. Benshoff.

Christian Endeavor Board—Norman Uphouse, Pres.; Wm.
 Grace, Jr., Vice Pres.; Mildred Furry, Sec'y.
 Fraternal Relations Committee—J. L. Gingrich, P. M. Naff,
 Wm. Steffler.
 Committee on Moderator's Address—C. H. Ashman, D. C.
 White, Stanley Hauser.
 College Trustees—W. C. Benshoff, 1936; W. H. Schaffer, Sr.,
 1937; C. H. Ashman, 1938.
 Resolutions Committee—M. L. Sands, W. G. Gans, Albert
 Hann.
 Committee on Rules and Organization—C. H. Ashman, Wm.
 Schaffer, Jr., Ord German.
 Committee on Young Men's and Boys' Brotherhood—Wm.
 Steffler, R. D. Crees, Blaine Snyder.
 Auditing Committee—E. H. Wolf, Wm. Schaffer Sr., John
 Rishel.
 District Executive Committee—N. V. Leatherman, Wm.
 Schaffer, Jr.; Norman Uphouse; Wm. A. Steff-
 fler, R. D. Crees, Sec'y.
 Committee on Church Discipline—C. H. Ashman, Floyd Si-
 bert, Ord Gehman, W. A. Steffler, J. L. Ging-
 rich.
 Women's Missionary Society—Mrs. D. C. White, Pres.; Mrs.
 Floyd Sibert, Vice Pres.; Mrs. W. H. Schaffer,
 Jr., 2nd. Vice Pres.; Mrs. W. C. Benshoff, Sec'y-
 Treas.
 Ministerial Association—W. C. Benshoff, Pres.; R. D. Crees,
 Vice Pres.; Floyd Sibert, Sec'y-Treas.
 S. M. M.—Mrs. Orville Lorenz, Patroness; Vera M. Crider,
 Sec'y-Treas.
 Layman's Organization—Grover Snyder, Pres.

MID-WEST DISTRICT CONFERENCE OF BRETHREN CHURCHES KANSAS AND NEBRASKA OCTOBER 7, 8, 9, 1936

To Be Held At

THE BRETHREN CHURCH Morrill, Kansas

THEME—"The Christ Centered Life."

Phil. 1:21a; Gal. 2:20; Rom. 14:8

WEDNESDAY, OCT. 7

EVENING

7:45 Devotions. Moderator, J. G. Dodds.
 Welcome address by local officer appointed by Morrill
 Church.
 Response by delegates.
 Appointment of Credential Committee.
 8:15 Special Song Service. Morrill Church.
 8:30 Vice-Moderator's Address—L. A. Myers.

THURSDAY, OCT. 8

MORNING

8:15 Devotions: "What the Bible Teaches on Prayer"—
 Mae Yoder.
 9:00 Business Session.
 Report of Credential Committee.
 Election of Officers.
 Installation of Officers.
 Appointment of Committees.
 Other Business.
 9:30 Ashland College.
 College Trustee, F. S. Lichty.
 10:00 Moderator's Address—J. G. Dodds.

AFTERNOON

10:00 Bible Hour.
 Devotions. N. P. Eglin.

Bible Address. Subject to be announced—

Rev. W. E. Ronk, Ashland, Ohio

3:00 Woman's Missionary Society Hour.
 National W. M. S. Leader expected.
 Ministerium and Laymen Combined meeting.
 Speaker—Dr. C. L. Anspach.
 Subject—"Special Interests of The Brethren
 Church." Questions and Discussion.

EVENING

7:30 Devotions. "How Live The Christ Centered Life?"—
 Carleton, Nebraska, Pastor
 7:45-8:15 Sermon—"Christ's Commands" and "The Christ
 Centered Life."—Geo. E. Cone.
 8:15 Congregational Singing.
 Address—Subject selected by speaker—
 Dr. C. L. Anspach.

FRIDAY, OCT. 9

MORNING

9:15 Song Service and Devotions—Ward Grush.
 9:30 Business Session.
 Report District Sunday School Supervisor—
 D. G. Lemon
 Young People's Supervisor—Miss Mary Moore.
 Boys' Work Supervisor—Ward Grush.
 Other Business.
 10:00 Church School Hour in charge of D. G. Lemon.
 Fifteen Minute Addresses.
 "The Christ Centered Life in Sunday School Ad-
 ministration."—E. T. Peck.
 "The Christ Centered Life in Sunday School In-
 struction—Hamlin Pastor.
 "The Great Need of Definite Christian Education"—
 Elmer Keck.
 11:15 Bible Lecture. Subject to be announced.—
 Rev. Willis E. Ronk

AFTERNOON

2:00 Devotions led by J. F. Hornbeck.

Address. Subject to be announced—Dr. C. L. Anspach.

3:00 District Missions—President of District Mission Board in charge.

Reports of Mission Churches.

Proposals by District Mission Board.

Special Reports, if any.

EVENING

7:30 Devotions. Docia Wygal.

Inspirational Message—L. G. Wood.

Reports of Conference Secretary—

Resolutions Committee

8:15 Bible Lecture—Rev. W. E. Ronk.

Closing Prayer by Moderator of Conference.

Churches are allowed one delegate for each 25 members or major fraction thereof.

Every church should send its full quota along with 50c delegate fees for each delegate. This will be charged to church whether delegate is present or not. Save us postage by sending in fees in full.

Lodging and breakfast are usually provided for all free of cost. Noon and evening meals will be served as provided by local church at reasonable prices.

Come prepared to contribute to the Conference as well as to take back home something of benefit.

CONFERENCE OFFICERS

MODERATOR—J. G. Dodds, Falls City, Nebraska.

VICE MODERATOR—L. A. Myers, Morrill, Kansas.

SEC'Y-TREAS.—Geo. E. Cone, Portis, Kansas.

THE STOLEN BIBLE

(Continued from page 2)

mind all the particulars of our conversation on the journey to Barcelona. I recalled what you told me about the **change which was sure to be produced in the mind and in the heart of every one who diligently read the Bible**, with prayer to God in the name of Jesus Christ, that by its means he might become enlightened, convinced, and changed. With this impression I listened with all the more attention and seriousness to my old companion, and before long the Lord granted to us the favor of being able to regard each other as companions, alike saved by sovereign grace and marching onward in His ways towards a blissful eternity."

Reader, have you yet obtained this pardon and peace? If not, come at once to Jesus, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." (I Pet. 2:24).

—Scattered Seed.

May be secured in tract form from
The Bible House of Los Angeles
927 S. Westmoreland Ave.,
Los Angeles, Calif.

OUR LORD'S RETURN

(Continued from page 13)

a director of the League of Nations Association, told a gathering of the Toledo Council for the Cause and Cure of War that:

Mankind, not wise enough to capitalize the victory of fifteen years ago, is now apprehensive that another war ten times more horrible than the last, is **sure to come**.

Everywhere the statesmen of earth are echoing the words of Lloyd George, Prime Minister of Britain during the World War:

There is an economic war between all the nations, the worst the world has ever seen, and actual war is preparing. They are marching to the battlefield with the dove of peace embroidered on their banners . . . Now you can hear, if you listen, the rumbling of the cannon un-

derground, getting louder and louder. This is the world we have to deal with. **What is going to happen?**

A World of Failing Hearts

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (V. 26).

That awful haunting fear of "what is going to happen" is literally terrorizing the hearts of men and women of every class in every nation. Physicians are taking note of the abnormal number of sudden, diseaseless deaths. "Heart failure," they say, "much of which is superinduced by fear." Fear of financial failure—fear of loss of a job—fear of poverty—fear of nervous breakdown—fear! fear! fear! Some fear to live. More fear to die. The whole earth is feverish with a miasma of fear.

The man of the cap and gown fears as he recalls the fate of his ilk at the hands of the proletarian hordes of Russia. The modernistic pulpiteer fears the result of his own bloodless creed, as the world's youth plunge into atheism, and on into synicism—that philosophy from which the youthful world now suffers—nothing matters anyhow, and conduct needs no moral censor. The poor reformer, wet and aghast, fears the result of the moral collapse of the masses who enthrone the captains of unrighteousness upon the seats of the mighty. The poor rich man—the capitalist—troubled on every side, fears for what taxation will get, or inflation will finish. His fears were not allayed when Secretary of War Dern in a speech before fourteen American governors, said: "If the NRA fails, **something more radical** will NRA fails, **something more radical** will have to be tried." Is the capitalist to be blamed for wondering just what that "something more radical" may be? Nor are the fears of any of these men, intellectualist, pulpiteer, reformer, or capitalist, quieted in the least when they see the President of the United States "making love" with the emissary of Bolshevik Russia, knowing well that Bolshevism fertilizes its soil with the blood and bones of such as they.

Little wonder that the head of the economist becomes a whirligig beneath the dark clouds of unemployment, debt, and poverty. Frankly, their fear of communistically inclined "brain trusts" is great, and they are saying so. In America, supposedly the most enlightened land on earth, the confidence of the people in human government is at extremely low ebb. Fear simply haunts all breasts! International and racial hatred everywhere grows more intense, and statesmen frankly confess that civilization totters, while barbarism waits in the offing. Even mankind's latest and most worshiped god, Science, is aghast at his own handiwork. When you send mighty ships into the air, loaded with bombs and deadly gases sufficient to turn New York into a city of the dead overnight, no wonder your hair stands up straight.

Sorrowful spectacles indeed have those wisecracks become, who but a few short months ago were bowing God out of His universe, and were boasting with great swelling words that they were too far advanced beyond the ignorance and superstitions within "the faith of our fathers" to longer believe in a "future golden paradise." They proposed to take off their coats, roll up their sleeves, and build a golden paradise in the here and now. Verily, "He that sitteth in the heavens shall laugh" (Ps. 2:4)—**does laugh!**

The Rainbow in the Cloud

Bad as they are, it is not the present sorrows of men which are terrifying them. It is in "looking for those things **which are coming**" that they become apprehensive, and toss on their pillows at night. But for the true believer, the future has no terrors. God is in the future. That is enough. The bow is in the cloud, and the bow is radiantly bright "He is faithful that promised" (Heb 10:23), and He promised that the true children of God are "to escape all these things that shall come to pass"—these terrors of war, and famine, and pestilence, for which the children of this world are "looking!" Behold the rainbow in the cloud: "When these things begin to come to pass, then look up, and

lift up your heads; for your redemption draweth nigh" (V. 28).

We know all about the teaching that this particular rainbow is over the head of the Jew and not the church. Sufficient it is to say here that if the signs are unmistakable that Israel's day of redemption draws nigh, how nearer must be the translation of the church, which precedes Israel's redemption!

Remember, O saints of God, that it is written: "Then shall they see the Son of man coming in a cloud with power and great glory" (V. 27). Today, beneath the lowering, glowering clouds, a cowering world awaits its judgment. The saints of God, however, wait to be "caught up together . . . in the clouds"—above the clouds (I Thess. 4:17, literal translation). The eye of faith which is peering through the sure word of prophecy sees, and fears not the fears of men, neither is afraid (Isa. 8:12). "I will look for him" (Isa. 8:17).

CHRISTIAN ENDEAVOR
MISS MILDRED FURRY, Editor
626 Somerset St.
Johnstown, Pa.

**B RINGING
BRETHREN
Y**
**C HRISTIAN
CHURCH
ONSECRATED**
**E NDEAVOR
EXTENSION
EVANGELISM**

**NEW NATIONAL BRETHREN
C. E. BOARD**

At National Conference this year the National Christian Endeavor Board was elected and organized according to the same plan as other cooperative boards. The following organization was effected:

President—Rev. R. D. Crees, 3 years, 13 Ridge Avenue, New Kensington, Pa.

First Vice President—Rev. Leo Polman, 3 years, 520 Kinnaird Avenue, Fort Wayne, Ind.

Second Vice President—Mr. A. H. Kent, 1 year, Long Beach, Calif.

Secretary-Treasurer—Mildred Deitz, 3 years, Berlin, Pa.

C. E. Topic Editor—Rev. Leslie Linow, 3 years, Warsaw, Ind.

Evangelist News Editor — Mildred Furry, 3 years, 626 Somerset St., Johnstown, Pa.

Intermediate Superintendent — Rev. Donald Carter, 2 years, 546 Stocker St., Mendale, Calif.

Quiet Hour — Rose Wills, 2 years, 128 Dudley Avenue, Pomona, Calif.

Citizenship — Rev. Floyd Shirey, 2 years, La Verne, Calif.

Stewardship—Rev. Tom Hammers, 2 years, 826 E. 150th Street, Cleveland, Ohio.

Missionary—Rev. Hill Maconaghy, 1 year, West Salem, Ohio.

Prayer Meeting—Miss Ada May Visbeck, 1 year, Camp Bethel, San Dimas, Calif.

Junior Superintendent—1 year, to be appointed.

Correspond with these people. They will be glad to help you in any way they can to make Christian Endeavor more effective in your church and in the denomination as a whole.

NOTICE PENNSYLVANIA ENDEAVORERS! Plan to attend the State Christian Endeavor banquet at district conference, Conemaugh, Pa., October 8, at 5:30 P. M.

THE TIE THAT BINDS

HARLAN-SMITH—At the home of the writer, in Fort Scott, Kansas, on August 9, 1936, Miss Juanita Smith of Pittsburg, Kansas and Clark Harlan of Pittsburg, were united in the bonds of matrimony by the writer.

L. G. WOOD

GEARHART-BOWSER—On the evening of September 5th, Paul E. Gearhart and Ruth A. Bowser came to the parsonage and were united in marriage. They are both highly respected young people of the New Lebanon community, the groom being a member of the New Lebanon church. The double ring service was used. These young people go forth in their new relationship with only the best of wishes of a large circle of friends. They will reside near their people and the church.

WM. H. BEACHLER.

IN THE SHADOW

LIPSCOMB—Andy Howard Lipscomb, born Feb. 21, 1896, died at his home Sept. 2, 1936 after an illness of several months. He was united in marriage to Lillian Bucklew Dec. 24, 1924, to this union was born four children. He was received by baptism into the Brethren Church in 1924. He was a member of the

American Legion and served fifteen months overseas, in the World War. Funeral services at Terra Alta Cooperative Brethren Church by Rev. E. T. Fike of Egton with interment in the Terra Alta cemetery.

MRS. ROWLAND WHITEHAIR

FRICKER—Miss Lucy Ellen Fricker, daughter of the late Mr. and Mrs. W. O. Fricker was born in Vernon Co., Missouri, east of Fort Scott, Kansas, on the 12th of March, 1887, and departed this life at the Fort Scott hospital, on August 9, 1936, at the age of 42 years, 4 months and 27 days. She confessed faith in Christ, and was baptized into the Brethren Church on August 30, 1908 by the writer.

Lucy lived the life and never wavered from that faith, but was always active in the work of the church. Lucy had made her home with us for nearly nine years. Her presence was an inspiration to any home. All who knew her will agree with me when I say that she was strongly possessed of the spirit of our Master, of unselfishness.

She delighted in doing for others, and was forgetful of herself. She is survived by two brothers: W. O. Fricker of Ennis, Texas, and E. T. Fricker of Monett, Missouri, also a step-mother and a half-brother of California, a half sister in Warren, Ohio, and several nieces and nephews, and a large circle of friends. Funeral services were conducted from the Brethren Church of Fort Scott, Kansas by the writer, Aug. 12, 1936. The church was filled with sympathizing friends and many beautiful offerings of flowers were made. The body was laid to rest in the family lot, beside her father and mother, in the Lath Branch Cemetery.

L. G. WOOD

KLEPSE—David M. Our beloved brother and co-worker in the Lord Jesus Christ has been taken to by with his Lord. Our departed brother was one of the pioneer members of the church at Martinsburg. He was united in fellowship with the church at this place in 1885 and served his church and his Lord faithfully for these past fifty-one years. In the year of 1892 on December 30th the church elected him as trustee. Through all the years he was a keeper of the House of the Lord until God saw fit to take him unto Himself. Then in the year of 1904 on January 11th, the church again called this faithful man of God to be a deacon in the church in which office he served faithfully.

Such a devout follower of the Lord Jesus Christ will be greatly missed by his church, his pastor, and his many friends.

Our warm and heart felt sympathies are extended to the family.

S. F. HAUSER.

W. I. DUKER President Goshen, Ind.	NATIONAL SUNDAY SCHOOL ASSOCIATION	N. V. LEATHERMAN General Secretary Berlin, Pa.
E. L. MILLER Vice President Maurertown, Va.	M. A. STUCKEY Editor for September	M. A. STUCKEY Treasurer Ashland, Ohio

NOTE—We here publish again at the request of our Sunday School workers over the country the Shorter and Larger Teachers' Training Courses combined. These courses are meeting with popular favor wherever they are being studied and used.

It is to be hoped that our pastors, superintendents, and those especially interested in Sunday School work will again "study" to present themselves "approved unto God" by promoting one or several courses during the coming year.

May the Lord bless you in the efforts you will put forth for Him!

REQUIRED GENERAL UNITS

I Old Testament

1. Old Testament Studies—Burroughs, \$1.00.
2. Synthetic Bible Studies — Gray, \$2.25 (O. T. Part Only).
3. The Heart of the Old Testament—Sampey, \$1.50.
4. The Old Testament — Scofield (Vol. I), \$2.00.

5. Outline Studies in the Books of the Old Testament — Moorehead, \$1.75.

II New Testament

1. Introducing the New Testament — Denham, \$1.00.
2. Studies in the New Testament — Robertson, \$1.00.
3. Synthetic Bible Studies — Gray, \$2.25. (N. T. Part Only).
4. The New Testament — Scofield, (Vol. II), \$2.00.

III Child Training

1. An Introduction to Child Study — Benson, \$1.50.
2. The Unfolding Life — Lamoreaux, 75c.

IV Teaching

1. How to Teach in the Sunday School — Schmauk, \$1.50.
2. The Making of a Teacher—Brumbaugh, \$1.50.
3. Secrets of Sunday School Teaching—Pell, \$1.25.
4. How to Become an Efficient Sunday School Teacher — McKeever, \$1.50.

V Organization and Administration

1. The Sunday School in Action — Benson, \$1.50.
 2. Building a Successful Sunday School — Burroughs, \$1.50.
 3. How to Run a Little Sunday School — Ferguson, \$1.00.
 4. The Church School Blue-Print — Lawrence, \$1.50.
- (Note—The above units constitute the Shorter Course).

REQUIRED SPECIAL UNITS

VI Doctrine

1. The Great Doctrines of the Bible — Evans, \$1.50.
2. Major Bible Themes — Chafer, \$1.50.
3. What the Bible Teaches — Torrey, \$3.00.
4. Synthesis of Bible Truth — Scofield (Vol. III), \$2.00.

VII Church History

1. History of the Tunkers and the Brethren Church — Holsinger, \$2.00.
2. A History of the Brethren — Brumbaugh, \$2.00.
3. The Growth of the Christian Church — Nichols (2 Vols. in One), \$1.50.

VIII Missions

1. Undaunted Hope — Gribble, \$2.00.
2. The Argentine Mission Field — Yoder, \$1.00.
3. The Progress of World Wide Missions — Glover, \$2.50.
4. How to Interest Your Sunday School in Missions — Staley, \$1.00.

IX Evangelism

1. Evangelism — Biederwolf, \$1.50.
2. Practical and Personal Work — Horton, \$1.50.
3. Plans for Sunday School Evangelism — Brown, \$1.25.

REQUIRED ELECTIVE UNITS

X Children's Division

1. A Successful Cradle Roll System — Fletcher, 75c.
2. How to Conduct a Cradle Roll Department — Curtiss, 35c.
3. Working with Cradle Roll and Beginners — Shumate, \$1.00.
4. How to Conduct a Beginners' Department — Lewis, 35c.
5. Working with Primaries — Alexander, \$1.00.
6. How to Conduct a Primary Department — Waterman, 35c.
7. Working with Juniors — Creasman, \$1.00.
8. How to Conduct a Junior Department — Van Voorhis, 35c.

XI Young People's and Adult Divisions

1. Working with Intermediates — Dobbins, \$1.00.
2. Young People's and Adult Departments — Flake, \$1.00.
3. The Adult Department in the Church School — Brewbaker, \$1.50.
4. Expert Christian Endeavor — Wells, 75c.
5. Progressive Christian Endeavor — Wells, 75c.

XII Church and Home

3. Devotional Life of the Sunday School Teacher — Miller, \$1.00.
1. The Christian and His Money Problems — Wilson, \$1.50.

2. Quiet Talks on Prayer — Gordon, \$1.50.

4. The Home Beautiful — Miller, \$1.50.

SUBSTITUTE ELECTIVE UNITS

XIII History of English Bible

1. How We Got Our Bible — Smyth, 75c.
2. History of the English Bible — Pat-tison, \$1.25.

XIV Stories and Story Telling

1. Stories and Story Telling — St. John, 75c.
2. How to Tell Stories to Children — Bryant, \$2.00.

XV Geography of the Bible

1. The Students' Historical Geography of the Holy Land — Smith, \$1.50.
2. Historical Geography of Bible Lands — Calkin, \$1.75.

XVI Biblical Archaeology

1. Voices from Rocks and Dust Heaps of Bible Lands — Huffman, \$1.25.
2. Archaeology's Solution of Old Testament Problems — Urquhart, 35c.
3. Recent Researches in Bible Lands — Hilprecht, \$1.50.

XVII Studies in Prophecy

1. Rightly Dividing the Word of Truth — Scofield, 50c.
2. The Kingdom in History and Prophecy — Chafer, \$1.00.
3. The Lord's Return — Silver, \$1.50.

NOTE—Prices on books are subject to change without notice. Paper bindings are available in some cases. Also some second hand copies.

The Larger Course of Teacher Training United which the National Sunday School Association of the Brethren Church is announcing and sponsoring, is a strictly Brethren set-up of study to meet the needs of Brethren people.

This Course is a combined one. The Shorter Course, consisting of five units, has been in existence for some time,

ONE YEAR TO LIVE

"This year thou shalt die."—Jer. 28:16

"If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord;
I think that I would spend each day,
In just the very self-same way
That I do now. For from afar
The call may come across the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends."

—Mary Davis Reed

and, because those Sunday Schools which are about to complete it and receive the diploma which it granted at its completion, it has been thought best to enlarge it sufficiently to meet the needs of our more progressive schools. The Shorter Course becomes in the Larger Course, therefore, the first five units or Required General Units or courses.

The additional required "Special" and "Elective" units, plus the substitute "Elective" units, constitute the curriculum in its entirety.

Where Taken? ..

The Shorter or Larger Courses may be taken in the local school or in connection with one of our Young People's Training Camps. In local schools it has been found best to meet for one hour during some evening of the week for class instruction. The same thing is true for combined school effort.

Wherever it is possible, students should endeavor to complete the twelve ten-lesson units or courses within a period of four years. If it can be done in three, so much the better.

* The Teacher

Teachers, of course, should have the highest and best educational background possible. They should know the Bible through definite Christian experience. It is unthinkable that an unregenerated Christian should endeavor to teach the potential pedagogues of our children, youth and adults.

* Additional material for teachers will be furnished on ways of studying and conducting courses later.

In many, many cases the local pastor will be sufficiently prepared to teach the course at hand. Or, some consecrated day school teacher may serve well in the teaching capacity. Or, again, some highly successful Christian layman whose judgment and common sense are widely recognized, could aid materially in cases where teaching ability and experience are not immediately at hand.

However, College, Bible Institute or Seminary training will be found to be highly beneficial in instructing high school and college graduates in the Scriptures and work of the Sunday School and church.

All teachers should be approved by the Educational Director who resides at Ashland, Ohio.

The Pupils

Age. All students should be of high school age and above. Young people who have reached the age of sixteen and have had two full years in an accredited high school will do better work than those who are just fourteen. Its equivalent in experience will also do. Those over eighteen years of age are not excluded by the above regulation.

Study and Investigation. In order to complete a unit of credit each student should spend one to two hours in preparation for each fifty minute class session. All outside reading assign-

ments should be carefully studied. While one or two hours is a minimum requirement for credit, it is assumed that many students will desire to read and reread their lessons and spend some time in reviewing class work notes.

Attendance. If the absence is unavoidable, one absence in a ten-lesson course is granted, or two from a twelve period course. The work thus missed should be satisfactorily made up by meeting whatever requirements—written or otherwise—which the teacher may impose.

Grades. 65 is a passing grade for an examination for credit. Those who have failed should be urged to try again. No student should be made to unduly fear an examination.

Getting Started

Teacher training classes do not grow in trees. They are the result of interest which is created by the pastor and the officers of a Sunday School. General discussion followed by personal solicitation of good prospective church leaders, etc., will bring results.

The selection of a suitable time for regular class session must be left to the teacher and pupils. Week nights, Sunday mornings, etc., these are only suggestions.

It is necessary to order text-books. In cases where paper bindings are available, they will be sent out to pupils for the reason that they are less expensive. If books are too expensive, two pupils or even three may share a single book. Or to aid some who cannot afford books, the local Sunday School may place copies in the library for the use of interested parties.

Order all teacher training books through our Ashland office. We save you postage and make a small profit on the books with which we pay diploma fees, postage, etc.

Teachers have the privilege of erecting their own examination questions. Having done this, they should be sent to Ashland for inspection and additional suggestion. They will then be sent back to the teacher who will give the examination to the class. No time limit set for examinations.

Teachers are asked to grade every paper for the reason that an absentee reader does not know the capacities of various pupils. Such grades should be sent in on a separate sheet with the closed papers of the students. They will then be inspected, approved, and records will be made of the work of each pupil.

Unless definite word to the contrary is received back by the teacher from the Ashland office, the grades will stand as the teacher has given them. He or she should give out the grades before they are sent in, thereby making it unnecessary to send out recognition slips.

(Additional Summarized Instructions)
1. Fold manuscripts from top to bottom.

2. Write with pen or pencil on rea-

sonably good paper in a legible hand.

3. Write subject, name of text and author, and your name at the top of the page.
4. Leave margin and skip a line between numbered questions.
5. All papers should be carefully graded by the teacher.
6. Examination questions should be sent in with the students' papers.
7. Arrange for graduation exercises upon the completion of the Shorter and the Larger Courses.
8. Diplomas are furnished free by the Association.
9. Manuscripts should be mailed as first class matter.
10. Let the teacher's name, as well as those of the pupils, be spelled out in full. For instance, do not say Sam Jones one time, Mr. Jones the next time; or Mary Jones one time, and Mrs. S. B. Jones the next time. We must know which Jones is meant.
11. Manuscripts will be returned upon request, provided the necessary postage is sent. Otherwise they will be destroyed shortly after they are received and the grades are recorded.

Credits

All credits are recognized only by the National Sunday School Association of our denomination. The courses

are designed to aid Brethren teachers and officers in doing the work which their church calls them to do.

If the examination is successfully passed and the work is satisfactorily completed, each ten-lesson course earns one unit of credit.

Local Records

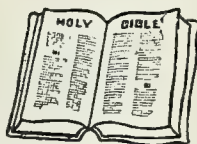
It is highly essential that local records be kept of the texts used, name of teachers, grades, absences, and time spent by each pupil in preparation. The Sunday School secretary should be given this record. Then he may file it away with the permanent records of the Sunday School.

Diplomas

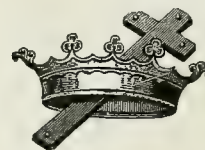
Diplomas are provided by the Ashland office free of charge to the student. There is one for the Shorter Course and also one for the Larger Course.

Recognition Services

A recognition service or commencement should be held when a class completes a full course. Students who are ready to receive diplomas should notify the Ashland office. At the close of each year's class, a public service might be held to recognize the meritorious work done by those who are teachers and officers, or prospective ones. If diplomas are to be granted, of course a commencement occasion is in order.



NEWS FROM THE FIELD



FIRST BRETHREN CHURCH OF LONG BEACH, CALIF.

Again, throughout the past five months, we have proved that the way of the Lord is indeed our strength and joy, as His will becomes increasingly precious, and His power is daily manifested.

There have been multiplied afflictions and testings, but in them all we can but rejoice, knowing that our calling is made more sure as tribulation worketh patience, experience, and hope, and together work for us a "Far more exceeding and eternal weight of glory."

We have had many saints taken home to glory, our loss being their gain. Marvelously has He filled their places, though they will always remain precious in memory and their works do follow them.

At our last business meeting Dr. Louis Bauman and the Associate pastor, Alan S. Pearce were both unanimously called for another year. Dr. Bauman enters his twenty-fourth year as pastor, and he calls Brother Pearce his "Right arm." As I write his only daughter, Iva, is seriously ill, but ready

and joyously willing to be lifted over.

Our Bible School has fluctuated in number, but we held up April 19th, as a banner day when one thousand two hundred and forty seven were present. For the Transportation Committee, March 22nd recorded five hundred and seventy-five carried by private automobiles. All Bible teachers are required to sign a covenant so that the Word may be sown "In power and in the Holy Ghost."

Our Cradle Roll Department has one hundred and forty-four little faces in three large frames, the gift of a Los Angeles photographer. The Nursery continues to keep arms and hearts busy thru the Christian Endeavor hour and all church sessions. We thank Him for the largest Easter offering ever received amounting to \$8,325.41. Of this amount our Bible School gave \$4097.46. Just now we are increasingly looking to Him as the call goes out for \$7000 before January 1st to be applied on the building fund and to care for repairs that date back to our earthquake in 1933.

This year we added Orville D. Jobson to our group of missionaries, mak-

ing five that we are now supporting wholly or in part. We recently welcomed home Dr. and Mrs. Floyd Taber and family from France where for the past nine years Brother Taber has pursued a medical course in preparation for service in our African Mission Field. They expect to spend the rest of the year in Long Beach with Brother Taber's parents. A reception will be given them on September 18th. Our World-wide Missionary Society continues to present worth-while programs. One especially helpful being an airplane trip to the different stations, where each one of our missionaries were represented in character. We also enjoyed a feast during the June Conference when Dr. Wm. L. Pettengill, Dr. L. S. Chafer and Dean Alva J. McClain gave of the riches of His Word. In spite of warm days, infirmities of the flesh, and the delusion of an inevitable summer slump, four hundred and twenty-three partook of Communion in July, and our prayer meetings have constantly averaged over two hundred. We thank Him for so many thirsty souls who know where to find a "Well of water" so that out of them "Shall flow rivers of living water." Our Daily Vacation Bible School registered over one hundred and fifty, and was most worth while. Our year-old library is now a lusty infant, with over fifteen hundred books and steadily growing as it meets a definite need. From our church this fall go eleven young folks for more advanced training, as they stand pledged for definite evangelistic work where ever He may send them. We continue to praise and thank Him.

"Finally, brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you."

L. E. W., Church reporter

THE EIGHTEENTH ANNUAL CONFERENCE OF NORTH- WEST DISTRICT OF THE BRETHREN CHURCHES

The conference was opened at Sunnyside, Washington, Thursday morning, July 16, 1936.

The devotional program for the morning was in charge of the Spokane delegates.

The Moderator's address was given by Brother Earl Reed of Sunnyside.

The minutes of the Northwest District Conference of 1935 held in Harrah, Washington were read and accepted.

The treasurer's report was given by Mrs. A. L. Lantz. She reported a balance of \$12.49 on hand.

A report of the examining board was given by Brother Albert Lantz.

A Resolution Committee was appointed: Mr. W. Stover, Mrs. A. L. Lantz and Mrs. Weed.

The morning session was dismissed with prayer by Brother Robert Williams.

3:00 P. M. Thursday we were privileged to listen to an inspiring song service led by George Sutton of Corvallis, Ore. and to a message by Dr. Stout of Wenatchee, Washington. His subject was, "Be Established in Present Truth."

At 8. P. M. another song service led by George Sutton and message, "Hope in the Appeal of the Cross," by Dr. Stout.

Friday morning's session was opened with the W. M. S. in charge of the devotions. They brought to us reports of some of the things they have been doing. Also talks on Bible study in the home, child training and tithing among the W. M. S.

During Friday's and Saturday's business sessions a Constitution and By-Laws was adopted.

Friday afternoon, Dr. Stout brought to us a message, "Be Established in Present Truth." Song services were led by George Sutton.

Afternoon and evening programs were sessions of the Bible Conference of the Laymen's Association being held in the Sunnyside Brethren Church.

At 8:30 P. M. Dr. Stout brought to us a message on "Hope for the Man Whose Back is Turned on God."

Saturday's session was opened with the District Sisterhood in charge of the devotional hours. Messages were delivered to us by Marguerite Gribble, Evelyn O'Neil and Marguerite Hoffman.

Robert Culver was appointed on Resolution Committee in absence of Mr. Will Stover.

The secretary was authorized to write a letter of sympathy to Brother and Sister W. Stover in their time of bereavement.

Voted to have mimeographed copy of the Constitution and By-Laws made.

The following officers were elected for the coming year.

Moderator—Rev. Robert S. Williams,
Vice Moderator—Ero. Willis Belcher,
Secretary—Esther Keller,
Ass't Secretary—Mrs. Hesselstine,
Treasurer—Mr. B. G. Jones,
Statistician—Rev. A. L. Lantz.

Dr. Milton Lindblad was elected member of the District Mission Board.

Rev. Earl Reed was elected as college trustee for a term of three years.

A credential committee was appointed, Ralph Cox, Will Stover and Fayette Lacey.

Two members at large were elected to the District Executive Committee, Mrs. W. Stover, president of the District W. M. S. and S. L. Roberts.

Brother Willis Belcher was reelected to the Examining Board.

A bill was presented of \$7.35. Ordered paid.

It was voted that Rev. Earl W. Reed act as a member of the National Executive Committee.

A motion was made and carried that this conference accept the invitation of Brother Lantz to be guests of Spokane church in 1937.

The date of our next district conference was voted to be in July, 1937.

Dismissed with prayer by Robert Culver.

Sunday services—9:45 A. M., Bible school; 11:00, Morning service in charge of Brother Robert Williams; sermon Rev. A. L. Lantz, subject, I Cor. 9.

3 P. M., Message by Dr. Stout, "Hope For Doubters of the Jonah Story."

7:00 P. M., Christian Endeavor, B. Culver of Harrah, leader.

7:30, Song service, George Sutton.

8:30, Final message by Dr. Stout.

"Ethiopia in Prophecy."

MRS. ROBERT WILLIAMS
Assistant Secretary

NORTHWEST DISTRICT RESOLUTIONS

The resolutions committee humbly submit the following:

Whereas, It has pleased Almighty God to preserve our lives and sustain us through another year, and

Whereas, The work of our Northwest District has gone forward despite the chaotic economic conditions existing throughout the world, and

Whereas, We are enjoying refreshing fellowship and deepening the knowledge of our task and of the Gospel challenge,

Therefore be it resolved: First, That we express our gratitude in prayer and praise to our Heavenly Father, through His Son, our blessed Savior, by the leadership of the Holy Spirit, for making it possible to assemble once more in conference, and for His protection and guidance during the past year,

Second, That all the members of the Brethren Churches of the Northwest District be urged prayerfully to seek to deepen their spiritual experience through daily Bible study and prayer during the coming year and that we uphold our district officers in our devotions.

Third, That we appeal to every Christian to openly express his disapproval against alcoholism, the widespread use of cigarettes, and all other worldly amusements among Christians and that we lay special stress upon the sanctity of the home and Christian teaching in the home;

Fourth, That we support every effort in our midst to teach the true Word of God and to lead souls to the knowledge of eternal life as found in His Word;

Fifth, That we extend to the Laymen's Association and to Dr. Stout our sincere thanks for the blessings, cooperation and inspiration received during the Bible conference;

Sixth, That we as a conference extend our deepest sympathy to Brother and Sister Will Stover in their bereavement;

Seventh, That we extend to the First Brethren Church of Sunnyside our most sincere appreciation for the welcome and generous hospitality of their guests.

Signed, Mrs. John L. F. Weed

Robert D. Culver,
Mrs. A. L. Lantz

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

LIFTED

Tune—"It's Just Like Jesus"

*The paths of sin I'd traveled—
The dark trails of the night,
The downward path beneath the wrath
Of God's eternal might.
I'd sought for rest and peace within,
I'd found but pain and strife—
But one day Jesus lifted me,
And gave me endless life.*

Chorus:

*I know that Jesus lives and rules within,
I know that by His power I'm bound to win,
I know His blood has covered every sin,
Because He died for me.*

*The mountain peak of glory
Then burst upon my sight;
I longed to see the mountain peak,
I longed to scale it's height;
But by and by I ceased to try,
I knew my striving vain;
And that day Jesus lifted me
To Canaan's higher plain.*

*By faith I live in Canaan—
In Beulah land above—
And freely at the fountain drink
Of God's redeeming love:
I'm waiting for the coming King,
Perhaps 'twill be today
That Jesus lifts me from the world,
And takes me home to stay.*

*Written by Allen Bennett,
who gave his life for the
Gospel's sake in Africa.*

Letter from Dr. Florence N. Gribble

Dear Evangelist Readers:

It is now twelve days since Miss Crawford and I arrived in the States. As we separated the very night of our arrival, I can not give you recent news of her.

We left our respective stations, Yaloke and Bellevue, on July 16th and met at Bozoum. Miss Crawford was accompanied by Mr. Sheldon and Kenneth. Mr. Hathaway who was busy at Bassai left his work there to bring Miss Myers and Miss Byron to Bozoum to greet us. So an impromptu lunch was served, the little old Ford was repacked for its long journey. Shortly after lunch and prayer, the three cars started out in as many directions, one returning to Bellevue, one returning to Bassai and Audre, the chauffeur, Miss Crawford and I going forth toward Kribi.

We had visions of reaching Carnot that night, but a threatening storm caused us to decide to rest that night at Bayonga Didi. The next morning we were off bright and early for Carnot, where we made a brief visit to the Swedish missionaries stationed there. We were glad to see the workers of a Mission established at the place where years ago we waited eighteen weary months for the privilege of entering Oubangui-Chari with the gospel.

Our next point was Gamboula, where we met the Carlsons, old friends of Brazzaville days. There were guests upon the station also, some of them co-workers, but among them a little family whose lives had been saddened because of the fact that the husband and father had contracted sleeping sickness. This little party were enroute to Sweden. In our own Mission we have so much for which to praise the Lord in that no one of our missionaries in spite of repeated exposures has even contracted this terrible disease.

The next night was Saturday, and in spite of extreme fatigue we reached Bertoua, where we determined to rest on Sunday morning, at least, and to do what we could to leave in that place a testimony for our Lord.

We gathered the children around us on Saturday afternoon, and a large crowd on Sunday morning, and told the story of Jesus, content to drop the seed by the wayside, knowing that another will water, and God Himself will give the increase.

After an early lunch we decided that it might be wise to continue our journey that night to Nanga Myoko. Just as Andie was driving out of the yard, he broke a brake-rod. Repairing it as well as he could, he said he thought we could reach Yaounde without accident, so we continued our journey. We ar-

rived at Nanga Mpoko at evening to find the only available rest-house occupied by a young Frenchman, who seemed to have taken up something more than temporary quarters there. However there were two bedrooms, so Miss Crawford and I took possession of the one in which he was not already installed. We used the same dining room and kitchen. The resourceful Frenchman planned a hunting trip to last until we were through with our evening meal, after which we left the dining room to him.

Our departure was made very early on Monday morning and at noon we reached Yaounde where at the hospital home of Dr. W. C. Johnstone, we were entertained for lunch. We then took the car to the garage, where it remained 24 hours, for necessary repairs. For the work done, we received an inflated bill with five impossible items totaling 178 francs, about \$12.00. Dr. Johnstone, whose advice we asked, thought there was nothing else to do but to pay it. So we journeyed on sadder but wiser perhaps. The moral would be "Do not patronize a garage in Africa," but what else can one do? As we made the steep, curved descent from Yaounde to the Coast we were thankful that our brakes were intact. During the whole of the journey we had no other car trouble, except that on two occasions, from Bayanga Didi, and from Kribi itself the horn sent messages to our stations, at least the sounds it emitted were for a time uncontrollable, especially at Kribi where considerable excitement was caused.

Our first stop on the way to Kribi was Elot, where we spent two days, visiting the workers and viewing the work. This is the best known and most extensive work of the Presbyterian Mission in West Africa. We enjoyed seeing the progress made in the training of the natives in medical and industrial lines especially.

But it was necessary to hasten on to the Maaskerk, so we left at eight one foggy morning for the steep and difficult mountain descent. We stopped to deliver some mail at Lolodorf, where the kind missionaries insisted that we remain for lunch. We were constrained to do so, meanwhile visiting the hospital here also. Immediately after lunch we were again upon our way arriving toward evening at Kribi.

Saturday was spent in the necessary formalities and preparations for departure. Trunks sent by previous opportunities were reassembled and repacked, tickets obtained, passports vised, etc. The day was an extremely full one and we were glad for the recreation hour

on the beach in the evening with our new friends, the Kribi missionaries.

We were due to embark on Sunday but as the boat did not come in, we were just getting into the car to go to church, when some one announced that the Maaskerk was in sight! So we went to the boat, instead! Embarking by the means of surf boats at Kribi is no an especially romantic affair as a rule as the little boats ride the waves dangerously, to say the least. However accidents seldom happen, and when they do, life is usually saved. One would fail to be an athlete as one steps from the dancing boat to the moving stairway. Soon, however we were on the boat which was to be our home for 24 days and where we were to have the most complete rest which we had been privileged to enjoy since our last ocean voyage. Officers, crew, and passengers on this little Dutch boat seemed to vie with one another to make our voyage a pleasant one.

The days passed quickly, the various ports were interesting and we disembarked several times on the ship launch to visit them. Between Douala and Logis the boat rolled badly, as the deck was loaded with mahogany logs and the hold was empty. After the hold

(Continued on page 18)

The Brethren Evangelist

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has. W. Mayces

EDITORS

Louis S. Bauman

A WORD FROM COLONEL LINDBERGH Speaking recently of the airplane, Colonel Lindbergh said, "It is a double-edged tool. It can be used both ways—to make it easier for the races of men to get along on this troubled planet, or to make it harder. Unless we can get so that we can display as much wisdom in using new tools of this kind as we did in devising them, we are very apt to rue the day that we ever heard of them. . . . As I travel over Europe, I am more than impressed with the seriousness of the situation which confronts us, when I see that within a day or two damage can be done which no time can ever replace."

IN HARMONY WITH THE PROPHETS In this Mr. Lindbergh has certainly alluded to that which is in perfect harmony with the prophet Jeremiah. The prophet said, "It is not in man that walketh to direct his own steps." In other words no man has wisdom enough to make the right decisions in this life. Every man needs the wisdom which comes from above. So when we see the nations of the earth ignoring or denying God's Word, going on in the building of implements which may be used for man's good or his destruction, we may be absolutely certain that chaos will be the result. Mr. Lindbergh apparently sees the handwriting on the wall. The nations have the intelligence to build the airplanes, but not the intelligence to use them for good. When the great conflagration among the nations finally comes, airplanes will be a great destructive force. But some one says, "Why don't we use the airplane for good purposes?" The answer is, "It is not in man that walketh to direct his steps." Likewise, it is not in man that flieth to control his flights.

—M.

COMPLIMENTING THE EVANGELIST An evangelist was complimented by one of his admirers when it was said, "He sure did preach against the sins of the world." The careful observer will wonder if this after all was a real compliment. Anybody can preach against the sins of the world. It is preaching the Word and dealing with the sins of the church which brings a

revival. God is ready to send a revival when His people are right. It takes great supernatural wisdom to preach and warn against the sins of Christians and yet preach with conviction, compassion, and love. The great Apostle Paul seemed to have found the will of the Lord in properly balancing these three great elements.—M.

CONVICTION Paul's conviction was unshakable. He said, "If any man preach any other gospel unto you than that ye received, let him be accursed" (Gal. 1:9). It's a wonder some good brother did not come along and say, "Now Brother Paul, you must not be so dogmatic. You must remember that someone may not agree with you. Why not be more tolerant?" But Paul knew that the truth revealed in the Word of God is just as unchangeable and as absolute as the laws of mathematics. The professor of mathematics is dogmatic and will not tolerate an untrue or inconsistent principle. Likewise we must keep in mind that the Word of God when it speaks gives no room for human speculation or opinion.—M.

COMPASSION It is not enough to have conviction. We must have a compassion like the great apostle. He said, "I could wish that myself were accursed from Christ for my brethren according to the flesh." It was not that Paul desired this. Such would not be possible. But he showed the consuming passion of his heart to see lost men brought to salvation. We Christians may

IN THIS NUMBER

A Letter from Dr. Florence N. Gribble	2
Editorials	3
A Doctor in the Bush—Dr. Florence N. Gribble	5
Four Hundred Miles by "Push"—Miss Grace Byron	7
African Ice Cream—George Schwab	10
Animal-Land	13
Brethren Home Report	13
Prayer and Praise	14
Foreign Missionary Financial Report	15
Sunday School Department	15
C. E. Department	16
News from the Field	19

well check on our compassion to see if it in any way resembles that of the Apostle Paul.—M.

LOVE Conviction and compassion are not enough.

We read in the Word that although we were to speak with the tongues of men and of angels, and although we might understand all mysteries and have great faith so that we might remove mountains, it would be profitless without love. Paul preached the truth in love. He said to the Christians at Thessalonica, "We were gentle among you, even as a nurse cherisheth her own children; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." Conviction, compassion and love will be used of God in the life of any servant in his work in presenting God's perfect revelation of the faith once and for all delivered unto the saints.—M.

Editorial Notes and News

THE COMMUNION SERVICE for the Goshen, Indiana church is set for Sunday evening, Oct. 4th.

THE ABSENCE of editorials from the pen of Dr. Bauman this week is accounted for by the strenuous time through which Dr. Bauman has recently passed in the death and burial of his daughter, Iva. The body of Iva was laid to rest in Philadelphia on Sept. 21. The Bauman family would greatly appreciate the prayers of friends in this time of sorrow.

PASTORS! Here is a notice from the Secretary of the General Conference. "All pastors and elders who have not handed their correct name and address with their church data to the conference secretary are urged to do so at once. This especially concerns those who may be changing their location." All elders should take this notice seriously and be sure that the secretary has the proper information immediately! Write J. L. Gingrich, 60th and Orange, Long Beach, Calif.

A LITTLE SON came to live at the Stanley F. Hauser home, Sept. 5th at 7 A. M. It is reported that the name of the little newcomer is S. Franklin, Jr. Brother Hauser is pastor of the Brethren Church at Martinsburg, Pa.

ACCORDING TO A SURVEY by the National W. C. T. U., police and highway records in the State of Maine for the current year show increases in the number of arrests for drunkenness running from 50 per cent to more than 600 per cent. Highway records show that automobile accidents in which liquor was found to be a factor have multiplied from 68 per cent to more than 200 per cent during the repeal years in leading cities of the State. The Maine State prison has the largest population in its history, a large percentage of the prisoners being young men, and the county jails are for the most part crowded. But the State officials boast of the \$4,000,000 liquor sales for the year, and think that the State is making money out of the business. And the sad story of Maine is duplicated almost everywhere. There were 558,744 arrests for drunkenness in 369 American cities in 1935.

—Methodist Protestant Recorder.

THE PRESBYTERIAN CHURCH has filed suit in a Philadelphia court against the new Presbyterian Church of America, recently organized by the Fundamentalists who were

being "disciplined" by the General Assembly, seeking to join the new church from using the name Presbyterian. Several more ministers have been suspended, but as they have already withdrawn and cast in their lot with the new church this will not have much significance. Of course the mother church says they have no right to withdraw. They should permit themselves to be kicked out in due form.

—Methodist Protestant Recorder

THE EDITOR of The Defender tells of receiving a letter postmarked New York City and dated June 13, 1936. In the right hand corner of the envelope, beside the postage stamp, was officially authorized Government mark of cancellation, on which were these words: "Visit Soviet Russia This Year." Which leads one to wonder why the United States Government should be so anxious for its citizens to visit Russia this year, or any other year.

—Methodist Protestant Recorder

THE WASHINGTON, D. C. Church will observe its regular fall Communion service the evening of Oct. 11th, at 7:30. All those of like faith are cordially invited to enjoy this time of fellowship with the brethren at Washington.

A SERIES of evangelistic meetings is scheduled to begin at the Washington, D. C. church Monday evening, Oct. 11th with Brother Leo Polman of Ft. Wayne, Indiana, as the evangelist. The prayers of those who are interested will be appreciated by those who are to carry out this evangelistic effort.

FROM LA VERNE, CALIFORNIA where Brother Floyd Shirey is pastor, we have received the following news: "Our church Wednesday evening voted to cooperate with the Whittier Bible School to the extent of allowing the pastor to teach one class a week there during each term. In return we will be able to have a Bible School here with two courses, Bible doctrine, and one on prophecy, taught by Brother Asa man of Whittier. There will also be a class on personal evangelism. The school will begin Oct. 8, and meet each Thursday evening at 7:30 for 10 weeks. You can receive credit from the School and also from the National Sunday School Association toward a Teacher Training certificate."

A LETTER from Brother Orville D. Jobson states that the native pastor at the church at Bassai in French Equatorial Africa is counting the moons until the Jobsons are to arrive in Africa again. The native pastor adds, "In our prayers we repeatedly call your name to God that He might strengthen you and return you to us that you might open for us the Scriptures." Is it any wonder after getting letters like that that the Jobsons are anxiously awaiting the time to go back to Africa to tell those who have never heard about the Lord Jesus?

NOW COMES THE NEWS that the joint Junior-Junior Hi Christian Endeavor Society of Glendale, California has grown so rapidly that in less than one year after organization the group has to be divided. It is reported that they will still have two large societies.

YOU CAN JUDGE a congregation not only by the members but by the friends of the congregation as well. What kind of people admire your church? Are they the people who are interested in mere formal religion or in genuine aggressive Christianity. Here is a note received by a Brethren pastor: "I am not a member of the Brethren Church, but it has the warmest spot in my heart of any church I have knowledge of. It hews to the line; it is the strongest force for foreign missions I know of (which, I believe, is the most important work of those on earth at present) and in order to be a force for good in the foreign fields, it must have a foundation at home."



A Doctor in the Bush

By Dr. Florence N. Gribble

Figures mean nothing, but it may interest my readers to know that the little dispensary at Yaloki, scarcely worthy of the name of a hospital, for it is housed but 75 during the year), has cared for six thousand six hundred and five out-patients during the year past, and has given nineteen thousand seven hundred and twenty-eight treatments of which nearly one thousand were "piqures" of various kinds!

Words mean far more to you—but in one article we can scarcely take time to tell of the cases which have presented themselves to us for medical or minor surgical treatment, to say nothing of the ulcers dressed, the burns treated, the yaws healed, the lepers touched!

For out in the bush of French Equatorial Africa, apart from the writer, the only missionary doctor of all the vast territory is Dr. Schweitzer of the Gabon! Three able and efficient nurses, Miss Elizabeth Tyson of Philadelphia, Miss Florence Bickel of Khart, Indiana, and Miss Estella Myers of Bassai, belong to the staff of the mission. The writer at present is on furlough. One black male nurse, Camoun trained, is the doctor's assistant at Yaloki. Two efficient lady helpers, not nurses, but extremely devoted and practical, held in the necessary furlough replacements. One of these is Miss Grace Myron of Detroit, the other Mrs. L. W. Kennedy—now at Bellevue. Native boys in training complete the field medical staff. We are very happy to say that Dr. Floyd W. Taber, having completed his medical course in France, will soon join the staff, being the third medical missionary belonging to the vast territory of French Equatorial Africa.

As to the diseases with which we must cope, it may be natural to suppose that pharyngitis, pleurisy, bronchitis, tonsillitis, whooping-cough, influenza, pneumonia, tuberculosis, and related diseases are unknown in the heat of tropical Africa. "Au contraire!"

For the native of Oubangui-Chari—a relatively high plateau in the vast plains of French Equatorial Africa—is unclothed. In our present latitude, six degrees north of the equator, we have bleak cold winds during the forenoons throughout the months of December, January and February. Yet the afternoon heat of these months, especially the last, is

almost intolerable. We have the sudden and violent tornadoes of March, April, September and October. There remain the heavy rains of May, June, July and August, and the variable, uncertain weather of November. All these changes and vicissitudes would be different indeed were our natives supplied with clothing and blankets of varying and suitable degrees of weight and texture for the changing moods of the weather. But huddled together by a smoking fire in an absolutely unventilated hut by night—the only opening, the door, being closed against prowling leopards—exposed with an unprotected body to alternate heat and cold by day—we have all the precipitating causes of the above group of diseases. And if supplied with clothing—through his own efforts or through charity—he wears too many garments at once during the day's appalling heat, and appears naked during the bleak cold winds of morning, or the lowered temperature of evening!

The streptococcus, staphylococcus, and the germs of whooping-cough, bronchitis, influenza, pneumonia and tuberculosis are ever close at hand ready to do their work; and the native knows not how to cope with them!

One of the nurses in training asked me this morning during his lesson on "Tonsillitis"—"Is goiter also contagious in the same way?" With wide open eyes he learns that the numerous goitres of the Carnot district on the "backroad" come from the excessive calcareous content of the water there.

And that brings us to glandular diseases—other than goitre, adenitis complicating other diseases and requiring careful and skillful investigation and diagnosis. For Africa is the land of "gonflements," and one of the causes of her people's intensest sufferings are these very swellings.

Nervous and mental diseases exist, but in a far less degree than in civilized lands. In other words, the savage is pre-eminently sane! But among nervous diseases we must not omit to mention the numerous epileptics which seek the succor of our little hospitals. They come, however, not so much for relief from the primary epilepsy, as for healing from the burns which always follow. For, explain it as you will, the African epileptic **always** falls into the fire. Fires are numerous. Stoves and furnaces do not exist. And yet the presence of numerous unprotected

fires does not explain the universality of these incidents.

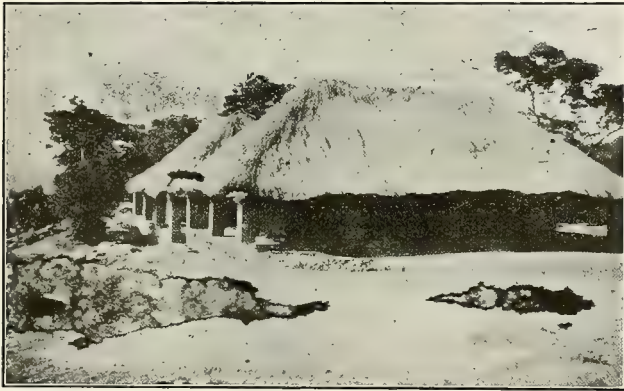
We too have our eye diseases, and conjunctivitis, gonorrhoeal ophthalmia, cataract are numerous. Many persons in the Karri tribe near here have only one eye—the other having been brutally extracted in childhood because of theft. Strange to say the sight of the other eye is rarely affected.

Rheumatism, called by the natives themselves, "doka jeli" (a multiple disease) is indeed not only hydra-headed, but has many sources. So-called "doka jeli" may have a previous history of syphilis, gonorrhoea, or influenza—more rarely tonsillitis. Rheumatoid arthritis is extremely common.

Otitis media is a frequent disease and a considerable number of our would-be patients are incurably deaf.

Migraine from various causes is shockingly common. One must treat the underlying disease—whether insolation, nephritis or syphilis.

Dysentery of three types exists—amoebic, bacillic and malarial. Here as in many other diseases the



One of our hospitals in Africa

microscope is an invaluable aid in diagnosis, and as a subsequent guide to treatment.

Parasites are numerous. Hookworm, threadworm, round worm—these are nothing to the vast array of tropical intestinal parasites which prey upon the African's already lowered resistance and cause him to have the "gray" pallor of anemia.

Gastritis, even in childhood, is the inevitable result of infant feeding—the green banana being very early added to the supposedly insufficient breast milk, as a part of the infants' diet.

Hyperemesis is rare—even in pregnancy—but a few severe isolated cases occur.

Chronic Colitis is found in a large proportion of patients examined and acute colitis often supervenes. Aecites is common—and cases of generalized edema exceedingly frequent, with their underlying pathology of heart and kidney.

Accident cases, due to the absence of machinery and the paucity of means of rapid transit are infrequent. Fractures due to falls, and the wounds inflicted by wild animals, especially the leopard and the buffalo, are notable exceptions.

Mastoiditis, osteo-myelitis and other bone diseases are frequent.

Added to the above list, which are found also the temperate zones, we have the great enemy tropical malaria, with various forms of virulent plasmodia, the innumerable cases of yaws, resembling syphilis in manifestation and therapy, but not cause; leprosy of the cutaneous-neural type, (C. N. according to the Manila classification) venomous serpents, centipedes and scorpions; filaria, with its various manifestations, including crawl-crawl, Calabar swelling and elephantiasis; dengue, due to mosquito infection, and so on, almost ad infinitum.

The well known African sleeping sickness permeates this part of Africa, but fortunately our stations and immediate hospital surroundings are free from the tse tse fly.

Perhaps some interested doctor is asking "Are there no cases of homicide in Africa? No lives saved from violence—no abortive attempts at murder?"

To this we answer "Yes"—but the avenue of approach is seldom other than poison.

Many a patient is brought in seeming death agonies to our little dispensaries. Most of their lives are saved, not so much by the employment of an antidote—for one never knows what poison has been used—but by prompt and vigorous catharsis and emesis.

As to the medico-legal aspect of poison cases, Africa has greatly simplified the ordinary procedure. If the patient dies of poison administered, he or she is automatically proved guilty of whatever crime may have been laid at his or her door. If the patient vomits the poison and consequently recovers, he is as surely proved innocent. Thus the missionary doctor, by the simple use of an emetic, becomes a criminal advocate, vindicating and acquitting the accused.

Why be a doctor in the bush? If one must be a missionary, why choose so difficult a task? And why be a missionary?

We may perhaps best answer in the words of the Apostle Paul—"If in this life only we have hoped in Christ we are of all men most miserable." For we believe in the "double cure"—not alone of the body—but of the soul; we preach and heal simultaneously. Doors are open to the missionary doctor, hearts are tender toward him. Thus lives are saved, and souls are won.

I am thoroughly convinced that the program of the church is not one of social betterment and citizenship, but one of intense spiritual fervor, preaching Christ and teaching his Word, calling men to prayer and godliness. The social improvement always follows a spiritual movement.

—Claud Studebaker



MISS GRACE BYRON

Four Hundred Miles by "Push"

In the Heart of Africa

By Miss Grace Byron, Missionary at Bassai, F. E. A.

In this age of speed in traveling, many have lost the art, if it is an art, of enjoying jogging along at the rate of three to five miles an hour, but Miss Myers and I thoroughly enjoyed a trip of some four hundred miles at just that speed. We went for the special purpose of seeing the people and telling them the Good News.

We were up bright and early the morning of March 4, ready to start at six o'clock, but it was raining and it continued to drizzle. At eight o'clock we decided to start. We had sent our porters with our camping equipment, etc. on the day before. We took a new road, avoiding the river Ouham and Bozoum. We passed groups of natives working, filling in holes and leveling off in other places. Everywhere we see a road in the making, we marvel that the roads are as good as they are when all the equipment they have is a pick and shovel and a few wooden pounders.

At noon we reached a stream where a bridge was being built. There were about one hundred fifty men carrying baskets of dirt on their heads. One of their number sang a lively march song, which kept them on the move and in good spirits. We asked the soldier in charge if he could call the people together to hear the Gospel. He blew his whistle and they came from both sides of the bridge. Since they were both Balya and Karra we spoke to them in both languages. Perhaps this is the only time these men will ever hear the Gospel.

After eating our lunch, we proceeded to Jonaouna, where we spent the night. On the way, we met Mocha and Phillippe, boys from the Bozoum chapel, who hold services at this village morning and evening. They told us that they had been coming here for some time. As the sun was setting, they beat the drum, calling the people together for service. About one hundred seventy-five came. A great number of the people had been to Bassai hospital from time to time, and we had promised to come to their village to tell them the Good News. They are mostly Baiya, but understand some Karre.

After the morning service, we left for a small village in the bush, whose people had also been to the hospital and had been looking forward to our visit for some time. It was a beautiful morning, cool and not too bright. The morning glories and dogwood were in bloom. When we arrived, the village was deserted—the people had all gone to their gardens.

Most of the huts are in the chief's harem or in the harems of his sons. We wondered if the trip had been worthwhile, but we know that the Lord never makes mistakes.

We sat down in the shade of the hangar and waited. We found an old man shelling nuts, and a few women with their babies gathered around us. Then they all disappeared, but returned in a few minutes, their bodies dripping and sparkling in the sun. They had been to the stream for their morning bath. Then the chief made his appearance. He is a kindly old man and apologized that his people had gone to their gardens, and said he would send for them. In the meantime, the dogs started to chase a goat and captured it. This the chief presented to us. He insisted that it was a gift, but later he accepted a gift, which they rarely refuse. It is just native custom to exchange gifts. The goat was tied nearby, but had to be moved to a greater distance as soon as we started the meeting. Close by were three crude wooden idols. One had toppled over and was being eaten by white ants. Six little boys said that they wanted to come to Bassai to learn to read and to know more about what is in the Book.

We continued by bush road, which led through manioc and cotton gardens. Crude wooden idols guarded the gardens against thieves. The road was rough and steep, crossing dried up river beds. One had some water in it, with only a four inch log for a bridge. I never was a successful log walker so took no chances on this one. I made a safe landing with the aid of a native on each side to help me keep my equilibrium.

Our next stop was at a group of three villages. In the cool of the afternoon, we took a walk through them. In the center village, we found the chief's wives making a large pot of mush for the porters. The chief was carried out of his hut and laid on a mat. He had been sick for three months. He listened very attentively while we told him the Gospel story. When we returned to the rest house, the people were gathered for the evening service. The next morning I stepped on a mound of driver ants and had some time driving them off. They insisted on having breakfast first. Before leaving, we stopped to see the sick chief, giving him some medicine and praying with him.

As we passed a small village, a woman came running after us and asked us to stop and tell the Good



A halt on an African journey

News. She said that she had heard it at one of the chapels and wanted to hear it again. We sat in the shade of a hut and told the story of salvation to about twenty-five. Their chief had been put in jobo (which means he has a rope tied around his neck and is working with other prisoners, carrying a load on his head). They pleaded with us to intercede for him to be released.

We arrived at Haoukaou early in the afternoon. The rest house is built on a marvelous elevation overlooking a vast territory. It was cool, quiet and restful. We were a little too far from the village to secure an ample supply of wood and water. (Just happened on the scene in time to prevent the boy from filling the teakettle with water left in the wash basin). The chief was a friendly old man. He brought his people up to hear the Gospel both in the evening and next morning.

A large flock of guinea fowl were feeding on the side of the mountain, and scattered in every direction as we approached. We passed large fields of sweet potatoes. A chief gave the pushers a basketful. A little boy carried them to the next village. Here they gave the load to another boy, and kept changing until we stopped at noon for lunch by the side of a stream.

We were rather disappointed when we reached the river Pende, where we had planned to spend Sunday. Most of the natives had run away on account of village work. A few months previous it was a large village. The rest house was poor and there were swarms of gnats that insisted on buzzing around our faces. The chief came to greet us and said that food was very scarce and he had none for our porters—and we expected to spend the week-end here. We took the problem to the Lord and while we were still praying, a man came up with a large muskrat he had just killed. Another came with a fish. Later the chief came with a goat and some sweet potatoes.

Our hearts were filled with praise and thanksgiving to our heavenly Father for supplying food for the men. Food is very necessary to keep the porters in good humor.

About sixty or seventy gathered for the evening service. The porters were late in getting in. We ate our supper outside, by the light of the moon. The next morning the people came again to hear more of "the affair of God." Later a Banda chief came, bringing his people. Noel, the evangelist, had taught the people singing the chorus of "The Sweet Bye and Bye" in Sango. He said the song is translated also in Baiya and Karre. The chief spoke up and said he would like to have it in Banda, so it was translated for him and he learned to sing before leaving.

We were on our way at four the next morning as we expected to make a long run. We preached in one of the villages along the way and reached the government post, Bogaringa before noon. We were greeted by a Karre boy, who had been at Bassai, and is now serving the administrator as cook and interpreter. He told us the administrator had gone to Kounang to see the administrator there, who was sick. The cook brought vegetables from the administrator's garden—beans, parsley, tomatoes, celery, leeks, carrots, anise, and strawberries and milk. The day before the Lord had supplied abundantly for our porters and today I gave us "exceedingly abundantly." We would not have dreamed of having strawberries and cream, but fact it was the first time that I had ever had strawberries and cream in Africa. In the evening we went to a nearby village and preached to a large crowd in front of the chief's harem. On the way back we stopped to see the administrator. He had returned with the administrator from Kounang, who was suffering from an ulcerated tooth, and no dentist nearer than the coast more than a thousand miles away.

A five o'clock the next morning we were on our way to Kounang, sleeping once en route. We passed through a small region infested with tsetse flies. The push boys stamped their feet as they ran along very much like horses do when flies bother them. It was beautiful traveling along in the cool of the early morning. Sometimes we would startle a flock of guinea fowl feeding along the path. We saw many birds of various hues that would fly across our path; some were brilliant yellow and red, and others were a gorgeous blue. A little rain had softened the parched earth enough so that orchids, the first spring flower, had pushed through the sunbaked ground. The land is infested with white ants, which build mushroom-shaped mounds, that remind one of old gray tombstones in an old graveyard of a deserted village.

Our next halt is in the first of the Pana village. The Pana are closely related to the Karre, having

the same traditions concerning their origin, that at one time they were a very large tribe, but they divided. Some went to one side of the mountain, forming the Karre tribe and the others went to the other side and formed the Pana. The Karre submitted to the government some years ago and came down out of the mountains, but the Pana remained in the vastness of the mountains, refusing to yield. Their language is similar, but their words are shorter. For example the Karre word for garden is "waka" in Pana it is "wa"; chicken is "kaka" in Karre, but in Pana it is "ka", etc. The natives have little difficulty in understanding each other, but is more difficult for us.

When we arrived at Njele, a large village, at about 11 o'clock, it was deserted. All the people had gone to their gardens. Through the center of the village were rows of dead trees decorated with the skins of various animals, drying in the sun. We asked the soldier if there were many animals around. He did not seem to understand at first, but after a time said, "Oh, there is much viand."

Every hut had a group of six to nine crude wooden idols guarding the door. At one door, we found a much larger idol, painted red. We were told that the owner brought it back from Lye (a secret organization for boys). The leader had told him if he did not buy it, he would never get a wife. He is married but the idol protects her and will help him secure another.

We walked on and found some men smelting iron, in a charcoal furnace. It was kept blazing by the means of three blowers, made of clay. Each had two bowl-shaped bellows, covered with skin. They were operated by three men sitting flat on the ground in front of the furnace. Each man operated one set with a pumping motion by his hands.

We next visited the blacksmith. He was busy making a knife. In front of him was a crude wooden idol showing its teeth. He said that he had made it and it protected him so that he would not forget his trade.

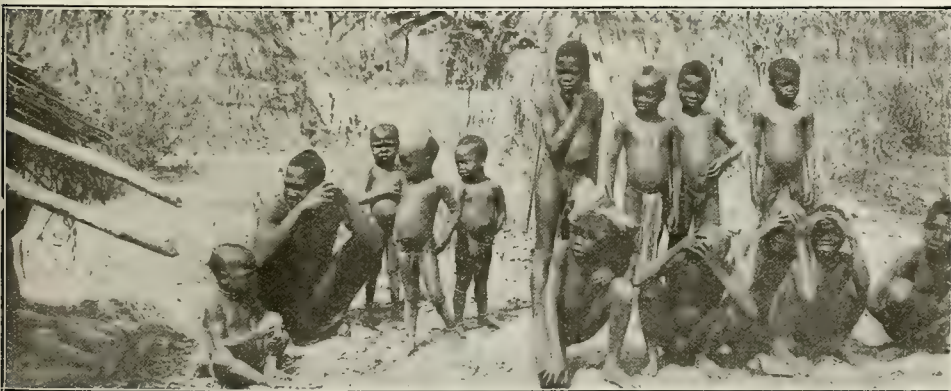
We found a woman wearing an iron collar the shape of a mason jar opener, fastened with a wire. It was encased with the accumulation of dirt for the

past five years she had been wearing it. In the evening a large crowd gathered to hear the Gospel. After the service we asked if any of the children would like to come to Bassai to learn to read what is in the Book. The chief was in favor and pressed it, but the people becoming frightened that he might take them by force, jumped up and ran.

The next morning we held services enroute to the post, Kounang. The villages are large and close together. We were climbing a large mountain, each elevation being more beautiful than the one before. The post is located on the summit, overlooking a vast territory—a most beautiful spot. The administrator had not returned from Bogaringa. The post was in charge of a native soldier. It is strictly a military post, with a stone wall around the administrator's house and the barracks. The barracks consisted of eight rows of mud huts and the prison. The soldier was especially anxious to entertain and make us comfortable. When we found no rest house, we wished to return to the village, but the soldier insisted that the white man would be angry if he did not entertain us, and wanted us to occupy the administrator's house. This we refused. We finally consented to eat our lunch in a new hut which he had sweep out for us. He brought us table and chairs.

We had learned at the previous village that we could get tepois at the post and cross the mountains—thus shortening our trip to Baibokoum several days. We had not considered taking this path, as we were told it is impassable with a push, and had not thought of using tepois and having our pushes carried across. We had intended to return to Bogaranga and take the auto road. We learned that the villages had not yet been moved to the auto road and we would have to make very long runs if we went that way, and we would not see the people. When we told the soldier our destination, he insisted on supplying us with tepois and the administrator's carriers. We were in hope of leaving in the afternoon, but the porters said the road was dangerous and the people bad, and we should not be on the road at night. There was nothing left to do but rest and enjoy the scenery until morning. The soldier visited us several times during the day, and each

time he was less sober than the time before. Our hut was in the center of the first row of huts that formed the barracks, and next to the prison. At sunset the prisoners were brought in from their work, each with a rope around his neck and tied to the one in front of him. After receiving his food, one was given his liberty, but before leaving, he was ordered to



Hungry souls waiting for the Bread of Life

(Continued on 17)

African Ice Cream

By George Schwab, Bakbayeme, West Africa
Missionary of the Presbyterian Church, U. S. A.
—From the Missionary Review of The World

If you ask American boys and girls, "What is better than ice cream on a hot day?" they will perhaps tell you "More ice cream!" In Africa it is always "a hot day." If you were to give an African boy or girl a dish of ice cream, it would be tasted and then set down.

"Do you like it?" you ask.

"It's sweet, but it's hot!" his indirect answer would be.

The few into whose hands we have given a bit of ice, obtained from some steamer stopping off our coast station, have let it fall exclaiming, "It burns!"

But these chocolate-hued boys and girls have something, which to them tastes as good as does ice cream to Americans.

When one starts inland from the coast, there is first the low, level, forest-covered delta plain, home of the elephant. At Edea the great Sangha River drops seventy five feet, making a most wonderful waterfall. This is the first rise from the plain. We march on for fifty miles, up and down the "children hills" until we reach Sakbayeme.

The missionary has packed his camping outfit and is about to set out to visit his people and workers. Down the bluff, upon which is built the station, he and his carriers walk and are ferried across the river in a canoe made of a hollow log. Then up and down he goes again, first over the "father and mother" hills, then over those which are "grandfathers and grandmothers" (very high). There are no "child hills" up there.

At the top of a pass is a small village. Everyone living there is helping build a new hut for the chief of the region. The palm leaf thatch roof is supported by walls of poles. Women are climbing up from the spring carrying

gourds filled with water to moisten the brown clay which other women are bringing in small basket from back of the new hut. More women and children and a few old men are beating the moist clay with small paddles to make a hard floor. The chief and most of the men are talking and telling the women and children to work.

A shout of welcome is given the missionary and his party as they come to a halt before the group. Work ceases. Remarks are in order.

"He is thirsty. Someone go cut sugar cane!" says one.

"Find a pineapple! White men like pineapples!" says another.

"Are there no new eggs in this village? White men eat new eggs, not those upon which hens have set or which failed to hatch chickens."

"His men are dying of hunger. There are ripe bananas in the hut of Who-Will-Hear-Me!"

"White men never get sick or die. That's because they are always eating eggs, which are 'strong medicine' against illness."

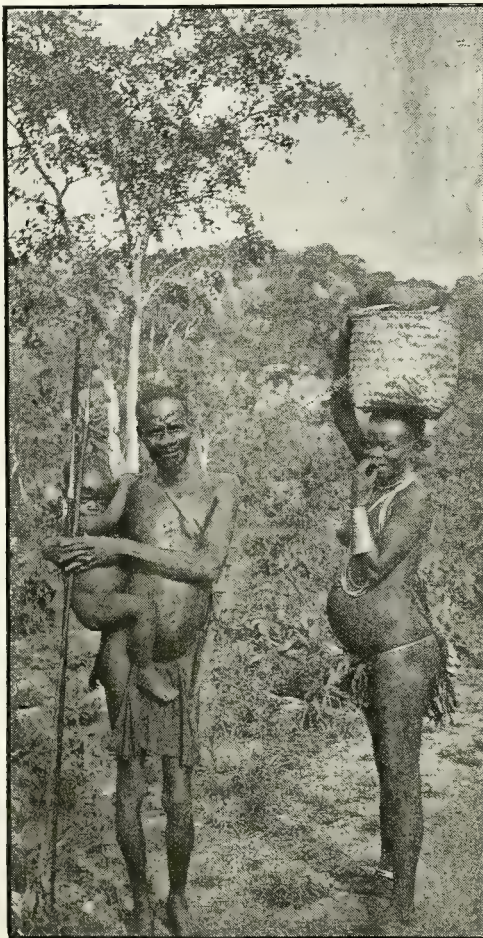
"Look, he uses his left hand!"

"Why all whites are left-handed! You are an ignorant person not to know that. That's why they are all so strong."

"He has a gun! White man our own father, will you not sleep in this village tonight? And tomorrow you will kill the wild animals which destroy our gardens? If you refuse to do this we shall sicken of hunger this year. There is a man here who knows where the 'meat' lives and hides in the daytime."

"Yes, yes, sleep with us this night. You'll surely kill an animal today. Our gardens and plantations will be saved!"

They continue to talk and say much more in regard to the won-



An African hunter and his wife

derful gun and still more wonderful ability of the missionary as a hunter.

Finally it was settled that one of the carriers, who "knew hunting," was to remain behind. A man of the village, who "knew the things of animals and forests" would guide him. Then, after "words of God," the missionary went on some miles to where his people had a "town of God"—a school and chapel.

About a mile from the "town of God," pupils, who were returning home from school, were met. One ran back fast as a deer to tell all along the path the news of the coming of **Sango**. Everyone along the way followed the latter. You'd think that he was a circus parade!

When the missionary reached the "town of God," he first went to the Chief's hut to "do the things of politeness," according to the African code. Messengers went out in all directions to spread the news that "our **Sango** has come!" Then the missionary went to the guest's hut at the school compound, which was at the other end of the village, to prepare the camp.

"Who'll get water from the spring? Who'll cut banana leaves?" asked the head carrier.

"I will! I will!" yelled a dozen boys.

"He has fish hooks! He'll give us fish hooks!"

"Give me the pail! My mother has a water gourd, I'll get it!"

"Where is a machete, I want to cut banana leaves!" Such is the talk.

While the camp was being prepared, with a mat of banana leaves, the people from all about had gathered.

All watched the unpacking of the camp things. You should hear the yells as what looked like a bundle of sticks became a table! Another bundle of them made a chair! A third bundle, a camp bed!

"Those whites, what skill God has put into their hearts!"

"His men carry a whole village tied up in their loads!"

"If I had a pot like that one, I would not need to buy a new one every time one of my clay pots falls down!"

"I hope he will 'eat a can' (open a tin of something), so that I may get a thing for dipping water out of my jar!"

"If he would only have an old shirt he despised and would throw it away! I'd have a new dress for Sunday."

Our Africans think aloud.

"Someone beat the drum. We'll enter the house of God so that I may find out who has been thinking of and learning the things of the followers of God," says the missionary.

There is a rush to get the front seats; the people want to be as near as possible to their **Sango** when he talks to them.

The sun has reached the place where one says that "it will go to bed before the evening meal has been cooked." "You will all be here before the sun has gotten out of bed in the morning?" is the last thing the missionary says.

"And who is there that will not be awake and out before he can see his feet?" replies someone. All now leave to reach their villages by twilight.

Suddenly there is a shout and much very loud talking is heard.

"What's up now? Is there a spear fight somewhere?" asks the missionary. Those who have not yet left rush towards the noise, to miss nothing. The yelling comes nearer. From out the bushes at the side of the guest hut, where goes the path, there come back the people who have just gone. And many more. It seems that everyone has gone crazy mad.

"What is making (doing)?" asks the missionary as he, bewildered, looks at the people, so quiet only a few moments before.

"A pig! A great wild hog! A boar! Your hunter and eight men are carrying him in! Here he is, just look at his size!"

So that is it. The African "**Ice Cream**" has come! For wild hog meat is the "ice cream" of the Basa. Boys and men have their arms around each other, dancing, jumping, yelling, mad with joy at the thought of that pig meat to eat. Girls and women are doing the same. No one listens to anyone else. All talk. You never heard or saw the like!

"My loin cloth! You are pulling it to pieces!"

"My grass skirt!"

"Who ever saw such a hunter?"

"I hope it is very, very fat! How I like fat meat!"

"If my husband were a Christian, I could eat a piece. We poor women are deserving of pity. What the men like best is taboo for us."

"Look at his long tusks. If he had not been killed by that first shot, there would now be no hunter."

"Pity my brother! He cannot see this great sight. Why is he not here?"

"Why will not **Sango** build his town here and live with us? Pig meat would be ours every day then." Thus they screamed.

The hog carriers had reached the space before the guest hut and put the pig down. The pole was pulled from under the skin. When the African carries a dead pig, he slits the very tough and thick hide of the back in four places. Thus he has two "straps" which cannot tear or break. Under these two "straps" he thrusts a long pole and off he walks.

While everyone was joy-mad and boar meat-hungry, the missionary was not. He was mentally dividing that hog so that everyone legally entitled to some of the African "ice cream" could get a taste. These were: the men who had carried in the hog from the forest. Native custom says they must get all the neck. There was the chief of this place and

the one from where the carriers came; the teacher and his family here and three others in villages some miles away; the men who provided the missionary's carriers with food and the women who cooked it; the influential members of the community; some guests staying with the chief—they must be made to feel that the chief is a great man, so great that the white man thinks even of his guests; fifty local school boys. No wonder the missionary was not dancing for joy with the others!

Now he walks over to where the "ice cream" is lying upon the ground and lifts his arm.

"Silence! Silence! Silence! Sango is going to talk!"

In a minute you could hear a leaf fall. The laughing, excited faces have changed. Everyone was anxiously asking himself the terrible question he had not before thought of, "Am I going to get a piece?" Then the missionary calls one of his men, who is to be the hewer-up of the hog.

Banana leaves are laid down, the pig put on these and the hacking begins. Meanwhile a half dozen boys come running with their mother's wooden bowls to catch any blood which may come out. Not a "drop" of this "African ice cream" is to be wasted.



Waiting for some African ice cream

No one thinks of leaving. The evening cooking is forgotten. There is nothing in the world, for the moment, except those chunks of red meat. What if the machete does cut through the leaves, and dirt gets on them! If a piece falls, there is only a lot of brown clay on it!

All crowd closer and closer, until the hacker can scarcely wield the machete. The comment and exclamations continue. At last the chunks are ready and the missionary is called to announce how the "ice cream" is to be divided. How intensely quiet all have become! "Am I going to taste it?" is the question on every shiny brown face.

The chiefs, teachers, carriers, all the rest, each one's portion is pointed out and handed over. The school boys must wait, for their portion is not yet made into morsels. More have come in. How small that piece seems for those sixty standing closely huddled and with mouths watering! The teacher has the unenviable task of dividing it into sixty equally

large and desirable bits. And he has never even heard of geometry! The boys form a squirming, wriggling, jabbering, gesticulating, loin-clothed mass, resembling the dwellers in a disturbed ant heap. Eyes seem popping from their sockets and necks are stretched to the limit.

After a time, "now stand back and stand quietly, I'll call each one of you to come forward for his share," says the teacher. They try to obey—but each fears he may not get that precious tiny bit of pig meat and so all try to be at least second or third.

"My piece is all meat!"

"Mine has some fat!"

"Woe to me, there is bone in my bit!"

"If there had been **two** pigs, then we could each have had a **real** piece!"

"It is small, who'll deny this? But today I taste meat for the first time in two moons!"

"I am dying of meat hunger!"

Many more such remarks follow fast. As they feel in their hearts, so they speak aloud.

There is no more "ice cream" on the banana leaf; all have been "served."

"What did Sango do first when he came to our village?" asks the teacher.

"He first called on our chief," pipes someone.

"Yes, that's what he did. And why? Because that belongs to the things of politeness. I bear shame in my heart because you have forgotten the things of politeness of the white man which I have taught you. Only two boys said to Sango, 'We are grateful.' And there are six tens of you!"

Now a great shout goes up: "Oh Sango, our Sango, we are grateful!" And one added, "Sango, so great was our meat-hunger and so great our fear that we would not get any, that we forgot. Forgive your children, Sango. We are all your very own children."

"Now go home to your huts and eat," were the teacher's words as he turned to enter his own. But—Brr! Whing! It looked like a football game with sixty players. The boys had never lost sight of the leaves where the boar had been hacked up and as soon as the teacher had stepped back, there was a wild rush to that spot. You would have thought that for some unknown reason they had suddenly gone mad! For what? For the drops of "ice cream" which might have fallen as the machete cut the bone and meat, even though they might be mixed in with the earth and not half as big as the rubber on the end of a lead pencil. Not one "speck" of that precious meat could be left for ants to carry away during the night. The boys preferred to save the ants this work and to eat the crumbs themselves.

The day is over. As the missionary rises from his mat of banana leaves before the cot and pulls up the mosquito net to lie down to rest, he hears a knock on the wall of the guest hut—it has no door.

"Who is there?" he asks.

"I," replies a very scared and timid voice.

"You?" And who are you and what is it you are now wanting?"

"A Sango, I want thus—I, I want to follow you and go to live at your town. I am only a small school boy; I know nothing. But I should like to live at your town where I could learn and where there is a gun and hunter. I think that you would sometimes give me just a little, little piece of pig's meat. You will not refuse to let me go with you?"

"In the morning we'll see about this thing you are asking, to learn what your mother says. Now you are to go and give God thanks for this day and sleep."

"I go, Sango."

Then the missionary blew out his candle.

There was no sleep until long after midnight in that community. All were too excited about the boar, the hunter, the meat. Yet at "the time the birds begin to talk"—earliest grey dawn—somebody was already beating the chapel drum to call the people to prayers. The missionary had already made bundles of his camping things and swallowed a meager breakfast.

Young and old came from out the forest streaming into the chapel—over two hundred and fifty of them. Word of help, comfort and admonition were given. "Seek ye first the things of the Kingdom of God and hold to them. Wild boar is for today only, the things of God are for today, tomorrow and for all the days to come." Then with a farewell: "God help you until the day we again meet," the carriers picked up their loads and the missionary and his party started down the village street as the sun was rising. At the head of this party marched the proudest and happiest boy in all the Cameroons, he who had knocked at the wall of the guest hut the night before. He was carrying the gun and was on his way to the town of the missionary, where he could get now and then some African "ice cream."

ANIMAL LAND

The Editor just received a letter from Sister Minnie Kennedy who is now at the Be-Miller station in Africa, and one paragraph of this letter is of such interest that we know Sister Kennedy will forgive us for passing it on to our readers. Evidently our last station is located in a spot that would be a great place for a lover an animal-land, and a paradise for hunters. Doubtless the missionaries on this station would not mind having some hunters to go gunning for certain species of varmints. Mrs. Kennedy writes:

"I've spent just three weeks here and have heard the elephants and 'ligums'. I guess you'll say, "what's a ligum?" Well we wonder what it is too. The nearest we can guess is a wolf. It's bigger than a

leopard and not as big as a lion. That's all we know as yet. Maybe you have heard all about them before this. The night I heard one for the first time, I was standing on the back veranda and it kept coming closer and closer. It surely gives one a funny sensation. The chills started creeping up and down my spine so I went into the house. Mr. Morrill took his gun and lantern to see if he could get a look at it, but naturally he didn't. That's the last time we heard, too. This is real animal country, worse than Bellevue. They say the lions will be roaring after a while. They can roar for all I care. The thing that interests me most now is my little house. It is coming along slowly but may be two months yet before I'll be able to live in it. I'm still pegging away at the language too. I certainly wish I had the gift of tongues. I got to looking at the "giants" the other day and they almost swallowed me up. We often wonder why the Israelites had so little faith but I'm thinking, I have less than they did. This is a good time to learn patience. I trust I'll not miss the opportunity."

"Whom shall I send?" (Isaiah 6:8). God calls for volunteers. He never drafts.

The word "easy" occurs only once in the New Testament and then in connection with the "yoke."

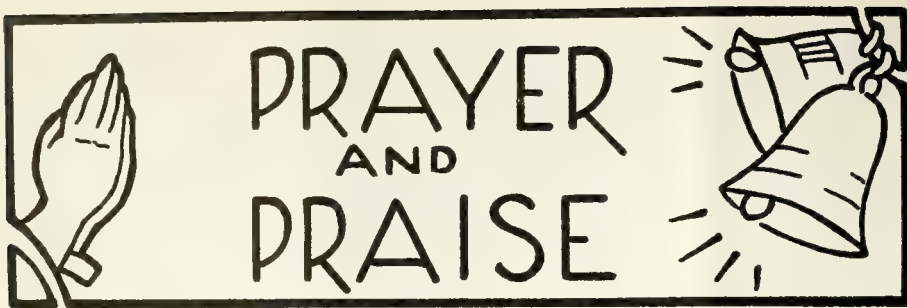
BRETHREN'S HOME AND BENEVOLENT
REPORT
Treasurer's Report for August

	Undes.	Home	Mins.	Total
Receipts:				
Brought Forward		46.26	1368.41	1414.70
Portis S. M. M.		1.00*		1.00
Linwood W. M. S.		1.00*		1.00
Elizabeth Reichalt (Phil.)		2.00		2.00
Elizabeth Reichalt		1.00*		1.00
Cleveland Mission		35.00		35.00
Mrs. E. G. Goode (Harrisonburg)			2.00	2.00
Williamstown Church	4.19			4.19
Mrs Emma Atwood			1.00	1.00
Ethel Myers			5.00	5.00
Mrs. Albert Hartman (Warsaw)		1.00B		1.00
Eph Culp Goshen		5.00B		5.00
Mrs. Chas. Grandstaff, Center Chapel		1.00B		1.00
W. M. S. Fremont		3.00*		3.00
Elkhart W. M. S. and S. S. Classes	11.00			11.00
National W. M. S.		180.00*	4.50	184.50
S. S. of Southern District of Indiana			11.95	11.95
Total Receipts	15.19	276.26	1392.89	1684.34
Total Expenditures		11.25	65.00	76.25
Balance	15.19	265.01	1327.89	1608.09
Expenditures:				
Phone		2.00		2.00
Light		9.25		9.25
B. H. Flora, Min. Appro.			25.00	25.00
I. D. Bowman, Min. Appro.			25.00	25.00
L. W. Ditch			15.00	15.00
Total Expenditures		11.25	65.00	76.25

Board Members and Reorganization as per meeting at Winona Lake, Aug. 26, 1936

Dr. Martin Shively, Honorary President, Ashland, Ohio.
Rev. Fred Vanator, Acting President, Peru, Ind., 12 S. Clay St.
C. G. Wolfe, Secretary, North Liberty, Ind.
L. V. King, Treasurer, Mexico, Ind.
John Eck, Director of Publicity, New Lebanon, Ohio.
Eph. Culp, Goshen, Ind.
Rev. A. V. Kimmell, Philadelphia, Pa.
Melvin Kerr, Bryan, Ohio.
G. W. Brumbaugh, Dayton, Ohio.
Henry Rinehart, Life, Flora, Ind.

Executive Committee:
Fred Vanator, C. G. Wolfe, L. V. King, Eph. Culp.



A LETTER TO ALL PRAYER-BANDS

Bellevue par Bossangoa par Bangui
French Equatorial Africa
July 11, 1936.

Dear Prayer-Band members:

It has been a long time since I sent you any news from Bellevue station. Consequently I want to write once more before I turn over to Mrs. Sheldon the joys and responsibility of being prayer-band secretary. Before this letter reaches you, if our Lord so wills, Dr. Gribble and I will be nearing the home shores. It is our plan to sail from Kribi on July 25, arriving in New York about Sept. 3. How fast the time flies out here. It seems only yesterday that I arrived, and yet as I think of all that has happened, I realize that it is indeed almost six years since I left home. How my heart quickens as I think that I will soon be seeing many of you, some for the first time no doubt, but many others for a renewal of old ties.

We have much for which to praise our Lord in His blessings to us during the past few months. God is always so merciful and when we begin to count His blessings we never know just where to begin or when to stop. Here in this land we so often realize that He who said, "Go ye . . . and lo, I am with you all the days," is abundantly able to fulfill His pledge. He is with us always, all the days, and all the way, mid sunshine or sorrow, and He keeps us looking unto Him.

We are rejoicing every day in the joy of having in our midst the infant son of Brother and Sister Sheldon. Little Donald is a lovely child, so well and good. I know many of you were praying for both mother and baby, and will rejoice to know that they got along so well, and that Mrs. Sheldon was able to be up and about her duties in a very short time. As we think of the night of little Donald's birth we rejoice in a new experience of our God's protection of His own. About two hours before the birth of the baby, when all the others were in Mrs. Sheldon's room and I was busy with some things on the porch, we heard a peculiar noise in the living room. I went to investigate and found the gasoline lamp in flames. I called Mr. Sheldon, who carried the flaming lamp outside and threw it on the ground, where the flame went out without exploding. Yes, our God is able.

We praise God for the health that He has given each one of us. He keeps

us able to be about our duties and rejoicing in Him. For about three months Kenneth has had a very sore toe, however. It seems to be a combination of an ingrown toe-nail and a bruise. Pray that God will undertake to heal the infection in some way. Nothing that has been tried so far seems to give very lasting results.

We are not the only ones whom God has blessed, but He has also worked in behalf of some of our Christian workers. Some have had quite serious illnesses, but again God has been present to touch and heal. Our "witch-doctor evangelist" about whom I've written before was very ill with amoebic dysentery and had to remain here for treatment for several weeks. Like Job of old, he was tested, first by sorrow (in the loss of his wife), and then by sickness but also like Job he was able to cling to his faith in God. The day his wife died he preached his regular chapel services as though nothing unusual had happened. Pray much for him for he is a chosen vessel unto the Lord, and a mighty power; hence, the target of Satan's enmity and hatred.

We praise God for the fact that our Sunday morning service here at the station continues to draw from six hundred to six hundred and fifty people each week, even though this is planting season and the villagers are being rushed in their gardens and cotton fields. We have twenty-four classes in Sunday School, all taught by native teachers, as well as a native superintendent.

We are thankful that there are some here who make it the rule to go out before morning service on Sunday to gather in people for the meeting. Many of them also go out on Sunday afternoon to preach in the neighboring villages. We rejoice in their enthusiasm and pray that God will ever reveal His will unto them and make them truly workers among their brethren.

We are also thankful day by day for your interest and prayers. Please continue to pray for the work on all of our stations. We are so needy and so dependent upon your prayers, even as Moses of old needed the children of Israel to hold up his hands.

Pray for the new Bible School which will be opened here at Bellevue. The first class will be composed of the school boys who must now leave French school because there will be no teacher here. Brother Sheldon intends to begin more definite work with them than we

have ever been able to do before, because these boys will be able, with help, to read and study the New Testament in French. Some of them are quite ready for the work, and others seem very small and young to be thrust into such a school, but we are asking you to pray with us that God will lay hold of each one of these boys, and so fill him with the Holy Spirit that he may be a power in winning the lost.

Pray for the catechism classes and for the pre-baptismal classes. We long that those who attend these classes may have the word firmly planted in their hearts as well as in their heads. Remember Fekoumo and Boice who teach them . . . that they may be faithful and able to give forth the lessons with understanding.

Pray for our Sunday School teachers and the evangelists out at our fourteen chapels. Temptation is so present everywhere, and they have a hard time.

Pray for a deeper spiritual awakening among our Christians. The majority of them seem so indifferent. Is it the fault of the missionaries? If so, we pray that God will cleanse and humble us before Him that we may be used in bringing these entrusted to us closer unto Him.

Pray for the many, many thousand yet in darkness all about us . . . for the far corners of our field, for Bouca and Botangafo (about a hundred miles away) where they need a missionary so badly and where our Christians and evangelists have to be content with one little visit from a Bellevue missionary in the course of five or six months.

Pray for the new village on the hill just beyond the mission station. During the course of a number of years a couple hundred people had congregated on the edges of our concession. The majority of them are people who were at one time connected with the mission, but for inconsistent living or some other cause had been dismissed. Instead of returning to their villages, they became "squatters" nearby. The government used to send soldiers to gather them up occasionally to return to their villages, but they soon ran off and came back. Some of them are no doubt sincere in wanting to be here for "the gospel's sake," as they say, and others wanted to stay here simply to try to have the protection of the mission. Since there was no way to keep them permanently in their respective villages, the government finally gathered them all together, gave them a chief, and the permission to put out individual cotton gardens. Now they have a thriving little community of seventy odd homes. They are trying to live right, for the most part. They have accepted Christ and many of them are no doubt sincere and have repented of the sin of the past. Just this afternoon one of the captains came down to tell us that the soldier of the district was coming to the village with his retinue to have a dance tonight, since it is the fourteenth of July . . . the French national holiday. The villagers were objecting because it is not Chris-

tian. I don't know how they succeeded in foiling his plans, but we have heard no dance drums this evening. Such people who are at the mercy of the soldiers and chiefs really have a very hard time to stand true to Christ. Don't forget to help them with your prayers.

And now may God richly bless each one of you and reward you greatly for your ministry of intercession in behalf of the dark souls in this black land.

Yours sincerely, in anticipation of seeing many of you soon; and, in still greater anticipation of the day when I will be returning to Africa again, if our blessed Lord so wills.

MABEL CRAWFORD

A NEW NAME

By Curtis G. Morrill, F. E. Africa

The new Kabba Station, formerly known as Bekoro, received a new name at the last Field Conference. Most of the missionaries were not entirely satisfied with the name when it was chosen a year ago. Bekoro is the name of the native village nearest the station.

In order to be distinct from the native village and avoid confusion with the government, the name has been changed to that of "Miller Memorial Station." The earthly ministry of our late Dr. J. Allen Miller drew to a close just the time when the work was begun in Kabba land. What more fitting and lasting memorial could be erected for one who all his life was so actively interested in this work than the opening of a new station in a new tribe?

From the very first, the Board of Trustees of The Foreign Missionary Society and the missionaries on the field had this in mind, but did not select the present name, thinking that the French government might not look with favor on it. We believe we have solved the difficulty by using the name "Bemiller" with the natives and in official correspondence. In the Kabba language "Be" means "village." Therefore, we have a combination which means "village of Miller." Thus both names carry the same idea. To you in the homeland "Miller Memorial Station" carries a rich connotation. It would mean nothing to the natives out here. On the other hand, "Bemiller" is easily understood by them.

In keeping with the idea of making this station a memorial to Dr. Miller, it may be of interest to note that both the writer and Mrs. Morrill were privileged to have Dr. Miller as a teacher and as a valued friend in college and seminary.

In conclusion we wish to add that we believe there are some few of the Kabba people who already have truly been given a new name concerning which the Lord Jesus spoke in Rev. 2:17. This is a more lasting monument to one who has gone on to glory but whose works follow after him. It is our earnest hope that in the future there will be many more of the Kabba to add not only to

the earthly memorial of one whose life was spent in the service of the Master, but who will also be an eternal memorial to the Master Himself.

THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISES

I Kings 8:56

*When the frosts are in the valley,
And the mountain tops are gray;
And the choicest buds are blighted,
And the blossoms die away;
A loving Father whispers,
"This cometh from My hand";
Blessed are ye if ye trust
When ye cannot understand.*

*If, after years of toiling,
Your wealth should fly away,
And leave your hands all empty,
And your locks are turning gray,
Remember then your Father
Owns all the sea and land;
Blessed are ye if ye trust
When ye cannot understand.*

—Evangelical Christian.

"Companionship with Jesus is the secret of a happy life."

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

E. L. MILLER
Editor for October

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

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Treasurer
Ashland, Ohio

Increasing Sunday School Enrollment and Attendance

In choosing for myself this topic I have made an opportunity to do the undoable. Surely a medal would be given the one answering this matter fully. The great task, or one of the great tasks before the Sunday School workers is to get more folks lined up for Sunday School and then to have them attend regularly. To get to our task at once, we note that enrollment in Sunday School the land over is about one-half the church membership, in fact less than one-half. And church membership is less than one-half the population. So we have about one-sixth the population enrolled in the Sunday School, and not that many attending regularly. So that puts the matter squarely before us. There is lots of work to be done, and everywhere there are folks who are not studying the Word of God at all but who need it badly. And the question is, What shall we do?

I shall try to answer my own question, at least in part, by saying, commence with the parents of our communities, the stay-at-home parents. It seems that we must still sell the Sunday School to a large part of the church membership. It has been the right arm of the church, or to change the figure a little, the vestibule. Yet the older

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Financial Report—August, 1936

General Fund:	
Mrs. Elsie Gallagher (Phila. 1st)	5.00
Mountain View, Pa.	
Rev. J. E. Patterson	10.00
Rev. J. P. Dowdy	5.00
Mrs. Nora Richardson	5.00
Mrs. D. J. Carter	10.00
H. H. Meader	5.00
James W. Michael	10.00
Miscellaneous	15.00
Mr. & Mrs. Oscar O. Rank (Garwin, Ia.) ..	10.00
Mrs. Ida M. Neer (Bellefontaine, O.) ..	15.00
G. A. Hoover, (Mt. Zion, O.)	10.00
Brush Valley, Pa.	
Mr. and Mrs. B. C. Lasher	25.00
Mrs. J. Y. Hooks	5.00
Mrs. Archie J. Williams	15.00
Miscellaneous	3.75
Highland Brethren, Marianna, Pa.	10.00
	158.75

African General Fund:	
Mr. and Mrs. D. A. Erlsten (Bryan, O.) ..	30.00
Sam Kocher, Grandview, Wash.	2.00
C. L. Hooks, Brush Valley, Pa.	2.50
Misc. (Brush Valley, Pa.)	1.00

35.50

African Special Fund:	
Pa. Sisterhood Girls (School, Bassai)	20.00
Jobson Fund:	
Daily Vacation Bible School, Wash., D. C.	21.00
Morrill Fund:	
Ohio Sisterhood, per Evelyn Fockler	25.00
South American General Fund:	
C. L. Hooks, Brush Valley, Pa.	2.50

\$262.75

folks in the church do not play fair with the Sunday School. And among that older group there is a wonderful ignorance of God's Word. As a pastor I can say it is awful how little those who are called God's children know of God's Word. And as one who has taught in the public schools for years, I can say that many young folks are in greater need of what the Sunday School has for them than there is of a secular education. The need is very apparent, so how meet it?

Now enrollment is an easy thing to increase. Folks will let you put down their names for anything as long as it doesn't cost anything or require any effort on their part. You might even follow the method of big city politicians who get names from tombstones, dogs, cats, canary birds and what not. That will swell the number on the roll, but what about the attendance? There's the rub. I know of Sunday Schools with enrollments more than twice the size of the regular attendance. I even had one pastor tell me at conference that his church membership was nearly six hundred, but that at conference he reported some three hundred. Six hundred for name and prestige, as he put it, but only three hundred for assessment. You call that unfair, and so do I. But so is the other unfair, for it gives a false idea and causes workers to let down in their efforts on certain folks. In our

local school we revise the roll quarterly and unless one has been present three or more times during the quarter his name is dropped as a regular until he again makes that record. That is fair to the school, the church, the Sunday School statistical reports and the like. We should enroll all the bona fide members possible, but keep them on the roll only as they attend.

But perhaps we should go back further for the answer to our problem. Until we make going to Sunday School and the study of God's Word of as much importance as gathering eggs, feeding hogs or milking cows, things will continue as they are. Until getting up in time for Sunday School at 9:45 is considered as important as court day, county or state fair attendance, street carnival, circus or movie—well until then not much progress will be made. In short, I mean that education and consecration regarding our need of Christian teaching and determination to have it must be put across first. And that may mean more time, energy and money in advertising the Sunday School. It will also mean more and better preparation for carrying on.

Then keeping everlastingly at it and having every regular attendant a missionary will help. Rally Day usually shoys what can be done by way of advertising and personal effort. Why grow weary in well doing? Why not have continuous Rally Day? Business firms do not advertise one day or one week in the year. They keep it up constantly. Surely we should want to run the King's business as well or better than business men run the world's business. Then let us take the hint from them. So I appear here to say that when we mean business for God and the church and desire Christian education as we desire secular, and when we are not afraid to boost and advertise the Sunday School as we should, then I feel enrollment and attendance will not only increase but morality and decency will be served. Then we may expect to have answered for us some of the burning questions of the day regarding our youth, moral lapses in both young and old, and then we can feel that we have at least done our best.

A lady wrote on a card a simple verse from the poem of J. Clare, and placed it on top of an hour glass:

To think of summers yet to come
That I am not to see;
To think a weed is yet to bloom
From dust that I shall be!

The next day she found that a visitor had written on the back of the card:

To think when heaven and earth are fled,
And times and seasons o'er;
When all that can die shall be dead,
That I must die no more!
Oh, where will then my portion be?
Where shall I spend Eternity?

—From "Revelation" Magazine

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor

626 Somerset St.

Johnstown, Pa.

B RINGING **C** HRISTIAN **E** NDEAVOR
R E T H R E N H U R C H X T E N S I O N
Y O N S E C R A T E D V A N G E L I S M

CHRISTIAN ENDEAVOR BANQUET AT CONEMAUGH

The delegates at the Pennsylvania State Conference and members of the Cambria County Union of C. E. will hold a fellowship banquet at the Cone-maugh Brethren Church, Wednesday evening, Oct. 7th at 5:30. Note the change in date from last week's Evangelist announcement.

During the evening there will be a presentation of National and State C. E. officers. The program will include reports from C. E. rallies, the Winona Conference, the Hershey Convention and the proposal of National C. E. projects.

Tom Hammers will be the special guest speaker from Cleveland, Ohio. He was formerly an active member in C. E. work in Johnstown and still is interested in this type of young people's work. He conceived the idea of a union among the C. E. societies in and around Johnstown and led in the organizing of the present union.

Short talks will be given by the other national officers present. We are fortunate to have three in our state. They are Robert Crees, Mildred Furry and Mildred Deitz. James Hammers will represent the local societies.

Wednesday afternoon at 1:30 we will have one-half hour for Christian Endeavor on our conference program. Robert Crees and Tom Hammers will speak. Try real hard to get out for this service.

We suggest that this announcement and invitation be read in the societies in Pennsylvania. Come on, even though you can not get to the banquet on time and stay over for the regular conference session.

Norman Uphouse, President,
Pennsylvania District of Christian Endeavor.

QUADRI-CENTENNIAL OF WILLIAM TYNDALE'S MARTYRDOM

October the 6th, 1936, marks the four hundredth anniversary of the martyrdom of William Tyndale. The first edition of his New Testament, appearing eleven years before his death, was the first volume of Scripture to be printed in English. His entire work was done on the continent of Europe where he was forced to move from place to place to avoid seizure by representatives of the king and church of his own native land. He was finally apprehended, imprisoned, and after a year and a half of confinement was

strangled and burned for his persistence in giving the Word of God to the people of England in their own tongue.

Tyndale's work was truly fundamental. "Later editors of the English Bible," says Professor Goodspeed in his "The Making of the English New Testament," "steadily followed his version as far as they possessed it, and his work colors the New Testaments of Coverdale (1535), Rogers (1537), Taverner and the Great Bible (1539), the Geneva Bible (1560), the Bishops' Bible (1568), and King James (1611). None of these is more than a revision of Tyndale, and his stamp remains on the modern revisions of 1881 and 1901. To the familiar forms of the English New Testament Tyndale has contributed not only more than any other man, but more than all others combined. He has shaped the religious vocabulary of the English-speaking world."

In these days when neglect of the Bible and its teachings is widespread, an opportunity is offered on one of the Sundays of early October to encourage the use of the Bible by telling the story of William Tyndale's life and commend- ing his courage and devotion.

To this end the American Bible Society will gladly furnish a large colored poster 35 by 22 inches and a 14-page brochure on the life and work of William Tyndale free of charge. Address requests to the American Bible Society, Bible House, New York City.

THE LOST SHEEP

What do we read in the fifteenth chapter of Luke? There is a shepherd bringing home his sheep into the fold. As they pass in, he stands and numbers them. I can see him counting one, two, three, up to ninety-nine. "But," says he, "I ought to have a hundred; I must have made a mistake," and he counts them over again. "There are only ninety-nine here; I must have lost one." He does not say, "I will let him find his own way back." No! He takes the place of the seeker; he goes into the mountain, and hunts until he finds the lost one, and then he lays it on his shoulder and brings it home. Is it the sheep that finds the shepherd? No, it is the shepherd that finds and brings back the sheep. He rejoiced to find it. Undoubtedly, the sheep was very glad to get back to the fold, but it was the shepherd who rejoiced, and who called his friends and said, "Rejoice with me." "There were ninety and nine that safely lay

In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—

Away from the mountains wild and bare,
Away from the tender shepherd's care."

—D. L. Moody.

"Christ never asks of us such busy labor as leaves no time for resting at His feet."

FOUR HUNDRED MILES BY "PUSH"

(Continued from Page 9)

salute properly and then told to get away as fast as he could. He lost no time starting off on a run.

We discovered that we had a stow-away traveling with us. Our porters had been hiding him and making him help carry loads. He had been with us for five days. He said he wanted to return to his village, and since he had not paid his taxes, he feared a soldier would take him and put him in "jobo". We told him he must return to his village at once as it was only a couple days' journey and we would be going farther away. He promised to return, and we saw no more of him. The soldier drilled his men for our entertainment. We did not sleep very much because of the natives yelling and the dogs barking most of the night.

Our carriers arrived at five o'clock and were on the march at five thirty. The men were expert carriers and we rode along as smoothly as on a glassy sea. We climbed steadily for three hours. Some places were very steep, the traveling was difficult over rocks, and the path was narrow, but the men had no difficulty to walk along, balancing the tepois on their heads. The villages were smaller, but close together. We passed nine before coming to the river. Our porters kept close on our heels. They had been warned not to get into any arguments with the people as they were still very savage and had not fully yielded to the government.

We rested in the shade of a hangar and had a service for the people that gathered around us and for the porters before paying them off and sending them back. I had always wanted to cross a river in a canoe; now was my chance as there was no barge. The canoe was only large enough to take us across, then the loads. We saw a lot of gold dust glittering on the banks. We passed three good-sized villages before we reached the rest house, which is located in the center of a group of villages. The people were very timid and afraid of us. Even the chief was reluctant about sending us wood and water. The soldier said it was a bad village.

About four o'clock we went out to visit the people. They ran from us, the children often screaming. No doubt we were the first white women they had ever seen. We were able to coax some of them to come near by giving them salt which they would take and then dart away. Some of the bolder ones would come closer and listen to my watch tick. We saw the village musician. He had a red triangle painted on his face, starting at his forehead and nose and coming to a point at his ear. He had an old gourd, a piece of string and a stick. He said when the women heard him play, they came with food. I told him I would give him some salt if he could play that thing. He made several at-

tempts without success. I suppose he thought I might steal his art. We were able to gather small groups around us to tell them the Gospel story for the first time. We had just gone to bed when they started to burn the grass below us. It seemed dangerously near us, but we just got the smoke. We were wakened later by the beating of drums and yelling which kept up until day-break. We learned that they had a beer drinking party.

We left early next morning. Our path led through large nang fields; kafir corn. We passed through four large villages before reaching the main road and the first Mboum village. We had passed through the entire Pana tribe, and the entire tribe is without the Gospel—no one to tell them, yet there is a soldier in every village to keep law and order. O, that there might be an evangelist in every village to lead them in the way they should go. Here is a wonderful unreached field for some one. Isa. 6:8.

Just where the bush road meets the auto road is the first Mboum village. The chief came running after us with a chicken. His speech was quite different from the Pana, and more explosive, and much harder to understand. The landscape was much vaster and we were continually going down grade. It was considerably hotter, and the porters complained the ground burned their feet. We rested for an hour and a half in the shade of a tree along the side of the road while the porters boiled some

corn and ate it, and we emptied the contents of our water bottles. On reaching Mbassai, we had an early supper and gathered the people to tell them the Gospel story. It was necessary to find an interpreter, though they are related to the Karre. The Mboum are being evangelized by the Norwegian branch of the Sudan United Mission, which is located in the Cameroons.

The next morning we went into the post, Baibokoum. We visited the administrator, who invited us to dinner. We declined, but he insisted on sending us our dinner to the rest house and his Mohammedan boy to serve it. The first course was fried fish of a very small variety—some were not over an inch long. We were supposed to eat tails, eyes and all. The second course, steak and French fried potatoes and peas, then salad and scouffle for desert. We thoroughly enjoyed the meal.

Late in the afternoon, we visited the sleeping sickness camp about four miles away. There are about two hundred patients, mostly children. The nurse in charge said that there are not any tsetse flies around, so that the disease cannot be spread. The government is making every effort to stamp out this dreadful disease.

Four of our porters were anxious to return home; two were footsore and actually limped, another had dysentery, and the fourth was homesick, so we decided to send them back and get new porters each day, who would also serve as guides.

THANKS, AGAIN

It is the desire of those here in the office, whose work has been so much lightened by your fine cooperation, to again thank you good people who are responsible for ordering Sunday School supplies. Many were prompt in sending orders. In fact, a few sent in their orders before the blanks reached them.

The first order to be received for supplies for next quarter came from the church at South Gate, Calif., where Brother Polman was pastor for several years and where Brother Sandy is now pastor. The second order came from our mission church at Fremont, Ohio.

The great majority of our schools got their orders here in good time. A comparatively few have not yet gotten to the place where orders are sent in as soon as they should be, but we feel sure the day is not far distant when all our schools will be so organized that orders will be mailed immediately after blanks are received. Many schools accompanied the order with remittance to cover the entire cost of supplies. This is REAL HELP and we thank you most heartily.

With this sort of cooperation, and with your help by your prayers, we shall be able to accomplish a real work for Him. Again, thank you.

J. C. Beal
Sec'y of Publications

We now changed our general direction of march to northeast. We had been travelling northwest. The climate was decidedly hot and blistering. The flowers were different. Instead of the delicately colored orchids, they were a brilliant yellow. The natives wore goat skin aprons that floated in the breeze, if there was one. We came to the river Lime again. It was much wider here and we saw very little gold dust. We were pushed across in a canoe. The porters waded across carrying their clothes and loads on their heads. We were now in Lakaland.

We came to a very large village—the largest village and the largest chief I have seen. The village is really a group of villages under the one chief. The chief and his head men were preparing to leave for the post. He brought his son to us and said that he would care for us. During the war, the chief was taken up north where he learned the Hausa language and accepted the Mohammedian religion. He said that he prayed to Allah five times a day, but we were thankful to learn that he had not taught his people and he was open to the Gospel. How long he will be favorable we do not know as he has a Hausa companion. Truly the harvest is ripe but the laborers are few.

Here again the Lord wonderfully supplied us with vegetables from the chief's garden—cabbage, endive, garlic, and eggplant. No doubt the administrator had supplied him with the seed, because the natives do not eat these vegetables.

The chief and his head men returned in the evening. He gathered his people to hear "the affair of God."

In this section the villages are grouped. Each village is enclosed with a mat fence, which will make evangelization much easier than if the villages were scattered. Our entry into a village was sort of a triumphal entry; we had an enthusiastic reception, accompanied by singing and shouting. We had no difficulty in having a crowd. By the time we reached the center of the village, the people were all around us. The number of children seemed incredible. They ran after us saying they wanted to go with us, but they soon tired and returned. However one lad said his home is near Paoua and asked if he might travel with us. Since he knows the Laka, Sango and Karre languages, we agreed.

We again changed our general direction to southeast and arrived at noon at a miserable village, where we spent the night. In the morning, the chief came to us with his son, saying he wanted him to go with us and hear this "affair of God" straight, then return and tell the people. Another man came with his son; an orphan pled to come; also three others asked to come. It was pathetic to see them bid good bye to their relatives and friends they knew so well, and place their confidence in us. They are still with us and are attending class every day. Pray for these boys.

We again turned off the main road and took a bush path, which wound through manioc gardens and was very rough. It no doubt is impassable and under water during the rainy season. We arrived at the bank of the Pende, which is very wide there. The bank was steep; but the river was shallow. There was no canoe, so we had to cross on the shoulders of the natives.

This is a splendid hunting ground. The path is made rough by the tracks of animals. We saw many species of antelope and flocks of guinea fowl. We might have killed any number if we had had a gun.

The night before, the men said they heard a lion roar in the distance. A human skull and bones lay bleaching in the sun, no doubt a victim of a lion or a buffalo, as we were told that there are many in this swamp. Miss Myers wanted the porters to pick up the skull, but none of them would touch it. A few days later one of the porters said that the dog he brought not far from the place where we saw the skull, had run away, and if we would give him a pass letter to go back and find his dog, he would bring the skull back; but he returned without it, saying he did not go that far. The porters that we secured at the last village put down their loads and refused to go further when they arrived at the rest house built on the edge of the swamp. Our porters insisted that they pick up their loads and go on. They quickly drew their spears and did not intend to go any further, and there was no chance to secure others there. Noel stepped up to them quickly and grabbed the spears and commanded them to pick up their loads. They obeyed. We told them we would relieve them the first opportunity we had to secure other porters, which did not prove to be very far.

We were now in Kabbaland. When we reached the private road the administrator had built into the swamp, (which he used when he went hunting) we knew we were just twelve miles from Bekoro, the new station where the Morrills are. We enjoyed fellowship with Mr. and Mrs. Morrill for a couple of days before proceeding to Paoua. We spent Sunday at the Paoua chapel. We were now in the Bassai territory.

We told our boys we wanted to leave early next morning. They woke us at what I thought was three o'clock, which seemed plenty early, but I crawled out from under the net and dressed. While eating breakfast I looked at my watch again and it was just one fifteen. There was nothing left to do but go on as the beds were already down. At one thirty we were on our way, with the lantern and torches to light the way and to scare animals if there should be any lurking near. We had intended to be at Baidi in time for the morning service, but we arrived at four. The evangelist's wife cooked food for the porters, so we took a nap for about an hour. We reached Gouze as the evangelist there was hav-

ing the morning service. We did not arrive at Yokofili until afternoon. We had traveled thirty-six miles. Everyone get supper and have a service we went was tired, and as soon as we could to bed, instructing the boys not to get up before they heard the chickens crow. We were only eighteen miles from Bassai.

When we got in sight of Bassai hill, we saw a car coming down. It was Mr. Foster and Mr. Hathaway. We were glad to change our mode of travel and relieve the men from pushing us up the hill. Noel had borrowed Jean's bicycle at Paoua and had reached home the day before and announced our coming. We had been gone exactly three weeks, and had had a wonderful trip. The Lord had provided our every need, had protected us from all harm and danger and blessed us beyond measure.

BRETHREN MISSIONARY DIRECTORY

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ADDRESS: 433 Rivadavia, Rio Cuarto, Prov. Cordoba, Argentina, South America.

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Mrs. Chauncey B. Sheldon, en route to Afrira.

Miss Florence Bickel.

ADDRESS: 1st or 2nd Class Mail—Bekoro, par Bassai, par Bozoum, par Beberati, par Yaounde, Oubangui-Chari, Fr. Eq. Africa.

PARCEL POST: Care of C. B. Sheldon, Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, Fr. Eq. Africa.

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Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.

Rev. Orville D. Jobson,

Mrs. Orville D. Jobson,

Rev. Joseph H. Foster,

Mrs. Joseph H. Foster,

Rev. and Mrs. Floyd W. Taber,

Dr. Florence N. Gribble, en route to U. S. A.

Miss Mabel Crawford, en route to U. S. A.

DR. GRIBBLE'S LETTER

(Continued from page 2)

were filled with cargo, our experiences were pleasanter.

We reached Rotterdam on Aug. 19th. A few hours early, in a heavy fog and rain. We were soon located at "Zeemans Centrale," where the Fosters had also made a brief stay between ships. Ours was to be a longer stay than theirs, however, for after the Manhattan failed us, our kind missionary agent in Kribi had advised us that the chances of getting on the Statendam, sailing the 29th, would be far greater than for the Volendam, sailing the

nd. So we were pre-booked on the Statendam, and had a ten days wait in Holland. It was fortunate indeed that we were pre-booked, as the Statendam though carrying 1600 passengers, had every berth full.

Miss Crawford and I were not able to obtain a cabin together as on the Maaskerk, but were each in a cabin with other ladies. More than one hundred and fifty were refused passage and had still another week to wait. We found traveling conditions very different on the crowded Statendam from those on the quiet Maaskerk. Small wonder, when the ratio of passengers was 40 to 1.

We were glad to arrive at our journey's end, and all passengers were up by 5 A. M. on Sunday morning for the boat was to dock at 8:15. Mail had arrived during the night. Two of my sisters-in-law were meeting me but there was no word from Marguerite and I had not been able to receive a letter from her for four months.

After formalities were over and we proceeded to our respective letters for customs inspections, we almost desired of seeing our friends. They had failed to obtain permits, but we did not know that, and the crowd of passengers and the crowds of friends to meet them surged around us without catching even a glimpse of a familiar face. Finally, not being able to find my baggage, went down to the exit, where which the Dock P. O. was located. Here I received a telegram from Mr. Emmell that he would be unable to meet the boat, it being Sunday morning. Just as I was tearing open the telegram, I heard some one call, "Dr. Gribble." I looked up and there in the midst of the crowd on the other side of the railing was Marguerite! Oh, that thrilling! Mr. Dunning, my son-in-law-to-be, whom I had never met, was there too, and the expected sisters-in-law.

About two hours later, emerging from the ordeal of customs and baggage location, proceeded together to the Meyers Hotel at Hoboken for a rendezvous. After lunch we all left for Patterson, New Jersey, to visit Mr. and Mrs. Dunning for a brief time. We continued that night to Philadelphia, where we had the privilege of greeting old friends during the church hour. My sisters-in-law and I then left for New Cumberland arriving at 12:30 A. M. Monday. Five days later the Dunnings arrived from Patterson, bringing Marguerite with them. Sunday was spent in New Cumberland, and early the following Monday morning we left for Ashland, where Marguerite and Mr. Dunning will attend college this year, and where I hope to write "His Faithfulness."

At the present writing I am having some dental work done in Dearborn and will return (D. V.) to Ashland Tuesday. At next writing I hope to be able to give you our definite address in Ashland. Greetings to you all.

In His name,
FLORENCE N. GRIBBLE



NEWS FROM THE FIELD



TERRA ALTA, W. VA.

The Cooperative Brethren Church of Terra Alta, W. Va. met in a business meeting Sunday afternoon, Sept. 13th at the church. Rowland Whitehair presided. The Elder C. A. Thomas had charge of the business. Three members on the Finance Board from the Church of the Brethren were elected as follows:

Frank Guthrie, A. R. Fike and Mrs. Rowland Whitehair. Three deacons were elected: Frank Guthrie, Melvin and Revie Slaubaugh. District Meeting delegates were elected to be held at Eglen Oct. 3, as follows—Melvin Slaubaugh and Ethel Whitehair alternates, Millie and Walter Guthrie.

Mrs. Rowland Whitehair.

McKEE, PA.

The Brethren which are at McKee to those who have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.

Time has passed rapidly and we now find ourselves stepping across the threshold of our sixth year as pastor of this congregation. For the past year and for the first time in its history, this church has been on a "full time" schedule. We are glad for the interest that makes this possible.

Since our last report new song books have been added to our equipment. The books selected are "The Voice of Thanksgiving," put out by the Moody Bible Institute. Also, new Scofield Bibles have been purchased for the pews. The mere presence of a Bible in a church is of no consequence unless it is used. I have always endeavored to teach the Bible and am becoming more set in the belief that expository sermons should find a large place in the church services. We were also glad for new book racks for the pews. These were supplied by the talent, time and money of Brother Albert Clapper. Also, a new furnace has been installed in the basement.

Brother and Sister J. L. Bowman have moved into our midst, Brother Bowman is still a Fundamentalist preacher and fills many speaking engagements. That they have made many friends in years gone by is evidenced by their large number of visitors from distant points.

We are glad for the presence of Brother George Rogers, who lives nearby. Brother Rogers recently formed a new congregation, having been compelled to leave the Church of the Brethren because of unrighteous demands made by leaders of that denomination.

Recently Brother and Sister Jobson

paid us a very welcome and profitable visit. We thank God for the privilege of being laborers together with them in their far off field of labor.

Last spring we were privileged to meet with Brother and Sister Sibert and their congregation at Masontown. Brother Sibert is a faithful brother in the Lord and we thank God for this opportunity of fellowship with him. We will not forget that it was little Owen Dean's zeal in passing out "Ticket Tracts" that caused many a person to pause and receive a verse from the Word of God. As I now write these lines I am in Bible Conference work at Mt. Union, Pa.

We have a large number of young people in our congregation but we put on no "thrills" to hold them. We feel sure that the "foolishness of preaching" is still God's method of saving those who believe. We thank God that several of them are looking forward to a life of full time service for their Lord.

The world has taken advantage of the great profit in advertising. During the past summer we have followed its example and have placed Gospel signs over a distance of some twenty miles. These signs are painted with black letters; some on the mountain side, on the solid rock; others are on signs which are secured to trees, posts or a building. Such messages as the following greet the traveler: "Prepare to Meet Thy God"; "Is It Well With Your Soul"? "Jesus Saves"; "Is Your Heart Right with God?" "Where Will You Spend Eternity?" "Christ Died For Our Sins." Etc, Etc.

I have long felt that the Zodiac, with its mysterious signs and the constellations in the stars must bear a close relation to the message of our salvation but it was not until recently that I had opportunity to learn more fully of them. Brother Paul Bauman showed stereoptican slides of the constellations and spoke of their bearing on the Gospel message. Did God create the world and stars a hundred million years ago? If so, He had the plan of our salvation then in mind. There sits The Virgin, and nearby the Man Child (the Desired) while coiled through the heavens is the crooked serpent with his head most certainly reaching for the crown. But alas for him, a man has firm hold upon him and will never permit his hopes to be realized. But the thrill of it all came as the great circle of constellations neared its completion and there "I" sit and have sat for untold ages, for when the last constellations are reached and our Lord sits upon His throne with a diadem upon His head, there by His

side sits a woman (the church) crowned and sitting upon her throne, certainly, we are chosen in Christ, "before the foundation of the world" (Eph. 1:4). Let those who stagger at this declaration of God's foreknowledge ponder the greatness of Him who knew the end from the beginning and had us in mind long ages before Adam was created or Eve had yielded to the subtle temptation of the serpent.

Thanks be unto God for His unspeakable Gift.

R. I. HUMBERD

MARTINSBURG, PA.

We are glad to be able to report that the work in Martinsburg is progressing nicely. Since our last report three have been added to the church by letter with the promise of more in the near future.

We were very fortunate to have Brother and Sister Kimmell, also Brother and Sister Roudenbush, of Philadelphia, with us from June 8th to 14th. We enjoyed their fellowship very much. Brother Kimmell gave us so many instructive and helpful messages in his Bible Conference that we feel we have been spiritually strengthened and have a better understanding of the Bible. People came from all denominations to hear him. Our church and homes will always be open to these fine Brethren people.

We were also privileged to have Brother and Sister R. Paul Miller with us for one evening during this conference. We are looking forward to having Brother Miller with us in a three week's meeting, beginning October 13th. Brethren, may we have your prayers that many lost and indifferent souls may find their Lord in this meeting?

Brother L. S. Bauman was to have been with us August 5th, but due to his daughter's illness was unable to be here. Brother Raymond Gingrich and family of Ellet were visiting his old

home at this time and very graciously consented to fill the vacancy. He gave us a very fine message. On August 7th we enjoyed another treat when we had a quintet from the Philadelphia School of the Bible. Everyone who heard this group of young people thoroughly enjoyed hearing them.

Brother and Sister Jobson were with us and gave a very fine talk on the African Mission Sept. 6th.

Brother Hauser was given a call for another year. We are expecting greater accomplishments from him next year as his ranks have been strengthened by an assistant who shall answer to the name of Stanley Franklin.

Yours in the Master's service,
MRS. C. K. SNIDEP,
Corresponding Sec'y

COLUMBUS, OHIO

Cooperative Brethren Church of Columbus, Ohio, held its regular business meeting Sept. 17. Brother J. H. Eidemiller of Church of the Brethren Mission Board and Brother E. F. Miller of the Brethren Mission Board were present. Brother Eidemiller conducted the devotions and Brother Miller acted as moderator. Reports of the various treasurers and committees were read and approved. Among the church and Sunday School officers selected for the coming year were: Mrs. Sylvia Crouse, clerk; Superintendent, G. Hayes Coleman and R. E. Cook; primary superintendents, Mrs. Orpha Murray and Mrs. Olive Ball. The Sunday School secretary's report showed that the average Sunday School attendance during this last year was 63, a gain of 3. As our church is in need of new song books a committee was appointed to select a suitable song book and make plans for purchasing the same. We decided to have another Vacation Bible School next summer and that our pastor, Brother D. R. Murray, was to direct the school.

Our revival will be held from Oct. to Oct. 25. Brother Grant MacDonaght, pastor of the Brethren Church of Canton, Ohio, will be our evangelist. Remember the work of our mission church here in Columbus in your prayers.

MRS. ORPHA MURRAY
495 Tibet Road
Columbus, O.

PENNSYLVANIA DISTRICT CONFERENCE WELCOME TO CONEMAUGH

The Brethren Church of Conemaugh is getting ready to entertain the 19 District Conference. The interior has been recently completely redecorated and every effort will be made to make the Conference comfortable.

To the delegates coming by train Conemaugh is on the main line of the Pennsylvania Railroad but all trains do not stop here. However, several local trains a day stop at Conemaugh. The church is but two blocks from the Conemaugh station. For those coming from a distance by train, we advise them to stop at Johnstown. A car mailed to the pastor will insure transportation to Conemaugh. Local travel will also be met.

Delegates coming by auto from the south and west may come U. S. Route 30 to Route 219 and then north through Johnstown. About two miles from the business district of Johnstown turn right on macadam road at cemetery. Texaco gasoline station is on the left. This route will bring you right to the church. Delegates from the north and west will come to Munday's Corner at intersection of Routes 22 and 219. Follow 219 south to end of concrete pavement then turn left on brick pavement. Follow this road into Conemaugh and turn left at first stop sign. Delegates from south and east may come Route 30 to Bedford, Turn right at Bedford at intersection of Route 22. Follow to Route 56 and left on 56 into Johnstown. Where 56 turns left keep straight ahead across Main Street in Johnstown. Continue to follow street car tracks for several miles until approaching first traffic light with monument of a soldier beneath it. Turn left across steel and concrete bridge into Conemaugh. Turn right at bottom of bridge approach and then at end of street left. Delegates from east and north take Route 53 at bottom of Creson Mountain. Follow 53 through South Fork and across Lamb's Bridge to top of hill. Take macadam road leading out to right from Concrete and follow macadam and brick road to traffic light. Turn right across large bridge into Conemaugh, right at bottom of bridge approach and then left at end of street. Those coming by airplane to Johnstown airport please call pastor on Johnstown phone and a car will be sent to get you.

A luncheon will be served in the church Monday evening between 6 and 7 for those desiring it.

W. H. SCHAFFER, Pastor
115 Oak St., Conemaugh, Pa.

NOTICE

Pastors, will you give us some real help?

It is planned to issue the National Conference number of The Brethren Evangelist the last part of October. This number will carry the names of our ministers and their addresses.

Some names were omitted last year. Some addresses were wrong. Some names appeared which should not have been in the list. We, here at Ashland, don't know all the ministers of our church. Neither do we know their present addresses. If your name did not appear in last year's issue, won't you send us your name and address on a postal card? If your address has recently changed, won't you inform us of the change? If you know of a name which should be dropped from the list, please let us know.

J. C. Beal
Sec'y of Publications.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



"Oh, Give Thanks"

*To him who has sought us, has taught us, has
brought us*

To pasture safe folded and fair,

*The Shepherd who heeds us, who leads us, who
feeds us,*

And guards us with tenderest care,

To him give the glory in song and in story,

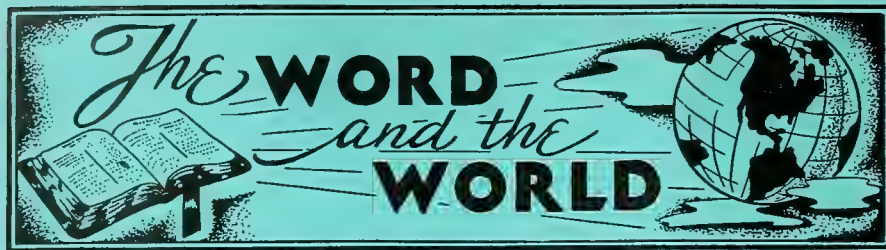
To whom all the honor belongs;

To him be the praises the glad heart upraises

In heartiest thanksgiving songs.

—Edith Virginia Bradt.





By Alva J. McClain

NO MORE Hallelujahs

In the book of Revelation, chapter 19, the Apostle John writes, "After these things I heard a great voice of much people in heaven, saying, *Hallelujah*. . . . And again they said, *Hallelujah*."

The Hitlerites of Germany would not like this kind of a heaven where people are always shouting, "*Hallelujah*," for they have recently ordered all German churches to eliminate the word from their ecclesiastical prayers because it is a Jewish term.

Hitler and his Nazi followers, should they ever get into the heaven of the Bible, will be surprised to find a great many Jewish things there. There will be Jewish saints, a Jewish Bible, Jewish prophets, and best of all, a Jewish God and Savior. There will even be Jewish names on the foundations and gates.

But we should not feel too self-righteous about this matter. There are in America many churches so cold and dead spiritually that a worshipper would probably be arrested if he suddenly uttered a joyous "*Hallelujah*" or a hearty "*Amen*."

By the way, the word "*Amen*" is also Hebrew. I wonder how the Nazi Jew-baiters close their prayers.

Hitler should read John 4:22 where our Lord says, "Salvation is of the Jews."

WHICH Is Worse?

A little five-foot colored gentleman, affectionately called "Father Divine" by several million devout followers, recently tried to secure the famous Hollywood Bowl for a meeting. Storms of protest arose from other religious leaders of Los Angeles.

They said, "We are protesting the appearance of Father Divine in Los Angeles, not because he is a radical and a leader in that party, but because he is blasphemous in representing himself to be God Almighty."

Now the protesters are undoubtedly right. The little negro does claim to be "God Almighty." But for that matter there are many others who claim to be God; the pantheistic preachers of modernistic religion, for example, and all Christian Scientists. Mrs. Eddy very clearly teaches that God is All and All is God. Why discriminate against the little colored man who is so suc-

cessfully putting his claims into practice?

Father Divine is no joke. A serious-minded reporter has recently published a good sized book about him entitled, "God in a Rolls Royce," which you can buy for \$2.50. He is idolized by multitudes of colored people and also by some whites. Among his worshippers is a young Cleveland aristocrat, college trained and apparently intelligent, who says that to him Father Divine is "none other than God Almighty."

Satan is preparing the world for his masterpiece, the Man of Sin, who will be worshipped by all those who dwell upon the earth whose names are not written in the Lamb's Book of Life. Among the less intelligent classes, such men as Father Divine are doing their work. Among the intelligentsia, the preparation is being carried on by pantheistic preachers, philosophers and scientists.

NEWSPAPER Theology.

In the special Labor Day magazine issued by the Cleveland Plain Dealer there appears a full page "poem" by Roelif Loveland entitled "The Beginning of Labor Day." There are thirty-nine lines altogether, but the first four will be sufficient to show the writer's rather contemptuous treatment of the Bible narrative. Here they are:

"One must go a distant way to find the beginning of Labor Day.

Adam listened to his wife and nibbled the fruit of the tree of life.

The fruit was pleasant, the sky was blue, and there was no work at all to do.

The serpent basked in the lustful sun and smiled at the evil he had done."

Now almost any child in the primary department of the ordinary Sunday School could tell Mr. Loveland two things: first, that Adam's sin was not in eating from the "tree of life," but rather the "tree of knowledge of good and evil;" and second, that man was given work to do before he sinned. Labor Day began before Adam became a sinner (see Gen. 2:15).

It is possible that Mr. Loveland would regard the Genesis story as wholly legendary, and his own misrepresentation of it, therefore, of small consequence. Even so there is nothing meaner than to misrepresent the statements of an author who, like Moses, is

dead and therefore cannot defend himself. This is to say nothing of the fact that our Lord Jesus Christ accepted the book of Genesis as the very Word of God.

But let us try to be charitable. Perhaps Mr. Loveland has never even read the second chapter of Genesis.

How strange it is that men so often like to borrow the stories of the Bible and then twist them so as to propagate their own human opinions.

EVERY Precious Word.

I am indebted to a friend, Mrs. Prichard of Falls City, Neb., for a very precious tract which I wish to share in part with my readers.

"Others will be allowed to succeed in making money, or having a legacy left to them, or in having luxuries, but it is likely that God will keep you poor because He wants you to have something far better than gold, and that is helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

"The Lord will let others be honored and put forward, and keep you hidden away in obscurity, because He wants to

(Continued on page 11)

The Brethren Evangelist

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The Editor's Box

THERE IS NO GOD"

So said Clarence Darrow on his 72nd birthday. He is now completely settled the matter and states, "I no longer doubt. I know there is nothing after death—nothing to look forward to in joy or in fear. I am not an agnostic any more; I am a materialist. It took me more than fifty years to find it out." This of course will have considerable effect. A great host of little two by four imitators will begin to imitate Darrow's depressive lament, "I am a materialist."

PROOF FOR GOD

"All my life," said Darrow, "I have been seeking some definite proof of God—something I could put my finger on and say, 'This is a fact'." Then he goes on to say that his search has been in vain. Has Mr. Darrow never looked into the starry heavens? "The heavens declare the glory of God" (Ps. 19:1). Has not Mr. Darrow ever noticed the sun and the rain, and spring, summer, fall and winter? The Bible tells us that God "left not himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Mr. Darrow claims to be a wise man and yet in all the good things which he has enjoyed for seventy-two years he has never seen one evidence of a good and designing God. How vast is the ignorance of the wisdom of this world!

NO THINGS

The Christian will see two things in this statement from Mr. Darrow. "The preaching of the cross to them that perish foolishness.. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Natural men whether they are atheists, agnostics, or even ecclesiastical dignitaries, if they are not born again, can know nothing about the real things of the Spirit of God. Again, it is the fool that hath hid in his heart, there is no God." (See Ps. 14).

UNBELIEF POPULAR

We have come to the place where unbelief is very popular. A man can get in the headlines if he tells what he does not believe. The condemned world is anxious to be put to sleep again and again by the old anesthetic declarations of the unbelievers. To doubt is to be honored; to believe is to be ridiculed. Any, and pusillanimous man may doubt and deny God's Word, yet "heaven and earth shall pass away, but my Word shall not pass away." "The Scripture cannot be broken."

WHAT THE EDITOR BELIEVES

Quite frequently the editor has been interrogated as to what he believes. It is always his delight to let people know. There is nothing he enjoys more than the privilege of sitting down to open up the Scriptures to another, and he would gladly tell everything he knows about every thing in the Bible if given ample time.

THE BIBLE

The editor believes that the Bible is God's book and that it was given by holy men of old who were inspired by the Holy Spirit, and that it is verbally (word for word even to the jots and tittles) inspired in the original writings. He believes that it is not merely the "ideas of religion" which are inspired, but that the Holy Spirit used the very words in the vocabularies of the various writers which were necessary to write down God's perfect original Scriptural revelation. (See 1 Cor. 2:13).

WELCOME BRETHREN

The editor is not only willing but glad to be questioned as to what he believes. There is no reason why any man who believes the Bible should not be ready to give a reason for the hope or faith which is in him. Certainly there would be very few ministers in the Brethren Church who would resent careful questioning as to their faith. The same should be true of any other true minister of the

IN THIS NUMBER

The Word and the World	2
Editorials	3
Book of Ephesians by Raymond E. Gingrich	5
Some Brethren Church Leaders as I Knew Them, By Martin Shively	7
What the Word of God Can Do	8
Christ the King, by William H. Schaffer	9
Department of Christian Evidences	10
News from the Field	11
The Blessings of Answered Prayer—Mrs. Will Stover ...	13
W. M. S. Worship Program for November	14
Bible Study—Mrs. Orville Lorenz	14
The Blessings of Citizenship in a Christian Land— Norman H. Uphouse	16
The Blessings of a Christian's Hope—Mrs. C. W. Mayes	17
Children's Hour Program for November	18
W. M. S. Conference Minutes—1936	20-23
W. M. S. Information	24-25
S. M. M. Senior Devotional Program for November	26
S. M. M. Junior Devotional Program for November	28
Sisterhood Conference	30-35
S. M. M. Information	36

Gospel in whatever church he might be laboring. Seminary professors and college professors should be equally willing to state exactly what they believe. If they believe the Word of God, it would be a great opportunity to let the world know it. If they do not believe the Word of God, they should at least be as honest as the atheists who are not afraid to let the world know where they stand. Many good men who labor in the secular field might not be able to state their faith in quite as clear language as those who have been preachers, but if they do not know what they believe, they had better be finding out. What would we be compelled to think of a professor of Chemistry who would have to say to his class, "Well, I do not know exactly what I believe about this formula, but it really does not make much difference what you believe, just so you are busy mixing up the elements. The most important thing in Chemistry is doing something, not quibbling about the formulas."

"FORMULAS" IN CHRISTIANITY

If we believe that the Bible is genuinely inspired, then Biblical truth is just as consistent, just as logical and just as necessary as the truths about Chemistry. Revealed truths are the formulas of Christianity. If God's Word is absolute truth, then anything which is contrary to it is untruth! There is no such thing as one man's ideas being as good as another when it comes to the things of Christianity. The fact is that no man's ideas are worth anything; it is the revelation of the Word of God that really matters.

THE DESERT OF GOBI

A few who read these lines will probably wish that the editor could be transported to the desert of Gobi and given a "job" there as fish peddler. It is always true that when we talk about the absolute authenticity and verbal inspiration of the Word of God and the importance of a consistent and logical faith that some rise up to protest. This is not surprising, for the Bible tells us that "the time will come when they will not endure sound doctrine; but after their own lusts shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4).

The Bible declares that "in the last time" certain men will creep in unawares, "turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ" (Jude 1-18). They shall deny the "Lord that bought them"—not the Lord that taught them, but the Lord that **bought** them. (See 2 Pet. 2:1).

If the time shall come that there are men in the Brethren Church who shall turn away their ears from the truth and shall turn unto the fables and guesses of modernism, let it be said that the editor whose Judge is God and not men, will feel it his

responsibility and duty first of all to be a faithful ambassador of the Most High God. He will not feel it his duty to cover up unbelief with the whitewash on a pretty name. Modernism is not a new thing to the editor. Therefore, he would not be easily frightened if subtle, underhanded deniers of the faith should begin to make their boasts.

TREAD SOFTLY

There are always some well-meaning folks who offer the advice that we must "tread softly" and "be careful not to rock the boat," or "remember to be diplomatic," or again, "We must fight modernism and unbelief but we must do it gradually." If someone were pouring poison down the throat of a little child, who would offer the advice to stop the culprit gradually so as not to hurt his feelings?

SINCERE BUT WRONG

There are always some who think that they can work together with the modernists in peace and love. They forget that when the Bible tells us of those who have "a form of godliness but deny the power thereof" it also states, "From such turn away." The Bible also tells us "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Those who think that there is fellowship between light and darkness may be sincere, but the Bible indicates they are wrong.

Editorial Notes and News

WE REGRET that as a result of circumstances over which we have had no control, the Junior Teacher's Quarterly has been delayed. We have done everything we possibly could to get this in the hands of our teachers before the first Sunday in the new quarter. It may be one Sunday late for the more distant churches. We trust that perhaps our teachers will appreciate it all the more after it is received.

DR. CHAS. A. BAME is now in a meeting at Mauretown, Va. The meeting began on Oct. 4. Remember the meeting in prayer that souls may be brought to the Lord.

THE CHURCH at Limestone, Tenn., begins a series of evangelistic meetings on Sunday, October 11, with the pastor Brother Raymond Blood doing the preaching. Remember these services in your prayers.

THE ADDRESS of Dr. Florence N. Gribble is now 7 Grant Street, Ashland, Ohio. We believe that many of Dr. Gribble's friends will be glad to be able to get in touch with her at this new address. Dr. Gribble and her daughter Marguerite, are enjoying the privilege of living together after the separation of a term in the Mission field. Marguerite is attending Ashland College.

"I'M HUNGRY," cried one little Home Mission bank another. "I got a few pennies when they first brought home from church, but they haven't fed me since that day." Whose Home Mission bank was that speaking? Remember to get the banks filled in time for the great Thanksgiving offering.



BIBLE EXPOSITION:

Book of Ephesians

By Raymond E. Gingrich, Pastor, Brethren Church, Ellet, Ohio

(Fifth in a series)



The Walk of the Members of the Mystical Body of Christ. Chapters 4-6.

The great doctrinal section is finished. Marvelous beyond expression has been the revelation of our position as the mystical body of Christ. We have been led into the secrets and resources of the Christian life. This in turn demands a corresponding exercise of Christian conduct in the church and in the world. To demand Christian conduct without first presenting the Christian doctrine of the believer's calling is just as foolish as to expect leaves and fruit from branches which have no connection with the trunk and roots of a tree. The closer and more vital the union of the believer with Christ, the greater the degree of Christian perfection will be found in the *walk or conduct of the members of His body*. Our life will yield fruit in proportion to our recognition of what God has done for us and His marvelous plan for us both now and in the future. May the words of the poet be our prayer and aim as he sings:

"Rise, my soul, and stretch thy wings,
Thy better portion trace,
Rise, from transitory things,
Toward heaven, thy native place."

I. The Walk of the Individual Members in Relation to the Body. Chapter 4.

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called" (verse 1). "Therefore" connects the two major parts of the epistle, the *doctrinal* and the *practical*. It is because of what Christ has done, because of His high calling in Christ, be-

cause of what he has been saved from and for, that the rest of the epistle is written. Therefore *because of what has gone before* the Christian is to *walk in accordance with what is to follow*. The apostle, now a prisoner in the Lord, in Rome, is first interested in the *walk of the individual members of the mystical body of Christ in relation to the body itself*. Therefore, in this chapter, (chapter 4), he very explicitly tells his readers that their walk is first, to be a *worthy walk* (verses 1-16); second, it is to be a *different or separate walk* (verses 17-32). We shall consider these points in their proper order.

1. Our walk is to be a *worthy walk* in relation to the members of the mystical body of Christ (1-16).

SURRENDER

By Barbara Elden Cornet

God had a work for me to do,
A path for me to tread,
But oh, how steep the way appeared
When I looked far ahead.

I said, "Lord, I know fairer fields
Where there is work to do,
Fields with a harvest plenteous
Where laborers are few;

"And see, this path is full of thorns
And burning desert sands."
He said, "Each thorn becomes a rose
When God Himself commands."

"The path gives room for only one—
Must I so lonely be,
Without a friend to cheer?" He said,
"There's room enough for Me."

"'Twill take a greater instrument
To do the work You've planned—"
He said, "The smallest tool fits well
Within the Master's hand."

He waited till I'd finished, then
He answered patiently,
"You've told me all that you can do—
Now, why not look to Me?"

And so, in shame, from all of self
I turned my eyes away
And simply laid my hand in His
And said, "Lord, lead the way."

"I beseech you to walk worthily of your calling." The apostle was in position to give such exhortation. Had he not enforced this principle in his own conduct and suffering? Was he not a prisoner in bonds at Rome because he did walk worthily of his calling? Paul has already given the general manner of their walk, that it is to be a *worthy walk*. We do well to follow closely this detailed description to determine how we may walk *worthily*, likewise.

(1). *The means* by which one can attain a *worthy walk* are first, "With all lowliness"; second, "and meekness"; third, "with longsuffering"; fourth, "forbearing one another in love" (verse 2). The compound Greek word "tapeinofrosunas" translated "lowliness" means literally "lowly in mind, having a humble opinion of one's self, an unreservedly humble estimate of self." "With all meekness" signifies gentleness and submission under trial whatever

the trial may be. "With longsuffering" is a compound of two Greek words meaning "long" and "spirit" as "temper." It means a disposition which leads to the suppression of anger (Gal. 3:22). "Forbearing one another in love" means "holding up oneself in relation to others in love", that is "the restraint of oneself in reference to each other, done in and through love." Love bears with weaknesses, faults, and offenses, and holds the offender before God for deliverance. What a hallowed quartette of virtues is needed to cause us to walk a worthy walk!

(2). *The nature* of a worthy walk is found in two phrases in verse 3. They are first, "the unity of the Spirit"; second, "in the bond of peace." The Christian, if walking worthily before God and man, will be eager, give diligence or make haste to keep unity and harmony within the church which is the mystical body of Christ. In chapter 3:11-22 the apostle sets forth in glowing terms the process of unifying the Jew and Gentile into one body. Now that that is accomplished, the church is to give diligence to preserve that unity, and it is done "in the bond of peace." Both "unity" and "peace" signify the nature of a worthy walk and should be diligently preserved between members, and between churches and denominations. "Unity" and "peace" are God-given, and if lost can never be replaced by man. What marvelous wisdom is displayed when God provided for the needs of the church! Only through the unity and peace based upon God's truth can a people be happy, contented and prosperous. A church that is minus these is indeed a dying church.

(3). Some *motives* which will serve to prompt a worthy walk are now set forth (verses 4-11). This is done by means of a *series of unities and gifts*, which when rightly appreciated will instill within the heart of His body, the church, a desire to walk worthily of the Christian calling. Seven unities are set forth to show how important is the duty of preserving unity in the church. First, there is "*one body*," that is, the mystical body of Christ. There are many denominations, many members, but only one church, one body. Secondly, there is "*one Spirit*", Who is the divine Holy Spirit Who gives and maintains the unity of the body. This Spirit is the life of that body and dwells in all its members. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (I Cor. 12:13). Thirdly, there is "*one hope of your calling*." Christians "are one body and have one Spirit, because they have one hope" (Hodge). The Christian calling is a high, holy and heavenly calling (Phil. 3:14; II Tim. 1:9; Heb. 3:1) and the hope of that calling may be summed up in one idea, viz., "to meet the Lord, our blessed Head, in glory." (Gaebelein). Fourthly, there is "*one Lord*" who is the Head of the body, the church. Jesus Christ is

not only the Head of the church but He is, as Lord, both Owner and Sovereign. This proprietorship and sovereignty pertains to the soul and to the body. We are not our own, but we are bought with a price. Our bodies are the temples of the Holy Spirit; therefore we must, as Christians, glorify God in our bodies. The one body, animated by one Spirit, with one hope, must be loyal to one Lord in order to walk worthily before God. Fifthly, "*one faith*" is the common saving faith in Jesus Christ as the Savior of a sin-cursed world of which every sinner is a part. Sixthly, "*one baptism*" is the seal of our union with Christ by one faith in one Lord, by the power of one Spirit, into one body. Seventhly, "one God and Father of all" has reached the mountain peak of the believer's unity. "God, as Father, is over all His people, presiding, ruling, owning, and through them all, dwelling in their hearts, and in their community as in His shrine, His home. (Moule). Thus Christians are united into one body, by the one Spirit, through one faith in one Lord, being initiated into that body by one baptism and become adopted children of one God Who is Father of all His children.

The second group of motives prompting a worthy walk lies in the *diversity of gifts* which Christ gave to the church (v. 7-11). "But unto each one of us was the grace given according to the measure of the gift of Christ" (verse 7). The individual members of the body of Christ have a gift and it is in that body for a specific work. That work is the increase and upbuilding of the body. Many Christians refuse to serve in the church because they think they cannot do what they are asked to do. To refuse is to deny the grace of God and to forfeit the joy of serving. Each recipient of God's gift should take His gift and use it and be glad. These are the gifts of the descended, ascended, glorified, victorious Christ "And he gave (1) some to be apostles; (2) some prophets; (3) and some evangelists; (4) some pastors and teachers" (verse 11).

An "*apostle*" was the immediate messenger of Christ, the witness for Him of His doctrines, of His miracles, and of His resurrection. Dr. Dale says that strictly speaking, in the first century an apostle was one who had seen the risen Christ, and who was endowed with special gifts and grace.

"*Prophets*" were men who, under the special inspiration of the Holy Spirit, had received revelation from God, and perceiving God's will and thought with clearness, announced the same with discretion and power (Lange).

"*Evangelists*" or "bringers of good tidings" were gospel preachers whose theme was sin and salvation. In our modern phrase they were missionaries. Their work, according to Dale, was to effect the conversion of men by preaching the gospel, and so to

Some Brethren Church Leaders of Yesterday as I Knew Them

By Dr. Martin Shively

ELDER B. H. FLORA

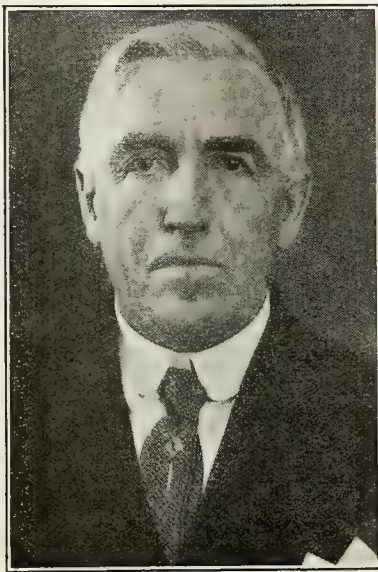
I became acquainted with the subject of this brief sketch during the month of January, 1886, at Flora, Indiana, where he was then living with his family, and where Elder James A. Ridenour was engaged in an evangelistic campaign which resulted in the organization of the Brethren Church there. I was assisting in that effort, leading a congregational singing, which accounts for my presence there. Brother Flora was not then a member of the church, having been related with another branch of the Tunker body. He and his good wife, however, cast their lot with the Brethren then, and he was faithful until death to the relationship which he then assumed. If I remember correctly, there was serious illness in his home, a child being victim of diphtheria, an illness culminating in death. At the funeral following, Brother Ridenour officiated, to the further comforting of the hearts of the sorrowing parents, for it was very evident that they had found help already at the throne of grace.

Not long thereafter, the family came to Ashland where Brother Flora entered college, and after a few years of training, he returned to Indiana, and entered the teaching profession, in connection with his work in the ministry, as not a few of us of that period did. The pay for both teaching and preaching was very small, and it was far from an easy matter to support a family even with the double income. But Brother Flora persevered in spite of the financial hardship which he had to endure. From the very first, he took the work of his ministry with great seriousness. He taught school to make a living, but he preached because he knew he was called of the Lord, and to Him he gave full expression of devotion. No one could doubt his sincerity, and such a ministry was richly blessed to the hearts and lives of thousands. He never had the privilege of serving the largest congregations in the brotherhood, but he made a real contribution toward helping some of

them to become strong, both in numbers and influence.

Except for the years spent in the effort to build up the mission in Chicago, and the seven years he spent in Canada as preacher and farmer, his entire ministry of almost fifty years was spent in his native state of Indiana. He had been used of his Lord in the organization of one congregation outside that state and two congregations within its confines. And in that state he had served as pastor in churches at North Manchester, Nappanee, Akron, Gravelton, Milford, Edna Mills, Ardmore, Cambria, New Paris, Darwin, Dutchtown, County Line and Teegarden.

So seriously did he regard the calls for his work in the ministry, that if he did not have the cash which would be involved in reaching the place to which the service called him, he would borrow necessary funds, and often work at manual labor to repay such loans. To reach one of his regular preaching points, he drove with horse and buggy a distance of 65 miles, taking lunch for himself and beast with him to save expense, for which he received a salary of \$6.00 per such trip. With all this, he made no complaint, either at home nor to his people, for he felt that



Elder B. H. Flora

he was engaged in the Lord's work. Such was the attitude of the ministry of the Brethren Church fifty years ago, for they believed they had been called by the Lord to the holy office, and like St. Paul, said at least by the service they gave, "Woe is me if I preach not the gospel."

Brother Flora was distinctly a man of peace. If there was acrimonious debate in progress on the floor of any conference at which he was present, in the issues of which he may have had ever so deep an interest, he took no part in such debate; believing no doubt, that in God's good time the will of his Lord would find expression in the conclusions reached. I doubt most sincerely, if any man felt aggrieved because of any statement which he made. I do not mean by this that he was in any sense

afraid to speak his sentiment on any matter, but his was the kindly spirit, and he spoke the kindly word which might carry conviction without a sting. He was by his very nature a man of peace, and the trait was much intensified by his relations with the Prince of Peace, so that in his going hence, he leaves none behind who do not mourn the passing of one whom they regarded as a friend, for the knowing of whom all are better men and women.

Brother Flora was also distinctly Brethren in his every conviction. He was born that way with a background of loyalty to the church and the things for which it stood. He was not inclined to go off at a tangent either theologically or otherwise. While he was quite ready to accept the belief that there might be new interpretations of Scripture which would clarify some points in its revealed truth, he would not be the first to assume that the new interpretation was the correct one, fads found no open roads to his heart, and he stood unmoved by the "winds of doctrine" which sweep too many off their feet.

A son of the church and a child of God,—such was the man who has entered the rest which remains for the people of God. The world is better for such as he, for in him was exemplified in unusual degree, the spirit of Him who gave Himself that the world might know its Lord, and knowing Him might love and serve Him.

A PASTOR REPLIES

Sometime ago President Roosevelt sent a letter to thousands of pastors and ministers, seeking from them certain information. Here is part of one of the answers returned to him. "Never have stories of profanity and blasphemy as openly practised in the offices of many of the leaders under our present administration, been so prevalent. The moral and spiritual tone of those in high places seems to be at the lowest ebb in the history of our country. The greatest need of America right now is a great heaven-sent revival that will sweep sin and unrighteousness out of human hearts and fill our hearts with the grace of God, and thousands of us are praying, Mr. President, that it might begin with you." To this we say, "AMEN."—Sel.

AFTER PRAYING

Wait in silence for a few moment still in the realized presence of God. Do not deliberately direct your mind to anything. Do not trouble if it seems to be quite blank. It may be that in the depths of your soul God is breathing into you His message. Always wait for this. Sometimes it comes without our knowing it, and only afterwards do we realize that in those moments we had learned something of His will and received something of His strength. We must not spend all the time we are with Him in speaking ourselves; we must leave time to hear what He would say to us.—Publisher Unknown.

WHAT THE WORD OF GOD CAN DO

One Sunday afternoon I was asked by a young lady to visit a dying man. She took me to his house, and I took out my Bible and read to him a part of the fifth of Romans, dwelling on the verses that told of God's love to the sinner. I read where it told how Jesus Christ bore our sins in His own body on the cross. I then knelt and prayed God to open his eyes to see that he was a lost sinner, and also to give him to see that he could have pardon and salvation then by simply believing in Jesus. The young lady told me he was an infidel. When I finished praying, I began to sing in a low voice,

"Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come."

I sang on, verse after verse. When I came to the last verse he sang it with me. He knew the words.

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come, I come."

When we had finished, I said, "Did you really come?" He said, "I did." I talked with him a while and found that he was really trusting in the Savior. A short time after he passed away to be for ever with the Lord.

His wife came to me and asked me if I would conduct the funeral, which I did. Around the coffin were several of his infidel friends. I told them the story of his death; how his infidelity had failed him in the trying hour and how he was led by God's Word to see his lost condition as a sinner and that Jesus Christ was just the Savior he needed, and by simple faith he believed on Him.

Then I said, "Are there any of you here today who have been infidels who will accept Jesus Christ as your Savior?" A stalwart man standing on the other side of the coffin reached his hand across to me, and said, "I have been an infidel with him in all his views, but I now give them all up and take Jesus Christ as my Savior."—R. A. Torrey.

*"I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard;
I know it cometh, soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the way I thought:
I leave my prayers with Him alone
Whose will is wiser than my own."*

—Selected

CHRIST THE KING

By William H. Schaffer

Too many Christians are satisfied to receive much of their Bible instruction from hymns and religious pictures. A great many of the hymns we sing and religious pictures we see are not true to the Biblical accounts.

How many of us as members of the church are guilty of praising Christ as our "King?" Christ is never referred to in the Scripture as "King of the Church." How many pictures have we seen of the wise men visiting the Christ-child in the manger the night of His birth in human form? How many times have we beheld with wonderous awe the translocation of Elijah to heaven in a chariot of fire? None of these are Scriptural! Jesus Christ the King of the Jews? Yes! Jesus Christ, the reigning Sovereign of the millennial glory? Yes! Jesus Christ, King of the redeemed by the blood of the Lamb? No! Jesus Christ, King of the church which He purchased with His precious blood? No!

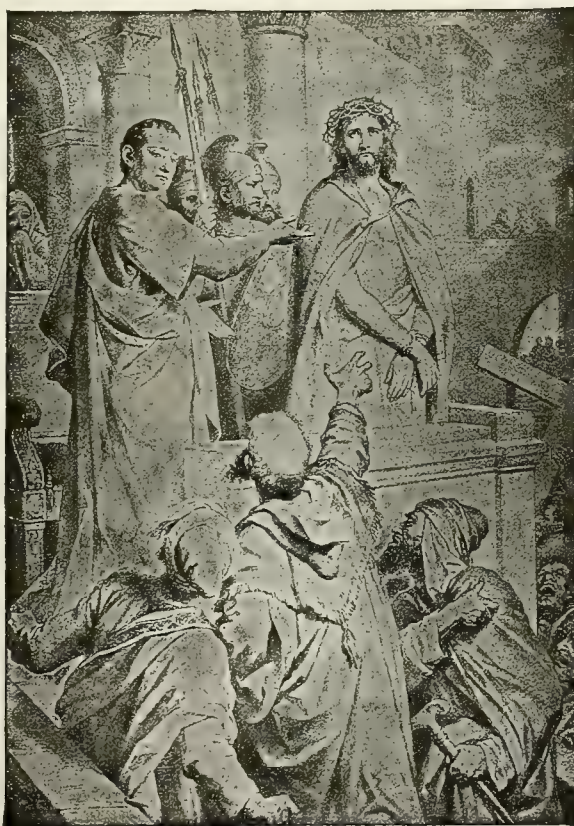
It is not that we delight in picking flaws or desire to be contentious that these common errors have been mentioned but that we might behold in a clearer light the interesting truth of God's Word.

The prophet Daniel in the seventh chapter envisions the coming of Christ in regal power as King of kings and Lord of lords. The Psalmist declares in the second Psalm with prophetic foresight the appointment by God the Father of Christ as Son and King over all the earth. Isaiah in his marvelous description of the Lord and His wondrous titles in the ninth chapter ascribes to Him world dominion. In the beginning of his biography of Christ the announcement of the angel to Mary, the mother of Christ, Luke records attributes of royalty. Matthew declares in chapter two that the wise men sought for him who they believed

After the Lord had miraculously fed the five thousand, an attempt was made on the part of the people to force Him to be their King. According to Luke's account of the triumphal entry it was said of Him, "Blessed be the King that cometh in the name of the Lord . . ." When Christ stood before Pilate in judgment, Pilate asked "Art thou King of the Jews?" and Jesus said he was. As the Roman soldiers platted a crown of thorns and put it on His head, clothing His body with a purple robe, they taunted Him with ridicule, "Hail, King of the Jews, and smote Him with their hands." Pilate presented Him to the Jews on the preparation day of the passover, "Behold your King" and again "Shall I crucify your King?" On the cross Pilate had placed, "**Jesus of Nazareth the King of the Jews.**" The apostle Paul declares in his closing words of his first letter to Timothy, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, un-

til the appearing of our Lord Jesus Christ: which in His times He shall show, Who is the blessed and only Potentate, the King of kings and Lord of lords." John writing the Revelation of Jesus Christ foresees the coming of Christ as "**King of kings and Lord of Lords**" over all the earth" (Rev. 19).

From these few passages we have noted that Christ was prophesied as "King." He was announced to His mother as a "King." He was sought for by the wise men as "King of the Jews." He accepted the plaudits of the Jews on the day of His triumphal entry into the Holy City as "King." He acknowledged, when questioned by governor Pilate as to His claim as "King." He was crucified as "King of the Jews." He was preached by the early Christian Church that He was returning to



At Christ's first coming, in mockery He was crowned King with a crown of thorns. At His second coming, He shall be crowned in reality the King of kings and Lord of lords.

(Continued on page 12)



Department of Christian Evidences

Conducted by E. R. Black

V. THE EARTH

1. Its Foundations. Jer. 31:37

The daring statement of Job 26:7, "He hangeth the earth upon nothing", was contrary to all beliefs of the ancients, the Greeks, Romans, the Koran, and until quite recent centuries; yet this is the exact finding of modern astronomy. Jer. 31:37 is another challenge of God regarding the foundations of the earth.

2. Its Weight and Measure. Isa. 40:22

Astronomers agree, "The habitability of the earth is primarily dependent upon its size"; the height of the mountains and the depth of the oceans could not be a matter of chance. Scripture declares the most exact mathematical measurements were made, Isa. 40:12; Job 38:4-6, using the language of a builder. Heb. 1:10.

3. Its Sphericity. Isa. 40:22

The ignorance of Bible critics is amazing, when they continually assert, "The Bible says the earth is flat." The Bible is the only book in 5,000 years of human history that reveals the earth is a globe. Isa. 40:22 and Prov. 8:27 so declare. The Lord Jesus Christ recognized this truth as revealed in Luke 17:34-36.

The proof text of critics in support of their false accusation is Isa. 11:12, "the four corners of the earth." An honest investigation discloses:

(1) The land of Israel is said to have four **corners**, (the same word); so also every country has four corners.

(2) The word used, **Kanaph**, occurs one hundred thirty one times in the Old Testament and is never translated corner, except in the two above passages. There is no suggestion of a corner of any sort in the word; it is usually translated 'quarter'.

(3) The translators of the 17th century used the common language of people; and we still use the word in the same sense. In 1930 the U. S. government wrote of its navy "The U. S. Marines are serving the flag in the four corners of the earth."

4. Its Movements. Job. 38:14

Additional proof of the rotundity of the earth is found in Job 38:14, declaring, "The earth is turned as clay to the seal"; and as a result of its continual rotating and revolving, the sun makes the impression of a seal upon the clay, giving the earth "a new garment". Likewise Gen. 1:14 affirms the same truth as to the cause of "seasons" just as Gen. 1:5 indicates in these Scriptures its rotation on its axis causing day and night, and its revolution around

the sun gives the earth its "garment", vegetation, on the condition that "the earth is turned."

5. Its Seasons

God asked Job, "Dost thou understand the turning points of the heavens; or the things that take place on the earth because of them?"

"The turning points are the tropics, where the sun turns to the north or south." This is the common language of all people although it is due to the axis of the earth being inclined to the plane of its orbit at an angle of $23\frac{1}{2}$ degrees, causing the seasons. If the earth were as some of the planets, without this inclination, only one-half as much of the earth would be habitable as is now the case. "The obliquity of the earth is the most favorable for conditions of life"—Prof. Wallace. Manifestly, God Himself gave the earth this obliquity and just as certain this scientific reference in Job and the other references to the seasons are inspired. Only in modern days have men understood this.

6. Fire in the Earth. Job 28:5

It is very doubtful whether the ancients had knowledge that the deeper one goes into the bowels of the earth, the greater the heat. The temperature increases one degree F for every 55 feet.

7. The Soil. Prov. 8:26

The soil on the earth is declared to have been the handwork of God. There must be certain elements, definitely proportioned, on the surface of the earth, to make it productive. Again and again the Bible asserts the productiveness of the soil is "the goodness of the Lord." Nature has a mysterious way of preserving all the elements that contribute to fruitfulness; but man may rob the soil of its fruitfulness and bring famine.

8. "Thorns and Thistles" Gen. 3:17-19

Weeds that grow without sowing are manifest in all parts of the world and find their only adequate explanation in the Word of God, "Cursed is the ground for thy sake . . . thorns and thistles shall it bring forth" Gen. 3:17-18. This is one of the five evidences found in every land of the truth of the fall of man.

9. Supernatural Earthquakes furnish another testimony of the ready obedience of the earth to the Word of God.

(1) The earth was convulsed at the time of the judgment of the flood.

(2) The earth trembled when the law was given at Sinai.

(3) "The earth opened its mouth and

swallowed" the rebels in Moses' day.

(4) "The rocks were rent", "there was a great earthquake," when Christ was crucified. An unbelieving geologist examined the rent rocks at Calvary and declared, "The rents and clefts in this rock were never done by nature . . . for the rocks are split athwart and across the veins in a strange and supernatural manner."

(5) "The graves were opened" in which were the "bodies of the saints" at the resurrection of Christ.

(6) "The place was shaken" where the persecuted Christians were met in prayer.

(7) "A great earthquake . . . shook the foundations of the prison . . . and opened the doors" for Paul and Silas.

(8) Supernatural earthquakes are in God's program for the judgment of the nations, during the tribulation, "when the Lord ariseth to shake the earth terribly . . . and 'the cities of the nations' will fall.

10. "The earth will rejoice" when the Lord returns, "delivers the groaning creation from the bondage of corruption," and "there shall be no more curse" . . . "the mountains shall break forth into singing and the trees of the field clap their hands for joy." "As I live, saith the Lord, the whole earth shall be filled with My glory."

VI. CONDITIONS ESSENTIAL TO PRESENT LIFE ON EARTH

1. There must be proper proportion of land and water; such as there is on earth.

2. The land surface must be very irregular . . . mountains and hills are essential in the circulation of the atmosphere.

3. The depth of the oceans must bear a certain relation to the height of the land, namely, about 6 to 1. The mean depth of the ocean is about 13,680 ft., and the mean height of land is about 2,250 ft.

4. Water must be properly distributed; the major portion must be under the equator, in order for sufficient evaporation.

5. Water must contain certain life-supporting elements, properly proportioned.

6. Water must have a certain specific gravity.

7. Water, in freezing, must reverse natural law, so the ice will not sink.

8. A certain amount of solar light is essential to plant life.

9. The planet where life is must be in a temperate zone, a proper distance from the sun; the earth is in that zone; no other planet is.

10. There must be approximately equal day and night, or a twenty-four hour day. Darkness and light bear a definite relation to all kinds of life on earth.

11. The year, where life is, must not be too long; a rarer atmosphere than ours would not conserve the heat; and life could not continue.

13. The atmosphere must have cer-

main gases, oxygen, nitrogen, hydrogen, and carbon in very definite proportions. Carbonic Acid forms only four parts in ten thousand of our atmosphere, but that amount is essential to plants; 1% increase would be fatal. Ammonia is essential to animal life, just one part in a million.

14. There must be sufficient winds to keep the atmosphere in circulation; the equatorial waters, the sun and the mountains are God's agents in this work.

15. The atmosphere must have immense facilities for storing moisture. It is estimated that two hundred thousand cubic miles of water fall to the earth in a year.

16. The atmosphere must have clouds, To be discussed under VIII).

17. The atmosphere must have "High-r Dust." (To be discussed under VIII).

19. Ocean currents are essential for the proper circulation of water. The Gulf Stream and the Japanese currents are examples.

20. "The habitability of our earth depends primarily upon its size"

—Wallace

"No man could live an hour on any planet outside of the earth"—Sir Ball.

"No planet but the earth is the abode of life"—Proctor.

"The earth is the only habitable world in creation"—Wallace.

"The earth He has given to the children of men" Ps. 115:16.

(To be continued)

THE WORD AND THE WORLD

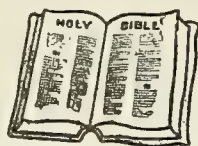
(Continued from page 2)

produce some choice fragrant fruit for His coming glory, which can only be produced in the shade.

"He will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work done, and His will make your reward ten times greater when Christ comes . . .

"He will not explain a thousand things which puzzle your reason in His dealings with you. He will take you at your word, and if you give yourself absolutely to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say.

"Settle it forever, then, that you are to deal directly with the Lord Jesus, and that He is to have the privilege of using your tongue, or chaining your hand, or closing your eyes, in ways that He does not deal with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Lord Jesus over your life, you will have found the vestibule to heaven."



NEWS FROM THE FIELD



CONEMAUGH, PA.

Conemaugh, Pa.

Dear Brethren Evangelist Readers:

Greetings from the Brethren Church of Conemaugh. Although seldom heard from, our work here is moving forward.

Perhaps the biggest event since last writing was the complete redecoration of our church interior, new sidewalk and curb along the church and parsonage on Oak Street. Much of the labor was donated for the sidewalk and also the painting of the church basement with paint donated by our Moderator, Brother George W. Smith.

We are thankful for four Christian Endeavor Societies, one senior W. M. S. and two Juniors. We also have two Sisterhood Societies doing a fine work. Our missionary societies met their goals and were glad to be banner societies at conference.

The boys expect to organize a Boys Brotherhood this fall. The Young Men's Brotherhood Gospel Team had charge of the services in the absence of the pastor this summer and also conducted services in other nearby churches.

Rally Day will be observed October 4th for the Sunday School. The money to help with our redecoration debt. Our Sunday School and church attendance were considered fair for the summer months.

It was our privilege to have three foreign missionaries and one home missionary visit with us and deliver messages this summer. The offering for foreign missions doubled over last year. We are looking forward to our largest home mission offering.

Escape from death is declared a miracle! On the way home from conference the pastor's car was involved in an automobile accident just about forty miles from home. The car was demolished. Mrs. Schaffer suffered the loss of six upper teeth, a fracture of the upper jaw bone, cuts and body bruises. Her mother, Mrs. Lewis Hostetler of Johnstown was a patient in the hospital for two weeks suffering a concussion of the head, various cuts and bruises, especially of the right shoulder. Our pastor suffered a bad bruise on the right knee but was able to be about all the time. The two children escaped injury. The crash resulted from another car pulling out from behind a large truck on a blind left hand curve and attempting to make a left hand turn to a side road. Both the pastor's wife and mother-in-law are steadily improving although it will take quite some time before they can assume the normal duties of the home. But all are satisfied that "all things work together

for good to them that love God, to them who are the called according to His purpose" Rom. 8:28.

A great spiritual blessing is looked forward to in the Pennsylvania District Conference which we are planning to entertain Oct. 5-8.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to everyone that believeth: to the Jew first, and also to the Greek" Romans 1:16. If the Lord is willing and Rev. Oscar Wago has sufficiently recovered from his automobile accident, we hope to have a message from him the first Sunday in January.

From September 21-25 we had a week of exchange preaching, at which time the pastors of our churches in Cambria, some of Somerset and Fayette counties exchanged, each pastor speaking on the same night in another pulpit than his own. A different subject is announced for each night. We had a great time of fellowship and spiritual feasting during this week. Nine Brethren churches cooperated in this exchange.

We petition your prayers to our Father in heaven that the work in Conemaugh may continue to go forward under the guidance of His Holy Spirit.

Yours in His service,
Mrs. Walter C. Wertz,
Corresponding Secretary.

REVIVAL AT FAIR HAVEN, OHIO

On Sunday morning, August 2, a Revival meeting was begun at the Fair Haven Brethren Church.

We were fortunate in securing as our evangelist, Brother R. Paul Miller. Although this was the first revival meeting in which we were privileged to work with Brother Miller, we were by no means strangers, since it was through his ministry that we came into the Brethren Church.

For two weeks the Word of God was faithfully proclaimed by our evangelist, and much personal work was done during the day time. It seems that these are days of "hand-picked" fruit, rather than of large numbers responding to the invitation of our Lord. Altogether there were twelve who took a stand for the Lord, most of whom came to receive Christ as their Savior. These have been baptized and eight have come into the fellowship of our church.

We should not fail to speak of the fine music that we had throughout the meeting. Many of our neighboring Brethren churches, and the Ashland City Mission, of which Brother Miller's son is pastor, brought large delegations

and special music from night to night. The Ashland Seminary Male Quartet also contributed much to the services by their consecrated singing.

We truly praise the Lord for this season of refreshing from His hands.

Hill Maconaghy, Pastor

RESOLUTIONS OF RESPECT

The Ladies Aid Society of Mt. Olive Brethren Church adopted the following resolutions on the death of Bertha Good, May 21, 1936, and on the death of Maggie M. Baker, Treasurer of our society August 2, 1936.

Whereas, it pleased an all-wise and merciful God to call our sisters and co-laborers and friends from earthly labor to reward, therefore be it resolved:

First: That we bow in humble submission to the will of Him who doeth all things.

Second: That our society shall truly miss their pleasant faces and cheerful ways in our meetings, but since they died in faith unfeeling, we will not mourn as those without hope, but will anticipate meeting them some day in that happy home in heaven.

Third: That we tender their kind and bereaved husbands our heartfelt sympathy, and pray that God's sustaining grace may be their comfort in this sad bereavement.

Fourth: That these resolutions be placed on the minutes of our society, a copy sent to their families and one to our church paper.

Lizzie Miller, Pres.

Florence Jordan, Treas.

Mollie Baker, Sec'y.

COMMUNION SERVICE

The Fair Haven Brethren Church will observe its Fall Communion service on Sunday evening, October 11, at 7:45. We extend an invitation to all surrounding Brethren to fellowship with us in this blessed service.

COMMUNION SERVICE

The Communion service is scheduled for the Ellet Brethren Church of Ellet, Ohio for Sunday evening, October 11, at 7.30. Those Brethren who live near are invited to be present to enjoy the service.

BOOK OF EPHESIANS

(Continued from page 6)

bring them into the fellowship of the existing churches, or to found new churches when no churches already existed.

"Some as pastors and teachers" seems to indicate that this gift was a double gift, that is, pastor-teacher. The pastor was also a teacher. The Greek word for "pastor" (poimenas) means "shepherd, feeder" and is translated, according to Miller, "pastor" once and "shepherd" 17 times. "The original word, if pressed, would imply that they (the pastors) were intrusted with some spe-

cial flock which they tended" (Alford). If this be true then they should be teachers, also. The bishop must be "apt to teach" (I Tim. 3:2). The crying need of the church today is for more pastors who are teachers of the Word, and that in its purity.

Section 12-16 sets forth in concise terms the purpose or object of giving these gifts. (1) It is for "the perfecting of the saints." The word "perfecting" means to "fit out, equip, arrange, or put in order." Hence the first purpose of these gifts is to fully equip the saints. (2) It is to produce a unified, fully enlightened, full-grown or finished humanity. This unity is to be "generated and conditioned by our faith in and precise and correct knowledge of the Son of God," resulting in a full-grown or finished man having Jesus Christ as the measure or standard of our growth and attainment. The body must correspond to the Head.

The Apostle now presents a magnificent picture (verse 16). He pictures a body complete in structure and vibrant with life and energy. Intelligence and purpose are given the body and display a steady process of development pulsing through its veins. It is the steady flow of the vital warmth of eternal love, the source of which lies in the glorious Head, which supplies every need of the body and demands in return unquestioned obedience and service.

"To know, to do, the Head's commands,
For this the body lives and grows;
All speed of feet and skill of hands
Is for Him spent, and from Him flows."

"RELIGIOUS 'PEP TALKS'"

Rev. Frederick S. Fleming, rector of the famous Trinity Church, New York, in a 28-page statement contained in the Trinity Parish's year book and register just published, deplores the fact that the Christian Church has "failed lamentably in recent years." He says: "I seriously believe the Christian Church would once again bring salvation to the world, and begin to save its own soul, if it had the wisdom and courage to declare a moratorium on preaching for a period of one or two years. There is practically no preaching worth the name to be found today," was his charge. He said that "for the most part," sermons today are "a very poor edition of 'topical' homiletics, a brand of religious 'pep-talks'."

Well, we have much of sympathy with the statements of Rector Fleming. "Religious 'pep-talks'" are the curse of the Church and the pulpits within it. But "religious 'pep-talks'" will continue until the preachers again return to the faith of our fathers—until they believe that Jesus Christ, His prophets, and His apostles, spoke with authority, and again return to preaching the message that Almighty God gave them, instead of whimpering the little "religious 'pep-talks'" impregnated into their rubbery brains by some neopagan Seminary or Marxian university.—L. S. B.

CHRIST THE KING

(Continued from page 9)

earth as "King." In prophetic preview He was seen coming back to earth as "King over all the earth."

"King" of the church? Never! What then is the relationship of the "King" to the church? He calls her His "wife" (Rev. 19:7), "bride" (Rev. 21:9). She is called "a chaste virgin to Christ" (II Cor. 11:2). Members of the "body of Christ" (II Cor. 11:2). Members of the "body of Christ" are named "children of God," "heirs of God and joint heirs with Christ" (Rom. 8:16,17).

The position of the church is far above even that of subjects of a righteous and justice-dealing King during the years of millennial glory. It is spoken of the church, "If we suffer with Him we shall also reign with Him. When Christ comes into His kingdom whose right it is to rule, the church will have the honored position of reigning with the King of kings and Lord of lords!"

No one helped God in creation; no one can help Him in redemption.

—"Revelation" Magazine

A MELODY TO THE LORD

Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gifts I wanted,
Now the Giver own;
Once I sought the healing,
Now Himself alone.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the power I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored,
Safe within the veil.

All in all forever,
Jesus will I sing;
Everything in Jesus,
And Jesus everything.

—A. B. Simpson.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

"The Blessings of Answered Prayer"

Mrs. Will S. Stover

IF I WERE ASKED, "What is the thing which the evil and the world and the flesh try hardest to prevent Christians from getting?" I should reply, "Conversation with Christ."

A quiet, unhurried speaking to Christ and hearing his replies, that is what every Christian needs every day, and one of the easiest things to let slip. Stop and answer this question to yourself, "When did I last talk with Christ?"

What is prayer? This question has been asked for many years and it has received many and varied answers. Prayer is not begging God for something; it is a life; it is a friendship with God; it is seeking God, talking with him. Enoch's walking with God was true prayer.

Prayer whether audible or silent brings us into the presence of the Lord and makes us Christ-like. Moses' visit on the mount resulted in the glory shining forth from his own face. Stephen's seeing Jesus at the right hand of the Father caused his face to shine as an angel. Conversing much with him, not only brings him nearer, but his presence lingers, and gives us victory over ourselves, over sin and Satan. Prayer not only brings his presence in our lives and the atmosphere about us, but the place takes on a holy atmosphere. How many of us feel the very presence of our Lord by our side when we go into our closet and close the door? Is it a case of my Lord and I?

One of the graces we can acquire through answered prayer is humility. Oh, for more humility. More humble Christians who can call upon our heavenly Father and take time to listen! Can we pray as Samuel of old, "Speak, Lord; for thy servant heareth." I Samuel 3:9.

Prayer produces stability. We are living in a time when men and women are tossed to and fro by strange doctrines. Ephesians 4:14. Why? We do not use God's means of opening to us His Word. Half an hour on our knees over a scripture will give more insight than the same time spent in looking through

a commentary. Believers who walk in deep communion with our Lord differ very little in the essential truths of the Word, and invariably enjoy precious fellowship with God's saints.

Prayer is the forerunner of mercy. Turn to sacred history and you will find that scarcely ever did a great event come to this world unheralded by supplication. Prayer is always the preface of blessings. It goes before the blessing as the blessing's shadow. It is thus connected with the blessings to show us the value of prayer.

For real business at the mercy-seat of God, give us a home-made prayer that comes out of the depth of a sincere heart, not because we invented it, but because the Holy Spirit put it there and gave it such a living force that we could not keep from letting it out. Christ knows what our petition is before we utter it and many times answers it before we speak.

James S. Gribble, that hero of the cross, was a true testimony of the power of a life of prayer and devotion to God. A constant contact with his Lord meant victory and no defeat. Every answered prayer renewed his zeal and brought a desire to live more closely to Christ. A life hid in Christ is a victorious life; and this victorious life is nurtured by constant communion with him. This constant communion makes us servants of God. We were placed here to glorify God in body and in deed. Romans 6:16.

PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our shoulders take!
What parched grounds, refreshed as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves the wrong,
Or others that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer
And joy and strength and courage with Thee?

—SELECTED.

Wapato, Washington.

Worship Program

November Topic

"Blessings We Often Forget"

THE CALL TO WORSHIP:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

SONG: "God Will Take Care of You."

Be not dismayed what e'er betide,
God will take care of you;
Beneath his wings of love abide,
God will take care of you.

CHORUS:

God will take care of you,
Through every day, o'er all the way;
He will take care of you,
God will take care of you.

Through days of toil when heart doth fail,
God will take care of you;
When dangers fierce your path assail,
God will take care of you.

No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast,
God will take care of you.

SCRIPTURE: Psalm 103:1-5.

PRAYER.

BUSINESS.

MEDITATION: Piano will be used softly. While the strains of "Blessed Assurance" are played the group will sit with bowed heads and meditate upon the familiar words of this song.

PRAYER.

BIBLE STUDY: "Joshua—His Work."

TOPIC: "The Blessing of Citizenship in a Christian Land."

SPECIAL NUMBER: "America, the Beautiful."

TOPIC: "The Blessings of Answered Prayer."

SONG: "My Faith Looks up to Thee."

My faith looks up to thee,
Thou Lamb of Calvary,
Savior, Divine;
Now hear me when I pray,
Take all my sin away,
O, let me from this day
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee,
Pure, warm, and changeless be,—
A living fire.

TOPIC: "The Blessings of a Christian's Hope."

BENEDICTION: "The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee,
And be gracious unto thee:
The Lord lift up his countenance upon thee,
and give thee peace. Amen." Num. 6:24-26.

Bible Study--Joshua, His Work

Mrs. Orville Lorenz

THE WORK OF JOSHUA started long before he was commissioned by God to lead the Israelites into the land of Canaan. This study might be divided into two parts, namely, Joshua's preparation and Joshua's work.

HIS PREPARATION

More than likely Joshua suffered the same as the other captives however we know very little of the early life of Joshua. His first appearance is made as a warrior at Rephidim on the way from the wilderness of Sin to Horeb. The Amalekites, wondering desert tribe, claimed the ownership of the wells at Rephidim around which the Israelites encamped. Under the leadership of Joshua, who was appointed by Moses, the Israelites won a complete victory over the Amalekites, who resenting the intrusion, had swooped down upon them trying to destroy them. Joshua as a warrior was being prepared for future work.

The next step of his preparation was that of servant or minister to Moses. Mention is made of Joshua accompanying Moses to the Mount where the law was given and that he descended with Moses. Evidently Joshua was Moses's close companion as well as servant. He realized that Moses was being led of God and it was his duty to be used of God to help Moses. He was willing to be an understudy for God. All this was just part of his preparation for his future work as leader even though he was not conscious of his some day being appointed in Moses's place.

Future preparation of Joshua was his work as spy. He, with eleven others were sent to spy out the land of promise. By faith Joshua brought back the minority report. He actually knew the land in which the Israelites were to be led. It was not ignorance of conditions that made him report as he did but rather his faith and trust in God's promises. I

as learning to lean on God. How great a part this lesson in learning to lean on God was to play in his future commission.

Although unseen and unknown both to Joshua and Moses, God was carefully preparing a successor to Moses. How wonderful it was that Moses was being used of God to help train a leader to take his place. And how wonderful it would be if older men today would take youth, train and encourage them for future service. For who knows just which young man might step into their very place. How often must the young hearts yearn for someone to lean upon and someone to tell them the "how" and "why" of things. Think of Eli and Samuel; Elijah and Elisha; Paul and Timothy! Wisdom can counsel youth for God; and Youth can give to wisdom, power! What a ministry of age and youth combined.

JOSHUA'S GREAT WORK

As Joshua stood at the entrance of his great work, more than once was he hidden to be strong and of God courage. Some time before, a great convocation of all Israel had been summoned at which time Moses's office had been solemnly transferred to him. Moses's charge to him was "Be strong and of good courage for thou must go with this people unto the land." And now the voice of God reiterates the charge and repeats the injunction.

JOSHUA AS COMMANDER OVER ISRAEL

Great responsibility rested upon his shoulders as he realized his great task. But he did not lose any time in taking hold of things, and adapting himself to the new work before him. Activity began at once. The work of Moses was carried on by a God-fearing and God-trusting leader. The Israelites advanced; spies were sent out to view Jericho; Israel passed through the Jordan; Jericho was taken; victory after victory was won until finally the land was taken for God. Through these years of battle only one defeat was realized and this came through the sin of the man. Let us not overlook the fact that punishment and defeat followed sin. So shall it always be. And when sin was located and dealt with, victory again was theirs with God's blessing.

JOSHUA'S WORK IN THE NEW LAND

The work of Joshua in the new land might be divided into three phases; Joshua's division of the land; Joshua providing the cities of refuge; and Joshua counselling.

Without a doubt the work of dividing the land was a real task, perhaps it would have been greater had it not been for one thing. The Lord instructed Joshua! Ch. 13:1. Thus through God's counsel the land was divided fairly and wisely among the twelve tribes.

Joshua provides the cities of refuge. These cities were provided for those murderers who had inadvertently slain someone. When once they were with-

in the walls of these cities, they were safe from the hands of the avenger of blood. Six such cities were designated and so located that they could be easily reached from any part of the land. Here we might mention that these cities of refuge were a type of Christ. Christ is the refuge to which the sinner may flee for protection. What a blessed and sure refuge is Christ!

Joshua's work as a counsellor. During the time of his leadership Joshua was undoubtedly a far seeing counsellor. But perhaps his greatest work as counsellor was his final injunction to Israel. Recounting all that God had done for them in the past, Joshua challenges the Israelites to choose the one whom they would serve. With over a century of experience and wisdom within his breast, Joshua faithfully and simply declares "but as for me and my house we will serve the Lord." The Lord had been faithful and just in all dealings with Joshua and he meant to remain faithful to God.

What a vast gold mine of wisdom and experience does the study of the work of Joshua contain! It will thrill the heart of any Christian who will but look into such lives of consecrated service and delve into the richness of His Holy Word. It will enable us to look into the face of this rampant modernism, paganism, and the challenging wickedness of the world and say "As for me and my house we will serve the Lord." Meyersdale, Pa.

THE TEN COMMANDMENTS

Thou shalt not come to service late,
Nor for the "Amen" refuse to wait.

Thy noisy tongue thou shalt restrain,
When speaks the organ its refrain,

But when the hymns are sounded out
Thou shalt lift up thy voice and shout.

The endmost seat thou shalt leave free,
For more must share the pew with thee.

The offering plate thou shalt not fear
But give thine uttermost with cheer.

Thou shalt the calendars peruse
And look there for the Church news.

Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.

Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.

Thou shalt in every way be kind,
Compassionate, of tender mind.

And so, by all thy spirit's grace,
Thou shalt show God within this place.

—JOHN HAYES HOLMES

The Blessing of Citizenship in a Christian Land

Norman H. Uphouse

THIS TITLE ASSUMES an ideal situation which, of course, the world has never entirely realized at any time or place.

America, or more specific, United States is only a so-called "Christian Nation". This name does not fit the facts. A conservative estimate is that fifty per cent of our people are unchurched, making no profession of faith in Protestant, Catholic or Jewish circles. Moreover, it would be embarrassing to learn how many from the group of nominal Christians are really Christian in belief and conduct. One would necessarily need a homogeneous society with Christianity as the predominant factor influencing behavior, if one would call this country or any other country Christian. I will admit, that to the degree any country is Christian, proportionately there are blessings for the citizen which accompany and follow Christianity everywhere.

In this paper I shall list some blessings which we hold as indispensable and which we enjoy in part because we are privileged, beyond most nations, in Christian tolerance and Christian opportunities. Let us be reminded that history records a difference between the nations which honored Him and those that did not. This thing leads me to set forth some striking contrasts between the two types of nations.

1. *Worship.*

The blessing of worship in a Christian land is the right to an unmolested and peaceful worship of the true God as against the raging religious persecution in anti-christian lands.

The infant Christian church was nearly crushed by pagan persecution that arose shortly after the Apostolic Age. The cost was great to be a Christian then. Property was confiscated without argument and men were outraged and killed without decent consideration. Several tyrants sat on lofty seats watching chariot races by the light of burning Christian bodies that were placed on poles around the arena. Hungry animals ripped the bodies of others and gorged on human flesh. Still other Christians starved in dungeons, hung on racks and mutilated with knives. Through it all a little worship was maintained secretly in obscure places.

The Spanish and French inquisitions were as bad as the earlier pagan persecution. At this time the land was stained with the blood of martyrs that died by the thousands. The demonized agents of Rome terrorized the European countries with a pall of death. Helpless men, women and children died for their faith before the merciless papal legates.

Next we come to the Pilgrims. This band of be-

lievers set sail across the briny deep and landed at Plymouth Rock in hopes that they could escape religious persecution. They had made progress in Bible reading and study while Rome forbade it. They were honest in the matter of moral behavior while the advocates of Romanism, in too many cases, were depraved morally. From the beginning of National history, then, it was understood that this country would be tolerant and receive Christian refugees. If there is any suppression of Christian propaganda, it can be said that from the beginning it was not intended to be so.

2. *Protection.*

By protection I mean the providential control of life and property in a Christian land as against the continual ravaging of barbarian invasions in anti-christian lands.

The growth of Christian influence and a high civilization have a marked positive correlation. Christianity has brought about a better understanding among people and afforded better defenses than the primitive and pagan organizations could offer.

The defense in which I am particularly interested is not in canons and armies but the kind of defense God gave to Israel when He fought for them and guarded them against invasions. I am of the opinion that we would not need to join the mad rush for increased armaments if we trusted God for protection. Such a trust can not be expected from a people who do not honor Him. So to take the country as it is, our protection is still intended for us. God requires of the nation to protect its citizens. For some reason I can not forget the daring assertion, that if a sufficient number of people in United States would become Christian and trust God, that would be protection enough. This may be saying more than some will accept but, "Standeth God within the shadow keeping watch above His own."

3. *Education.*

This is the blessing of sharing in a highly developed educational system with academic freedom against the limited and bigoted education or even the plain ignorance of anti-christian lands.

Ignorance is a deadly foe to progress. Education is a great blessing to mankind. Yet I am not so foolish as to over-estimate an education that is not Christian. What is the permanent value in knowing how the heavens go, if one does not know the more essential, how to go to Heaven.

Everyone ought to know that education soon follows the trail of Christianity. When a people accepts Christ, the change affects the basic institutions.

tions of society and remakes the civilization. China has ethics now, India has philosophy now, Africa has magic now. But the real advance in science and culture has come from the countries that were at least sympathetic to Christianity. What China and India and Africa need is Christ. I have no fear but after that, they would witness a revolution in their backward education.

4. *Humanitarianism.*

This blessing involves those tendencies toward a charitable treatment of men which have been leveling and equalizing of all humanity as against the various systems of slavery, feudalism, casts, racial prejudices, and double standards.

When France was about to become a Republic, some of the active revolutionists "argued that the former rule of the kings must be wiped out. A new France should be created, in which *Liberty, Equality and Fraternity* should take the place of the tyranny of princes, the insolence of nobles, and the impostures of the priests." These three virtues are really Christian in nature. At any rate they are better known where there is Christianity.

Slavery has played a large part in the history of

the world. It was world wide and old in its use. The proclamation of emancipation awaited Christianity to assert its humanitarian aspect. Men had been bound to harsh taskmasters so long that the cry of oppression was loud that, "we must make bricks without straw."

Womanhood was in slavery too, to man. She was denied the privileges of education and leadership until the teaching of Christ lifted her up. Christianity dealt the death blow to the commonly accepted "double standard." It does not sanction a society with serfs and lords, proletariat and rich, casts, slavery or other inequality.

Unmolested worship, protection of life and property, education and humanitarianism are not all the blessings of a Christian country but are sufficient to show us the overwhelming advantage of such citizenship. If these are suddenly taken away from us, we are not without hope. Our real citizenship is in Heaven. We have no abiding place here, but are pilgrims seeking an abiding place in Heaven. There are many blessings for us in Heaven with multiplied opportunities for growth, development and enjoyment. Pittsburgh-Xenia Seminary.

The Blessings of a Christian's Hope

Mrs. C. W. Mayes

TO THOSE WHO KNOW not Christ, hope can be little more than an abstract and intangible force, beautiful perhaps, and inspiring to some degree but very uncertain. To the nominal Christian who believes, but who has given little or no time and attention to God's Word, it means little more. But to those of God's children who have really laid hold upon the precious promises of God, and who stand with St. Paul upon the solid rock of an "I know" experience, hope is Christ.

As we carefully consider the topic, we must come to the realization that a Christian's hope is *the blessed hope*. Everything for which we hope as Christians, is directly or indirectly dependent upon the second coming of Christ.

The Bible certainly teaches that when those who belong to the Lord die, they go immediately to be with the Lord in a state of bliss and rest, but there must also be something of expectation and waiting.

St. Paul under the inspiration of the Holy Spirit tells us in I Thess. 4:15-17, "For this we say unto you by the word of the Lord that which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from Heaven with a

shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Certainly there is in this a glorious consummation, not only for the living saints, but also for those who have gone before. No wonder Paul adds, "Wherefore comfort one another with these words."

There are those who live so close to the Lord that fellowship with Him is real and they long to see Him face to face. To them, "So shall we ever be with the Lord," and many other passages which tell of seeing Him face to face are real foundations of hope.

Those who have been separated from loved ones who belonged to the Lord can lift tear-dimmed eyes in happy anticipation knowing that, "we shall be caught up together with them."

The one who must endure physical weakness and suffering can know that when Christ shall come, "He shall change our vile body, that it may be fashioned like unto His glorious body . . ." (Phil. 3:21). Then pain and suffering shall be no more.

Reward for faithfulness in spite of trials and

testings is directly dependent upon the appearing of the Lord as is revealed in I Pet. 1:7.

In James 5:7, 8, the weary laborer who is oppressed by the injustice of an ungodly social order is promised justice. Micah describes the time when "Every man shall sit under his own vine and fig tree." (Mic. 4:4). Isaiah promises a time when "Those that build houses shall inhabit them, and they that plant vineyards shall eat the fruit of them." (Isa. 65:21). But this condition will not exist until the time when our Lord rules this earth.

For years the world has hoped for peace. This hope has been based upon a multitude of plans but today the results do not need to be discussed. Those who long for the coming of the Prince of Peace can see in the very turmoil and despair of the nations the glorious promise of a better day when "He shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4).

So we might go on indefinitely even to the binding of Satan and the end of the spiritual warfare which after all is the only real struggle of the true child of God, but in every case we come face to face with the blessed hope.

It is little wonder that there is hopelessness and despair on every side, when so few even know of this hope. How we should praise Him for the blessings of such a hope! And how we should praise Him that we belong to a church which cherishes and teaches the second coming of Christ.
Ashland, Ohio.

"The gods are just and of our pleasant vices make instruments to scourge us."

"BUT WHY GO TO CHURCH?"

Three simple and memorable convictions exist why people go to church. First, on account of the blessings which are received by individuals and families. Dr. Oliver Wendell Holmes, the noted New England surgeon and writer, told his inquiring friends that he went to church every Sunday because "there is a delicate plant deep down in my heart that needs watering once a week." Just as we read books and magazines and develop our minds, just as we exercise our bodies by work or play and grow stronger physically, so there is a culture of the soul that comes only from the contemplation of God's goodness, from regular church worship. A person does not have to live in a non-Christian country to be a pagan. It is possible to be a pagan in any Christian city in America. Neglect of the Church and indifference to religion has caused more than one soul suicide.—GEORGE E. BEVANS.

The Children's Hour

[Signal Lights]

Program for November 1936

Mrs. H. L. Briscoe

OPENING SONG: "Ring the Bells of Heaven."

SCRIPTURE: The following Signal Lights' Bible Verses:—

- S Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5:39.
 - I I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Psalm 32:8.
 - G Great is the Lord, and greatly to be praised. Psalm 145:3.
 - N Not unto us, O Lord, not unto us, but unto thy name give glory. Psalm 115:1.
 - A All thy works shall praise thee, O Lord. Psalm 145:10.
 - L Like as a father pitieth his children, so the Lord pitieth them that fear him. Psalm 103:13.
 - L Look unto me, and be ye saved; all the ends of the earth; for I am God, and there is none else. Isaiah 45:22.
 - I I will never leave thee nor forsake thee. Hebrews 13:5.
 - G God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.
 - H Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Exod. 20:12.
 - T Thy word is a lamp unto my feet, and a light unto my path. Psalm 119:105.
 - S Seek ye the Lord while he may be found, call ye upon him while he is near. Isaiah 55:6.
- MEMORY: Each child may commit one of the Signal Lights' Bible Verses.

SENTENCE PRAYERS: Thanking God for His care.
Thanking God for Jesus.

Thanking God for the missionaries.

SONG: "Since Jesus Came Into My Heart."

How thankful we are for another letter from Miss Mary Emmert, who is now in Africa:—

Yaloke par Boali par Bangu
Oubangui Char

Afrique Equatoriale Francaise

June 29, 1936.

Dear children,

Do you remember our long trip to Africa? How

would you like now to take a walk with me and see what the natives look like and how they live?

We shall start out early in the morning because later it will be too hot. The sun is just coming up, and the village is awakening too. Here and there people are making their small bon-fires in front of their doors. They carry a few coals of fire out of the house and carefully fan them into a blaze with what kindling they have. If their fire has gone out during the night, they must go to their neighbors to borrow some live coals, for you see they have no matches. There are a few of the older men who know how to start a fire with flint and tinder as the Indians used to do, but of course they never do so unless there is no fire at hand.

The whole family crouches down on their heels around the feeble blaze for it is chilly in the morning air. A whistle blows sharply from before the chief's house to call the people to work. Slowly, reluctantly the men start toward the clear space in front of the largest house in the village. They carry a stick or two of the smouldering wood with them, and soon there is a whole row of men squatting down in a half circle each hovering over their little morsel of fire. It is queer to see them all huddled there in a perfectly even row like so many dominoes placed at regular intervals, ready to be pushed over. We do not feel inclined to laugh, though, as we think of that shivering row of bare, brown backs. They seem to think they are warm, however, if they have fire in front of them, so perhaps they are used to being half frozen.

It's the same way at night. If they happen to be fortunate enough to own a blanket, you would find their head and body well covered up, but their feet sticking out. African feet! What a story of suffering they tell. So hardened they are and always covered with dust and dirt even a few minutes after bathing. Many a foot-sore wanderer has big cracks in his bruised feet which become very painful. Quite frequently there are terrible ulcers on their feet, too, which eat right into the bone and often cause death if untreated. A few of the men wear home-made sandals with a thong between their big toe and the next one to keep the leather sole in place, but most of the people are bare-foot.

Last of all come the women to answer roll-call. What a clink clanking noise they make! One can truly say that their ornaments are very loud, for the bracelets and anklets especially make music as they go. Some of the anklets are spirals extending from the ankles to the knees. There is also an abundance of beads, rings, and other trinkets. Some of them have two spike-like ornaments hanging from their noses, for they pierce their nostrils and ears alike to make more room for more jewelry. Men and women alike have raised markings on their bodies where they have cut themselves to make them-

selves pretty. Can you see why missionaries do not care for much jewelry? There are several reasons. See if you can think of them.

There is a rustling of leaves as the women sit down on the ground, for their only clothing consists of leaves. They too, must go to work on the roads or on the plantations in a few minutes. Only those with young children are excused.

Finally the chief, himself, comes out of his house. A servant has preceded him carrying a chair which he places in the ring facing the people. The chief and the soldier, who now makes his appearance also, are the only ones wearing clothing. We shake hands with them and ask if our evangelist may hold a service with the people before they go to work. Permission is granted, and most of the people are glad to be allowed to crouch a little longer over their fires. Only those who failed to bring any with them are a bit uncomfortable. Are you not glad we have a black preacher there who can talk to them so well and explain to them the way to be saved? They like the singing and are interested in the talk. Those who hear morning after morning will at last understand, and some of them at least will learn to know the Lord as their Savior.

Miss Emmert's letter will be continued in next month's program.

SONG: "Rescue the Perishing."

This is the Thanksgiving season. As the Roll is called let the children respond with a reason for their thankfulness.

REPORT of the D. W. B's.

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

CLOSE with singing the Doxology.

BENEDICTION.

A PRAYER 297 YEARS OLD

O! That mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast.
That by each deed and word and thought,
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

—THOMAS ELLWOOD, A. D. 1639.

W. M. S. Conference Minutes - 1936

The National Women's Missionary Society of the Brethren Church assembled in the auditorium at Winona Lake, Indiana for their first session, Tuesday, August 25, 1936 at 3:00 P. M.

The vice president, Mrs. S. M. Whetstone, presided. The session was opened with an accordion prelude by Miss Bertha Kuhn, and a prayer song, "Have Thine Own Way." Devotions were led by Mrs. C. C. Grisso, wife of our pastor at Smithville, Ohio. She used Romans 12 as a text for her helpful remarks following with prayer. Our National president, Mrs. U. J. Shively's message was first on the program as follows:

August 25, 1936

Dear Sisters in the W M. S.

Another year has passed and we are gathered here at Winona Lake for the National Conference of our beloved Church; to greet old friends and make new ones. We praise our Heavenly Father for all his blessings for opportunities of the past year; for the guidance of the Holy Spirit; for the forgiveness of our sins and for His saving and keeping power.

We praise Him for the gift of his son Jesus, who lived among men, died on the cross, was buried in a borrowed tomb and rose the third day giving to us the hope and surety of life beyond the grave. He gives us a joy that passeth understanding when we know we are indeed children of the King of kings. We are "Living to Learn and Learning to Live."

Another year's service is past and we must sum up our successes and our losses.

In September, 1935 we started on a two-year cruise on the ship W. M. S. This ship has made many voyages but never a voyage like this. We are ready to sail. Goodbyes are said, the gang plank is raised, the anchor is lifted and we are off. We have a chart and compass but we depend on our Father to guide us aright.

The first stop is at the isle of September where we make sure our names are on the Prayer Band and where we receive instructions in Tithing. We are not selfish in thinking of ourselves first, but we know our lives will be fruitless until we give our own selves to the Lord.

As we go on our journey we come to the isle of October where we learn that giving ourselves to the Lord is not all, we must give our children to the Lord, establishing the Family Akar and planning definite missionary instruction.

We pull anchor and sail to November where we think about "Others for the Lord" and our prayers are becoming intercessory as we study how to bring men and women, boys and girls to the Lord Jesus.

Again we sail and come to a group of islands, December, January and

February, and we are reminded of our benevolences. So we choose to help by a gift to the Brethren Home, the Superannuated Ministers, a Young Peoples' camp, or some of the other needy fields in our Homeland.

There are men and women in nearly every local congregation who know little about the W. M. S., so the isle of January reminds us of the Public Service where the women will have charge of the entire service, and the offering will be sent to our financial secretary to be used for our own beloved Ashland College. Have we paid our dues yet? No? The isle of January calls to mind our negligence so we hasten to send our dues to the Financial Secretary.

The island of February suggests mission study. For several years we studied about Africa, the book written by our own Dr. Gribble, and who did not enjoy that? We never had a book like that one and perhaps that is why it was so interesting. However we must not remain away from home too long so we took a peep at needy places and peoples in the book "Toward a Christian America." This book was not as easy to study nor as interesting as "Undaunted Hope"; but it is necessary for us to know conditions in our homeland and the needs of our people.

Gladly we pull anchor and sail on among the islands of the sea until we arrive at March, where in the membership drive we settle down until we have a net increase in membership. Our goal this year was 600 new members. That means every four women were to bring in one new member. With this in mind it may be possible that we may have to settle down and work in March.

After a short visit we are ready to sail on and reach not only the land of April, but we must reach into our pockets coming forward with our \$1.00 per member for Mission support. Then, too, we must not forget our District dues? Sometimes we make a mistake and send our Mission money to the National Financial Secretary when it should have gone to the District Secretary.

Once more we put out to sea and sail to May. Here a bountiful feast is prepared and all women and girls meet in a fellowship service, mothers and daughters, all in one happy gathering. When lights are out we reluctantly leave the scene of festivity returning to our homes with happy memories.

The next stop on this voyage is the port of roses, the island of June where we learn we are to exercise self-denial for the entire month. How are we to deny ourselves? What are we to deny ourselves of? We decide it must be luxuries and even necessities so we will be ready to land at our next stop, port July. We are happy to go to shore awhile and check up on our thank offering boxes. What? Not 80%? This gives

an opportunity for our Thank Offering Committee to get busy and gather in all lost or strayed boxes.

The voyage is not over so we again enter our ship for the last time and sail to the isle of August. Now our Bible Reading secretary calls for the last time on every member asking if she had read at least or on an average of ten verses a day. Since this is the last stop before we reach our home port we check upon our Program of Progress.

As we sail home we prepare our reports, mailing them to our General Secretary so she may have everything ready for General Conference.

And now our ship has docked and we disembark at Winona Lake our year's journey over and tomorrow you will know the results of your labors.

Briefly let us look forward. 1937 is to be our Victory Year. We will have much to do to reach our goals. This has been one of the best years our W. M. S. ever had.

The spiritual life of our society is stronger than ever before. God is leading our W. M. S. in a marvelous way and we praise Him for it. Our deepest desire is that we may so humble ourselves that He can use us in His service.

We are saved and we are saved for a purpose. Let us find our place in His church so that when He comes to claim His own we will not be found wanting.

Please accept the gratitude of my heart for your splendid cooperation during the year. Will you please give to your new leaders the same kind cooperation accorded me.

MRS. U. J. SHIVELY

Mrs. N. G. Kimmel, the Financial Secretary, submitted her twenty-first annual report. The totals follow:

Apportionment	\$3722.75
General Fund	362.15
Seminary fund	515.21
Feast of Ingathering	837.56
Refrigerator for Brethren's Home	136.65
Superannuated Ministers ..	4.00
Home Missions	22.50
African Hospital	4.50
Mission Support	2318.15

Total all funds \$7950.97

Our Treasurer, Mrs. M. A. Stuckey, presented the treasurer's report:

<i>W. M. S. Treasurer's Report, '35-'36</i>	
General fund:	
Aug. 15, 1935, Balance in treasury	\$4374.83
Received from Mrs. N. G. Kimmel	5704.81
Received from Banks—interest	77.47
	<hr/>
	\$10,157.11

Disbursements:	
Ashland College	2150.00
Ashland College for Sem. books ..	100.00
Printing for Outlook	1200.00
Outlook Editor	264.00
Outlook Business Manager ..	480.00
General Secretary	111.00

Gifts to returned missionaries (4)	20.00
Superannuated Ministers fund	2.00
Refunds-money placed in wrongly	171.08
Administration	264.68
Home Missions	854.00
Total	5616.76

Balance in Treasury	\$4540.35
Mission Fund:	
Aug. 15, 1936 Balance in Treasury	4811.46
Received from Mrs. N. G. Kimmel	2347.15
Interests from Banks	377.96
	\$7536.57

Disbursements:	
Louis S. Bauman, foreign board	1936.00
R. Paul Miller, home board ...	226.00
To General Fund	26.48
Restricted Funds	2648.60
Total	4837.08

Balance in Treasury ..	\$2699.49
Total of all funds:	
Funds available	7239.84
Funds restricted	2648.60
Gem City Bldg. and Loan ...	10000.00
	\$19,888.44

Respectfully submitted,
MRS. M. A. STUCKEY, Treas.

Our Literature Secretary, Mrs. D. A. C. Teeter, gave the Report of the Literature Department for the year ending August 15, 1936.

Balance Aug. 1, 1935	\$183.32
Received during year	360.17
Total	543.49
Expenditures	347.61

Balance Aug. 15, 1936	\$195.88
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MRS. D. A. C. TEETER, Lit. Sec'y

The National Patroness of the Sisterhood, Mrs. Fred Frank, reported 124 societies with 1,519 members. Eleven were new societies.

Mrs. Shively then made announcements and appointed the following committees:

Nominating Committee: Mrs. G. T. Ronk, Mrs. Delbert Flora and Mrs. N. V. Leatherman.

Auditing Committee: Mrs. Hazel Lehman and Mrs. W. H. Beachler,

Resolutions Committee: Mrs. Miles Taber, Mrs. Lloyd and Mrs. Puterbaugh.

The Women's Quartette from Warsaw sang "More About Jesus" which was deeply appreciated.

The Memorial Service was in charge of Mrs. H. H. Rowsey and the North Manchester Women's Missionary Society. Mrs. Schutz sweetly sang "Jesus, Savior Pilot Me" after which an inspirational reading was given. North Manchester women representing the various districts came forward as called by Mrs. Rowsey and presented flowers

and quoted a scripture verse in honor of those from each district commemorated.

Prayer in closing was offered by Mrs. Hippensteel, President of the North Manchester W. M. S.

Wednesday, 8:00 A. M., the first business meeting of the Conference was opened by singing, "O, Worship the King."

Mrs. C. Y. Gilmer, wife of our pastor at Loree, Indiana, conducted the devotions. After her opening prayer, she chose her scripture from John 3, with impressive words for meditation, closing with prayer.

The Credential Committee reported 133 delegates. The report was accepted as given.

After announcements by Mrs. Shively, the report of the General Secretary was given as follows:

W. M. S. REPORT FOR '35-'36

Greetings, Dear Sisters, Members of Our Women's Missionary Society:

We have been permitted through the good providence of God to assemble ourselves together again as representatives of our National Women's Missionary Societies. How we look forward from year to year for this time to come! How we have prayed and worked and strived to bring the very best report possible to our conference. True, we have had many discouragements. Sometimes, as in the year just past, it was the weather: too cold in winter, too hot this summer; everything froze last winter and everything burned this summer. The hardships and financial difficulties caused some folks to drop back in their active work. On the other hand, all these difficulties have only challenged others to put forth a greater effort than before. We have had many causes for encouragement, also, many reasons for thankfulness. We have watched our societies grow spiritually. We are hearing less and less of ways and means of making money and are adding more tithers. Only a few societies this year named "tithers" to be the difficult point. Yes, we know there is much yet to be done, much that Christ has told us to do, and He says, "Without Me, ye can do nothing." Therefore, no matter what work is before us, what the program or goals we wish to attain, if it is for His sake, and if we are "Nothing in self," then we may do all and gain all, in and with Him.

As I present this report of our year's work and the efforts put forth to gain the Points given in our Program of Progress, I believe you will feel that many of our dear sisters have forgotten self and through their great love of God have allowed Him to use them as they have worked with the group of women in their local church. Do we like our Program of Progress? Have we noticed a marked spiritual growth in our Society according to the efforts we have put forth? Do we feel that we are "Living to Learn" and are really "Learning to Live?" I am sure most

of us are pleased as I find here and there in the suggestions for the next year, "Another Program of Progress."

Our National Societies number 112 this year. Eight new societies have been added: three in Pennsylvania—Aleppo, Vinco and Mt. Pleasant; two in Ohio—one in Homerville and one in our interesting mission church at Cleveland. I believe our president can tell you about that. Southern California has sent us the names and reports of three more: Bellflower, Long Beach 2nd, which was organized this year, and Broadway Mission, Los Angeles, which should have been mentioned last year, but it was too new to send a report in time. This is all fine, but let us try to double the number for next year.

This year 96 societies reported with a membership of 2,568, a gain of 207 members. I am sorry we do not know how many were enrolled in the 16 societies who failed to send in a report. According to these 96 reports we have 6,565 women in the congregations. Yet 19 of the 96 societies did not state the number of women in the congregation. Besides the 16 societies not reported, think of the women in the churches where we have no W. M. S. Why do I mention this? So very many Statistical reports gave as their most difficult point to gain—New Members. 30 societies missed that point, 2,568 out of 6,565. Every woman of the church is a prospect. Yes, we have material until those other 3,997 and more women are members of the W. M. S. We should in some way discover a means of laying upon the heart of each member of the W. M. S. the great responsibility of bringing new members into our National organization. Perhaps, we could apply some personal work. What about Intercessory Prayer? This is the Women's work of the church, and to advance His cause through a united effort, more effective work may be done. Sisters, let us pray over this matter. The suggestion comes to us—"Eliminate 'Increase in membership from the goals' ". Do you want this? If this is not a goal, will we work as hard for an increase? Will we not stand still?

In 65 of the 96 reports, we find the Sisterhood. Of course there are Sisterhoods in churches where there is no W. M. S. However, with our eyes on the future let us encourage the organizing of Sisterhood wherever possible.

Our Prayer Band enrollment 1,781. If we have Prayer Bands with members whose hearts are on fire for the cause for which we pray and we have faith believing, God can accomplish great work through our women.

77 societies stressed the need of Family Altars. We all agree to the need but often do not know how to go about it. I wonder how many new ones could be established in the coming year.

82 societies had Tithing Instruction.

1,201 members are enrolled in the Tithers' League. 53 societies had an increase. The increase numbered 181 tithers. When our dear people really

tithe, there will be ample to support and forward every project we have undertaken and more.

53 Children's Missionary Societies. This includes any organization giving missionary instruction and training to children. We are anxious that every church conduct something in this form. In a few churches where it has been impossible to effect a separate organization for the little children, one Sunday a month following the Sunday School hour has been used. A short Missionary program is given. Often this develops into a real Children's Society. 25 of the 53 Children's Societies reported are Signal Lights. We have been very grateful to our dear missionaries who have so kindly assisted in our Signal Lights programs in the Outlook with their wonderful contributions on Africa and South America. We know others beside the children have read and enjoyed them.

68 Societies conducted a study in Personal Evangelism. I trust many in each society took part in this study. More souls are saved through personal work than from the pulpit.

83 Societies had Intercessory Prayer for soul-winning. Time given in prayer will yield more than that given to work.

I am sorry I cannot give you a complete list of gifts to Brethren Work in the Homeland. Most of the societies gave money to the Brethren Home Refrigerator Fund. Other gifts of money were sent to the Home; also canned goods and a comforter and sheets. Gifts and toys were sent to the Kentucky Mission, a quilt to Krypton. One society sent handkerchiefs to the Brethren Home and to the Kentucky Missions at Christmas time. Several sent money for Home Missions. There was money for the Superannuated Minister's Fund. Mention was made of many gifts and helps for local work where there was need. This was fine, indeed, and we are glad to know of the service rendered in this way, but this does not come under "gifts to Brethren work in the Homeland." That must be outside of the local community and for Brethren work.

The offering from our Public Service which goes toward the support of the Seminary amounted to \$491.18.

80 Societies conducted a Mission Study class in which 25% of the W. M. S. attended. Of course, we enjoy books of our own Mission fields but it is not possible to obtain these every year.

A Fellowship Meeting in May was enjoyed by 81 societies.

June was observed as a month of self denial by 74 societies. The path to the skies, dear sisters, is up the stairs of self denial; God will help us to reach the summit.

Thank offerings were brought in from 1,634 members. In 65 societies 80% of the members gave a Thank Offering.

Did we find our Bible Readings difficult? Only 10 verses of the Bible each

day!—1,136 women completed this Bible reading. This is not quite one half of the W. M. S. membership. In 66 societies 40% completed the Bible reading. Not a day should be permitted to pass without our Bible being opened and prayerfully studied. It is our tool chest and we must know which tool is needed for a certain work and where to find it. To study that we may be able to show people their need of a Savior and to answer excuses and objections.

The dues were paid in full in 73 societies.

76 societies paid their National dues.

80 societies paid their district dues.

71 societies paid all their Mission support of \$1.00 per member.

70 societies were represented at National Conference.

76 sent delegates to District Conference.

This brings to the last the Program of Progress completed. To complete the Program of Progress there must be a gain of every point mentioned on the program. Some societies may have misunderstood and thought that following the program through meant completing it.

But to be a Banner Society, there must be a gain. The reports show wonderful efforts made and we are glad to know that the real value of the work put into this program was not in the Banner to be gained, but in the spiritual growth of your Society, or there might be disappointment.

The Banner Societies or those who have completed the Program of Progress are 34 in number. They are Bethlehem, Oak Hill, Roanoke and Winchester in the South-eastern district; Berlin, Conemaugh, Johnstown 3rd, Martinsburg, Masontown, Philadelphia 3rd and Waynesboro in the Pennsylvania district; Ashland, Bryan, Dayton, Ellet, Fair Haven, Gratis, New Lebanon, Pleasant Hill and Rittman in the Ohio district; Burlington, Ft. Wayne, Mexico, North Liberty, Peru Jr., Sidney, South Bend in the Indiana district; Falls City in the Mid-west district; Harrah, Washington in the North-western district; Bellflower, La Verne, Whittier, Los Angeles 1st and Los Angeles 2nd in Southern California. Those missing only one point have special mention and are: Philadelphia 1st in Pennsylvania; Louisville, Ohio; Muncie, Peru, Sr., and Elkhart in Indiana, and Waterloo, Iowa.

We have had a wonderful year in God's work, even though Satan has tried to hinder us in many ways. We have found that that which was desirable to be gained could not be gained by methods of ease. Nothing that is worth winning can be won save at the expenditure of effort. But we are God's instruments and we need look for power from no other source to meet our needs, but with fuller consecration and greater singleness of purpose, let us give ourselves that God may glorify Himself through us, His daughters.

Dear Sisters: Ten years ago, the

1926 Conference, I became your General Secretary. It was my privilege to travel among the churches and visit your societies. How welcome I felt in your homes! What dear friends I found—Sisters, indeed. The memories of these last ten years that I have tried with the help of God to serve you, are sweet indeed. The association with the members of our executive board has been pleasant. May I express my appreciation at this time to our dear president, Mrs. Shively, and the other members of the board, and to you, my dear sisters, for your patience, your encouragement and help given me as I have worked with you and for you.

As we go into this new year, may that love and harmony that we have enjoyed in the past go with us, that we may work together for the advancement of His cause that He may be glorified. Thank you.

Session closed with W. M. S. Benediction.

The Wednesday afternoon session opened with a piano prelude by Mrs. Leo Polman and prayer in unison.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, oh Lord, my strength and my Redeemer."

Mrs. C. A. Bame led the devotions using "The Song of Mary" Luke 1:46, 47 with fitting comments and prayer.

Song: "I Love to Tell the Story."

Mrs. Joyce Saylor gave a very impressive reading, "Christ for Me."

Mrs. Shively introduced our President of Ashland College and of the Home Mission Board, Dr. C. L. Anspach. He gave the address of the afternoon, using as his theme "Spreading the Gospel at Home." He expressed his appreciation of the support given to Ashland College, \$25,500 during the past eleven years. He also mentioned the loyal support our women have given to the Home Mission Board.

Session closed with W. M. S. Benediction.

Thursday morning the 8:00 business meeting opened with the devotions conducted by Mrs. Geo. Pontius who read the 103rd Psalm. Mrs. U. J. Shively offered prayer. Mrs. Pontius then read from II Tim. and from Phil. 3:13, 14 with encouraging remarks followed by prayer.

Credential Committee reported 210 delegates. Motion to accept report carried.

The names submitted by the Nominating Committee for election were:—

President, Mrs. U. J. Shively, Mrs. Floyd Sibert.

Vice President, Mrs. S. M. Whetstone, Mrs. Turah Locke.

Financial Secretary, Mrs. N. G. Kimmel, Mrs. D. C. Whitmer.

Treasurer, Mrs. M. A. Stuckey, Mrs. H. W. Lehman.

The Recommendations presented by your Executive Board were voted on

separately and motions to accept each were carried.

1. That the Foreign Mission book "Congo Crosses" by Julia Lake Kellersberger be used as our Mission Study book this year.

2. That 1st and 2nd Samuel and Romans to Revelation be used as our Bible Reading this year.

3. That the following books be recommended to be used as Reading Circle books for those who desire such books:

Missionary—

1. Ambassadors for Christ—
Cable and French35
2. Forty Happy Years in Japan—George C. and Ida G. Pierson 1.25
3. Thinking Missions with Christ—Samuel M. Zwemer 1.00

Fiction—

1. The Golden Thread—Mabel McKee 1.50
2. Tomorrow's Rainbow—
Allene Albrecht 1.25
3. A Song Forever—Paul Hutchens 1.00
4. The Pool of Sacrifice—
Josephine Hope Westervelt 1.50

Biography—

1. Carey—Carey50
2. Against Head Winds—
John T. Faris 1.00
3. John and Betty Stam Martyrs—Lee S. Huizenga35

Devotional—

1. What God Hath Joined Together—Wm. Cooke Benton 1.00
2. Coming Twice—H. P. Barker35
3. Miracles in a Doctor's Life—
Walter L. Wilson M. D. .. .20
4. Waiting for the Sunrise—
C. Ernest Tatham25
5. This is the Victory—J. Edwin Orr50

4. That the present manager of the Outlook, Mrs. Ira D. Slotter, be retained.

5. That the editor of the Outlook, Mrs. F. C. Vanator, be retained.

6. That Mrs. D. A. C. Teeter be retained as the Literature Secretary.

7. That the General Secretary, Mrs. H. L. Briscoe, be retained.

The budget was presented by the treasurer, Mrs. M. A. Stuckey.

Session closed with the W. M. S. Benediction.

The Thursday W. M. S. Service opened with an organ prelude by Miss Ella Kimmell and the congregation repeated in prayer, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, oh Lord, my Strength and my Redeemer."

After the report of the Credential Committee, the election of officers was conducted by Mrs. Geo. Ronk who asked for nominations from the floor. The name of Mrs. Homer Kent for President was added. The motion carried to close the nominations.

The devotions were conducted by Mrs. Orville Jobson from Africa who used the 145th Psalm and brought us

many thoughts about our work in Africa. She closed with prayer.

Miss Marguerite Gribble then brought us a beautiful message in song.

Mrs. J. H. Foster, our missionary from Africa, was presented. She called for questions and spoke concerning our mission work in Africa.

The Nominating Committee reported the result of the election:

President Mrs. U. J. Shively
Vice President .. Mrs. S. M. Whetstone
Financial Sec'y .. Mrs. N. G. Kimmel
Treasurer Mrs. M. A. Stuckey
Session closed with prayer by Mrs. Ronk.

Friday morning eight o'clock business hour opened with singing "What a Friend We Have in Jesus."

The devotions were led by Mrs. Wm. Gray, wife of our pastor at Garwin, Iowa, who read the 34th Psalm with very helpful remarks and followed with prayer.

The Credential Committee reported 211 delegates with \$64.50 fees. Motion to accept report carried.

The budget presented Thursday A. M. was again presented by the Treasurer, Mrs. M. A. Stuckey; discussion followed. The motion was carried to accept the budget as follows:

Home Missions	\$1,250.00
Ashland College and Sem.	2,300.00
Seminary Books	100.00
African Hospital	4.50
Mission Support	2,345.00
Benevolence	4.50
Refrigerator	180.00
Administration	300.00
General Secretary	110.00
Editor of Outlook	265.00
Business Manager	475.00
Gift to Missionaries	15.00
Total	\$7,349.00

The motion was made and 2nd that Mrs. Whitted be reelected to the Publication Board to serve a term of two years.

Discussion of the Victory Year Program followed.

Mrs. Shively appointed the following committees to serve next year:

Program Committee: Mrs. S. M. Whetstone, Mrs. Geo. Ronk, Mrs. Hazel Lehman.

Credential Committee: Mrs. D. C. Whitmer, Mrs. Wray, Miss Nettie Yarian.

Session closed with the W. M. S. Benediction.

The last session of the W. M. S. Conference on Friday, 3:00 P. M. was opened with an violin prelude by Mrs. Everette Miller.

The final report of the Credential Committee was 214 delegates with \$65.25. Motion to accept report carried and committee was dismissed with thanks.

Mrs. H. W. Lehman, chairman of the Auditing Committee, reported the records in the W. M. S. books have been kept in a very efficient manner and

the statements of receipts and disbursements are correct statements for the period of August 1935 to August 1936.

RESOLUTIONS FOR 1936

Whereas we have been bountifully blessed both individually and as an organization, we desire to render our praise, adoration and thanksgiving to our Heavenly Father, be it resolved:

1. That we earnestly pray for greater zeal in our W. M. S. work in our individual societies during this coming year.

2. That we thank our Heavenly Father for the presence and inspirational messages of Dr. Anspach, Mrs. Jobson, and Mrs. Foster.

3. That we commend the W. M. S. officers for their labors and prayers in planning and presenting this year's program, and for their faithfulness in the Lord's work.

4. That we thank all those who have contributed to the success of this conference.

5. That we are opposed to war and strife, and that we pray for our government, and do what we can to promote peace.

6. That we oppose the traffic of alcoholic beverages which weaken both the souls and bodies of the users, and is responsible for much crime and immorality.

Respectfully submitted,
MRS. MILES TABER,
MRS. MARY PUTERBAUGH,
MRS. J. L. LLOYD.

The installation of W. M. S. officers was conducted by the moderator of the conference, Rev. A. L. Lynn.

The recognition of Banner Societies was presented by Mrs. U. J. Shively.

Mrs. Tom Hammers conducted the devotions, using Phil. 2:1-12 as a scripture text for very fitting remarks. She followed with prayer.

A reading "Thanksgivin' Ann" was given by Miss Bernice Berkheiser, General Secretary of S. M. M.

The Feast of Ingathering was in charge of Mrs. John Locke and Mrs. Wm. Shaffer. Mrs. Leo Polman played "Bringing in the Sheaves" on the accordion. Mrs. Polman and Mrs. Ogden brought a lovely message in song with the accordion accompaniment.

Mrs. Floyd Taber used a verse from Phil. 2 with impressive comments.

The Feast of Ingathering was brought forward as Mrs. McCartney-smith played the chimes. As each district came forward with their offering a light was turned on until the eight districts had given their offerings and eight lights were shining. The Home Mission field was then lighted.

The Problem Hour conducted by Mrs. U. J. Shively followed.

The last session of our 1936 W. M. S. conference closed with prayer by Rev. I. D. Bowman.

The amount of the Feast of Ingathering was \$961.51.

MRS. H. L. BRISCOE.

Newsy Notes

Because of the crowded condition of this number of the "Outlook" which is due to the printing of the conference minutes, it is necessary to omit all items under our "Worker's Exchange." We beg the indulgence of those who have sent such articles to us, and assure you that they will appear in next issue. We have found it advantageous to have all conference minutes in one issue, for the convenience of filing. Preserve this issue for future reference.

The Indiana women will please note the change of address of their District Secretary. Mrs. Reed is with her husband in Ann Arbor, Michigan, in school. Therefore her address for the coming school season will be, Mrs. F. Emmer-son Reed, 210 Ingalls Street, Ann Arbor, Michigan.

NOTICE TO EVERY SOCIETY MEMBER: The new sheet containing the "Program of Progress" comes to you in a form which is easily pre-served. It is of such a size that it will fit the program booklet of 1936, which you are now carrying. Also it fits the new 1937 W. M. S. Devotional Calendar. You will note also the place on that sheet for the officers and committees.

PLEASE NOTE CHANGE IN AD-DRESS. All Editorial material for the Woman's Outlook number of the Evan-gelist should be sent to,
Mrs. Fred C. Vanator,
820 South Street,
Fremont, Ohio

Official Affairs

REPORT OF FINANCIAL SECRE-TARY FOR JULY 1936

Apportionment Fund	
Corinth, Ind.	\$16.50
Trinity, Va.	7.50
Roanoke, Va.	10.00
South Bend, Ind.	41.25
Waterloo, Ia.	32.25
Ft. Wayne, Ind.	8.50
Nappanee, Ind.	48.00
Martinsburg, Pa.	14.25
Milford, Ind.	19.50
Gretna, Ohio	12.75
Beaver City, Nebr.	7.50
Philadelphia 1st B., Pa.	33.75
Clay City, Ind.	20.25
Dayton, Ohio	42.75
Mountain View, Va.	9.75
Mt. Pleasant, Pa.	3.00
Carleton, Nebr.	6.00
Flora, Ind.	22.50
Oakville, Ind.	24.75
Berlin, Pa.	27.75

Dutchtown, Ind.	15.00
Johnstown 3rd B., Pa.	12.75
Kittanning, Pa.	11.00
North Manchester, Ind.	42.00
Hagerstown, Md.	13.50
Muncie, Ind.	21.75
Waynesboro, Pa.	27.75
Johnstown 2nd B., Pa.	16.50
Lanark, Ill.	26.25
Altoona, Pa.	7.20
Summit Mills, Pa.	11.30
Burlington, Ind.	14.25
Philadelphia 3rd. B., Pa.	24.75
Louisville, Ohio	25.25
Conemaugh Jr. & Sr., Pa.	44.25
Peru Sr. W. M. S., Ind.	12.00
Morrill, Kans.	13.50
Dallas Center, Ia.	30.75
Los Angeles 1st B., Calif.	22.50
Johnstown 1st B., Pa.	61.50
Los Angeles Mission, Calif.	12.00
Whitedale, W. Va.	3.75
New Paris, Ind.	6.00
Pleasant Hill, Ohio	10.50
Rittman, Ohio	27.00
Uniontown, Pa.	13.50
Ft. Scott, Kans.	2.00
Fair Haven, Ohio	12.75
Roann, Ind.	27.00
Smithville, Ohio	15.75
Maurertown, Va.	16.25
Bryan, Ohio	23.25
Fremont, Ohio	8.25
Masontown, Pa.	24.00
Warsaw, Ind.	21.00
Goshen, Ind.	55.50
Gratis, Ohio	24.75
Ashland, Ohio	39.75
College Corner, Ind.	7.50
Elkhart, Ind.	22.50
New Lebanon, Ohio	19.50
Los Angeles 2nd B., Calif.	25.50
Loree, Ind.	16.50
Spokane, Wash.	7.50
Brighton, Ind.	27.00
La Verne, Calif.	33.75
Clayton, Ohio	12.00
Huntington, Ind.	6.00
Harrah, Wash.	7.75
Falls City, Nebr.	19.50
Ardmore, Ind.	11.25
Pittsburgh, Pa.	12.00
Mexico, Ind.	18.75
Ellet, Ohio	12.50
North Liberty, Ind.	15.00
Total	\$1,479.20

Seminary Fund	
Roanoke, Va.	5.50
Smithville, Ohio	5.65
Maurertown, Va.	5.00
Warsaw, Ind.	3.61
Los Angeles 2nd B., Calif.	12.05
Loree, Ind.	8.92
Huntington, Ind.	1.00
Total	41.73
African Hospital	
Signal Lights, Rittman, Ohio ..	3.00
Refrigerator Fund	
Philadelphia, Pa.	6.00
Feast of Ingathering	
Trinity, Va.	2.33
Carleton, Nebr.	8.05
Johnstown 3rd. B., Pa.	10.25
Kittanning, Pa.	9.30
Lanark, Ill.	18.86

Altoona, Pa.	9.40
Summit Mills, Pa.	14.63
Uniontown, Pa.	2.50
Ft. Scott, Kans.	5.50
Maurertown, Va.	9.79
Fremont, Ohio	5.93
Masontown, Pa.	11.35
College Corner, Ind.	8.15
Bethlehem, Va.	6.00
La Verne, Calif.	12.55
Falls City, Nebr.	13.00
Hagerstown, Md.	10.00

Total 157.59

Mission Support	
Indiana District W. M. S.	9.10
Illiokota District W. M. S.	5.00
Mid West District W. M. S. ..	59.00

Total 73.10
Total all funds \$1,757.62

AUGUST	
Apportionment Fund	
Washington, D. C.	24.75
Whittier, Calif.	8.25
Peru Jr. W. M. S., Ind.	6.00
Mt. View, Va.	8.00
Linwood, Md.	3.75
St. James, Md.	15.75
Cumberland, Md.	7.00
Summit Mills, Pa.	1.00
Bellflower, Calif.	10.50
Portis, Kans.	6.75
Yellow Creek, Pa.	6.75
Sunnyside, Wash.	15.00
Columbus, Ohio	4.50
Canton, Ohio	16.50
Oakville, Ind., Additional ....	.75
Warsaw, Ind.	2.25
West Alexandria, Ohio	15.00
Allentown, Pa.	8.25
Hagerstown, Md. ....	.75
Brush Valley, Pa.	10.50
South Gate, Calif.	3.75
Total	175.75

General Fund	
S. M. M. to W. M. S. for	
Administration	200.00
Credential Fees	65.25
Total	265.25

Seminary Fund	
Allentown, Pa.	2.75
Gretna, Ohio	5.00
Cumberland, Md.	5.00
Ashland, Ohio	14.83
Bellflower, Calif.	5.00
Philadelphia 1st B., Pa.	3.15
Morrill, Kans.	2.68
Winchester, Va.	5.02
Total	43.43

Feast of Ingathering	
White Dale, W. Va.	2.93
Linwood, Md.	4.30
Gretna, Ohio	5.75
La Verne, Calif., Additional ..	1.50
Bellflower, Calif.	5.00
North Liberty, Ind.	15.30
Yellow Creek, Pa.	4.61
Sunnyside, Wash.	5.34
Spokane, Wash.	2.80
Harrah, Wash.	7.40
Oak Hill, W. Va.	6.00
Telford, Tenn.	4.00
Fremont, Ohio	12.05

Allentown, Pa.	5.75
Hagerstown, Md.	5.00
Flora, Ind.	9.76
Gratis, Ohio	12.45
Brush Valley, Pa.	2.88
Morrill, Kans.	2.55
St. James, Md.	12.10
Meyersdale, Pa.	25.00
Martinsburg, Pa.	14.32
Winchester, Va.	8.09
Glendale, Calif.	8.30
Whittier, Calif.	24.35
Vinco Jr. W. M. S., Pa.	4.10
Conference Feast of Ingathering	909.05

1120.68

<i>School for Missionaries Children</i>	
Huntington Signal Lights ....	.70
<i>Mission Support</i>	
Cumberland, Md.	5.00
Mid-West Dist. W. M. S.	2.00
South Eastern Dist. W. M. S. ..	148.00
Liberty, Va.	5.00

160.00

Total for all funds \$1765.81
Respectfully submitted,
MRS. N. G. KIMMEL.

Cycle of Prayer

Pray that the W. M. S. Program of Progress may be so blessed of God to lead us on to greater attainments this year.
Pray for our College and Seminary that Christ may be made pre-eminent in the life of every teacher and student.
Pray for the new missionaries who have been approved and will sail during this conference year: Rev. and Mrs. Jacob Lliever, Dr. and Mrs. Taber, to Africa.

In Loving Memory

NOVEMBER

"The pains of death are passed,
Labor and sorrows cease;
And life's long warfare closed at last,
Her soul is found in peace.
Soldiers of Christ, well done!
Praise be thy new employ!
And while eternal ages run,
Rest in thy Savior's joy."

In loving memory of:
Mrs. Ellen Long, Clay City, Indiana.
Mrs. M. L. Zimmerman, Ashland, O.
Mrs. Ordella Sloan, Ashland, O.

"He who is false to present duty
breaks a thread in the loom."

Thy kingdom come! Thy will be done!
The watchmen keep their tryst;
Not one, but all hours, Thou hast won
The world to Thee, O Christ!
—MARIANNE FARNINGHAM

Man needs some higher aid than he can get from his intentions, his aspirations, or from the universal human conscience. He who would "abide" in truth, strength, and purity, must find the secret springs of these in the Most High.—GEORGE A. GORDON.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
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Literature Secretary—Mrs. D. A. C. Teeter, 166 N. McKean St., Kittanning, Pa.
Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio;
Miss Bernice Berkheiser, Mexico, Ind.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

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Treasurer — Mrs. Beatrice B. Sternquist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
1. National Apportionment of \$1.50 per member, payable 75 cents in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 166 N. McKean St., Kittanning, Pa.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

Senior Devotional Program

Topic for November: Congo Crosses

HYMN: To the Work.

To the work! to the work! we are servants of God,
Let us follow the path that our Master has trod;
With the balm of His counsel our strength to renew,
Let us do with our might what our hands find to do.

REFRAIN:

Toiling on, toiling on,
Toiling on, toiling on;
Let us hope, let us watch,
And labor till the Master comes.

To the work! to the work! let the hungry be fed;
To the fountain of life let the weary be led;
In the cross and its banner our glory shall be,
While we herald the tidings, "Salvation is free!"

To the work! to the work! in the strength of the Lord,
And a robe and a crown shall our labor reward;
When the home of the faithful our dwelling shall be,
And we shout with the ransomed, "Salvation is free!"

SCRIPTURE: Psalm 19.

POEM: A Missionary Prayer.

I go among unloving hearts:
Lord, go thou with me there
And let me breathe Thy love away,
Just as I breathe the air.

Let each day's hard and thankless task
Be temple-work for Thee,
And every meal communion
And a feast of love to me.

May I through all the noisy streets
In Thine own peace rejoice,
And hear above the noise and strife
The Spirit's still small voice.

So shall Thy glowing love be lived
Ev'n in the common place;
And hearts unloving feel the throb
Of Thy rich seeking grace.

WORLD COMRADES.

HYMN: Beneath the Cross of Jesus.

Beneath the cross of Jesus I fain would take my stand,
The shadow of a mighty rock within a weary land;
A home within the wilderness, a rest upon the way,
From the burning of the noontide heat, and the burden of the day.

Upon that cross of Jesus mine eye at times can see
The very dying form of One who suffered there for me;
And from my smitten heart with tears two wonders I confess,
The wonders of His glorious love and my unworthiness.

PRAYER: Thanks for the blessings our missionaries have brought us while in the homeland. Pray for them as they prepare to leave for Africa—The Fosters and Jobsons as they return and for the Tabers as they shall go out for the first time. Ask God's guidance upon the study of "Congo Crosses," that we see anew the need. Pray for your national, district and local Sisterhood officers.

MISSION STUDY: "Congo Crosses" by Julia Lake Kellersberger.

CHAPTER I

(Some suggestions—This study will give you a new interest and understanding of womanhood in the Belgian Congo. The use of a map of Africa will aid greatly in the first few studies. Careful preparation on the part of those who participate will add much interest. Ideas and projects of interest will be suggested later).

Topic I—The Southern Cross Shining in Tropic Sky and upon Tropic Travelers. (pp. 23-32).

Tell of the significance of the sun, moon, and stars to the native and the manner in which they are observed by the traveler.

Topic II—The Southern Cross Shining on Tropic Waters. (pp. 33-40).

Tell of the types of waters found and the superstition of the natives concerning the waters.

Topic III—The Southern Cross Shining on Tropic Soil. (pp. 40-50).

Tell of the various sounds, colors, odors, and contrast and compare those things one would see if he were to take a hike over the hills and plains or through the forests; the difference between the old and new Africa.

HYMN: The Banner of the Cross.

There's a royal banner given for display
To the soldiers of the King;
As an ensign fair we lift it up today,
While as ransomed ones we sing.

REFRAIN:

Marching on, marching on,
For Christ count everything but loss!
And to crown Him King, toil and sing
'Neath the banner of the cross!

Over land and sea, wherever man may dwell,
Make the glorious tidings known;
Of the crimson banner now the story tell,
While the Lord shall claim His own!

When the glory dawns—'tis drawing very near—
It is hast'ning day by day—
Then before our King the foe shall disappear,
And the cross the world shall sway!

BUSINESS: Discuss the change in goals. Plan for Bible reading goal, your stewardship secretary, and personal prayer; remind of thank offering boxes; send pledge for Mission Home Fund if it was not made at National Conference.

BENEDICTION: Psalm 145:1, 2.

That missionaries have improved the world must be true, else they would have been expelled from the earth long ago.

A great deal of talent is lost in this world for the want of a little courage.—SYDNEY SMITH.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—PROVERBS 16:32.

AS LONG AS WE HAVE—

- international hatreds, we are in danger of new world wars.
- Easy money, we are going to have fools spending it.
- Laughter in the world, there is a chance of reforming it.
- Faith, there is hope of progress for the race.
- A thirst for knowledge, the universe keeps opening up for us.
- Friends who will forgive us, we are under obligations to try again.
- Confidence in ourselves, we are not permanently defeated.—*Selected.*

The Hindered Christ

*The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but t'was busy
With my own affairs from morn till night.*

*The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him,
To run with gladsome speed.
But I had need of my own that day,
To His gentle beseeching I answered "Nay!"*

*So all that day I used my tongue,
My hands and my feet as I chose;
I said some hasty, bitter words
That hurt one heart. God knows
I busied my hands with worthless play,
And my willful feet went a crooked way.*

*And the dear Lord Christ, was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish today
I had let the Lord Christ have His way.*

AUTHOR UNKNOWN

Junior Devotional Program

Topic for November: Camp Fires in the Congo

HYMN: I Love to Tell the Story.

I love to tell the story of unseen things above,
Of Jesus and His glory, Of Jesus and His love.
I love to tell the story, Because I know 'tis true;
It satisfies my longings as nothing else can do.

REFRAIN:

I love to tell the story
'Twill be my theme in glory
To tell the old, old story
Of Jesus and His love.

I love to tell the story, more wonderful it seems
Than all the golden fancies of all our golden dreams.
I love to tell the story, It did so much for me;
And that is just the reason I tell it now to Thee.

I love to tell the story, 'Tis pleasant to repeat
What seems each time I tell it, More wonderfully sweet.
I love to tell the story, For some have never heard
The message of salvation from God's own holy word.

SCRIPTURE LESSON: Luke 19:1-10.

HYMN: The Name of Jesus.

The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

REFRAIN:

Jesus, oh, how sweet the name!
Jesus, every day the same.
Jesus, let all saints proclaim
Its worthy praise forever.

No word of man can ever tell
How sweet the name I love so well;
Oh, let its praises ever swell,
Oh, praise the name of Jesus.

That name I fondly love to hear,
It never fails my heart to cheer,
Its music dries the falling tear;
Exalt the name of Jesus.

POEM: Wouldn't You?

I'd like to tell the story sweet
Of Jesus. Wouldn't you?
To help some other folks to meet
Their Savior. Wouldn't you?
I'd like to travel all the way
To where I'd hear my Jesus say:
"You've helped my work along today."
I'd like that. Wouldn't you?

I'd like to help somebody know
Of God's love. Wouldn't you?
I'd like to guide their steps, to show
The true way. Wouldn't you?
I'd like to spread the word of cheer,
To brighten lives that may be drear,
To help the struggling hearts to hear
God's own word. Wouldn't you?

PEARL HOLLOWAY.

PRAYER: Thank the Heavenly Father for sending Jesus to us to tell of His love, and for all those

who have gone forth with the gospel. Pray for the Tabers, the Fosters, and Jobsons, as they plan leaving for Africa. Pray for Mrs. Gribble and Mable Crawford as they reach America for rest. Remember the boys and girls in Africa that they may be true to their Savior.

MISSION STUDY: "Camp Fires in the Congo". Chapter I.

Topic I. Chama's home, village, and customs of the village. (pp. 3-8).

Topic II. The witch doctor and customs regarding death in Chama's village. (pp. 9-13).

Topic III. Chama's illness and the events that followed. (pp. 13-22).

Something to do—Place a few sticks on the floor and a covered light bulb to represent a camp fire. Seat the girls on the floor around the campfire and talk of the things that Chama must have told his mother as they sat around their campfire after he had found his father and mother.

HYMN: Let the Lower Lights be Burning.

Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

REFRAIN:

Let the lower lights be burning
Send a gleam across the wave
Some poor fainting, struggling seaman
You may rescue, you may save.

Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore.

Trim your feeble lamp, my brother:
Some poor sailor tempest-tossed,
Trying now to make the harbor,
In the darkness may be lost.

BUSINESS: Plan for your Bible reading goal, and pledge to the Mission Home Fund if not already made. Make plans for your stewardship secretary and prayer program for the year.

BENEDICTION: Psalm 145:1, 2.

Many men owe the grandeur of their lives to the tremendous difficulties.—SPURGEON.

Not how much talent I have, but how much will I use the talent that I have.

SENIORS, NOTICE.*Presenting the Bible Reading Goal!!!*

This year you will read Joshua, Judges, Ruth and Proverbs, as your goal in Bible reading. This is less than last year and should not be so difficult to reach. You may begin reading at once. Beginning next month we will publish an outline you may follow in your study in order that you may realize the greatest benefit from your reading.

This guidance in your reading will be presented to you by Rev. Norman Uphouse. Rev. Uphouse has recently been called to take over the new work at Baltimore, Maryland. He is a graduate of Ashland College and Seminary and is now completing his thesis for his master's degree at Xenia Theological Seminary. He has centered special attention and study on Old Testament books, and this, coupled with his keen interest in young people, should help us greatly in an understanding of the Word. While Rev. Uphouse makes the time to help us in our study, we will all want to remember him in our prayers as he goes to his new field of work.

JUNIORS, NOTICE.

The Juniors will read the book of Acts this year. Beginning next month you will find suggested outlines to guide you in your reading. But begin now, and let's do it with a happy heart. It's the best way God can tell us what He wants us to do.

SOME SAY "FAREWELL"

When you receive this number of our magazine, I shall have laid down my duties as general secretary of the Sisterhood. For six years I have had the joy of working with you in this relationship. These years have seen real growth and achievement in our work. Your faithfulness and prayers have been a constant inspiration.

I am happy to present to you Miss Bernice Berkeiser who will continue the work of the general secretary. She has served well in the Indiana district and is capable of working with you in this new capacity. Her trust is in the Lord, and she is happy for this larger opportunity of definite service for Him. I ask you for her the same loyalty and faithfulness in prayer as you have shown in the past,—yes, even greater.

Though no longer an officer, I shall still be one with you. "I hold you in my heart." Let each Sisterhood girl "Remember Jesus Christ," and know increasing joy by living unto Him. May God bless you each one.

HELEN GARBER.

There has never been a great or beautiful character which has not become so by filling well ordinary and small offices, appointed by God.

—HORACE BUSHNELL

"Lord, Teach us to Pray"

"When He was over-weary, He would go
Apart from all to some high secret place
Where He could be alone with God awhile,
And there find full recharging of the soul
And heartening for the work God willed for him."

And so "they loved Him . . . for that something
Which they found in Him as in no other.
For through the mortal the immortal shone—
A radiant light which burned so bright within
That nought could hide it."
That is why His disciples said, "Lord, teach us to pray."

"Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow by such companionship, more true,
More nerve to lead, to dare, to do,
For Him at any cost? Have we today
Found time, in thought our hand to lay
In His, and thus compare
His desire with ours, and wear
The impress of His will?"—SELECTED.

Sisterhood Conference --- 1936

DEVOTIONS

The devotions for the 1936 S. M. M. Conference were conducted in a most inspiring manner by Rev. Herman Koontz, pastor of the Roanoke, Va. church. The theme of the conference, "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (II Cor. 5:14-15) was used as the basis for the devotions.

The topic the first morning was, "For the Love of Christ Constraineth Us." Rev. Koontz pointed out that His love was manifested in that He, being God, was willing to become as man, be the servant of man, and die for the sins of man, that man might live. The word "constraineth" was shown to mean "put all one's efforts into one channel," and that is what Christ's love does for us. All our efforts are expended for Him, if we are really His. To be constrained by Christ, one must accept Him, let Him be his Master, and let Him be the Lord of his life.

"Why Christ Died" was the subject on Wednesday morning. God saw us as without strength, ungodly, sinning, and under His wrath. (Rom. 5:6-8). Christ died for us so that God was able to see us with all our sins wiped away, for He took our sins upon him. (Isa. 53:6). The only thing that is required of us in return for His goodness is that we "Love Him, love Him, love Him." (I John 4:19).

On Thursday morning Rev. Koontz discussed our being "Crucified With Christ." Through the death of Christ we die to self and sin. We do not die to sin in "reality," but "judicially" we are dead to sin, for God can no longer see our sin. As is said in Gal. 2:20, it is "Not I, but Christ." If we follow this motto, we will have no trouble in settling the matter of stewardship of life, time, talents, or money.

In Phil. 3, we learn that we must "Live Unto Christ." This was the subject used on Friday morning. The first requirement for such living is that we give ourselves entirely to Him. We must then be willing to live boldly for Him. In order to do this, daily Bible reading, prayer, and work for Him are necessities. We must submit everything to His judgment.

The triumphant subject "A Living Christ" was used as the closing message. Christ is now our Advocate before the Father, and He there pleads our cause. Some day He will be our Judge. He will not judge as to our salvation, but will determine our rewards for our works. He has always had, and will always have preeminence over all things: creation, salvation, the angels, and heaven.

Rev. Koontz presented these sub-

jects as befitted a true servant of the Lord and really gave us an inspiration that lasted throughout each day. We extend our combined thanks to him for his splendid work.

OLIVE WHITTED.

MISSIONARIES AND THEIR WORK

Our first address on missions was given by Mrs. F. C. Vanator. Her subject was "Why We Study Missions." Her scripture was Hebrews 11:23. We are living in a time of opportunity. She gave seven important qualities of leadership: vision, decision, knowledge, passion, sacrifice, self-effacement, and loneliness. Each one of these must be given special attention.

On Tuesday Rev. and Mrs. Foster talked to us. Rev. Foster told of the work done by the natives. Their life is not their own, for the men are forced to work for the government. However, the missionary has happy times with the native boys together.

Mrs. Foster told us of the homes of Africa. In Africa every girl is bought. They have no choice whatsoever as to who their life partner will be. When the girl is old enough, the boy comes on a visit. They plan to meet somewhere to discuss the matter. They set a date, the boy builds some kind of a house, and then they have a big feast for their friends. When the African boy gets married, he has two expectations, one is to have a large family and the other is to have a large garden. So many of the Christian boys marry non-Christian girls, and then they drift back where they started from. Those who grow up in a Christian home are strong.

On Wednesday morning our missionary speaker was Mrs. Orville D. Jobson. Her subject was "School." She opened her talk by this statement — "There is no greater work than to 'live unto Him.'" She said that the black people learn very quickly. They take them only as far as the sixth grade. They have a book of one hundred and thirty-two Bible verses which are memorized by almost all of the people. Some of the women learn whole chapters. The missionaries now have translated the gospels of Matthew, Mark, Luke, John and the Acts. They have the vernacular classes, the French school, and hope soon to have a Bible school.

On Thursday morning we had with us one of our own Sisterhood girls, Mrs. Floyd Taber. She has been with her husband who has been studying in France for nine years. They are now ready to leave for Africa with their two children. She spoke of patience learned through hardship. She asked that we Sisterhood girls should continue to pray for them as they go into their new work.

On Saturday morning we had Rev. Orville D. Jobson as a speaker. He

told how they had planned to read unto the uttermost, for it is possible that they may be forbidden by the government to continue. They have tried to train native workers and build the native church. They have been working hard teaching them to go unto all parts of Africa telling the love of Jesus Christ to those who have never heard.

IRIS GAINES.

METHODS AND HELPS

BETTER MEMBERSHIP

Leader—Ella Kimmell

A challenge was given to the Sisterhood girls in the fact that less than one half of the girls of the church are Sisterhood members. In order to have results in this quest for members, it was brought out very clearly that the leaders of Sisterhood must be spiritual girls, chosen to their positions because of their Christian lives, their zeal, and ability. In addition to the leaders, each girl should feel it her duty to live a spiritual life.

Well planned meetings are necessary. The *Outlook* gives the best of helps for meetings. Good singing constitutes part of a well-planned meeting. A successful meeting is advertised. We should always remember that a meeting is not better than the people who attend.

The "problem" girls were also discussed. Among these was the girl who is interested only in a good time. When she sees others enjoying the Sisterhood she too will become interested. Personal friendship is also worthwhile in gaining new members.

Plans for increasing the membership were reported. One society sent letters telling of the work of the Sisterhood. In another, each girl brought one other who in turn was to bring someone else.

Finally each girl should realize that the Sisterhood is not a local organization but a large, widely extended plan for helping girls to lead a Christian life and be of use in the missionary service of the church.

RUTH SNYDER

BETTER PATRONESSES

This meeting was conducted by Mrs. Laura Frank, our National Patroness. It was drawn to our attention that year after year we come together to discuss our problems, thus looking on the dark side of Sisterhood. So this year, we brought to the attention of others our good points, interesting meetings, new ideas, and various phases of our work initiated by members of the local societies.

Everyone agreed that the first thing to do upon returning to our several churches was to have a cabinet meeting, make plans for next year, and get everything in order before the initial opening of the 1936-37 season in September.

We discussed our success of the past under various headings:

1. Devotional.

a. One society reported the spiritual gains gotten from reading a book

in the Bible responsively for the devotions.

A Junior society uses the memorizing of scripture verses as a method for improving their devotions.

Still another society gives out slips of paper at the meeting with a thought for the month, these to be read by each girl at the devotional period and kept by the individuals in scrap books as further references.

From California came the idea to give out prayer subjects to individuals for a whole month, which extends the devotions of Sisterhood to the homes and throughout the time between meetings.

We were reminded to have programs which will give all girls a chance to participate and thus develop in the work of Sisterhood all our members.

Membership—

It was brought to our attention that we are not gaining members in Sisterhood as fast as we should. Many young girls in our churches have not linked up with this great movement for missions. Our goal is 2000 by 1938. If this is to be reached, the patronesses will have to get behind the projects in their local communities and churches and push with the girls or even encourage them to push harder. It was also stated that the girls should move on to the respective societies when they are of age and thus the burden falls upon getting new members from the lower ranks (younger girls) as well as interesting the newcomers in our churches.

Financial—

The following suggestions were offered to those who felt they needed help along this line:

- a penny offering every month.
- rainy day bags for Sisterhood and missions.
- coin aprons (sewing coins on an apron).
- give a public service and take an offering.
- birthday money given on individual birthdays.

We rejoice that several societies reported getting more money this year through free will offerings, than by any other method tried in previous years. This is truly the Lord's way to give, and they have proved the blessing. We wish more would try this method.

MABEL DONALDSON.

LOOKING FORWARD—A CHALLENGE

One of the leaders said at our national conference that the Sisterhood has shown that it has *vision*. They have seen ahead and made provision for large needs—the education of missionaries' children, and a home for missionaries on furlough.

We are happy to think that this is true. Yet, such a vision ought to be a part of the life of each girl. It will not come to her by studying mathematics or history, but through meditation on

God's Word and through prayer. Obedience will be shown in the way we use the gifts placed in our hands by God.

Looking forward for this year, there is a challenge in the third goal. We have prayer in our devotional meetings, and many girls take part. We are glad, for that is as it should be. Still, we can not stop there, but each girl should learn to make individual prayer a part of her life. She ought to plan a time for prayer in her day. She may want to keep a prayer list. Goal three is a challenge to every Sisterhood girl in her own prayer life.

Looking forward again, there is a challenge in goal five. Last year many of you read the leaflets explaining our stewardship as Christians. If you stop here, you would be like a woman buying flower seeds but never planting them. Let each girl *do something about it*. If she is given a weekly or monthly allowance, she will want to plan to give a definite part, no less than a tenth, to the work of the Lord. If she does not receive an allowance, she will want to set apart a portion of that which is given her to spend. If she never has any money to spend, perhaps she will be willing to do without something and give to the Lord. Every Sisterhood girl who works and receives a regular salary or wages and who does not separate the Lord's portion will want to start tithing. The best steward among your group may be the secretary to encourage the members to make—each for herself—a plan of systematic giving of money, time and talent. Thus will begin a new joy in the Christian life.

OUR JUNIORS

During two periods we talked about our mission study book, "Camp Fires in the Congo." It is the story of African boys and girls, their village life and customs. We follow them in their journeys, to school, and finally back to their home villages where they become teachers of the gospel.

Some better ways of studying our mission book are by making miniatures out of soap, clay, wallpaper cleaner, and paper. You can make huts, garden tools, etc. Sets of pictures also can be obtained by order that give ideas of villages and things that you can make. There are games that pertain to Africa that may be played.

Some things we can do to be better Juniors are to attend the meetings and help in giving money. We talked on ways to work toward better missions and to make us cleaner Christian Sisterhood girls.

ANNA LOU STUCKMAN.

ODDS AND ENDS

Some of the interesting, informal occasions of conferences are best known by those who are present. Yes, we had our party on Tuesday evening. The latest models in fall dresses were displayed, and the prize style was explained in detail. They were real news—being made of newspapers! Several other interesting games were presented by the girls in charge, members of the Berlin, Pa. Senior Society.

Very attractive program covers were made by the girls in Philadelphia, Pa., First Church. The programs are good for memory of the conference.

What Would He Say?

If He should come today
And find my hands so full
Of future plans, however fair,
In which my Savior has no share,
What would He say?

If He should come today
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
What would He say?

If He should come today
And find I had not told
One soul about my Heavenly Friend
Whose blessings all my way attend,
What would He say?

If He should come today
Would I be glad—quite glad?
Remembering He had died for all
And none, through me, had heard His call,
What would He say?

GRACE E. TROY.

The luncheon was informal and interesting. Roanoke, Virginia girls made clever favors in the form of candles and holders. The guest missionaries gave words of greeting. Mrs. Sewell Landrum of Lost Creek, Ky. interested us in the girls of Kentucky. Singing, food, and speeches made a happy time.

On Sunday afternoon, the Sisterhood girls gave a stewardship pageant for the whole conference as a share in the program. Many enjoyed it as the members of the cast took part with a will.

There was a happy family of girls at the "Hillside." The accommodations were very good this year, and the girls were satisfied. We're planning for the "Hillside" again next year.

YOU WANT TO KNOW

THAT there were eighty regular delegates to Sisterhood conference — more than we have ever had. Every district was represented. Ohio had a delegate from every society but three, Indiana all but six, and Illiokota all but three. A little more than half the so-

cieties had delegates. The total of 80 delegates were from 64 societies in 52 churches.

* * *

THAT plans are being made at once for the building of the Mission Home! The location has already been chosen. Before we gather in another conference the house will be completed and have been used, we hope. But we must pay for it. \$1,600 must be raised by July, 1938. If 82 societies could raise over \$1,000 in 1931, surely 128 societies can raise \$800 a year. *But you must do your own full share.* While the carpenters are building, let us be giving.

* * *

THAT you have a new financial secretary, Miss Kathryn Sampson of Washington, D. C. Find her address on the back and remember to send your money to her.

* * *

THAT you have a new general secretary, Miss Bernice Berkheiser of Mexico, Indiana. Send all reports to her about your work.

Disbursed as follows:

Administration	\$225.16
Salary	520.00
Travel Expense	65.00
Gifts	968.36

Total \$1,778.52

* Received refund of \$26.01 from Helen Garber — therefore total travel expense was \$38.99.

Total Receipts for Year

General	\$1,602.04
Mission Home	469.07

Total \$2,071.11

Mission Home

August, 1935	\$ 95.37
January, 1936	48.50
February	4.00
March	3.00
April	26.00
May	41.00
June	10.00
July	241.20

Total \$469.07

Amount pledged	\$286.50
Amount paid	469.07

This total includes a gift from—

Ethel Myers	\$50.00
Southeastern District	10.00

Statement of Account in Hamilton

National Bank

Balance on hand 8/31/35	\$100.00
Deposits 1/21/36	234.58
5/14/36	641.86
7/21/36	466.11
8/6/36	728.61

Total \$2,171.11

Check to Treasurer for Mission Home Fund 8/11/36	469.07
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\$1,702.04

Check to Treasurer for General Receipts 8/11/36	1,590.45
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111.59

Returned Checks	11.59
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Balance 8/1/36 \$100.00

Signed—MARY MERRICK,
Financial Secretary

Motion prevailed that this report be accepted.

The following report was presented by the treasurer, Miss Louise Kimmel.

NATIONAL SISTERHOOD OF
MARY AND MARTHA
FINANCIAL STATEMENT

August 1935-August 1936

General Fund

Receipts:	
Balance on hand Sept. 1, 1935	\$2,026.13
Transferred from \$5000 interest fund	100.00
Received from Miss Merrick, 8/13/36	1,590.45

Total Receipts 3,716.58

Disbursements:	
Paid out during year	1,778.52

Balance on hand Aug. 1936.. 1,938.06

Minutes of the Sisterhood National Conference

The twenty-third national conference of the Sisterhood of Mary and Martha opened its sessions in the Winona Presbyterian Church on Tuesday morning at 8:15. Each morning the song service was led by Miss Marguerite Gribble and the call to worship was given by Miss Bernice Berkheiser. The opening hymn, "Praise Him, praise Him," was followed by other hymns. Psalm 95:1-6 was read, after which Miss Ella Kimmell, our pianist, played "O Worship the King," during meditation. Rev. Herman Koontz of Roanoke, Va. led in prayer and gave the first devotional message.

After the singing of a chorus, Mrs. F. C. Vanator, patroness of Peru, Indiana and editor of the Woman's Outlook Number of the Evangelist, gave a very helpful address on "Why We Study Missions."

The business session opened with greetings from some of the officers. Miss Dorothy Whitted, the national president, welcomed the delegates and gave a challenge in a poem. Miss Ella Kimmell, national vice president, centered her message in Gal. 2:20. Mrs. F. B. Frank, national patroness, gave these thoughts—

When you come to the end of your Sisterhood year,
And you think of the goals you have won
And the money you've raised and the projects gained
And the girls both new and young;
Do you ever think of the purpose true
In back of all these plans,
And the spiritual growth we're hoping for
When we make these big demands.

'Tis for the things that "perish not,"
And for Christian girlhood too,
And for hearts that are noble, pure and true

That we strive these things to do.
His Word to read, His voice to hear
In daily prayer sublime;
Then in fellowship sweet may we learn
at His feet—
Our Master, Friend divine.

Mrs. G. T. Ronk, honorary patroness, encouraged renewed effort, doing "all things through Christ."

The report of Miss Mary Merrick, Financial Secretary, was given as follows:

General Receipts

1935 36

National Dues	\$1,125.28
Sacrifice Offering	380.80
Credentials and Misc.	95.96*

Total 1,602.04

* Includes refund of \$26.01 from Helen Garber on travel expenses.

Orders

Order No.	Date	Amount
1	8/31/35	\$966.26
2	9/30/35	154.31
3	10/31/35	51.85
4	11/30/35	135.00
5	12/31/35	47.90
6	1/31/36	35.00
7	2/28/36	42.20
8	3/31/36	41.00
9	4/30/36	85.00
10	5/30/36	100.00
11	6/30/36	85.00
12	7/31/36	35.00

Total \$1,778.52

<i>Interest on \$5000 Fund.</i>	
Balance in General Fund, Aug. 22, 1935	152.98
Refund from General Fund	102.42
Interest on account at Berne, 12/1/35	1.90
Interest from Gem City, B. & L. 1/1/36	75.78
Interest on account at Berne, 6/1/36	3.08
Interest from Gem City, B. & L. 7/1/36	88.41

Total Receipts	424.47
Disbursements:	
Paid to Marguerite Gribble...	100.00

Balance in fund Aug. 15, 1936	324.47
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<i>Mission Home Fund.</i>	
Amount in Fund 8/21/35 ..	\$2,089.06
Transferred from Gen. Fund ..	110.94
Interest received 1/1/36	19.62
Interest received 7/1/36	22.19
Received from Miss Merrick, 8/13/36	469.07

Total in fund Aug. 15, 1936	2,710.88
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<i>Recapitulation.</i>	
Balance in General Fund, 8/21/36	1,938.06
Interest on \$5000 Fund	324.47
Mission Home Fund	2,710.88
Gem City Building & Loan	5,052.00

GRAND TOTAL \$10,025.41

Respectfully submitted,

LOUISE KIMMEL, Treasurer

Motion prevailed that this report be accepted.

The general secretary read the following report:

With joy we gather for this the twenty-third national conference of the Sisterhood of Mary and Martha. We are here to relate what the Lord has done for us and through us, and to give Him thanks. We are here to receive direction for a new year's work and to renew our strength for His service. We seek to be faithful stewards of the riches of God's grace shown to us through Jesus Christ.

Each year brings very interesting changes in our national work. In order to carry on more efficiently, changes have been made from time to time. The suggestions given by members and leaders on various matters have been helpful. However, the question is arising whether it would not be better to simplify our work in some way.

This year has shown a commendable growth in the number of Sisterhoods. At the beginning of the year, there were 115 societies on our mailing list. One junior society has dropped out. During the year fourteen new societies have been reported. Our total enrollment of Sisterhoods then is one hundred twenty-eight. The new societies for this year are: Cumberland, Maryland, Senior and Junior; Buena Vista, Va., Senior; Oak Hill, W. Va., Senior; Hollins, Va., Senior; Altoona, Pa., Junior; Philadelphia 3rd, Pa., Junior; Ellet, Ohio, Junior; Fort Wayne, Ind.,

Senior; Berne, Indiana, Junior; Dallas Center, Iowa, Junior; Garwin, Iowa, Senior; Long Beach, California 2nd, Senior; Spokane, Washington, Junior. We know that these groups have problems to face and therefore pledge our prayers for their blessing.

The reports sent in by the societies indicate a number of things about our work. While eight of the new societies reported, there were nineteen others which did not send in their reports. A newly organized district—Washington—reported 100% and was first to send in blanks. A better record can be made in the matter of reporting. Again, the reports reveal that many societies are facing the challenge of reaching more girls of their local church, and the meeting of the need for the junior girls. The reports indicate, also, how very wide are our Sisterhood interests. Many lives are touched in ways of kindly Christian service by our girls. Finally, we learn that the number of banner and honor societies has decreased from last year. Some few groups failed in their Bible reading and stewardship goals. The financial goals were difficult for some. Altogether there were thirty-two honor societies and nine banner societies. Those receiving honor recognition are: Maurertown, Roanoke Sr. in Virginia; St. James, Maryland; Washington, D. C. Sr. and Jr.; in Pennsylvania—Conemaugh Sr., Johnstown 3rd Sr., Philadelphia 1st Sr., Philadelphia 3rd Sr., Summit Mills Sr., Vinco Sr. and Jr., Waynesboro Sr. and Jr.; in Ohio—Fremont, Rittman, and Williamstown; in Indiana—Berne Sr. and Jr., Clay City, Mexico, Nappanee Sr., South Bend Sr.; in the Illiokota district—Dallas Center Sr., Lanark Sr. and Jr., Milledgeville, Waterloo Sr. and Jr.; in California—Los Angeles 1st Sr., Whittier Sr. and Jr. The societies receiving banner recognition are: Berlin Jr., Conemaugh Jr., and Uniontown Sr. in Pennsylvania; Dayton Sr. and Jr. in Ohio; Lake Odessa, Michigan; Nappanee Jr., and North Manchester Jr. in Indiana; and Los Angeles 2nd Sr., California. Let us keep the goals before us, but not work just for the sake of the goal, but for the Christian blessing it may mean.

During the month of June, your secretary had the pleasure of making a return visit to the Southeastern district work. A detailed report has already been given. It was very encouraging to see the progress made by a number of societies and to find new groups getting started. There are yet difficult places where groups are carrying on and churches which are in need of a Sisterhood for their girls. On the whole, this district has made fine progress.

In recent years the National Sisterhood has been making a larger financial investment in our number of the Evangelist. We do not feel that our girls are using the magazine enough to receive full value. Many have cooperated to help make it of interest and help to you. Local officers ought to keep it before the members of their society.

We have felt that greater emphasis should be placed upon the district. The response in some districts has been fine. We need to keep a more intimate contact with groups of our own state and should cooperate with the district officers.

Coming near to the celebration of our twenty-fifth anniversary as a national organization, we should be vitally interested in growth. Our spiritual growth is suggested to us in our Five Year Program. Our theme for this new year is "Fellowship." Let us strive to make every meeting sponsored by Sisterhood a time of happy fellowship with one another and vital fellowship with God our Father, and the Lord Jesus Christ. In a financial way, we have set ourselves to complete our Mission Home Fund. Our anniversary will be a time of real rejoicing only when each does her part.

This conference program has been planned with the prayer that it may meet your greatest needs, both for yourself and your Sisterhood. Your presence here signifies your willingness to be a leader in your society during the coming year. May we here learn the meaning of the Scripture, "The love of Christ constraineth us" that we shall no longer live for ourselves but live unto Him.

Signed, HELEN GARBER, Gen. Sec'y.

WHAT YOU MISSED!

"I wish that every Sisterhood girl everywhere might feel the prayerfulness and sincerity felt during the song service of this S. M. M. conference. The fellowship and associations of so many devoted Christian girls inspire one to renew completely her own life for His service."

JO L. MORRIS, Coal City, Indiana,
Delegate of Clay City Sisterhood.

The following committees were asked to serve for the conference: Credential—Edna Yauger and Eileen Fisher; Literature—Virginia Brumbaugh, Mildred Flatten, and Sybil Saylor; Nominating—Mrs. E. M. Riddle, Marjorie Puterbaugh, and Bertha Kuhn; Auditing—Mrs. G. L. Maus and Gertrude Rumberg. The announcements were made by the secretary.

The group was led in singing "Spirit of Sisterhood." Miss Bertha Kuhn played some hymn variations on her piano accordion.

Rev. and Mrs. Joseph H. Foster of our mission in Africa each gave an interesting talk on the industrial and home life of the natives.

The session closed with the group giving the Sisterhood benediction.

WEDNESDAY

The opening song service included "Jesus Calls Us," "Break Thou the Bread of Life," and the chorus, "Lord, lay some soul upon my heart." The call to worship was read, Psalm 63:1-8, and was followed by a quiet meditation. Rev. H. W. Koontz brought his second devotional message on "Why Christ Died."

The group divided for conferences on the new mission study books. The conference for seniors was led by Miss Josephine Garber and that for juniors by Miss Helen Garber.

Opening the business session, the credential committee reported 56 delegates and 2 registrations with receipts of \$28.50 on Tuesday and 18 delegates and 7 registrations on Wednesday with receipts of \$10.75, making the total of 83 with \$39.25. Announcements were made concerning the sale of literature. Summaries from the district reports were presented.

Southeastern

New societies	5
No. of other societies	13
No. reporting	14
Girls in churches	366
Membership	202
Honor and banner	5
Money raised	\$587.62
Balance in district budget	26.08

Pennsylvania

New societies	2
No. of other societies	27
No. reporting	21
Girls in churches	846
Membership	442
Honor and banner	12
Money raised	\$838.01
Balance in district budget	34.06

Held a district rally during the summer.

Ohio

New societies	1
No. of other societies	20
No. reporting	18
Girls in churches	479
Membership	241
Honor and banner	5
Money raised	\$433.88
Balance in district budget	40.70

Indiana

New societies	2
No. of other societies	27

No. reporting	23
Girls in churches	521
Membership	358
Honor and banner	9
Money raised	\$431.67
Balance in district budget	30.14

Illioikota

New societies	2
No. of other societies	8
No. reporting	9
Girls in churches	212
Membership	97
Honor and banner	6
Money raised	\$183.18
Balance in district budget	6.06

Mid-west

New societies	0
No. of other societies	3
No. reporting	3
Girls in churches	63
Membership	33
Honor and banner	0
Money raised	\$20.54
Balance in district budget	0

California

New societies	1
No. of other societies	10
No. reporting	8
Girls in churches	1,112
Membership	138
Honor and banner	4
Money raised	\$209.91
Balance in district budget	10.57

North-west

New societies	1
No. of other societies	3
No. reporting	4
Girls in churches	53
Membership	41
Honor and banner	0
Money raised	\$35.30
Balance in district budget	2.85

Totals

New societies	14
No. of other societies	114
(Includes 2 in South America)	

No. reporting	100
Girls in churches	3,652
Membership	1,552
Honor and banner	41
Money raised	\$2,740.11
Balance in district budgets ..	150.46

The stars of recognition were given out and delegates from the honored societies came forward to receive them. After the announcements, Miss Ellen Bennett was presented as the one to receive the Myrtle Mae Snyder scholarship for this year. Miss Bennett expressed her thanks to the Sisterhood for this honor.

After the singing of "Take my Life and let it be," Miss Ella Kimmell played the hymn, "In Him" with variations.

The missionary address was given by Mrs. Orville D. Jobson. She told of the school work and its place in the mission work in Africa.

The session closed with the benediction.

THURSDAY

A few choruses were sung while the group gathered. The hymns, "Praise Him," and "Just as I am, thine own to be," were used. "The Lord is my Shep-

herd" was played for meditation, and Psalm 23 was used as a group prayer.

Rev. Koontz brought the devotional message on the theme, "Crucified with Christ."

The conferences continuing from the previous discussion of the mission study considered methods of making the study interesting. They were conducted by the same leaders.

The report of the credential committee was two new delegates and one registration with total receipts of \$40.50. The literature committee reported receipts amounting to \$33.84. Miss Dorothy Whitted explained the plans to proceed with the building of the Mission Home as soon as possible. A short skit was given by the Misses Merrick, Sampson, and Gilbert of Washington, D. C. It presented our Mission Home project and was written by some girls from the Philadelphia First church society. Pledges toward this project for the new year were given. Following the announcements, Miss Barber explained briefly the missionary plays which societies may use this year.

A message in song was brought in a vocal solo by Marguerite Gribble.

Mrs. Floyd W. Taber, who will soon go to Africa, brought a message out of her experience in France.

The group joined in united prayer in the Sisterhood benediction.

FRIDAY

The session opened with the singing of choruses, including a negro spiritual, "Lord, I Want to be a Christian." The call to worship was Psalm 24:1-5, after which the pianist played "This is My Father's World."

After leading in prayer, Rev. Koontz brought another of his fine devotional messages.

The delegates divided into groups for these conferences: Better business led by Dorothy Whitted and Mary Merrick; Better membership led by Ella Kimmell and Helen Garber; Better juniors led by Mrs. R. D. Barnard; Progressive patronesses led by Mrs. F. B. Frank and Mrs. G. T. Ronk.

In the business session, the credential committee reported 2 more delegates. The literature committee reported total receipts of \$40.12. The report of the nominating committee was received, and the election held. The results of the election were: Mrs. F. B. Frank, patroness; Dorothy Whitted, president; and Marguerite Gribble, vice president. The plans and policies of 1936-37 were presented in the following recommendations:

The district officers for 1936-37 shall be: Southeastern—Bernice Baker and Mrs. Koontz; Pennsylvania—Vera Crider and Mrs. Lorenz; Ohio—Eula Blatter and Mrs. Gingrich; Indiana—Allegra Richmond and Mrs. Schutz; Illioikota—Dorothea Rahn and Mrs. Riddle; Mid West—Helen Ruth Stump and Mrs. Lemon; California—Ruth Fuqua and Mrs. Culp; North West—Theone Lacy and Mrs. Jones.

Goals for 1936-37 shall remain the same except for the following changes: The second goal is to be omitted. The goal on prayer—2/3 of members have individual prayer as a definite part of their life. The goal on Bible reading—1/3 of members cover assigned Bible reading: Joshua, Judges, Ruth and Proverbs for seniors; Acts for Juniors. The goal on stewardship—a stewardship secretary encouraging an individual plan of systematic giving of money, time, and talent.

That we give Marguerite Gribble \$100 from the interest on the \$5,000 fund to be payable on tuition and expenses at Ashland College.

That we accept the resignation of Mary Merrick as financial secretary.

That we express our appreciation to Mary Merrick for her work as financial secretary.

That Kathryn Sampson be appointed financial secretary for 1936-37.

That we accept the resignation of Helen Garber as general secretary.

That we express our appreciation to Helen Garber for her work during her term of service.

That we appoint Bernice Berkheiser as general secretary for 1936-37.

That Louise Kimmel be reappointed treasurer for 1936-37.

That we sell the typewriter for whatever it is possible to get from it.

That a committee be appointed to prepare a missionary service flag to be presented at the last session of this conference.

That the amount needed to complete our \$5,000 gift to the Foreign Mission Board for the Mission Home be borrowed without interest from that board to be refunded in two annual payments.

That the budget for 1936-37 be as follows:

\$ 100.00	Scholarship at Ashland College.
200.00	Administration to W. M. S.
150.00	Fund for traveling in Pennsylvania.
35.00	Missionary gifts — \$25 to Mrs. Taber, \$5 each to Mrs. Foster and Mrs. Jobson.
520.00	Salary of general secretary.
75.00	Home Mission Board — used at Cleveland, Ohio.
689.12	Transferred to Mission Home (includes thank offering).
168.94	Administration Fund for S. M. M.
\$1938.06	TOTAL.

Motions prevailed for the acceptance of each recommendation.

After the announcements, we were led in singing, "Jesus Calls Us." Mrs. M. A. Stuckey favored us with singing a negro spiritual, "Bye and Bye."

Dr. C. L. Anspach, president of Ashland College, brought some helpful thoughts on the subject, "Gains and Losses."

All joined in praying the Sisterhood benediction.

SATURDAY

During the hymn sing, the selections were requested by the girls. Following the call to worship, Psalm 40:1-5, there was quiet meditation during the playing of "Trust and Obey."

Rev. Koontz began with a period of volunteer prayers. His closing devotional message was "The Living Christ."

After the singing of a chorus, Mrs. U. J. Shively, national president of the W. M. S. had charge of the installation of the new officers.

The closing missionary address was given by Rev. Orville D. Jobson. He told of the work of the native church and chapels in Africa.

In the business session the credential committee made its final report of one new delegate, making the total for the week of 79 delegates and 10 registrations with receipts of \$42.00. The report was accepted and the committee dismissed with thanks. The final report of the literature committee was \$54.90. The report was accepted and the committee dismissed with thanks. The auditing committee reported the books examined and found correct. The report was accepted and the committee dismissed with thanks. The following recommendations were presented and accepted:

That we make Mrs. D. A. C. Teeter a gift of \$10 in appreciation of her service as our literature secretary.

That the secretary of the following districts make a missionary gift as designated as soon as possible from the balance on hand, the amount to be determined by the district officers—

Southeastern—the church at Baltimore, Md.

Pennsylvania—Jobson's outfit.

Ohio—the church at Cleveland, Ohio.

Indiana—Taber's Outfit.

That district missionary projects shall be determined as follows:

- (1) recommendations to be made by the national board.
- (2) choice of project from these recommendations by the district conference of that year.
- (3) Gift for the project to be paid at the end of the year from the district dues received in July.

Upon acceptable response from the delegates, we recommend that the Hillside be our headquarters for the conference of 1937.

A missionary service flag for Sisterhood was presented. Stars were placed on the flag for each Sisterhood girl who has been or is in service on the foreign mission field. Mrs. Ronk led in prayer for the girls now in service, and Mrs. Frank led in a prayer of consecration for Mrs. Taber who is going forth to Africa this year.

All joined in singing, "Take My Life and Let it Be."

Dr. J. C. Beal brought the closing message, "The Lord's desire for You." He closed with a definite challenge while we sang, "Have Thine Own Way, Lord."

The conference closed with united hearts in the Sisterhood benediction.

Respectfully submitted,

HELEN GARBER, Gen. Sec'y

If but one message I may leave behind,
One single word of courage for my kind,
It would be this—Oh, brother, sister, friend,
Whatever life may bring, what God may send,
No matter whether clouds lift soon or late,
Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope, once cool and sweet,
Be lost; but suddenly above a hill,
A heavenly lamp, set on a heavenly sill
Will shine for you and point the way to go,
How well I know.

For I have waited through the dark, and I
Have seen a star rise in the blackest sky
Repeatedly—it has not failed me yet.
And I have learned God never will forget
To light His lamp. If we but wait for it,
It will be lit.

—MRS. GRACE NOLL CROWELL

By the Way

TOPICS for our meetings for this year were given in the August number. Look them up and get your programs made.

Some *New Societies* were reported at national conference which have not been reported here. The newest is in our church near Hollins, Va. We are most happy to welcome these girls. Others of which we did not know are: Altoona, Pa. junior; Philadelphia 3rd, Pa. junior; a second junior society at Ellet, Ohio; the group reorganized at Fort Wayne, Indiana, and a junior society at Berne, Indiana. These bring our total to the largest number we have had. We hope you all will find the work a blessing.

Note the CHANGE IN OFFICERS and be sure to write to the correct person!

ORDER YOUR LITERATURE AT ONCE if you have not gotten your new supply. Find Mrs. Teeter's address and do not delay.

The poem appearing in this issue, "What Would He say?" was shared with us by Mrs. Spitzer of the Bethlehem, Virginia Church. Have you a good poem that you would like to give to us?

The man who has begun to live more seriously within begins to live more simply without.—PHILLIPS BROOKS.

Now the summer's fiercest heat
Seems to be retiring
And mild autumn takes her seat
Meek and unaspiring.—ANON.

"Make me as Thou wilt, O Father,
Melt this stubborn heart of mine;
Make me like my Lord and Saviour,
Full of love and life divine."

LAUGHTER

At least I've gained this knowledge
With all the passing years—
That laughter rings more bravely
For having conquered tears.

REBECCA McCANN.

THINK OF THESE

By God's wise planning the home holds the place of highest worth.

The mature teachings of Jesus were enriched by the simple, sound things He learned at home.

Family life is incomplete if Christ and the church are ignored.

To be indifferent to the precepts and practices of Christian parents is to start into life handicapped.

What we can do for Jesus is incomparable with what He can do for us.

Sisterhood Goals for 1936-37

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. 2/3 of members have individual prayer as a definite part of their life.
4. 1/2 members cover assigned Bible reading: Joshua, Judges, Ruth, and Proverbs for Seniors; Acts for Juniors.
5. Stewardship secretary encouraging an individual plan of systematic giving of money, time, and talent.
6. Membership Project.
7. Annual cabinet meeting.
8. Bandages sent to District Secretary.
9. Benevolent work other than bandages.
10. Statistical report sent to District Secretary by August 10.
11. National dues sent to Financial Secretary in January and July.

12. Thank offering received in April and sent to the Financial Secretary by July 31.
13. Gift to Mission Home Fund sent to Financial Secretary by July 31.
14. District dues of 15c per member sent to the District Secretary July 31.

JUNIOR GOALS

All goals but No. 14.

HONOR GOALS

1. A delegate to either District National Conference.
2. Thank offering boxes turned in 3/4 of members.
3. Outlook in the homes of 1/2 members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President—Miss Marguerite Gribble, Ashland College, Ashland, Ohio.
General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.

Financial Secretary—Miss Kathryn Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literature Secretary—Mrs. D. A. C. Teeter, 166 N. McKean St., Kittanning, Pa.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer—Bernice Baker, Lydia, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Cridder, 153 South Church St., Waynesboro.

Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.

Patroness—Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 East Walnut St., Napoleon.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikokota

Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.

Patroness—Mrs. E. M. Riddle, 111 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer—Helen Rutstump, Falls City, Nebraska.

Patroness—Mrs. Amanda Lemon, Pottis, Kansas.

Southern California

Secretary-Treasurer—Ruth Fuqua, 2500 East 113th St., Los Angeles.

Patroness—Mrs. E. L. Culp, Puente.

Northwestern

Secretary-Treasurer—Theone Lacy, Sunnyside, Washington.

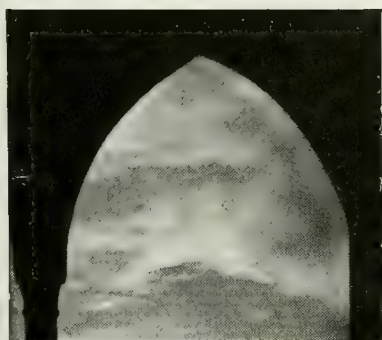
Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Kathryn Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The BRETHREN EVANGELIST



TRUST ON

*"In the fear of the Lord is great confidence."
—(Prov. 14:26)*

*When ills beset and troubles fret,
Fear not—trust on!
And though the wrong seems all too strong,
Fear not—trust on!
For all of life's distressing woes,
And all of life's relentless foes
Are in the hands of One Who knows—
Fear not—trust on!*

*When days seem rife with toil and strife,
Fear not—trust on!
And tho friends fail and doubts assail,
Fear not—trust on!
The Father's love is everywhere,
You cannot go beyond His care;
His mighty arm will you upbear,
Fear not—trust on!*

*When heart grows faint by long restraint,
Fear not—trust on!
And tho God's way may mean delay,
Fear not—trust on!
Dim not your eyes with blinding tears;
Daunt not your heart with useless fears;
Let faith go singing through the years—
Fear not—trust on!*

—Fred Scott Shepard.

The Church's Recovery of The Supernatural

"Let **THY** work appear unto thy servants" (Psalm 90:16)

THE SUPERNATURAL has ever been the glory of the Christian church. Down the centuries this has been in her the wonder of man. "They were all amazed and marvelled, saying one to another . . . What meaneth this?" (Acts 2:7, 12). Has not the astounding success of the church, in times of revival, been in proportion to the operation to her life and service in the power of Christ's resurrection? The early recovery of this lost spiritual dynamic should be the compelling burden of every one who has at heart the spiritual welfare of mankind and Christ's glory in His people.

REAL PROOF

The resultant effects of this gracious restoration will be once more incontrovertible proof that the living God is in the midst of His church. Satanic power is everywhere markedly visible. It is essential to the body of Christ that there shall come quickly a greater display of the all-conquering power of the Spirit of the living God. The church requires nothing short of "the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:19-23). The recovery of this dynamic, glorious power of the church, is as near to this generation as this generation is to the throne of grace.

A GIFT TO THE CHURCH

God has given to His church the privilege of prayer. There is no other approach to the source of divine power. God never works mightily through the church except in response to her waiting upon Him in prevailing prayer. The seven major spiritual movements recorded in the Acts had their origin in persevering, spirit-directed prayer. "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts 4: 31). In these days when a manifestation of God's recovering, saving power, is lamentably needed, may the church assume the clothing of humility, and follow the divinely indicated pathway to

spiritual achievement through the unfailing power of the Son of God.

The church today is nearing her Gethsemane. As the shadows of the cross fell over the garden of the ancient Gethsemane, Christ counselled His disciples: "Pray ye!" Prayer was imperative for them and for Him. They, in their circle, were called upon to pray, while He went into the deeper shadows of the garden to pray alone. We too are called to pray while Christ is interceding. Shall we sleep as did those early disciples? The church needs to meet the present crisis on her knees. She needs to deny herself to pray. She needs to rouse fellow disciples to prayer. She needs to follow the urge of the Spirit. She needs to use this spiritual weapon. It is a paramount spiritual preparation. It is the only pathway to victory. Upon reflection we know that this is God's way. This is strikingly illustrated in the stilling of the tempest. Until they were baffled, and conscious of their own impotency, the disciples did not see the need for Christ's interposition. But when they came to the end of themselves, and their resources had utterly failed, they cried unitedly: "Master, Master, we perish!" (Luke 8: 24). He arose to their help. His wondrous, undreamed-of divine power displayed on their behalf, revealed to them the wonder and glory of His person and His power. They said: "What manner of man is this! For He commandeth even the winds and water, and they obey Him" (Luke 8:25). In this alarming spiritual crisis may not the church, through united supplication experience the same manifestation of supernatural power? This is sorely needed by the church, and by the distracted souls in the "other little ships" who have not the only Savior. Reader, Are **you** wisely turning to prayer? In union with others are **you** earnestly calling upon the name of the Lord? "PRAY YE!"

—Great Commission Prayer League,
808 N. La Salle St., Chicago, Ill.

THE NEED OF HOLY MEN

There is nothing the world so wants as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God when you press him close, and say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with him against sin. There ought to be that difference between God's children and the children of the world; and when people say the punishment is severe and

unjust, we should side with God, and say, "Shall not the Judge of all the earth do right?" God will do right. Everyone should say, "Amen" when it comes to the punishment of sin. And we should all condemn sin as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God, and ask him to search us and show us ourselves. Let David's prayer be ours: "Search me, O my God"—not my neighbors, nor other people, but "Search me!"—D. L. Moody.

The Lord is the hearer of prayer. "I shall not want." He maketh me to rejoice in answers manifold and to tell of the wonders of prayer. Through prayer He has "restored" me plentifully and "led me in paths" remarkable. Though I have "walked in valleys" of discouragement and humiliation He has "comforted" me in prayer, and given me light for darkness. "In the presence of my enemies" He has answered my prayers in ways truly marvelous. "He has anointed me with oil," and given me a full "cup" in the time of drought. "Surely all my life long shall His goodness follow me" if I pray unto Him and in this way of prayer shall I "abide."

—Christian Witness.

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Send all matter for publication to the Editor, except those articles intended for any one of the merged papers should be sent to the proper editor above named.

The Editor's Box

WOMEN AND DRINK

Now comes the alarming statement from Earnest H. Cherrington that women from the "best families" and the "leading" social circles are becoming heavy drinkers. His statement is well worth consideration.

"For more than a century the emphasis of the temperance reformer has been upon the necessity of saving the men from the bondage of drink, and saving the children from the injustice and oppression heaped upon their tender shoulders by drinking fathers. For more than sixty years the organized temperance movement has been in a very large degree a movement of women to save fathers, husbands and sons from the slow stain that comes through the various stages of alcohol consumption, from the occasional glass for the sake of politeness and being a "regular fellow," through the periods of habitual drinking, periodical drunkenness, and finally the bestiality that marks the latter stages of numerous victims to the bondage of appetite.

The literature, the poetry, and the songs that have characterized a hundred years of temperance reform, have been attuned to the crusade for the redemption of drinking men, and to the anxiety of women with regard to the temptations set before their sons. But at length a change has taken place. The new deal in alcohol has transformed in a very large and important sense the liquor problem. The greatest change resulting from the re-legalization of alcoholic liquors has been made not so much in the men and the boys as in the women and girls. So evident is this change that even liberally minded men, who chafed under prohibition and enthusiastically enlisted for its repeal, are now seriously asking themselves and their friends as to whether even 'despised' prohibition might after all be preferable to the present conditions, at least for the sake of the women and the mothers of tomorrow's American citizenry. The drinking of women at the bar in the cities of the nation, startling at first, is rapidly becoming commonplace. The patrons of the cocktail hour, both in fashionable and in commercial hotels, are emphasizing the rapidly increasing consumption of the strongest liquors by women, both middle-aged and young, from the "best families" and "leading" social circles.

This rapid drinking trend among women, because of woman's peculiar relation to the home, to the family, and particularly to the children,

and because of woman's relation to the church, the schools, and the most important institutions of our modern life, presents the greatest challenge of the revitalized liquor traffic, to Christian civilization."

THREE OF GOD'S WOES

With this accurate presentation of social conditions in our own country today, we dare not be indifferent. The wisest procedure is to turn to the Word of God for light on these conditions. There are three special woes found in the fifth of Isaiah which seem to accurately fit our day.

"Woe unto them that are mighty to drink wine . . ." With the increase in drinking, there is a corresponding increase in the imminence of judgment.

"Woe unto them that are wise in their own eyes, and prudent in their own sight." Never was there the clamoring after the human wisdom of the world as now. Our colleges and universities are full; learning is made popular and within the reach of everyone. Still men are "heady, highminded and lovers of pleasures more than lovers of God" (II Tim. 3:4). In our day, men are certainly wise in their own eyes and in their own conceits.

The third woe is more startling than the other two. "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter" (Isa. 5:20). This is precisely what men and women are doing today. They call evil good and good evil. The things which were called sin by those of sane and wise judgment but a few years ago, and which are condemned in the Word of God are now called respectable by society and even by some churches. The precious things of the faith of the Gospel are called darkness today by those who are so depraved and so devoid of fair and good judgment.

IN THIS NUMBER

The Church's Recovery of the Supernatural	2
Editorials	3
Power and the Word—G. W. Rensch	5
Book of Ephesians—Raymond E. Gingrich	7
God's Plan for Our Age	9
Christian Life Department	12
The Neglected Ones—E. E. Little	15
A Panoramic View of Hymns—Mabel E. Donaldson	16
How Harry Became a Christian—Frank Lindgren	17
The Tie That Binds	18
In the Shadow	18
Sunday School Department	19
News from the Field	20

ment that their pronouncements are radically opposed to Almighty God.

The great shift in viewpoint on the sin of drunkenness and drinking is but an evidence of these trends in modern society. A girl who smoked cigarettes in a Christian College a few years ago would have lost the respect of great numbers. It does not seem to be so today. Sins of every description are being "salved over" in the name of "individual rights" and "emancipation." We are living in a nation which is rapidly coming to call evil good, and good evil. We are calling darkness light and light darkness.

NEXT ON THE PROGRAM

The prophet Isaiah states the next thing on God's program when people stoop to this low level of discernment. He informs us that there is nothing left but divine judgment. When men refuse the Word of the living God, God has no other recourse but judgment. Today the stage of the world is being set for divine judgment. God's promises are sure. He does not pronounce His woes for nothing.

Editorial Notes and News

THERE ARE OVER 60 million unchurched people in the United States. Many thousands of these will not enter a church. To meet this situation, the Lutherans are working for "The Lutheran Church of the Road"—a trailer of the cruiser type which will travel on the highways of our land to tourists camps, to state fairs, to shops and factories, to children's camps, etc. If secured, it will convey a missionary pastor to proclaim God's redeeming love.

—Christianity Today.

A NOTE from Brother William Schaffer, pastor at Cone-maugh brought this unwelcome news, "Forty miles from home Monday afternoon returning home from conference, we crashed into a 1936 Ford Coach that was trying to pass a truck on a blind curve and demolished both cars beyond possible repair.

Mrs. Schaffer and her mother were the only ones seriously injured. Mrs. Schaffer struck the dash and had all upper front teeth either knocked out or broken off and upper jaw-bone fractured, also cuts and body bruises. Her mother was thrown from the back seat into the windshield and knocked unconscious for some time. She suffers cuts of head and face and body bruises. The two children and myself were unharmed except for a few bruises. Mrs. Schaffer is at home but her mother is still in the hospital at Indiana, Pa. The other driver was knocked unconscious but quickly revived. He was alone. The Highway patrolman declared that but for the solid and all steel construction of both cars there might have been some deaths. All were asleep in our car but myself and it happened so quickly I scarcely had time to apply the brakes or warn my passengers. In spite of this we still believe Romans 8:28."

Through oversight, the above information did not appear in an earlier issue of the Evangelist. A recent communication informs us that all the Schaffers are now on the mend. We thank God that the Schaffers escaped alive.

WE LEARN that Brother Fred C. Vanator is to assume the pastorate of the church at Fremont, Ohio. Brother and

Sister Vanator have done a commendable piece of work at Peru, Indiana and we trust that God's richest blessing shall rest upon them in their new work. It will be remembered that Sister Vanator is the editor of the Woman's Outlook section of this magazine.

RECENTLY, the editor visited a Brethren Church near Ashland where the new Junior Through-the-Bible quarterlies are being used. It was a pleasure to find them most enthusiastically received. The teacher reported that in a class there were three who that day had gotten 100, several others 98, and only one grade below 90. One boy was so enthusiastic about the quarterly that he had worked five lessons ahead. We are most pleased to know that our quarterlies are actually making the study of the Bible interesting to our boys and girls.

WE LEARN that at Mundy's Corner Church in Pennsylvania where Brother Robert Ashman is pastor, the rally day attendance was 192. The goal was 200. Brother Robert reports that ministers of Cambria and Somerset counties have formed a Brethren association with meetings once a month for fellowship and mutual strength.

A GOAL was set at the mission church at Ft. Wayne, Indiana of 150 for rally day. The people of Ft. Wayne are rejoicing that they more than met their goal with an attendance of 152. They are looking forward to reaching the two hundred mark before many months.

A BOYS' BROTHERHOOD is being organized at the Ellet, Ohio church where Brother R. E. Gingrich is the pastor. The Senior Young People of the same church have begun a chapter by chapter study of the Book of Acts.

WE NOTICE in a recent issue of The Chosen People, that Brother R. Paul Miller is now a regular member of the Advisory Council of the American Board of Missions to the Jews.

"THE LEAGUE OF NATIONS ASSEMBLY by a vote of 39 to 4, ruled that the Ethiopian delegates should be seated, in spite of Mussolini's loud threats of drastic action if they should be recognized. It was first proposed that the matter be referred to the World Court, but the credentials committee abandoned the proposal as having no practical value. With the smaller nations fighting for Ethiopia, one or two threatening to resign from the League if her delegates were excluded, the League Assembly decided to risk the wrath of the Italian Dictator rather than recognize his conquest of Ethiopia," according to the Methodist Protestant-Recorder. Right or wrong, we can only say of Mussolini's conquest in Ethiopia, "Eventually, why not now?"

THE LIQUOR INTERESTS are spending thousands of dollars for the services of expert advertisement copy writers that they may make the strongest possible appeal to the youth of America to buy rum. A reliable authority estimates that the liquor industry in the U. S. has spent \$65,000,000 for advertising space since repeal.

There is no question but that this high-powered campaign is succeeding, for during 1935 the consumption of distilled liquors increased nearly 50 per cent as compared with 1934. Consumption of beer has grown from over 29,000,000 barrels in 1933 to 45,000,000 barrels in 1935.

If this advertising campaign is kept up, along with radio programs sponsored by the whiskey interests, America will soon be a nation of drunken sots. Who will be safe when liquor-crazed men and women race the highways in powerful cars? Who is safe now?—Prophecy Magazine.



Power and the Word

By G. W. Rench



The following article was written years ago by Dr. Rench who has been known for many years as one of the keenest and most powerful ministers in the Brethren Church. The secret of Dr. Rench's pulpit power and success is revealed in this article. We are glad to share it with our readers.

The question of **power** is not a question raised first by me. It's as old as history. Power has always been sought for. It always will be. Just where to go to find it, or what to do to get it, concerns us most. There is not a professional man in the world who is not interested in the **where** and **how** of power. If the lawyer fails he knows it is a lack of power to cope with his surroundings. If the physician fails he lacks power to overcome obstacles. If the preacher fails it is because he has not the power he should have over his people. And so on through the whole category. O, for more power! is the sigh springing up from every quarter. Some try to buy it but they haven't money enough. Some, hearing that "Knowledge is power," seek it in the colleges but the course of study is too short to find it. Others pray for it but their prayers are not answered. Nations pour out their best blood in wars to obtain it but their thousands slain rise up and mock the imagined gain.

Power comes, if at all, in obedience to law. Money, knowledge and prayer may contribute to the acquisition of power, if used in harmony with fixed law, otherwise our coffers may be emptied, our learning exhausted and our prayers unceasing all to no avail. Money can do much, if used aright; "knowledge is power" if not foolishly applied; and prayer is mighty if we do not "ask amiss." We sometimes contribute money for a cause and then ask God to bless the effort. It would be no more absurd in some instances than to start a number of cars down an incline plane and then pray for God to stop them. He one time answered about such a proceeding by saying "Thou fool." Some people believe that whatever childish notion they may have, if they pray about it, it will make their notion an established principle of right. Prayer never makes a child a man, nor nonsense, sense. Don't start the cars down the hill if you are afraid of a smashup.

The point I have tried to make is that even prayer,

if acceptable, must be in harmony with law—the divine law of God. Let us refresh our memory, therefore, with divine law. By so doing we may learn

The Source of All Power

I believe God is my Father and that he is all-wise. Upon this proposition I base everything. If you do not believe in the same all-wise Father then this message is not for you. Another thing that I believe is, that the Bible is his Word. That book from an all-wise God deals with man. From cover to cover it has to do with man—his rise and progress, his mistakes and successes, his weakness and his **power**. As the sun is the source of power in the material universe so God through this Book is the source of power in the spiritual world.

Teaching of the Book

Let us get the teaching of the Book on Power. God being all-wise his teaching must out-weigh all the philosophy of the world. The wise men of the world have taught us many things that are true but some things that are not true. You can "bank" on what God says because it comes from the fountain-head of all truth and knowledge. It does not come second hand. We can, therefore, and should receive God's word as final upon whatever questions He chooses to speak. This thing of accepting God as our Father and as being all-wise and then refusing to accept His statements as final, and molding our lives accordingly, is the most absurd thing in the universe. **It is the curse of the age.** Better be an out and out infidel than guilty of such hypocrisy. You would not have thought of treating the words of your father in the flesh in that way when he was your teacher. How can you say to God, "Oh, well, I

He answered prayer!

Not in the way I sought:

Not in the way that I had thought He ought!

But in His own good way: and I could see

He answered in the fashion best to me.

And I was glad that I had such a share

In His parental love and gracious care,

That He thus answered prayer.

—W. Luff.

have my own opinion about that." If your opinion is that weighty, throw away the Book, turn your back upon God, and be consistent at least. Paul left **his views** as well as his friends to be right with God. Can we do less? Not if we would be Pauls! **Not if we would be men!**

I Cor. 1:23, 24, reads, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." If Christ crucified, when preached, is the **power** and **wisdom** of God as the inspired writer declares, have we not a clear, positive, ringing declaration as to the **source of power**? No wonder Christ said to a faltering disciple, "I am the way, the truth and the life: no man cometh unto the Father but by me." What a sentence! How exclusive! How far reaching in its influence! In one breath it sweeps away the boasts of ancient Confusianism, the fallacy of mediaeval Mohammedanism and the falsehoods of all modern isms. If you want "the way," Christ, the power and wisdom of God, said, "I am the way" and that is the end of it, "for there is none other name under heaven given among men whereby we must be saved." If you want "the truth," Christ said, "I am the truth," and to me, so far as religion is concerned, that closes the door. Why go fumbling among the creeds made by fallible men? They contain error as well as truth. You should mean what you say when you sing

"On Christ the solid rock I stand,
All other ground is sinking sand."

THE LIFE

If you want "the life," Christ says, "I am the life." No use to go elsewhere to find it. The three thousand on the day of Pentecost found life, but only by accepting Christ as their Savior and obeying him. Paul found life, not by "modifying religion to harmonize with modern scientific thought" but by modifying his wicked life to harmonize with the spirit of Christ. So many men are so anxious to modify and harmonize everything else save their own sinfulness. The Philippian jailer found life but by accepting Christ and obeying him. "No man cometh unto the Father but by me." John 14:6.

But there is power in the word which conveys to others "the way, the truth and the life." Putting it in the language of Paul in Rom. 10:14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" And again in the 17th verse,

"So then faith cometh by hearing, and hearing by the word of God," we see that the first step in "the way"—faith—is dependent upon the preached word, all the praying for it to the contrary. Remember **faith cometh by hearing** and **hearing** doesn't mean **praying** or agonizing. There is power, therefore, in the medium through which comes faith. And it is not because I believe it, but because God says it. Rom. 1:16, "For I am not ashamed of the gospel of Christ: for **it is the power of God** unto salvation to every one that believeth, to the Jew first and also to the Greek." I Cor. 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved **it is the power of God.**" I Cor. 15:1, 2, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand. **By which also ye are saved** if ye keep in memory what I preached unto you, unless ye have believed in vain." James 1:21, "And receive with meekness the engrated word **which is able to save your souls.**" Acts 2:41, "They that gladly **received his word** were baptized." Heb. 4:12, "For the word of God is quick and powerful and sharper than any two-edged sword." Many more passages might be given but one who reads these carefully must be overwhelmed by the idea of "power! power! able to save!" "by which ye are saved!" What shall we think of the many attempts to do business for God without giving heed to his

TOO LATE!

*Come, wand'ring sinner. Don't delay.
Accept the Savior while you may.
Perhaps before another day
In anguish you'll be forced to say,
Too late! too late! too late!
For you He died on Calvary.
For you He suffered agony
That you might live eternally.
But if you linger, you may be
Too late! too late! too late!*

—Geneva Bowman.

power? of everything being preached except his word? Did you ever hear anything said about "having a form of godliness but denying the power thereof?" The love of money, fear of becoming unpopular or avoiding controversy, has closed the mouths of thousands of preachers. The devil often makes a flank movement and woe be to the cowards when he does. They surrender without firing a gun. All the gospel that concerns them then is in Tennyson or how man is evolved from the lower animals. I "money," to them, "is the root of all evil" they are sure to have a sharp look-out for plenty of "root."

The Message and the Messenger

Not only is there power in the message — the Word—but there must be necessarily power in the messenger because it is through him that the message of power is imparted. It can not be otherwise than that he is looked upon as a man of power. But what if his head is full of everything else instead of "the power of God unto salvation," full of science full of philosophy, not caring a whit what God's Word says, deciding questions by his own reason

(Continued on page 14)

BIBLE EXPOSITION:

Book of Ephesians

By Raymond E. Gingrich, Pastor, Brethren Church, Ellet, Ohio

(Sixth in a series)

"This I say therefore"; with these brief words the apostle plunges deeper into the more practical, more personal duties of the Christian. For a time the apostle seemed to have gone back to the doctrinal treatise again. But now, without any further delay, the heart of his practical message is reached. These "therefores" of Paul indicate a fundamental characteristic of Christianity. He uses them continually to connect **duty** with **doctrine**, Christian practice with Christian belief.

In this particular instance Paul connects the moral practice of the Ephesians with the doctrine of their calling. As one reads this list of sins from which the apostle would have his beloved converts abstain, one wonders how a saint, whose citizenship was in heaven, whose spirit was as pure from taint as that of a little child, whose heart was burning with fervent love for all that was holy and pure, could describe this filth, this depravity, with such seemingly intimate knowledge. But Paul was no stranger to such abominable practices. He had lived in Ephesus, the center of the worship of Diana, three years, and he was speaking of the knowledge he had gained in his contact with that and other cities.

When one reads this passage which follows, along with Romans 1:21-32, he wonders how Paul could have kept himself so pure, his garments so unspotted and undefiled. How amidst such gloom, almost impenetrable, he succeeded in living in the light and faith of Christian virtue and character. This marvel however fades away when one remembers that out of this den of wickedness was selected and sanctified a group of faithful followers to whom this sublime epistle was written. Marvelous indeed must have been the grace of God that could stoop to these people and raise them, redeemed and purified, into the very heavenlies themselves. True, there were times when they would turn back to their old habits, but always the power of the Holy Spirit would draw them back to God and continue His work of sanctifying their wavering hearts.

Continuing the study of the **Walk of the Individual Members of the Mystical Body of Christ in Relation to that Body** we note:

2. That section 17-32 indicates that **their walk is to be a different or separate walk**. "This I say there-

fore and testify in the Lord, that ye no longer walk as the Gentiles walk". It is to be a walk that is unique in itself, not as the Gentiles walk, but as only a redeemed child of God can walk. Since they were exhorted **not to walk as the world walks (17-19)**, Paul points out some specific characteristics of the Gentiles (heathen). These he would have the Ephesians avoid in their separated walk:

(1) "In the vanity of their minds." "Vanity" means here "emptiness, unprofitableness, unfruitfulness as to purpose or result." The pagan or heathen lives under an illusion which beclouds his reason and prostitutes his intellectual faculties to worthless, perishable pleasures, pride and worldliness and all the other sins in Paul's catalogue of Gentile sins found listed in Romans 1:18-32.

(2) "Having been darkened in their understanding" and (3) "having been alienated from the life of God." These two curses—intellectual and moral corruption—are the direct result of living "in the vanity of their minds," and because (4) "of the ignorance that is in them", and (5) "because of the hardening of their hearts." They were ignorant of **their great need** and of **His (Christ's) surpassing glory of love and holiness**.

"Heart" includes the mental and moral nature, intellect, and conscience. The noun for "hardening" comes from a verb meaning to cover with a thick skin, to harden by covering with a callous. Their inner being was calloused toward the highest good under the dreadful anaesthetic—sin. Let us read these characteristics backward, for each succeeding



The present day boast of culture and refinement is not new. Every generation has had its elite. But according to the Word of God, we must not overlook the fact that beneath the thin veneer of the present day civilization and culture which rejects Christ and the Gospel, there is the same darkened understanding, the same alienation from God, the same heart-blindness and the same uncleanness of which the Holy Spirit speaks through Paul in the book of Ephesians.

"My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 5:19).

That Christ may be formed—in His exquisite beauty;

That Christ may be seen—with His wonderful life

Portrayed, day by day, in the presence of duty—

Revealed, hour by hour, in life's strain, stress, and strife!

That Christ may be formed! He strongly desires it!

Waits now His own life, in its fullness to show;

A weary world needs it—most truly requires it—

Christ formed and revealed in His children below.

—J. Danson Smith.

one is the cause of the one preceding it. "The hardening of the heart caused ignorance; ignorance caused alienation from God; alienation from God caused darkening of the understanding; darkening of the understanding caused vanity of the mind" (Miller).

As though this terrible picture is not black enough, the writer continues with three more characteristics. (6) "Who being past feeling," that is, "being insensible to feelings of pain or grief," they (7) "gave themselves over to lasciviousness," that is, they simply gave themselves over to unbridled lust. The result of this abandonment to lust is that they yielded themselves (8) "to work all uncleanness with greediness." They had literally given themselves over to the pursuit of evil until it had become a business or trade with them. In this black picture, the heathen, unregenerate world is represented as being with vain, empty minds, and continuing until they willfully abandoned themselves to the lowest, grossest sins, practicing every kind of uncleanness, and that, too, with an avaricious, unbridled, greedy desire. **Such is the Gentile world still—apart from Christ.** "Nor must we overlook the fact, that beneath the thin veneer of the present day civilization and culture which rejects Christ and the Gospel, there is the same darkened understanding, the same alienation from God, the same heart-blindness and the uncleanness of which these words speak" (Gaebelein).

"But ye did not so learn Christ" (verse 20). It is with these words that the apostle turns our attention from the awful darkness unto the glorious light. He would have the Ephesians (and us) shun the foregoing characteristics like a fawn shuns the hound. "Learn Christ" signifies not His doctrines or His teachings, but Himself, His person, His character, His holiness. Christ is pure; the very opposite of the corruption of the Gentile world. Since they

had been saved through the knowledge of and acceptance of Christ, they were not any longer able to walk as they formerly walked, but they were to **"put off the old man"** (verses 20-22) because it is not Christlike. The reason the old man is to be cast off is because it "waxeth corrupt after the lusts of deceit". In other words the **"old man,"** personifying the old carnal, corrupt nature of the unregenerate man, is corrupt and growing more corrupt or defiled after the lusts of deceit.

On the other hand, Paul urges his converts to not only put off the "old man" of sin, but also to **"put on the new man"** of righteousness (vs. 23-24). This is a definite radical change, begun in regeneration and progressing increasingly. Instead of the child of God living in the vanity of his mind, he has his mind animated with the Spirit of God unto a renewal and refreshing of the human spirit of the mind, which is the highest faculty of man. Since we are in possession of that which is created in righteousness and true holiness, we must walk in that sphere, not after the old manner of life, as the Gentiles walk.

Again the apostle's mind was wafted heavenward on the wings of the angel of divine truth. Again it became necessary to come back to earth and treat at length the duty which Christians owe to one another and to God. And so the angel of divine truth has folded his wings while he "walks upon the familiar surface of our common life, yet ever ready to expand and soar heavenward as divine illumination floods the mind of Paul."

The apostle now presents **some very practical applications** of this separated walk of the members of the mystical body of Christ (verses 25-32). They are presented in a series of fine contrasts which have been very ingeniously grouped by Harrison in "His Very Own." They are as follows:

(1) "Put away lying; speak ye truth" (verse 25).

(2) "Put away anger; defeat the devil" (verses 26-27).

(3) "Put away stealing; work and give" (verse 28).

(4) "Put away worthless talk; speak good to edification" (verse 29).

(5) "Put away all that grieves the Spirit; be kind and forgiving as God has forgiven us" (verses 30-32).

Lying is part of the incumbrance of the "old man." When he is put away lying will cease.

The second in the series of contrasts is that of putting away anger. "Be ye angry and sin not" (V. 26). If wrath must come, see to it that it doesn't lead to sin. It is interesting to note that the expression quoted above has four guards to keep it from getting out of control. They are: (1) "sin not"; (2) "Let not the sun go down on your wrath"; (3) "Neither give place to the devil"; (4) "Let all anger, with malice, be put away from you" (V. 31). An

(Continued on page 18)

God's Plan for Our Age

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

God's Eternal Purpose in Christ Jesus

Eternal is the purpose of the living God! "According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11), all things shall come to pass. Not one jot or tittle (Matt. 5:18) shall fail! "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand . . . This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:24-27). A perfect God, seeing the end from the beginning, need not change His purpose. An omnipotent God cannot be compelled to change His purpose.

Failure — certain, pitiful, unspeakable — is pre-written upon all the efforts of men who labor outside the eternal purpose of God. This is certainly true, whether their labor be in the realm of the moral, or the social, or the political, or the economic, or the intellectual, or the physical, or the spiritual. Kingdom upon kingdom has arisen but to fall, because its governors spurned to command in harmony with the eternal purpose of the living God. Church after church arose but to sicken, decay, wane, and die, because its priests prayed not and its members toiled not in harmony with the purpose that was God's purpose in Christ Jesus even before the ages began to run their course.

Jesus Christ, "Born King of the Jews"

In the eternal purpose of God, Jesus Christ was "born King of the Jews" (Matt. 2:2). And when He died, the highest authority in all the land wrote out His legal title and flung it, in

Hebrew, Latin, and Greek, above His thorn-crowned brow: "*Jesus of Nazareth the King of the Jews.*" The chief priests of the Jews protested that title. They said to Pilate: "Write not, The King of the Jews; but that he *said*, I am King of the Jews." Pilate, God's unconscious yes-man, replied to that protest: "What I have written I have written" (John 19:22). That which the Eternal has "purposed in Christ Jesus" was not changed and cannot be changed even by a Caesar! Pilate had declared only what prophets long before him had written: "But thou, Bethlehem Ephratah, . . . out of thee shall he come forth unto me that is to be *ruler in Israel*" (Micah 5:2). Pilate had written only what the angel of God had proclaimed to Mary: "Fear not, Mary: . . . behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus . . . and the Lord God shall

give unto him the throne of his father David: And he shall reign over the house of Jacob for ever" (Luke 1:30-33). Pilate had written only that which God had sworn by oath immutable unto David (Psa. 89:27-37), that "of the fruit of his (David's) loins, *according to the flesh*, he would raise up Christ to sit on his throne" (Acts 2:30; cf. II Sam. 7:4-17).

What folly it is for the overlords of this world, political or ecclesiastical, to deny to Jesus Christ the crown which Omnipotence has decreed to rest at last securely upon the brow of His own Beloved! Giant "men of renown" (Gen. 6:4) in the days of Noah, as well as Pharaoh, Haman, Nebuchadnezzar, Alexander, Caesar, and their more modern little tail-danglers, have marshaled again and again their imperialistic legions, and have marched forth to frustrate "the eternal purpose which He (God) purposed in Christ Jesus our Lord," succeeding only in se-



Human architects plan great buildings and then stand by and see their dreams come true in the completion of the building. The church is likened to a building built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. But He is more than the corner stone. He is the great Architect. When the church built from individual believers who are the "living stones" shall at last be complete, our blessed Lord will come again.

—Picture used by permission of Revelation Magazine.

curing for themselves obituaries that should be forceful reminders to those who follow after—that they who march forth to defeat the purpose of God in Christ, march forth to their everlasting doom. The head that was crowned in Jerusalem, in derision, with thorns—that head shall be crowned in Jerusalem, amidst the praise of kings and priests, with unfading glory!

John the Baptist Announced the Kingdom of Heaven "At Hand" and Presented the King

One day, the hour came to present the King to the Jews, and to announce that the kingdom was ready for the people of David. The great vancourier, John the Baptist, sprang forth from the wilderness, the thunderbolt that he was, and cried: "*Repent ye: for the kingdom of heaven is at hand*" (Matt. 3:2). The King was there—"at hand" And when the King was there—"at hand," the kingdom was there—"at hand." Israel had but to receive Him in order to enter into her high estate as "the head, and not the tail" (Deut. 28:13) of the nations of the earth. The great Baptist climaxed his mission by walking down into the waters of the Jordan and baptizing the Son of God. The heaven opened, and the seal of the living God was given to the Ruler of the kingdom (Matt. 3:13-17). Thereupon, the greatest of all "born of women" (Matt. 11:11) cried: "He must increase, but I must decrease," and, "This my joy therefore is fulfilled" (John 3:30, 29). He rejoiced in the rising Sun that dimmed his own star. No wonder our Lord declared him to be the greatest of all "born to women"! John's work was finished. He passed over to join the great spirits in Paradise.

The King Himself Announced the Kingdom of Heaven "At Hand"

With the passing of John the Baptist, "Jesus began to preach, and to say, Repent: for the kingdom

of heaven is at hand" (Matt. 4:17). The message was the same as John's. However, He, being the King Himself, presented the credentials of the King. We read: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes" (Matt. 4:23-25).

Thus did the King present His credentials. For did not the prophets predict that the King would be One who "himself took our infirmities, and bare our sickness" (Matt. 8:17)? Had the prophets not proclaimed that when "the Lord is our *judge*, (and when) the Lord is our *lawgiver*, (and when) the Lord is our *King*," in that day, "the inhabitant shall not say, I am sick: . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing" (Isa. 33:22, 24; 35:5, 6)? And when the great Baptist himself became so depressed in the gloom of the dark prison through which God called him to pass on his road to glory that he gave way to a doubt as to Christ's being the King, Christ sent forth messengers and said: "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:4, 5). Doubtless, John recognized these credentials as valid, and wavered not again.

Christ, The King, Presented the Constitution for The Kingdom

Now a kingdom demands a *constitution*, setting forth the laws that are to govern the kingdom. Christ, the King, therefore, having presented His credentials to Israel, "went up into a mountain: and when he was set, . . . he opened his mouth, and taught them" (Matt. 5:1, 2) the *Constitution of the Kingdom of Heaven*. Men today erroneously call it the "Sermon on the Mount". And still more erroneously do they inform us that "all the gospel this world needs is in the Sermon on the Mount." Now, there is *almost* as much gospel of salvation in the "Sermon on the Mount" as there is warmth in an iceberg! *The "Sermon on the Mount" contains no gospel of salvation at all!* The "Sermon on the Mount" is Simon-pure law! High standards for Christian life, the highest that mankind knows, it certainly contains. But, as for the "good news" of salvation, it contains not a word! If the salvation of men is dependent upon their living up to all the demands of



God's dealing with the world centers around two visits of the Son of God to earth. Like the foundations of a great bridge, these two events support the highway for the church. As the bridge connects the land so the church spans the gap between the first and second comings of Christ. "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."

ie "Sermon on the Mount", then may God pity us
 !! Thanks be to God for the revelation that salva-
 on comes not by the "works" of the law, but by
 grace . . . through faith; and that not of your-
 selves: it is the gift of God" (Eph. 2:8).

Get this right: *John the Baptist presented the
 King for the kingdom of heaven. The King, in turn,
 presented the Constitution for the Kingdom of Heav-
 en.* Though over and over, the religious heads of
 the nation of Israel heard the proclamation that the
 kingdom of heaven was "at hand," yet how utterly
 blind they were to its presence in their midst! Their
 blindness is exceeded only by the modernistic priests
 of our day. When the King and the kingdom "at
 hand," yet they demand of Christ "*when* the king-
 dom of God should come." Our Lord, the King, re-
 lied once again: "Behold, the kingdom of God is
 within (Gr., *entos*, "in the midst (of) you" (Lk.
 17:21). But they "*knew him not*" (John 1:10).

The Disciples Officially Authorized to Offer The Kingdom to Israel

The King and the credentials of the King, the
 kingdom and the constitution of the kingdom, now
 having been presented, "Jesus sent forth" His dis-
 ciples into all the cities of Israel, commanding them:
 "As ye go, preach, saying, The kingdom of heaven
 is at hand" (Matt. 10:5-7). "Go not into the way
 of the Gentiles . . .," said He, "but go rather to
 the lost sheep of the house of Israel" (Matt. 10:5,
 6), for the King is "the King of the Jews," and the
 throne is "the throne of his father David." He
 committed into their hands also His credentials to
 be presented: "Heal the sick, cleanse the lepers, raise
 the dead, cast out devils" (Matt. 10:8). Thus, time
 and again, were the Jews entreated to repent and
 accept the King and His kingdom "at hand." And
 as often as the offer came, so often did they stiff-
 neckedly reject it.

The Final Offer of the Kingdom to Israel

Finally, a crucial moment came. The day foreseen
 by Daniel, the prophet, arrived. The close of the
 "seven weeks, and threescore and two weeks" (Dan.
 9:25) came. Israel must now accept the proffered
 kingdom, or "cut off" "the Messiah the Prince"
 (Dan. 9:26). Jesus Christ was not deceived. He
 knew exactly what Israel would do. When His dis-
 ciples "thought that the kingdom of God should im-
 mediately appear," He sought to disabuse their
 minds through a parable containing this most sig-
 nificant statement: "A certain nobleman went into
 a far country to receive for himself a kingdom, and
 to return . . . But his citizens hated him, and sent
 a message after him, saying, *We will not have this
 man to reign over us*" (Lk. 19:11, 14).

Jesus knew the absolute certainty of His coming
 rejection. Nevertheless, the offer must be made.
 Therefore, "when he had thus spoken, he went be-

SEZ I TO MYSELF

*Sez I to myself, as I grumbled and growled
 "I'm sick of my Church," and then, how I scowled.
 "The members unfriendly, the sermons too long,
 In fact, it seems everything's wrong.
 I don't like the singing; the Church—a disgrace,
 For signs of neglect are all over the place.
 I'll quit going there, and I won't give a dime;
 I can make better use of my money and time."*

*Then sez my conscience to me, sez he,
 "The trouble with you is, you're too blind to see,
 That your church reflects you, whatever it be.
 Now come, pray and pay and serve cheerfully;
 Stop all your fault finding and boost it up strong,
 You'll find you'll be happy and proud to belong.
 Be friendly and willing and sing as you work,
 For Churches aren't built by members who shirk."
 —Selected*

fore, ascending up to Jerusalem" (Lk. 19:28), there
 to make a *bona fide* offer of the kingdom of heaven
 to the official heads of the Jewish nation. "And
 when they drew nigh unto Jerusalem, . . . then sent
 Jesus two disciples . . . into the village" of Beth-
 phage, to secure for him an ass and a colt that were
 tied there. Verily, "the Lord hath need of them"—
 for is not a great prophecy now about to be fulfilled
 to the very letter? "All this was done, that it might
 be fulfilled which was spoken by the prophet, say-
 ing, Tell ye the daughter of Sion, Behold, thy King
 cometh unto thee, meek, and sitting upon an ass,
 and a colt the foal of an ass" (Matt. 21:1-5; cf.
 Zech. 9:9).

Riding down the Mount of Olives that day, the
 Lord of glory offered Himself by every possible tok-
 en, to Israel, to be her King. But, how was He re-
 ceived? When a mighty shout of joy arose from
 the lips of the accompanying multitude—"Blessed be
 the King that cometh"—the sneering Pharisees, in
 sovereign contempt, walked up beside the King and
 insolently demanded: "*Master, rebuke thy disciples*"
 (Lk. 19:39). The supreme heads of the Jewish na-
 tion, having offered the glory of world dominion and
 everlasting peace that goes with the kingdom of the
 heavens, spurned that offer, and insisted that those
 should be censured who dared to cherish such a
 hope. Need we wonder that the King, "when he was
 come near, beheld the city, and wept over it"—burst-
 ing into tears of uncontrollable anguish?

Looking upon Jerusalem, He addressed the city
 thus: "If thou hadst known, even thou, at least in
 this thy day (Lit., "on this day"), the things which
 belong unto thy peace! but now they are hid from
 thine eyes. For the days shall come upon thee, that
 thine enemies shall cast a trench about thee, and
 compass thee round, and keep thee in on every side,

(Continued on page 18)

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

COMMITTAL

By James McConkey

"Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."—Ps. 37:5.

We have seen that the gist of the truth concerning surrender is found in Paul's terse sentence "Yield yourselves unto God." This single word "your-selves" sweeps in the whole scope of our lives, from horizon to horizon. It is the descriptive word of a quit-claim deed which transfers forever to God all we are and all we have. Let us, reflecting upon its all-inclusiveness, notice that it beseeches us to yield unto God:—

* * *

1. Our All, in Committal

God would not only have us yield all that we are to His service, but all that we have to His keeping. He would have His yielded children to be at perfect rest and peace concerning all the varied interests of their lives. He would have them "anxious in nothing:" "casting all their care upon Him:" "kept in perfect peace" because they trust in Him. Essential to this is the great lesson of committal. For perfect peace has its human condition in a perfect committal. This would He have us fulfill that He may show His perfect power to keep. Suppose, by way of illustration, you own a rare and precious diamond. It has newly come into your possession as an heirloom from a departed loved one. By and by, as you come to realize the priceless worth of the gem, you begin to be burdened with anxious care in the keeping of it. Every noise at night startles you: every daily narrative of theft or burglary fills your heart with fear: every passing week but increases the burden of your care and disquietude concerning this treasure. But at last a sympathetic friend who knows your sad plight approaches you some day with this timely suggestion: "Friend," says he, "your heart is burdened with care in the matter of this jewel because **you yourself are keeping it**. And that heart will continue to be burdened so long as you continue to keep it. Do you not know that at a certain site in your town stands a strong trust building to which you may commit the keeping of your gem and be at perfect rest concerning it?"

Impelled by these words you go down town to the spot named. You walk around the great building, noting its massive walls, strong doors, and barred and bolted windows. You go inside and scrutinize closely the great vault: the time lock with its marvelous mechanism: the complicated lock-boxes for the keeping of treasures. Perfectly satis-

fied, you commit your diamond to the cashier, see him deposit it, and close the steel doors, locking and double-locking them against all intruders. And now something has happened to the jewel. You have committed it to a place which is able to keep it against all intrusion. But something has happened to **you**, too. For you find yourself at perfect peace about your treasure. The thief may prowl about your mansion, break your bolts and bars, yea, even enter your home. But he can not disturb your peace concerning the now committed jewel. Whenever you think of the diamond you think of the strong trust-building which now securely keeps it, and straightway you are at rest. At rest indeed concerning your diamond. But there is still another lesson for you to learn. For you own a valuable watch which is yet in your keeping. Concerning this you still bear this same strain of anxious care until your friend comes again and, telling you that they also keep watches in the same trust-building, advises you to commit yours to its secure keeping. This you do and peace comes concerning the committed watch. And now as you continue to worry over your stocks, and bonds, and other valuables, your friend comes at the last and tells you that you need have no care at all concerning anything. "For," says he, "they keep in that trust-building not only diamonds and watches, but stocks, bonds, mortgages, securities, leases and deeds; in short, all the personal valuables you own. Now if you will just make a **complete committal**, you will have **complete peace**." Whereupon you gather up everything you possess and sweepingly commit the whole of it to that trust-building which has already won your confidence by its safe keeping of your first and rarest treasure, and then you come into perfect rest because of your perfect committal to a perfect trustee.

Children of God, is not the truth very plain here? And does it not convict your hearts? There was a time in your life when you were sorely burdened in the effort to keep the rarest jewel in existence—that of your own soul. After years of self-effort, self-righteousness, and agonizing struggle you gave up the effort and simply and trustfully threw yourself upon Jesus Christ, looking to Him in helpless trust to keep that which you had committed to Him. Wherefore for years you have been at rest concerning the keeping of this priceless jewel of your own soul, for you know whom you have believed and are persuaded that He is able to keep that which you have committed to Him. Yet though at peace concerning

your soul's salvation, your life is burdened with anxious care about your business, your health, your loved ones, your future, your friends, your service and ministry for Him, and your numberless other interests. Has it never dawned upon you that just as you committed your soul to Jesus Christ so He would have you commit every thing else to Him? Have you never learned that only a perfect committal will give you a perfect peace? Have you never seen that the blessed Lord is lovingly and tenderly interested in every detail of your life, and would have you commit all to Him, even as you committed the keeping of your soul?

For care is linked with keeping. He who keeps the treasure bears the care. Thus if we try to keep our lives without bearing the care. But if we commit them and all their interests to God **He** bears it. Yet how can God keep that which we do not commit? "I know whom I have believed and am persuaded that He is able to keep"—what? That which I keep myself? That which I insist upon carrying, managing, and worrying over? Nay "that which I have committed unto Him." "Casting all your care upon Him" is as true for us as "for He careth for you" is true of Him. Wherefore, beloved, is there anything in your life that has long been a haunting shadow of care, a burden of anxiety, a barrier between you and perfect peace? If so, then search your heart and see if this be not the explanation of it. Take it, and definitely, finally, and irrevocably commit it to God. How else can He possibly keep it? Is this not the secret of your failure? There is nothing wrong with the trust-building! You are sure of that. "He abideth faithful." It must be in your failure to commit, for He has never since the world began failed to keep that which has been committed to Him. Wherefore if there be lack of perfect peace in your life hasten to make that perfect committal which will permit a perfect Christ to prove His perfect keeping.

2. Our Wills, in Submittal

Not only are we to commit our life to God, but also to let Him have His way with it. With the committal of all things should go submission in all

Dr. William Cave, patristic scholar of the Church of England, acknowledged to be one of the greatest authorities in the writings of the Fathers of the Christian church: "This immersion was performed thrice, the person baptized being three separate times put under water,—a custom which Basil and Sozomen will have derived from the apostles. It is certain that it was very early in the church, being twice mentioned by Tertullian as the common practice." (*Primitive Christianity*, p. 157).

things. When we yield our lives we yield our plans concerning those lives, and accept God's dealings with them. Not only "commit your way unto the Lord," but "trust also in Him." Not only take your hands off but let Him put His hands on just as He may see fit. Many of us err here. We commit the clay into the potter's hand, but we will not stay under that hand. We commit the marble to the divine sculptor, but we do not relish His use of the chisel. We commit our ship to the broad ocean of His will and purpose, but we do not like His grasp upon the helm. Wherefore when the potter begins to mould with pressure that is painful to us: the sculptor to smite and chisel until it hurts: or the helmsman to steer into the teeth of storm, gloom, and tempest that chill our hearts with fear, we would fain shrink from the pressure, the blow, the unknown path which we had not included in our plan for life.

But this we may not do. For God alone knows the very best for the life that has been placed in His hands. He alone sees the preparation it needs for an eternal existence hereafter. We know but a brief share of its present. He knows its end "from the beginning." He alone knows how to shape it to His perfect purpose. He knows what will best work out its eternal weight of glory in the ages to come. But to do this, He needs a submitted will. He cannot work the wish of His Father-heart for us if we shrink, waver, and rebel under our new and unexpected treatment. The "Commit" that puts all into His hands needs the "Trust also" that keeps all things under His hand. Therefore let us not only sweepingly commit to God's keeping, but trustfully submit to God's chastening. Let us not only give ourselves into His hand, but also stay under His hand as He deals out to us that which is best from His standpoint, however grievous it may be from ours. As we deliberately and irrevocably commit all unto His keeping, let us say to Him: "Lord, this life which I now yield to Thee, I know not what is best for it, but Thou dost. While I carried out my own will concerning it, I found naught but failure, mistake, fruitlessness, disappointment. Now, yielding it to Thee, I submit also to Thy will concerning it. As Thou mayest see fit, send prosperity or adversity: rest or toil: service or suffering: abasement or exaltation: crucifixion or glorification: the starlit night of faith or the meridian blaze of Thy conscious fullness. Stay not Thine hand: spare not the chastening fires: cool not the furnace or crucible until Thou hast had Thy perfect way with me. By Thy grace I will walk with Thee, though the path be not of my choosing. I will trust Thee when I can not see Thee. I will submit to Thee when I can not understand Thee. Yea, I yield myself wholly, absolutely, irrevocably, in humble, trustful submission, to Thy blessed will."

It will help us much in so coming

into a place of perfect submissiveness to God's will if we ponder carefully a few self-evident truths. They are these. **Our God is a God of tender, compassionate, unchangeable, and limitless love. And the God of limitless love is worthy of limitless trust.** If these be not truths then there is no truth in the universe! If the Man who died for us does not perfectly love us, and is not worthy of unconditional, boundless trust, then is the gospel of the grace of God a fable, and the faith of His redeemed ones but the flimsy fabric of a dream. And if the God of limitless love is worthy of limitless trust shall we not accord it to Him, or else stand condemned in our own hearts? Let us be honest. Which is the troubler of our soul? Do we doubt God's perfect love and consequent perfect trustworthiness? If so let us confess that with secret shame. Do we believe in God's perfect love and perfect faithfulness? Then let us yield to Him that perfect trust and submissiveness which such belief has a right to claim.

Moreover if God is Love His will is the most perfect thing in the universe for us, His children. The Holy Ghost says it is a "perfect will." (Rom. 12:2). He does not say that we always see it to be perfect, but that it is perfect. Therefore it is as perfect when we cannot understand it as when we can; as perfect when it seems unjust and grievous to us, as when it seems just and acceptable; as perfect when the way is rough, toilsome, and shrouded in thick darkness, as when it is smooth, easy of ascent, and flooded with noon-day light. The question that comes to us should be:—Is, or is not the will of God, who is incarnate Love, the best thing in the world for us? If it is, then let us either yield to it, or confess that we do not care to so do. And yielding ourselves because it is good and perfect, do not let us draw back when it seems to be otherwise. So to do is to dethrone Faith and enthrone our poor judgment in her stead.

Finally, the God who is Love is also supreme. Therefore everything which comes into our lives is either sent by Him or permitted by Him. Reason grows dizzy and staggers at this, but faith calmly and trustfully accepts it as an eternal truth. For God Himself declares it. "All things work together for good to them that love Him." Not that all things are good in themselves: for evil is not good. But all things work together for good to them that love Him. In some way God will make even the wrath of man to praise Him. In some way the God who rules in righteousness will overrule all unrighteousness. In some way even the evil that assails His children is, by the time it reaches them, in His permissive will for them. This is inscrutable to us now. But faith bows under His hand and joyfully accepts His assurance "What I do thou knowest not now but thou shalt know hereafter!" "Ye thought evil * * but God meant it unto good,"



DOLLARS
and
SENSE
by
R. U. Wise

Deacon Jones sez that his church wuz once noted fer the red hot revivals they used t' hev, but now they're noted fer the red hot chicken dinners they sell t' hep pay the deficit.

said the sobbing Joseph to his awe-stricken brethren. The blackest crime of human history was the crucifixion of Him who was that Joseph's great anti-type. It seemed the master-stroke of Hell: the final extinguishment of the light of the world: the utter defeat of the God of the universe. Yet out of it flowed the blessings of a redemption which shall glorify God through all the ages of eternity. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Beloved, that God is love: that as such He is worthy of absolute trust: that His will must be the best thing in existence for us: and that all which comes to us is either sent or suffered to come, by Him—these are great foundation stones of "the truth as it is in Christ Jesus." Have we forever settled down upon them? In the full light of them an absolute submission to the will of the Christ of love is not only intelligent and reasonable, but will bring us into a place where His eternal peace can keep our hearts beyond all our fondest dreams.

In attestation of these truths is recalled here the remarkable experience of a child of God, narrated to the writer from her own lips. Earnestly longing and seeking for years to know the truth of the fullness of life in Christ she came one day into a Bible class in an interior city of this state. There as she sat eagerly drinking in the truth, God sent to her hungry heart the message it had long needed. She learned that the Spirit whom she had been beseeching for years to enter had already come in to abide forever. She saw that what God wanted was not long and agonizing waiting and petition for His incoming, but an absolute submission of the will in all things and for all time to Him who was already indwelling. And so one bright Sabbath day rejoicing in the faith of His indwelling, she yielded herself a living sacrifice unto God, in complete and trustful submission to His will whatever it might

be. No great manifestation of power followed: no rapturous uplift: no wonderful vision of things of which it was unlawful to speak. But her hitherto restless soul was flooded with peace, the unspeakable peace of the God of peace Himself, filling her soul with His conscious presence in response to the utter yielding of the being to Him. The passing months found that peace still abiding. Through that absolute yielding of herself to His will, God had anchored her soul in a haven of rest by moorings so secure that no storm seemed able to rend them. She was established in Christ Jesus. And now came a test that proved to her forever what God could do with a submitted will and a trustful heart.

"I had a son," she said, "a youth about eighteen years of age. He was a bright, joyous boy: a Christian, but not living as close to God as my heart yearned to see him.—But him, too, as well as all else that I possessed, I had definitely committed to God when I made my surrender. When the adversary tried to break my peace, tempting me to doubt concerning my boy, I simply lifted up my heart and said, 'Lord, I have committed him to Thee; Thy will be done in his life.' One summer night, after he had retired to his room, attracted by the sound of music in a near-by square, he went out, unknown to me, to enjoy it. Strolling up street in company with another lad, these two exchanged some words of boyish badinage with a man standing by, and then passed on. As they passed the corner of an alley farther on, this man stepped out from its shadow and shot my boy dead on the spot. At midnight my doorbell rang, and the policeman, to whom I opened, said: 'Madam, your son is seriously hurt and you are wanted immediately.' I quickly called my husband and other son and hastened up the street, not knowing what was coming. All I remember now of that midnight journey was that as I sped along the silent street I found myself lifting up my heart to God and repeating again and again: 'Lord, I have committed him to Thee: Lord, Thy will be done: Thy will be done.' When I reached the spot I kneeled by the prostrate form of my boy, touched his face, grasped his hands, and lifted his head, only to find him weltering in a pool of blood, already dead! When the awful fact dawned upon us, my husband fainted, and my other son was well-nigh overcome with grief. But there, in the dead of night, in the awfullest hour of a mother's life, I came to know what God could do with a submissive will and a trustful heart. I would never have thought it possible for God to keep a weak, trembling, stricken soul as He kept me in that dreadful hour. As I knelt by my murdered boy the fountains of grief seemed stayed. Underneath me were unseen, everlasting arms. A flood-tide of unutterable peace swept into my soul, and brooded over my stilled heart with an eternal calm

that nothing in the universe, it seemed, could ever disturb. When the day dawned men and women flocked into my house and cried, 'What kind of a woman are you? What do you mean? How do you explain this strange calm that seems to possess you?' and I could only answer—'It is not I, but Christ, CHRIST!'"

Troubled one, is the way gloomy, and does God seem harsh and unloving in the inscrutable trials and afflictions that He has permitted to come into your life, even though He Himself has not directly sent them? Does the burden seem more than you can bear? The trial so peculiar that the darkness can never be dispelled? The grief too agonizing ever to be soothed? The wound too deep ever to be healed? Then remember this: only through perfect submissiveness and perfect trustfulness can God have His perfect way in our lives. Do we want Him to have that way and carry out His highest purpose for us? Then no affliction is too grievous, no furnace too hot, no price too costly in comparison with the infinite blessedness which comes with entire submission, and unconditional trust in Him. Since this is the sole condition by which God can perfectly work through us, it must be the supreme one He would have wrought in us. Well is it for us that He will not even stop short of suffering in order to accomplish it. Here it is that divine fatherhood overtops human. For human parents through sympathy may spare us suffering. But in the light of eternity the highest exhibit of God's Father love will be seen in His refusal to spare us our deepest suffering because in so doing we would have missed our highest good.

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POWER AND THE WORD

(Continued from page 6)

that God has decided hundreds of years before he was born? One of two things must happen before intelligent people: either that the word is not the power that it claims to be, exclusively so, or the man with all of his boasted pretensions must fail. Fortunately, the trial has been made so many times and by so many different people that no one need be led astray.

What can Christ mean when he says "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." See John 15:7. Christ's abiding in us will insure the right use of his words if we know them. No man can have the spirit of Christ and trifle with his word. He must be honest in its use and his obedience to it. No wonder he said "If ye love me ye will keep my commandments." A man love Christ and then disobey them? Never. But a man may want to be right—right in worship, right in prayer, right in all his duties, but if the Master's words do not abide

in him—if he knows not his will concerning worship, he will go wrong in these things. Two things are necessary, therefore, to be men of power: The right spirit (Christ's abiding presence) and a knowledge of his word (his word abiding in us). The one insures the right use of the Word; the other, right knowledge. Well could Jesus say of such "Ye shall ask what ye will and it shall be done unto you." Such people will not "ask amiss," nor will their motive be wrong. Herein is the power of the word manifest. O may his words and spirit abide in us! May we acquaint ourselves with his blessed Word!

Let us examine another passage. "I can do all things through Christ who strengtheneth me." See Phil. 4:13. Paul was a man of power. No man can tell what difference it would have made to Christianity had Paul not lived. There has never been one since his day that could even be thought of as a rival. Instead of wicked men holding up some poor, weak brother who is untrue, not alone to Christianity, but to every principle of right, why don't they sift the life of Paul. At one time he was as unscrupulous in his argument as they. He played the part of critic and persecutor for a while but was manly enough to admit his errors and get right. Was his course ruinous to himself or the world? What made him happy enough to sing while in prison? What made him go down to his death happy in the thought that he had "kept the faith" and finished his course. He had long since learned the secret of "doing all things through Christ." He is a living example of "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." No wonder he was a power that none could withstand. He made his learning serve him but not lead him. None but Christ could lead him. His reason was a great strength to him, but his reason was not his leader. None but Christ could lead for him. His speech was dignified, but dignity without the words of Christ was, to him, like chaff before the wind. With Christ he could do all things. Without him—his abiding presence and his word—he could do nothing.

TWO HILLS

By Martha Snell Nicholson

*There are two hills—so close they lie.
Etched so alike against the sky
Are Calvary and Sinai!*

*So close they seem, and yet they are
As distant as the poles, as far
Apart as we from yonder star.*

*Justice and Law on Sinai—
The solemn edict from on High;
"The soul that sinneth, it shall die!"*

*Mercy and Love on Calvary:
We sinned; He paid the penalty,
And died instead of you and me!*

O blessed, blessed Calvary!

THE NEGLECTED ONES

By Rev. T. E. Little

"Whosoever shall receive one of such children in my name, receiveth me."

—Mark 9:37.

No one can help but be startled by the statement that "Two thirds of the children of America are under no definite Christian teaching." This means that twenty-five million children in the United States never enter a Sunday School, and even most of the boys and girls in our Sunday Schools are never evangelized to any extent, though these are the ones who are most accessible and responsive to the Gospel when it is presented to them."

To meet this awful need, in answer to prayer, we believe God brought into being the School-Bag Gospel League (113 Fulton St., New York, N. Y.) in 1922. This organization has as its major objective the placing of a portion of the Word of God in the hands of school children between the ages of nine and seventeen. Since its inception hundreds of centers have been opened in many states in the United States and Canada. Hundreds of thousands of gospels and Testaments have been distributed, not promiscuously but according to a well defined plan which creates an incentive on the part of each member to enlist others. The movement is evangelical in spirit and evangelistic in scope. It sets out to win the child to Christ by sowing the "good seed" which is the Word of God in the heart. Hundreds of conversions have been reported in many parts of the United States and Canada. In other places the whole church has been quickened to new life.

One of the alarming features of our present day is that every false system in America, both religious and political, bends all its efforts to train and enlist the support of children and young people for their cause. Communism, atheism, and their subversive interests are spending large sums of money to carry on their pernicious propaganda among the young people. Therefore the School Bag Gospel League would like to extend its activities in a greater way than heretofore.

In this short article it is impossible to deal with every aspect of the child life in the light of the Word of God. However, if we can get the reader to think of this matter seriously, and then attempt to do something constructive in the way of helping these neglected children, this article will not have been in vain.

In a letter just received from Rev. Elmer C. Wagler, Elizabethton, Tenn., (our local secretary, who for some years has been devoted to the League in both distributing the Word and supporting the work), he gives an illustration of how, and by what means the Scriptures are distributed. Mr. E. W. Stauffer, his assistant, reports covering one of the most neglected and poor parts of our country. He writes as follows: "I have distributed approximately 4256 Gospels

and 1200 Testaments, covering counties Bledsoe, Sequatchie, Marion, Grundy, Warren, Van Buren, White and Cannon, having a total population according to atlas of about 86,000. This does not mean that every single school was contacted, as much of the work was done in mid-winter and at times a school could not be reached. However, so few schools were missed that it will not be worth while to recover the ground."

We would like to state here that the plan of the League is to get the children to read separately each of the four Gospels beginning with the Gospel of John, on completion of which a New Testament is awarded in recognition of merit. As the first Gospel is finished, the child passes it on to another, thus enrolling a new member. The other portions when read are returned to be exchanged for the succeeding ones.

We quote again from Mr. Wagler's report: "There is no human means of

dren who first read the four gospels to get a Testament are the ones who are at the head of that school. They built a small church building there two years ago, and expect to have regular preaching services in a short time."

Mr. Miles S. Bassett, our local secretary for Battle Creek, Mich., in his June report says, "I have fifteen new members. About thirteen have completed their four gospels. Fourteen schools and seven churches are represented. The work is going forth like wildfire. I have never seen such a revival of Bible reading and spiritual things among children as there is in the League work here in Battle Creek. It makes my heart rejoice. Some are being saved. Truly He abideth faithful."

Is not the least we can do, and perhaps the most effective, to pray not only for the children of America and of the world, but for the strengthening of the very few organizations that have as their objectives the circulation of the Word of God among the young and their evangelization as well?

We conclude by calling attention to the picture of the copy of John, which one of our secretaries, Rev. W. E. Hawkins, Dallas, Texas, returned to our office with the following statement: "This one book has been read by fourteen boys and girls, seven of whom have been converted, and five of whom have united with a local church."

The above is a striking example of the work. Most Bible distribution in the past has been given indiscriminately to many who were not interested, and may have turned it aside. But the outstanding feature of the School Bag Gospel League is evidenced by the picture that the Scriptures are only given to children who show an interest and make a personal appeal for the Gospel, and only after they have given confirmatory proof that the four Gospels have been read are they given a copy of the New Testament. Thus as a result, the Word of God is not scattered promiscuously among those who may not have any respect for or desire to receive or read the Life-giving Word, and therefore, there is no waste or loss.

IT IS SAID

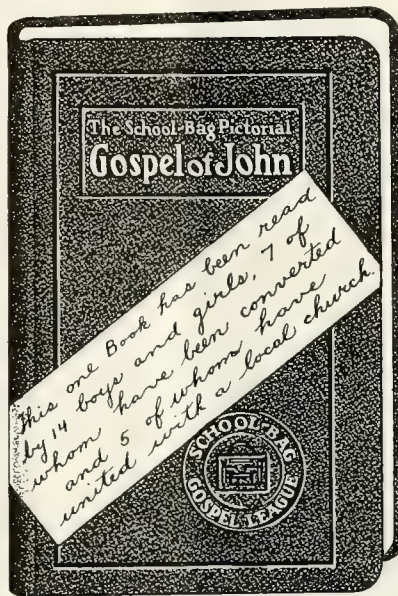
"Nothing can ruin an enterprise like indifference."

In moments of hardship remember that all things work together for good to them that love God. Wherefore be markedly composed when you are in a difficult place.—BISHOP BRENT.

The secret of power in service is to find out what God is trying to do and then put our whole strength into that. Are we ready?—C. C. ALBERTSON.

There are those who minimize the ministry of the Word on the mission field and magnify the example of life, but God has ordained that men should be saved by the hearing of the Word.

—Dr. Harold S. Laird.



accounting for the results of this memorizing and reading of Scripture. However we are encouraged to believe that influences are being set in motion that will move lives Godward, and will never cease bringing spiritual blessing. We greatly appreciate the part the School Bag Gospel League has had in enabling us to carry on these activities."

Another testimony has been received in answer to a circular letter recently sent to former secretaries. Mr. W. E. Sowers, Vandergrift, Pa., writes as follows: "Several years ago it was my privilege to organize the first Sunday School in a town of approximately three hundred persons, almost all of whom were Roman Catholics without any previous Sunday School or Christian instruction aside from the Roman Catholic ritual. On the first Sunday there were between forty and fifty boys and girls present. With the help of God we began the work relying on Him for guidance. I am glad to inform you that today they have a self supporting Sunday School at that place, and the chil-

A PANORAMIC VIEW OF HYMNS AND HYMN-WRIT- ERS OF THE ROMANTIC PERIOD

By Mabel E. Donaldson,
Washington, D. C.

During the first quarter of the 19th century there were not many indications of the tendency, which afterwards became manifest, to enlarge the boundaries of hymnody. The Remains of Henry Kirke White, published by Southey in 1800, contained a series of hymns, some of which are still in use; and a few of Bishop Heber's hymns of Sir Robert Grant, which, through offending rather too much against John Newton's canon, are well known and popular, appeared between 1811 and 1816, in the Christian Observer. In John Bowdler's Remains, published soon after his death in 1815, there are a few more of the same, perhaps too scholarlike, character. But the chief hymn-writers of that period were two clergymen of the Established Church—one in Ireland, Thomas Kelly, and the other in England, William Hurn—who both became non-conformists, and the Moravian post, James Montgomery (1771-1854), a native of Scotland.

Kelly was the son of an Irish judge, and in 1804 published a small volume of ninety-six hymns, which grew in successive editions till, in the last before his death in 1854, they amounted to 765. There is, as might be expected, in this great number a large preponderance of the didactic and commonplace. But not a few very excellent hymns may be gathered from them. Simple and natural, without the vivacity and terseness of Watts or the severity of Newton, Kelly has some points in common with both those writers, and he is less subjective than most of the "Methodist" school. His hymns beginning "Lo! He comes, let all adore Him," and "Through the day Thy love hath spared us," have a rich, melodious movement; and another, "We sing the praise of Him who died," is distinguished by a calm, subdued power, rising gradually from a rather low to a very high key.

Hurn published in 1813 a volume of 370 hymns, which were afterwards increased to 420. There is little in them which deserves to be saved from oblivion; but one at least, "There is a river deep and broad," may bear comparison with the best of those which have been produced upon the same, and it is a rather favorite theme.

The Psalms and Hymns of James Montgomery were published in 1822 and 1825, though written earlier. More cultivated and artistic than Kelly, he is less simple and natural. His "Hail to the Lord's Anointed," "Songs of praise the angels sang," and "Mercy alone can meet my case" are among his most successful efforts.

Two publications, which appeared almost simultaneously in 1827 — Bishop Heber's Hymns, with a few added by Dean Milman, and John Keble's Chris-

tian Year (not a hymn-book, but one from which several admirable hymns have been taken, and since been produced)—introduced a new epoch, breaking down the barrier as to hymnody which had till then existed between the different theological schools of the Church of England. In this movement Richard Mant, bishop of Down, was also one of the first to cooperate. It soon received a great additional impulse from the increased attention which, about the same time, began to be paid to ancient hymnody, and from the publication in 1833 of Bunsen's Gesangbuch. Among its earliest fruits was the *Lyra apostolica*, containing hymns, sonnets and other devotional poems, most of them originally contributed by some of the leading authors of the Tracts for the Times to the British Magazine; the finest of which is the pathetic "Lead, kindly Light, amid th' encircling gloom," by Cardinal Newman—well known, and universally admired. From that time hymns and hymn-writers rapidly multiplied in the Church of England, and in Scotland also. Nearly 600 authors whose publications were later than 1827 are enumerated in Sedgwick's catalogue of 1863, and about a half million hymns are now in existence. Works, critical and historical, upon the subject of hymns, have also multiplied; and collections for church use have become innumerable—several of the various religious denominations, and many of the leading ecclesiastical and religious societies having issued hymn-books of their own, in addition to those compiled for particular dioceses, churches and chapels, and to books (like Hymns Ancient and Modern, published 1861, supplemented 1889, revised edition, 1905) which have become popular without any sanction from authority. To mention all the authors of good hymns since the commencement of this new epoch would be impossible; but probably no names could be chosen more fairly representative of its characteristic merits, and perhaps also of some of its defects, than those of Josiah Conder and James Edmeston among English Nonconformists; Henry Francis Lyte and Charlotte Elliott among evangelicals in the Church of England; John Mason Neale and Christopher Wordsworth, bishop of Lincoln, among English churchmen of the higher school; Arthur Penrhyn Stanley, Edward H. Plumptre, Frances Ridley Havergal; and in Scotland, Dr. Horatius Bonar, Dr. Norman Macleod and Dr. George Matheson.

A closer study of these men and their contributions will show the political, social, religious, and personal struggles of each and the people whom they served in the field known as the Church.

Had you ever thought of this? Those who stay away from church because Sunday is the only day they have for recreation, would have no day at all for recreation if it were not for those who go to church.—Sunnyside Calendar.

WATCH

By Velma Criswell

Watch! in the bright dawn of morning;
Watch lest some evil befalls:
Watch that your soul's eager longing
Can hear when the Savior calls.

Watch in the day's noontime glaring;
Watch in the eve's gentle gray.
Watch and think not of despairing—
Watch lest your Lord you betray.

Watch in the silence of midnight,
Watch! for in loneliest hours
The Lord reveals wondrous peace light,
Or your heart yields to dangerous powers.

Watch through each joy and each sorrow;
Watch lest they tear you away;
Watch! for perhaps 'tis the morrow
That means His returning day!
—Selected.

A NEW HEART

There is an old story of a princess who had a little pig for a pet. She kept it in her room, and every day it was washed and had a fresh ribbon tied around its neck. After she had trained it very carefully for a long time, she took it out for a walk with her. All went well until they came to a mud puddle, when, in spite of his pink ribbon, the little pig jumped in and began to wallow around, happier than he had ever been before in his life. You see, it was his nature to love mud puddles, and no amount of training could teach him differently. The princess was very sad, but a good fairy appeared, and told her that she would help her out. So she took the little pig and exchanged his pig's heart for a deer's heart. Deer hate the mud, so after that the little pig would not go near the mud puddles, but walked along very nicely by his mistress' side.

As the little pig loved mud, so you and I, and everyone else in the world, have a nature that loves sin. God says this sinful nature cannot please him. No matter how carefully we train it, when it sees sin it breaks loose and goes and wallows in it.

God could not have such a nature as this in heaven, but He loves us and wants us to be there with Him. What can He do? First of all, He sent His Son, the Lord Jesus, to die for us, so that all who believe in Him could be washed from their sins. But He did not stop there. He gave us a new heart, just as the fairy in the story gave the little pig a deer's heart. Our new heart, or new nature, is all good and holy. It cannot sin, for it came from God. It is able to understand the Word of God, which the old nature could not do. It loves good things, and hates the things that the old nature loves.

Perhaps you wonder how it is that Christians sin, if they have a new nature. For when God gives us a new heart, He does not take away the old one—not yet. He will take it away when

the time comes for us to go to heaven, but as long as we are in this world, we have two natures, the old one and the new one, the bad one and the good one.

But the Lord Jesus Christ did not die only to save us from hell, but to save us from sin now. His power is great enough so that we do not have to yield to the old nature and do the sinful things to which it would lead us. When the Lord Jesus died, God counted it just as though we, that is, our old nature, had died with Him. So now when temptation comes, we can say, "No, I will not yield to sin, for I am really dead, and sin cannot touch a dead person." The Lord Jesus will keep us safe from Satan, and if we yield to His Holy Spirit there is no reason why we should not have victory all the time.

—Elizabeth C. Haven, Revelation Mag.

HOW HARRY BECAME A CHRISTIAN

By Frank E. Lindgren

NOTE—Brother Frank Lindgren is pastor of the Calvary Church of Santa Ana, California. This story which he here relates was told to him by a woman who lived across the road from the family involved in the story.

Harry lived with his parents on a farm in the state of Iowa. His father and mother were most devoted Christians, but Harry was a very willful boy. It seemed to be his delight to oppose every wish of his father and mother. Lying and stealing were mere pastimes for him.

Although Harry's parents loved him greatly, they believed in punishment when the law of the home was broken. He felt the strap many times. They punished him in other ways, too, but he continued in his wild way. They lovingly begged him to be good, but Harry would not. His parents prayed for him, and tried to lead him to receive Jesus as his Savior.

One day Harry was caught in some forbidden act. He had done this particular thing before, and he knew that he would be punished. His father asked him to go with him to the barn, where the carriage was kept. There was a whip in the whip-socket of the carriage. It was long and flexible, and Harry knew how painful it could be.

Stepping inside the barn, the father took off his coat, turned to the boy, and said: "Son, though you have been punished often, you still continue to be the same disobedient boy. But I cannot let your wrongs go unpunished. This is the way your naughtiness is going to be punished after this. Take this whip, my boy, and I will stand with my face to the wall. I want you to strike me ten times across my shoulders as hard as you can strike. And remember, every disobedient act you commit from now on will be punished in this way."

Harry was greatly surprised and

pleased with this arrangement. In fact, he had longed for the time when he could give his father what he himself had so often received. He readily took the whip and gave his father a sharp stroke across the shoulders. The father winced and Harry laughed. The second stroke was sharper. Harry laughed again, but not so heartily. After the third stroke, Harry noticed a pink streak across his father's back. He had drawn blood. The father waited for the fourth stroke, but it didn't come.

"You are not through yet, my boy," said the father. "Give me the full ten strokes. This is for you." But the fourth stroke did not come.

The father turned about and saw Harry trembling from head to foot. The whip had fallen from his hand. When Harry saw the tear-stained face of his father, he sprang to him, threw his arms about him, and sobbed, "Oh, Daddy, Daddy, I'll never be bad again." He couldn't sin against a father who loved him enough to take his punishment for him.

Then the father, with his arms about his boy, reminded him of the blessed gospel story. He spoke of the Sinless One who laid aside His garments of glory and came into this world to take the sinner's place and to die upon the cross of Calvary. "He, 'who knew no sin' (II Cor. 5:21), Harry," his father continued, "was made to be sin for us, that we who knew no righteousness might become the righteousness of God in Him. The Word of God says that He 'bare our sins in his own body on the tree, that we, being dead in sin, should live unto righteousness; by whose stripes ye were healed' (I Pet. 2:24).

When his father finished speaking, Harry fell down on his knees just outside the old barn. His father quietly knelt beside him. In a voice choked with tears, Harry confessed the Lord Jesus as his own Savior and became a "new creature" in Christ Jesus (II Cor. 5:17).—King's Business.

TRUST

"Build thee a little fence of trust
Around each day;
Fill the space with loving work
And therein stay;
Look not through its sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow."

BIBLE TRUTH RE-AFFIRMED

Three wealthy British industrialists have made archaeology their hobby, specializing in periods having to do with Bible times. A recent find of potsherds was made at Tell Duweir, "a barren mound on the site of ancient Lachish. This is the spot where King Zedekiah fought Nebuchadnezzar, King of Babylon, when the monarch appeared at the head of a punitive army (Jeremiah 34)."

The names of people on the potsherds were spelled as in the traditional Hebrew Scriptures of Jeremiah's time. "The traditional spelling pleased the expedition's backers most of all. It proved, they said, that the Bible was written by scribes who were eyewitnesses of the events they chronicled. From this Dr. Eleazer Lipa Sukenik, Professor of Archaeology at the Hebrew University, deduced that the discoveries 'destroy the very foundations of biblical higher criticism'."

—News Week.

THE CHRIST-LIKE SPIRIT

Cowards sometimes hide behind the meekness of Christ. Those whom the Holy Spirit has called "enemies of the cross of Christ" frequently speak of the Christ-like spirit and seek to elevate their conception of it to the supreme standard for Christian living.

Some months ago, the Editor addressed a large audience in an American city. Speaking of the laymen's report,* "Re-Thinking Missions," he said that the whole scheme was like sending a group of color-blind men to tell of the paintings in the Louvre.

The next evening, in the same city, before much the same audience, an anonymous letter was thrust into his hand just before he rose to speak. It protested the phrase of the evening before and asked that a more Christ-like spirit be observed.

We read the letter to the audience and then asked if the writer really knew what he was requesting. Most frequently when phrases concerning Christ-likeness are used in such circumstances, they are an invitation to an opponent to haul down his flag, to compromise, to allow the enemy to retake the field.

What is the Christ-like spirit? Should we have spoken of these men as a generation of vipers, as cups clean without and filthy within, as graveyards green above but filled with the corruption of death? Should we have denounced them as hypocrites who compass land and sea to make a proselyte? Should we have called woe to the Pharisees who love the uppermost seats in the synagogues and greetings in the markets?

The plain and simple truth is that Christ-likeness demands a hatred of sin along with a love of righteousness which few men possess. Because this divine attitude is so far above our unworthiness, men have concealed it with silence and substituted a mawkish sentimentality that is a travesty of the strong Son of God.

Let us not take our definitions from the enemy. The true follower of Christ will, indeed, be adorned with a meek and quiet spirit, but he will not be ready to spike his guns at the first bombardment of pious phraseology.

—D. G. Barnhouse.

* A modernistic report concerning Foreign Missions, denying the great fundamentals of the faith.

AN AFRICAN MISSIONARY SPEAKS

I found some of God's good people with splendid black skin and strong sound bodies sitting down in filthy, dirty small huts far away from civilization in the heart of Africa.

I gave them soap to shine them up—I gave them medicine to kill the germs. I coached them to sweep all the dirt away, without and within. I threw off my coat and showed them how to make bricks and burn them, in order to build strong houses in the place of the small dirty huts in which they used to live. I taught them to make straight paths, so they came to laugh at all the crooked paths they had made before.

What fun I have had in all the years I have spent in Africa, helping to build for the black man a worth-while world!

Many times I have felt like shouting "Hallelujah!" when after a hard day's trek in the bush, by evening time, I have sat down before the camp fire, the only white man, together with black men and women, and heard the testimony of my schoolboys, and have seen souls come out from sin into the wonderful freedom in Jesus Christ.

You people at home, who never have had the chance to see dark eyes lighted up with the Holy Spirit, have missed much. I have seen it many times, and it thrills me and buoys me up, as nothing else can do.

The newest Gospel song travels faster from village to village in the jungle of Africa than the latest murder case of Chicago travels through the states.—Rev. John E. Brastrup in *The Christian Advocate*.

BOOK OF EPHESIANS

(Continued from page 8)

anger that can escape these four guards is permissible.

"Let no corrupt speech proceed out of your mouth, but such as is good for edifying" (V. 29). Corrupt speech represents all talk tainted with moral decay. "Corrupt" means "rotten, diseased, putrid, bad." Such speech is a serious source of grief to the Holy Spirit, which we are told not to allow. Instead of uttering such speech, how much better it is to speak words of edification and uplift.

May the grace of God and the power of His Spirit enable all of us to walk in these virtues and so to walk worthily as children of God, separated from the world unto Him for His very own through all eternity.

GOD'S PLAN FOR OUR AGE

(Continued from page 11)

and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Thus was the King from heaven re-

jected. Thus was the kingdom of God refused. But "the eternal purpose (of God) which he purposed in Christ Jesus our Lord" was not to be set aside. "God's oath was back of a promise to David, and that promise must stand. The establishment of the kingdom of the heavens, with the Son of David upon His throne, could only be postponed until the day comes when the stone (of Nebuchadnezzar's dream) shall crash forth from the heavens and grind to powder those that resist the eternal purpose of God (Dan. 2:34, 35).

Men May Ask

Men may ask: Suppose that upon that day, instead of rejecting the offer of the Messiah, Israel had crowned Him King? Suppose Jerusalem had known "the time of (her) visitation"? Had Israel received her King on that fatal day, the entire history of the world for the past two thousand years would be a wholly different story. Titus, the Roman, would never have dug his trench about Jerusalem, battered down her walls, and tortured and destroyed her children. T. Annianus Rufus, in the days of the Roman Emperor, Hadrian, would never have run his plowshares through its streets, leaving not one stone upon another. All the rivers of blood that have flowed and are still flowing from the veins of Israel would never have flowed. The fulfillment of great prophecy would have been completed: "*The battle bow shall be cut off; and he shall speak peace unto the heathen (i.e., 'the nations'); and his dominion shall be from sea even to sea, and from the river even to the ends of the earth*" (Zech. 9:10). With the peace of Jerusalem would have come the peace of the world, and the world's present turmoil, with demon-inspired dictators on thrones of power, would not be! What a momentous day that was, when Israel's King came riding down the side of the Mount of Olives upon a meek and lowly ass! But what a momentous day that is going to be, when Israel's "*King of Kings, and Lord of Lords*" shall come riding down through the heavens to the Mount of Olives on a magnificent white charger that foams and leans against his bits (cf. Rev. 19:11-21)! Hasten, O hasten, Lord Jesus! A world again about to be drenched with the blood of even little children, need Thee! Come!

Men may ask: If the Jews upon that momentous day had given official recognition to the Christ, and had placed the crown upon His brow, how then would the prophecies have been fulfilled that He must die that week? And, whence the cross for the blood of atonement for our sins? We can only reply, first, that, in such a case, the prophecies would have been written otherwise than they were. It must be remembered that the prophecies were not arbitrarily written, and then their fulfillment a matter of compulsion. The prophecies were written under the inspiration of God who knew beforehand

what men, in the full exercise of the freedom of will, would do. The offer of the kingdom on that day was borne aside!

As for the shedding of the blood of atonement, it is unthinkable that the holy and just God would have compelled the Jews against their wills to crown the Lord with thorns instead of with glory. If, in the freedom of their will, they had crowned Him with glory, then with the faith of Abraham, we can only say: "*My son, God will provide himself a lamb for a burnt offering.*"

THE TIE THAT BINDS

BEARD-HANCOCK—On Wednesday evening, Sept. 16, at 7:30 Norman Russell Beard and Miss Ruth M. Hancock were united by the undersigned in the bond of holy matrimony. The event was solemnized at the First Brethren Church, Washington, D. C., in the presence of a church packed with relatives and friends. The bride is a member of the Washington Brethren church while the groom is a member of a local Methodist church. The happy couple will reside in Washington where both are employed. Best wishes are extended as they begin the journey of life together.

HOMER A. KENT, Pastor

WARD-FARRELL—Mrs. Forrestine Ward of Fort Scott, Kansas and John Farrell were united in marriage on Wednesday evening of August 19, 1936, at the home of the bride's aunt, Mrs. Geo. Miller, in Fort Scott, Kansas, in the presence of a few relatives and close friends.

Ceremony by the writer.

L. G. WOOD

RINKER-BAILEY—Lloyd Vern Rinker of Shell City, Missouri and Una Baily of Shell City, Missouri were united in marriage at the home of the writer on August 25, 1936 by the writer. The young people are to make their home in Topeka, Kansas.

L. G. WOOD

IN THE SHADOW

SMITH—Alvan H. Smith, son of Mr. and Mrs. John Smith was born in Bourbon Co., Kansas, south of Fort Scott on September 14, 1887, and departed this life at a hospital in St. Louis Mo., on September 21, 1936, at the age of 49 years and 8 days.

He was married to Ava Greer at Independence, Mo. on June 30, 1916. He is survived by his wife, Mrs. Ava Smith, and by his mother, Mrs. John Smith, also by three daughters and three sons, at home and abroad: Howard, Mable, Gerald, Marguerite, Lee, and Eugene. There are also five brothers and one sister: Wesley, Chesley, Clark, Ivan and Willis all of Fort Scott, Kansas, and Mrs. May Kincaid of Neosho, Mo. The funeral service was conducted by the writer at the Brethren church on Sept. 26, 1936. He was a member of the Brethren church for many years and had a large circle of friends who are saddened at his going.

The body was laid to rest in the family lot in the Maple Grove cemetery.

L. G. WOOD

POTTS—John W. Potts was born March 10, 1844 in Warrensburg, Mo., and departed this life on September 16, 1936 at the age of 92 years, 6 months and 6 days. He had lived in Fort Scott, Kansas for more than 50 years and was a contractor and builder and followed his trade until his age and health prevented him. He was a soldier in the civil war, having served thirty years. He was also a member of the First Methodist church. The funeral was conducted at Kanantz Park on Sept. 19, by the writer, assisted by Rev. R. C. Pennick of the Methodist church. Burial was made in the National cemetery.

L. G. WOOD

GENTLE—Charles Roscoe Gentle, 7 year old son of Roscoe A. Gentle passed away Saturday morning (Sept. 19, 1936, at the home in Fort Scott, Kansas.

His mother preceded him in death by about two years. He leaves his father above named and one brother Spenser and a sister Lucy.

The funeral was conducted from the Holiness Church in Fort Scott, Kansas by Rev. Joseph Neden, pastor of the church, assisted by the writer.

The body was laid to rest in the family lot in the Hepler cemetery Sunday afternoon of September 21, 1936.

L. G. WOOD

W. I. DUKER
President
Goshen, Ind.

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THE EFFICIENT SUNDAY SCHOOL

The text for this article might well be, "By their fruits ye shall know them." And I would say at once that if the fruits of the Sunday School do not show it to be a community asset, it should be wiped out; for good business sense says that liabilities should be eliminated so far as possible. We stress the important things in school and business world. And finally we are beginning to put some stress on the real important things in the church and Sunday School. I say finally, for it has taken the church and Sunday School longer to awaken to the need of the ones being served than in any other line of activity. In the educational world the pendulum has swung from the strictly classical to the more practical. Old-fogyism is dying out, and what used to be has got to be is no longer taken to be sound policy. Efficiency and proficiency are the watchwords in mine, mart, school and shop, and the National Sunday School Association would like to stress the same things in the field of Christian education. To be morally right will require some training along moral lines, and his work is left to the Sunday School in a large measure. So to do this work properly, efficiency and proficiency should be our desire and aim.

It is true that in this country founded by folks believing on the Word of God there is not the proper moral and Biblical teaching in the public schools. Some states deny the teacher the right or privilege of using Biblical suasion to any marked degree. So it is up to the Sunday Schools to make good here. In order to protect ourselves and provide more useful citizenship, we have laid the task of teaching the Bible and moral truths to the Sunday School, and if

the Sunday School falls down on this moral presentation and making it stick, it has missed its aim or purpose in existence. The place of the Sunday School in this moral effort was nicely put by Dr. Leonard, for years head of the Ohio Reformatory at Mansfield, and also a teacher of a large Bible class, when he told a class in sociology that ninety-five per cent of the boys in that institution had never gone to Sunday School and that the other five per cent had gone very irregularly.

But in presenting this moral and spiritual program committed to it the Sunday School must stress some things in particular. Among these things, the first of all among them, is the Bible must be presented to the members of the school as God's Holy Word, the revealed and declared mind of God to man. It must be the text book of the school and regardless of how many helps at hand, still the Bible is the fount of all Sunday School truth. With the truth we are to deal, and surely the truth concerning God's will toward man and what He expects from man is contained in that Book of Books. It must still be stressed that "reading the Bible will keep me from sin and sin will keep me from reading the Bible." Other books may be of great help in our Christian reading and study. Pilgrim's Progress has done a lot of good, and other volumes could be mentioned as being of value. But still the Bible is God's Holy Word and contains enough to carry one through if it is properly studied or presented. All manner of literature comes to one's home, but there is nothing to compare with the real text book of the Sunday School. And in itself it is a library of literature. History, poetry, short stories, allegories, parables, metaphors, and even the fable are to be found in that compendium of literature and truth. The Bible should

be taught religiously in the Sunday School and to that end the teachers should be the best prepared possible. Efficiency in the public school has been arrived at by demanding preparation on the part of the teaching staff. And this will lead to proficiency in the Sunday School.

That leads to the next point. What should be the result of this presentation of Biblical truth? My humble opinion is that evangelism of the unsaved will follow as the night does the day. We who have been in church work for many years know that from the Sunday School come most of our converts to Christ. Why should not all of them come that way? Making the Sunday School an interesting place, and teaching the Bible enthusiastically should mean that every child and young person in each community should and maybe would be in the Sunday School. And if the Sunday School does not give the urge to confession and salvation to its members, it has failed in its real work. Again here we must say that the teaching staff must be of the proper order to get this done. All of them should be Christians, and consecrated Christians at that. They must live the separated life before they can teach it convincingly. I will take room to tell of a striking illustration I heard along this line. At a Sunday School convention in Connellsville, Pa., some years ago a speaker told of a Rev. Dr. Brown of Brooklyn, N. Y. This eminent divine in taking charge of a church with a Sunday School of over one thousand members found they had trouble in getting teachers for the classes. So he called the board together and advanced a new set of rules that he wanted adopted regarding this matter. When he told the board what the rules were to be they looked at him in dismay, for he dared demand that every teacher promise to abstain from tobacco, booze, dances, movies, theaters, cards and the like. He was told that he would break up the Sunday School if he made such a demand. He made it. The result? In a few short years he had brought his Sunday School to over three thousand members, had a teaching corps of one hundred twenty-five, and over one hundred on the waiting list all the time. I never forgot that. Indeed, the Sunday School is the feeder of the church, and so it must be conductive to Christian living. It is the place for founding and grounding the youth on things eternal, and it must be the Gospel, and not the crops, dress, auto trips, or the like that will be the theme. Christ's life and purity must be emphasized, and His real manliness must be taught, for that appeals to all classes and both sexes of humanity. Service must be put forth as an essential element of Christian living. Other-worldliness must not be shunned in the teaching, for it is one means of holding forth the glories of the kingdom, and it will conduce to better living here. And in the lives of men like Joseph, David, Daniel, Paul, Stephen, et al, one can find plenty room for

A BIBLE SCHOOL TEACHER'S PRAYER

*My scholars all for Jesus! This be my earnest prayer;
For they are souls immortal, entrusted to my care.
For each the Master careth, I long so much for each,
Grant, Lord, the heavenly wisdom, these wayward hearts to reach.
My girls, light-hearted, thoughtless, on trifling things intent,
These cost a priceless ransom, on these my care be spent;
That each a willing handmaid, be brought to own her Lord,
"What e'er He says, to do it," obedient to His word.
My boys I want for Jesus, my wayward, wandering boys;
So full of life and mischief, so charmed by earthly joys.
For then the Savior suffered, for them His life was given.
Lord, by that holy ransom, bring all my boys to heaven.
Lord, be in every lesson, bless every faltering word,
My trembling lips may utter, to bring them to the Lord.
So fleeting are the moments of opportunity!
Oh, Jesus Master, help me bring all my class to thee.*

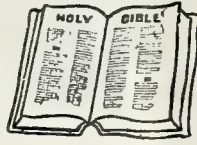
teaching and appealing to the heroic. Indeed, teach obedience to God, and in so doing the Sunday School will be a real asset, and it will help in developing character of the noblest kind. Getting folks to God should be one great aim of the Sunday School.

But we must never let folks believe that the Sunday School is an end in itself. It is only an aid. The pastors of our churches are made sad to see so many folks trek homeward after the Sunday School session has ended. That means that such folks think the Sunday School is sufficient and the end of their effort and duty. Here we are worse than the Roman Catholics whom we criticize at times. They put the church first and all other institutions of the church come after. I had a good friend who quit a pastorate because the superintendent of the Sunday School refused to have the sessions of the school either before or immediately after the morning worship services. The Sunday School in that place had three times the number that attended any worship service. Many of them were not in the church and the refusal of the superintendent was based on the desire to have a large enrollment and the church was rather secondary in his thinking. The Sunday School should be under strict church supervision.

Some one has called the Sunday School the 'Children's Church.' But friend, there is only one church, and that is the church of Jesus Christ. And unless the Sunday School works to show the church as the institution towards which all should work, and to which all should belong, it is not fulfilling its mission. The Sunday School is indeed a school, and should be the great training place for church membership. And it can prove its worth as an asset by aiding the Christ-founded institution, the institution purchased with His own precious blood. Officers, teachers, and members of the Sunday School in general must remember that the Sunday School is not an affair separate and apart, sufficient in and of itself. They must note that it is an auxiliary set to emphasize the usefulness, glory and worth of the church of the living God. And the better it does that work, the more efficient it really is. Let us then keep the Bible before our folks as the Word of Truth, the Word of Life, the Word of God. Let us also continually stress confession of Christ as Savior and salvation through His name as our great aim in teaching the Word of God. And we are not finished and fully sufficient unless we have folks accept the church as the place for service, worship, fellowship, and most sacred communion. "By their fruits shall ye know them."

NOTICE

The Campbell Brethren Church of Lake Odessa, Mich., will hold its annual Fall Communion, Oct. 17, and Rally Day on the 18th. All Brethren are invited. Arthur Carey, Pastor



NEWS FROM THE FIELD



WEST ALEXANDRIA, OHIO

It is so easy to put off reporting church news, especially when one has so many demands upon his time, that many months have slipped by since the work at West Alexandria has been heard from through the columns of the Evangelist.

We have been faithfully carrying on, with services each Sunday morning and evening throughout the year, with an average attendance of approximately thirty to thirty-five per cent of the active membership of the church. The evening attendance is usually about equal to that of the morning. With this we are not satisfied yet we regard it as quite encouraging for a field recognized by all who are acquainted with it as the most difficult in our brotherhood. Fortunate indeed do we consider ourselves in having a former lawyer, Brother E. D. Richardson, as Sunday School superintendent, and Mrs. Bonnie Ewing Ashton, a former music teacher as chorister.

On Sunday night, August 16, and throughout the week except Monday, Dr. I. D. Bowman preached for us. A young man came forward for reconsecration during this week which was filled with good things. I have had Bro. Bowman with me in many meetings, but I truly believe he preaches better today than ever. His work was much appreciated.

Some of us had for months been praying for a mighty revival in West Alexandria. Denominational walls are higher and stronger here than any place of which I know. This, together with the fact of extreme spiritual deadness on the part of the churches and the large number of unsaved folks in the community, led us to believe that the greatest need of the town was a union revival. Accordingly, the services of Dr. E. C. Miller, secretary of the National Association of Evangelists, was secured to lead us in a two weeks campaign, which closed Sunday night, Sept. 27. Dr. Miller brought Rev. Harold Davis and his sister, Edna, of Pittsburgh, Pa., as singer and pianist, respectively. Concerning these workers we cannot speak too highly. In every way they acquitted themselves most admirably. Dr. Miller's messages were exceptionally strong, clear and convincing, and the Davis's were just as good with the music as Dr. Miller was with the preaching. Pastors desiring special musical leadership and children's and young people's workers who will really put it over in a big way, could well get

in touch with the Davis's. There are none better.

This meeting has brought inestimable encouragement, inspiration and uplift to our church. Visibly there were thirty-three reconsecrations, eighteen who confessed Christ for the first time, fourteen of whom have already been baptized and received into the church, and two were received by letter. Of these, eleven are young people, four are children from eight to twelve years of age and one a man of approximately seventy. Thus the Lord has again honored our faith, rewarded our efforts and answered our prayers. To him be all the honor and all the glory.

G. W. KINZIE, Pastor

ELKHART, IND.

The new church year started with Rally Day services and home coming—three hundred seventy-five attended the Sunday School. Following the Sunday School hour a special program was given—readings, special music and talks.

Dinner, which was enjoyed by all, was served in the dining room to one hundred sixty. A social hour was happily spent by friends.

At two o'clock special installation services were held for the new pastor, Brother Ray Klingensmith. These services were conducted by Brother G. W. Rench of New Paris. They were impressive and were a source of strength and inspiration to both church and pastor.

Rev. E. R. Garrison of the St. Paul's Methodist church, president of the Ministerial Association of the city, made a welcome address to the new pastor, in behalf of the association.

Brethren Whetstone and Duker were the visiting ministers.

The work of the church for the year has been reorganized with Brother Ralph Wise as church Moderator. The new officers are taking up the work in a way that insures a year of intensive work.

Our people have long since learned that work planned apart from God is not only disappointing but an utter failure. May God keep us humble and in constant prayer that our people may grow in grace and that the church may be a mighty power for Him.

EDNA NICHOLS

The Word is not to be preached by fits and starts, but according to Paul, during two seasons—"in season and out of season."—Sunnyside Calendar.

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



This photo shows the remarkable growth of the Glendale work in the last few weeks

How to "Eat" the Word

By Rev. James M. Gray, D. D. LL.D.

The Late President of The Moody Bible Institute of Chicago

"The words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."—Jer. 15:16.

There is a great difference between "finding" the word of God and "eating" it, and it is the man who eats it who gets the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength and all the usefulness and joy of living.

But eating comes first, and the eating that counts is that which has taken plenty of time for mastication. You must retain the food in your mouth and get the full taste of it, and let it mingle well with the saliva, and chew and chew and chew until the least possible amount is left to swallow. The man who does this has learned one of the greatest secrets of his physical being. He has learned how to keep well and how to eat almost anything he likes without ill results. Keeping the food in the mouth is the key to it all.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the Word of God. "Desire the sincere milk of the word that ye may grow thereby," is the inspired exhortation (I Peter 2:3), and the more you get of it the better, always provided that you can digest and assimilate it.

HOLDING the Word in your mind.

Here comes the thought of eating again.

It is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your parents, your Sunday School teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

DON'T "bolt" your food

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it—that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

The other morning at family prayers I read this verse in Proverbs 18:10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

WHAT I found in the Word.

"The name of the Lord," said I, why that means the Lord himself! He is a "strong tower." And the "strong tower?" In olden time, that was a place of defense and protection, like our forts today. "The righteous runneth into it." Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness? "Runneth." There is a thought of haste because of the pursuit of the enemy, and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." "Runneth into it, and is safe." Oh, the security and peace of the believer who puts his trust in God! and so I kept on "masticating" the word and finding something new in it at every bite.

But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to run, and to know the place to run to and be safe!

WHAT the Prophet meant

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my

heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is the spiritual strength and joy and power and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer meeting, and being suddenly called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They were all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass it on in a lifetime, and who in turn may pass it on and on and on while the age lasts! And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well! Memorize the Bible if you want to be blessed and become a blessing.

"If you want a good loaf of bread, get into John, the sixth chapter. Key verse: Christ the bread of life, 'I am the living bread

(Continued on page 17)

The Brethren Evangelist

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The Editor's Box

CALLING IN THE EXPERT

A Sunday School in the middle west had an average attendance of about four hundred. The pastor of the church was a man with vision. He knew perfectly well that his church and school were not working up to capacity. But if he were to institute any radical improvements, he knew that the people would not understand, and would probably unite in causing him trouble if some of the old worn-out methods were to be changed. Accordingly after talking the matter over with the official board and presenting the case before the congregation, it was agreed that the church would call in a well-known Sunday School expert to have full power to change anything in the entire school including methods, and even teachers and officers. Finally the expert arrived. He was a man of rare spiritual vision, a defender of the faith, and a man who knew how to organize a Sunday School.

"YOU WRECKED US"

When the expert began to make the changes in organizing new and regular departments, shifting teachers, departmental superintendents and other officers, some folks began to get alarmed. It was said, "We had a fine Sunday School of four hundred, but now you have wrecked the whole thing." The expert went on.

One entire class was discontinued taking every member into some department as a teacher. Many of the new teachers were given only one pupil. Many of the classes were cut in two or in three. Old associations were broken up and a few folks became angry and left. But the Sunday School was reorganized, and remade and the congregation stood behind the agreement made with the expert. Many folks had questions in their minds but it was agreed to stand by and see what would happen.

THE OUTCOME

As a result of the Sunday School being "wrecked" the new classes formed were soon built up. The department took on new life. Individuals began to bring other individuals and the Sunday School was soon passing all previous records. The attendance is now about twelve hundred. Many churches should see the vision of the possibility of multiplying the attendance by two or three or even more. Sunday Schools must grow even if some things need to be "wrecked."

FINAL TEST OF DOCTRINE

In a recent issue of a denominational weekly, it is asserted that one of the fundamental principles of that denomination's concept of Christianity is "life

as the final test of doctrine."

That sounds pretty, but is it true? It goes without saying that we believe Christian doctrine should produce true Christian life. There are definite commands in the Scripture which look toward the maintenance of good works, and anything evil in life is distinctly said to be "contrary to sound doctrine" (I Tim. 1:10). We are absolutely convinced, therefore, that true Christian doctrine includes a call to high Christian living.

But there is a looseness of thinking behind the statement that life is the final test of doctrine. The proof of this looseness lies in the answer to two questions. Are there those who hold false doctrines and who have a high type of life? And, is it possible to hold truth and have a low type of life? There have undoubtedly been atheists who have been moral, honest, upright, kindly in their works, their words, and their ways. Does this prove atheism to be the truth? Of course not. Their lives are not the final test of their doctrine. On the other hand, there have been Christians who by the apostle Paul were called "brethren" and "in Christ" who were yet called "carnal" and "babes" because there was among them "envy, strife, and division." The whole argument of the epistle to the Corinthians was intended to teach carnal Christians the way to leave their low state of living and rise to the plane of spiritual believers.

The fact remains that the final test of doctrine is the revelation of God in the Holy Scriptures. Any attempt to found a religious system on any other basis will result either in the substitution of an organization for the Scriptures which will lead to Romish

IN THIS NUMBER

How to "Eat the Word, Dr. James M. Gray	2
Editorials	3
The Distinctive Elements in the Brethren Faith,	
Herman A. Hoyt	5
Day of Prayer for Home Missions	7
Among Our New Churches	8
Lay Plans Now for Thanksgiving Offering	9
Should the Hope of Christ's Return Discourage or In-	
crease our Home Mission Program, L. E. Lindower ..	11
Brethren's Home and Benevolent Report	12
Following Our Secretary	13
Jewish Department	16
News from the Field	17
England's Two Greatest Hymn Writers,	
Mabel E. Donaldson	18
Christian Endeavor Department	18

practice and belief, or the substitution of the human reason for the Scriptures which will lead dead on to rationalism, which must end in humanism.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

—Revelation Magazine

OPINIONS OF THE EARLY CHURCH

The subject of the tithe has been much debated. It is probably the opinion of most Christians who walk close to the Lord that the tithe gives us sort of a starting place for our giving to the Lord's work. It should not be the quitting place. The real attitude of the yielded Christian is not the problem of how much of his money he will give to the Lord, but rather how much of the Lord's money dare he keep for himself. The Lord owns it all.

The following is taken from *The Christian Standard*. These facts from church history were gleaned by John G. Alber and appeared in that magazine as a defense of the tithe. They are most interesting.

Ten councils of the church up to A. D. 790 ordered all Christians to tithe. We quote from one of these—the council of Macon which convened A. D. 585. This decree is valuable to our purpose here, because it shows not only the attitude of the church toward tithing at that time, but because it gives the information that "the whole body of Christians for a long time kept the law of the tithe inviolate," but by the time of that council they were beginning to neglect the tithe which was considered divinely ordained. It sounds like I Cor. 9:13, 14. As the priests and Levites were supported by the tithe "even so did the Lord ordain that they that proclaim the gospel" should also be supported by the tithe. The decree is as follows:

"... The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithe, that the clergy being hindered by no sort of employment, may be at leisure for the spiritual duty of their ministry. Which laws the whole body of Christians for a long time kept inviolate, but now by degrees almost all of them have shown themselves prevaricators of those laws since they neglect to fulfill the things which have been divinely ordained."

Augustine, A. D. 354-430, "Our ancestors used to abound in wealth of every kind for this reason that they used to give tithes and pay the tax to Caesar. . . . We have been unwilling to share the tithes with God, now the whole is taken away. The scribes and Pharisees gave tithes for whom Christ had not yet shed His blood. . . . I can not keep back what He who died for us said while He was alive, 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven.' They gave a tenth. How is it with you?"

Jerome A. D. 345-420, wrote to Neopitian, "I, if I am the portion of the Lord, and the line of His heritage, . . . like the priests and the Levites I live in the tithe and serving the altar am supported by its offerings. . . . What we have said of tithes and offerings which of old used to be given to priests and Levites, understands also in the case of the church. . . . If any one shall not do this, he is convicted of defrauding and cheating God."

Ambrose of Milan, A. D. 340-397, "God has reserved the tenth part unto Himself, and therefore it is not lawful for a man to retain what God has reserved for Himself. To thee He

has given nine parts, for Himself He has reserved the tenth part, and if thou shalt not give God the tenth part, God will take from thee the nine parts. A good Christian pays tithes."

In the apostolic constitution, A. D. 300, we read, "Of the firstfruits and tithes and after what manner the bishop is himself to partake of them and distribute them to others. Let him use these tenths and firstfruits, which are given according to the command of God as a man of God. . . . The Levites who attended upon the tabernacle partook of those things which were offered to God by the people. . . . You therefore, O bishops, are priests and Levites, ministering to the church. . . . For those who attend upon the church ought to be maintained by the church. . . . Now you ought to know that although the Lord has delivered you from the additional bonds and does not permit you to sacrifice irrational creatures for sin offerings, etc., yet He has nowhere freed you from these obligations which you owe to the priests, nor from doing good to the poor."

Irenaeus, A. D. 120-202. "The precepts of the perfect life are the same in each Testament. . . . The Lord did not abrogate the law which also those who are justified by faith did observe previous to the giving of the law, but He extended it. . . . Now all these were not doing away with the law, but extending it. Sacrifices there are among the people (the Jews); sacrifices there are, too, in the church; but the species alone have been changed, inasmuch as the offering now is made, not by slaves, but by freemen."

Editorial Notes and News

A SPECIAL intercessory prayer group is now meeting weekly on Tuesday at 1:30 at the Warsaw church. We certainly should commend these special intercessory groups which are being started in many churches apart from the regular services of the week. Nothing lies outside the power of prayer except that which lies outside the will of God. No power in existence can stop the progress of a church which knows the experiences which come through special intercessory groups.

A NOTE from Brother D. B. Flora reports that a meeting at Muncie, Indiana has just closed with Brother Claud Studebaker as the evangelist. Eleven were baptized and received into the membership of the church. The Muncie church is now in a campaign to raise money with which to complete their building project. The pastor would appreciate an interest in the prayers of the brotherhood in his undertaking.

REV. AND MRS. ELMER KECK of Mulvane, Kans., are the proud parents of a baby boy, born at their home on October 8th. We are informed that both mother and baby are doing fine.

A REVIVAL SERVICE is to be conducted at the Brethren Church at Meyersdale, Pa., by Brother A. L. Lynn of Johnstown, beginning October 18th. This is the first service of its kind to be held in this church for over twenty-five years. Brother Orville Lorenz, the pastor, requests the prayers of the brotherhood on behalf of these meetings.

REVIVAL MEETINGS are now in progress at the Vinco Brethren Church of which Brother Ord Gehman is pastor. Preceded by Rally Day services on October 18th at which Brother A. L. Lynn of Johnstown was guest speaker, the revival meetings opened October 19th and will close November 1st with the regular fall communion. The meetings are being conducted by Brother N. V. Leatherman of Berlin, Pa. We trust the brotherhood will uphold these services in prayer.

Distinctive Elements in the Brethren Faith that Impel us to Reach Out to All America Today

By Herman A. Hoyt
Professor of Greek and New Testament,
Ashland Theological Seminary

Someone has said that there are two attitudes with which men regard their faith. If they consider it bad they change it. If they consider it good they propagate it. The Brethren Faith is no exception. It is good, therefore it deserves to be propagated. Four distinctive elements impel its dissemination throughout all America. These four elements are as follows: (1) Where the Brethren place Christ; (2) What the Brethren believe; (3) How the Brethren regard life; and (4) What the Brethren practice. We will deal briefly with these in their order.

I. WHERE THE BRETHREN PLACE CHRIST

The position of Christ is the most important element in the Brethren faith. Everything depends upon the settlement of this problem. Assuming that men are consistent in their seasoning, if Christ is declared to be sovereign, then the content of the faith which follows is worthwhile. If Christ is not declared to be sovereign, then the content of the faith which follows can be of no value. Every faith must have some point of departure that cannot be shaken. The Brethren maintain that that point is the sovereignty of Christ. By this they mean that Christ is the incarnate God. "He that cometh from above is above all" (Jn. 3:31). His own words are, "All authority has been given unto me in heaven and on earth" (Matt. 28:18). He, therefore, has the right to command men. His word is the final word in every matter. What he says is correct. What He does is right. What He commands should be obeyed. There is no higher intelligence nor constituted authority. He speaks with finality!

It can readily be seen that this is the logical point of departure. It is upon the constituted authority of the Lord Jesus Christ that the superstructure of the Brethren faith is erected. The foundation standeth sure, and hence the faith will stand. But this time worn attitude of the Brethren has been so conspicuously distinctive that it has come in for its share of

derision. One of the older Brethren met the scorn of another person, when that person said, "You Brethren want to follow Christ so closely, why don't you ride a mule into Jerusalem!" To this, the old brother replied with fine logic, "We would if we thought Christ commanded us to do so." The Brethren faith gives Christ the preeminence in all things, and this supplies the moral dynamic for everything else which the Brethren believe and do. The other elements of the Brethren faith follow consistently upon this major premise.

"Behold, the Bridegroom cometh; go ye out to meet Him."—Matt. 25:6.

"The world perplexed and torn with strife,

*Its anxious rulers pale and dumb,
Seeks in the pleasures of this life
A vain escape from wrath to come.
In this the eyes of faith discern
A sign that Christ will soon return.*

*The churches, neither hot nor cold,
Deny the faith that once they knew;
Seducing spirits, growing bold,
Declare the Word of God untrue.
In this the eyes of faith discern
A sign that Christ will soon return.*

*But there are some of God's elect,
In spite of silence and delay,
Who, like a longing bride, expect
The coming Bridegroom any day:
In this the eyes of faith discern
A sign that Christ will soon return."*

—Rev. F. W. Pitt.

II. WHAT THE BRETHREN BELIEVE

Since Christ is sovereign, His words are final authority in all matters pertaining to faith. Christ definitely endorsed the whole of the Old Testament canon even to the minutest detail (Luke 24:44). He likewise endorsed all that was to be written in the New Testament, and declared that it had all the authority of His own words (Luke 10:16). Therefore, the Brethren, from the earliest point in their history, have cherished the motto: "The Bible, the whole Bible, and nothing but the Bible." They have maintained that their creed was the Bible, no more and no less. But they have hesitated through the years to formulate a creed, because such a move puts limitations upon the scope of truth. There is a possibility that not all the truth has been discovered. If at any time in the future more is discovered, the Brethren position allows room for its adoption.

But it is not to be thought, however, that the Brethren have not interpreted the Bible under the guidance of the Holy Spirit. The great doctrines of the Bible that have been believed by the Christians down through the centuries are believed by the Brethren. They believe in the One True God, who is both perfect and infinite, self-existent and self-revealing in three persons, the Father, the Son, and the Holy Spirit. They believe in Jesus Christ, the re-

BECAUSE THE NEED IS GREAT—

WE ARE ASKING HELP EARLY!

The folks in Kentucky are looking forward to a hard winter.

If the coming winter is anything like last winter, there will be great suffering. This suffering will be so unnecessary.

How would you like to see your little children shivering in thin summer clothing in the bitter winter? We can all do something to help out.

Many homes could fill a Kentucky bag alone without help from the Church! Many have done so. Look around and see what you can do.

Let every Women's Missionary Society fill at least one bag before winter comes.

Send to Sewell Landrum for a clothing bag for the Lost Creek Mission.

Send to Lyda Carter for a bag for the Krypton Mission.

The need is equally great at each mission.

YOU WILL ENJOY YOUR THANKSGIVING DINNER MUCH MORE IF YOU HAVE THE KNOWLEDGE THAT THERE ARE SOME LITTLE FOLKS IN KENTUCKY WEARING WARM CLOTHING THIS WINTER WHO WOULD OTHERWISE HAVE HAD NONE, JUST BECAUSE YOU REMEMBERED THEM.

SEND FOR A BAG TODAY. COLD WEATHER WILL NOT WAIT ON YOUR MEMORY!

vealer of the invisible God, who became incarnate by virgin birth. They believe that He existed before His birth in Bethlehem; that after incarnation He lived a sinless life; that He died the death on the Cross, the just for the unjust; that He rose from the grave in the body in which He suffered and died; that He was glorified, and ascended back to the right hand of the Father where He makes intercession for His people. They believe that He is coming again the second time, to call His own out of this world, to judge the nations, and to establish his kingdom. They believe that man is the direct creation of God who by transgression became a fallen creature subject to death and judgment, and is consequently in need of deliverance and a new birth by the Holy Spirit. They believe that salvation is the free gift of God's grace which is received by personal faith in the person and work of the Lord Jesus Christ. They believe that this salvation is manifested to the world by a life of obedience to the will of the Lord Jesus Christ, and by a life of righteousness in daily conduct. This by no means exhausts the teachings of the Brethren faith, but these are fundamental.

III. HOW THE BRETHREN REGARD LIFE

Since the Brethren believe the Bible from Genesis to Revelation, it of necessity follows that they must obey its teachings. No teaching is of much value that does not issue in life. From the very beginning the Brethren have maintained that doctrine demands duty, that revelation places responsibility, that principles issue in practice. They have taken seriously

the words of James, "Be ye doers of the word, and not hearers only" (Jas. 1:22). In fact, history reveals that the Brethren came into being out of a movement in the period of reformation which had for its object that of reaching out beyond mere adherence to the teaching of truth to the application of truth in the lives and hearts of every believer. Truth has a goal, and that goal is the growth of every believer in holiness for the glory of God. This belief is still held, taught, and practiced by the Brethren.

It is noteworthy that such an attitude demands a unique mode of life. This life may be briefly set forth by four words: appropriation, presentation, separation, and transformation. **Appropriation** by faith of all the blessings of God in Christ is the first both as to time and importance in the life of the Christian. The great principle in the life of the Christian is faith, "for we walk by faith, not by sight" (II Cor. 5:7) in this age of darkness. **Presentation** is the next logical step in the life of a believer. He should present his body and all his members unto God as a living sacrifice and as instruments of righteousness (Rom. 12:1). This is only a reasonable service. **Separation** from the world follows automatically and logically upon the act of presentation. Christians should "not be conformed to this world" (Rom. 12:2). In the estimation of the Brethren this demands the condemnation of slavery, the renunciation of war, the discouragement of swearing, the denunciation of divorce, and the censuring of membership in secret societies. Separation

(Continued on page 10)

God is Calling the Brethren Church to a Day of Prayer For Home Missions Wednesday November 18th

A DAY OF PRAYER TO BE HELD IN EVERY BRETHREN CHURCH IN AMERICA!

God's blessing upon us as a church has made us to grow swiftly.

The greater our work becomes, the more we are humbled in the presence of God; the more we are made to feel our own helplessness; the more we are made to fear lest we be found unfaithful and have our favors removed from us.

Trouble has slain its thousands, but success its ten thousands.

The more our work increases, the more our needs increase; the more our needs increase, the more we lean on God; the more we lean on God, the greater will be our failure and shame, if we do not.

In face of all these facts, the Brethren Church must pray for our increasing Home Mission fields as never before.

PRAY EARNESTLY FOR THESE—

FOR TWENTY FIVE THOUSAND BRETHREN TO PRAY FOR HOME MISSIONS NOW.

FOR EVERY BRETHREN PASTOR AS HE LEADS HIS PEOPLE TO PRAY AND GIVE.

FOR TOM HAMMERS IN HIS FINE NEW WORK IN CLEVELAND, OHIO.

FOR JOHN LIENHARD AND COMPTON, OUR SWIFTEST GROWING WORK.

FOR DON CARTER'S WONDERFUL WORK AT GLENDALE, CALIFORNIA.

FOR THE NEW WORK AT TRACY, CALIFORNIA.

FOR THE TENT MEETING AS WE START WORK IN STOCKTON, CALIFORNIA.

FOR NORMAN UPHOUSE AS HE LABORS THIS YEAR TO START THE NEW CHURCH IN BALTIMORE, MD.

FOR ROBERT CREES IN HIS NEW WORK AT NEW KENSINGTON, PENNSYLVANIA.

FOR EARL BOWSER AND HIS BUILDING PROGRAM AT JUNIATA PARK, PENNSYLVANIA.

FOR BERNARD SCHNEIDER AND THE SPLENDID NEW CHURCH AT COVINGTON, VIRGINIA.

FOR OUR EFFORTS TO ORGANIZE A NEW GROUP IN INDIANAPOLIS, INDIANA.

AND OUR OLDER WORKS AT OAK HILL, W. VA., ROANOKE, VA., FORT WAYNE, INDIANA, FORT SCOTT, KANSAS, HUNTINGTON, INDIANA, AND OUR KENTUCKY MOUNTAIN WORKS AT LOST CREEK, AND KRYPTON.

Just look over this list again; think of the hundreds of problems and needs in each field; think of the tremendous responsibility resting upon your National Home Mission Board to provide for all these points; think of how wide the scope of our work is from coast to coast.

Do you wonder that we come to you asking for prayer and for a larger offering than ever?

IT WILL TAKE ALL OF TWENTY FIVE THOUSAND DOLLARS TO CARE FOR THIS GREAT WORK DURING 1937.

BUT BRETHREN, ABOVE ALL THINGS WE PLEAD FOR YOU TO PRAY FOR US!



GLENDALE, CALIFORNIA

"-- I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Thus our Lord prophesied the welfare and ultimate victory of His body, the called out group, the church. Thus He tacitly provided His supreme protection to any group of believers, born of the Spirit who treasure and preach His precious Gospel. By this wondrous statement our Lord spelled s-u-c-c-e-s-s for a true, scriptural home mission program for even the citadel of Satan's power cannot stop the divine program of building the church. We Brethren, if we preach and teach the pure Word of God, and strive according to His will, cannot fail.

It is this assurance of victory which has kept the Brethren of Glendale alive to the needs ahead. God has wonderfully proven His promises true by providing for the needs that have arisen and by building up this little church. This report of the progress of the past few months is possible only because His hand has been resting here. We are assured if our people continue true to Him many more blessings will flow from His presence.

Of course the great need for this little church has been to provide suitable accommodations for worship and instruction. Accordingly, much time and effort and money have been spent to this end. The Bible school has taken charge of completing the basement, which included plastering, painting, setting up of new equipment, building of cabinets and shelves, and furnishing the rooms. This task, which involved the expenditure of approximately four hundred dollars, has been borne and practically completed by the Bible school. A complete and modern Bible school plant is now ready to minister to the spiritual needs of this community.

The church also has felt for some time that the auditorium has not been truly conducive to worship. Therefore for the past few months money was being gathered for a real improvement. The Lord bountifully provided for cash to enlarge the platform and carpet the room. A loan of eight hundred dollars was secured to purchase pews. On August 2nd a dedicatory service was held for the completed

auditorium. At this time nearly seven hundred dollars in cash and pledges was laid at the feet of the Lord to pay off the loan. Thus practically debt free this little band of people praised the Lord for the beautiful house of worship He had provided.

During the months that have passed the Lord has not been slack in providing spiritual blessings also to our people. Perhaps the greatest spiritual asset that these people have is the large Bible school which has been intrusted to our care. The very fact that we must instruct nearly two hundred individuals in the Word of God is a sobering thought. Our Lord has used this in a marvelous manner in drawing the Glendale Brethren closer to Him. Homes are being touched where never before the Spirit had entered. Young boys and girls are giving their hearts to the Lord. The spirit of worship, devotion, and service is slowly but surely stealing into the midst of this community. Surely from these many young lives God will draw forth recruits for His service, whether on the mission field, in the pulpit, or as consecrated laymen at home. Already the building is filled to capacity at the Bible school hour and it is simply a matter of time until steps must be taken to provide more room to teach those who come to hear the Word.

Christian Endeavor has also become a vital part of the work here. A new Junior society has recently been started to give us four groups meeting each Sunday evening. Thus the process of training young folks for service has been begun. Already the fruits of this labor are being seen in the development of these young people. A large part of the Sunday evening service is made up of these Christian Endeavor folks.

The mid-week prayer service has also proven a blessing to many who meet at God's house to receive His benefits. That well attended service along with the men's and women's prayer bands meeting each week has done much to better the spiritual life of the people and bring to pass the things that have been done. The church also boasts of a thriving Women's Missionary Society which is tireless in its efforts for the Lord. Along with these a women's

(Continued on page 14)

Mr. Preacher--

Lay Your Plans Now For the Greatest Thanksgiving Offering!

FOUR WEEKS 'TILL THANKSGIVING!

Nothing worth while is ever accomplished without effective plans.

Now is the time to lay your plans for the Thanksgiving Offering.

Are you aware of the effectiveness of the Foundation Builders programs in increasing the Thanksgiving Offering and stirring up your entire church to greater activity?

Do you know that the use of the Home Mission Banks is doubling the Thanksgiving Offering for the churches that use them?

Have you been in a rut, making little headway, seeing no increases in your work?

Be progressive! Lay hold of new ideas that will help you!

Arrive at Thanksgiving Time with your largest Home Mission Offering, and with your colors flying!

FOUNDATION BUILDERS SECRETARIES!

These next five weeks will tell the story of your success.

All of you did wonderfully well last year. We reached our goal of two thousand dollars. but it did not appear because about a dozen church treasurers unthinkingly included the Foundation Builders Offering with the regular Thanksgiving Offering of the church and thus the Foundation Builders Offering did not show all that really belonged to it by over \$600.00. BUT YOU REACHED YOUR GOAL! That is what you went after.

Many new secretaries have been added this year.

Former secretaries have more experience and can get greater results this year.

The monthly programs are already reported as being the best yet.

The Home Mission playlet, "Jehovah Jireh" is being sent out now to an increasing number of churches. It stirred a great audience at National Conference in August. Two copies may be had free for sending for them.

*THE BRETHREN CHURCH MUST GO ON! BUT—WE CANNOT GO ON WITHOUT
A GREATER HOME MISSION FIELD! WE SHALL MAKE IT GREATER
THROUGH OUR LARGEST HOME OFFERING THIS YEAR!*

Who Can Duplicate a Spirit Like This For the Cause of Christ?

One of our leading ministers in the Brethren Church, on his way home from National Conference, met with an accident that completely wrecked his car, sent his wife and her mother to the hospital, and badly injured himself. After the wrecking crew had hauled the machine to the garage, this Brethren preacher, with his badly bruised body giving much pain, sat in the garage office and wrote the secretary of the Home Mission Board a letter. Here is a portion of it:

"It all happened so quickly I couldn't even shout and apply the brakes. The way things look now I will have to do without a car for a while. I cannot see my way clear to buy a new one just now in view of the coming Home Mission offering at Thanksgiving, AND HOME MISSIONS COMES FIRST! Even so, I am still of the opinion that "All things work together for good." etc.

Yours in His service,

Little wonder that this man has brought what was once a backward church to become one of our strongest churches. Little wonder that his church stands near the top of our denomination in giving to Home Missions. Success is not gained by accident. Nor is it held that way. It is the result of hard work built on the foundation of a heart devotion such as this man carries. No bitterness over personal losses and suffering. No complaining at disappointments. But in the midst of his own dismay his first concern is for the cause of Christ!

The Brethren Church is proud of such men in its ministry! This is one more reason why THE BRETHREN CHURCH MUST GO ON!

DISTINCTIVE ELEMENTS IN THE BRETHREN FAITH

(Continued from page 6)

involves absolute withdrawal from the sinful practices of this world, or alliances with the peoples of this world. **Transformation** is the positive disposition of every Christian, and should be the thing that is constantly taking place, as Paul has admonished: "but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). This is the life that the Brethren have maintained is acceptable in the sight of God.

IV. WHAT THE BRETHREN PRACTICE

Not the least among the distinctive elements of the Brethren faith is the ordinances which they practice. The authority for these ordinances is the Word of God. But they are in no sense to be regarded as solely a duty. The practice of them is a privilege granted to every believer arising out of the grace and mercy of our Lord Jesus Christ. The practice of ordinances indicates on the one hand the

obedience of a regenerated person; on the other it indicates the desire of the heart to appropriate the blessings that are in store for those who practice them.

The ordinances of the Brethren are six in number. There is the baptism of believers by triune immersion with its clear command in Matthew 28:19. There is the confirmation of believers by the laying on of hands with its many apostolic precedents recorded in the Book of Acts. There is the Lord's Supper when His disciples gathered with Him for the last meal before His death, apostolic history commending this to Brethren practice. There is the communion of the bread and wine with the Lord's admonition: "this do in remembrance of me" (Luke 22:19). Then there is the washing of the saints feet in the example of our Lord, followed by the command of our Lord to do likewise (John 13:1-17). And finally there is the anointing of the sick with oil which is urged by James (Jas. 5:13-15). These constitute the ordinances of Brethren practice. These ordinances are

(Continued on page 17)

Should the Hope of Christ's Return Discourage Or Increase Our Home Mission Program?

By L. E. Lindower, Pastor, First Brethren Church, Warsaw, Indiana.

"To wait for His Son from Heaven" (I Thess. 1:10).

There is only one side to this very interesting question. Perhaps the subject should not have inferred a question at all. There are several reasons why we believe that the hope of the Lord's *personal* and *imminent* return does increase and will continue to increase our home mission program "until He comes."

I. *The hope of Christ's return has increased our Home Mission program in the past.*

It is with great praise to God that we can say that the Brethren ministry believes and preaches this great doctrine. If we as Brethren preachers could ever come to the place where we would rejoice in our great unity on this and other doctrines of the Scriptures, quitting our petty and childish dissensions on the smaller points on which we disagree, the Brethren Church and its program of preaching the Gospel in the world would increase more than it has.

When we consider the increase by leaps and bounds, which we have experienced the last few years in Home Mission support and then remember this fact of a Pre-millennial teaching ministry, the above point is established. The goal of our Home Mission program is not merely to build Brethren churches, nor to introduce a set of ordinances to new communities nor to preach one doctrine only. It is to help carry out the whole divine commission which our Lord Jesus gave—to preach and practice the *whole gospel*. Since there is a lack of such churches in the world today we believe the extension of the Brethren Church is a program which God has honored and blessed and will continue to do so.

If it is a whole gospel which we represent, and the hope of the Lord's return, if not all, is a very important part of that gospel, as we believe, then the Lord cannot bless us fully, without it. We rejoice that the pastors in the Home Mission pastor-

ates are preaching the Lord's return and therefore the Lord is blessing their work because of it.

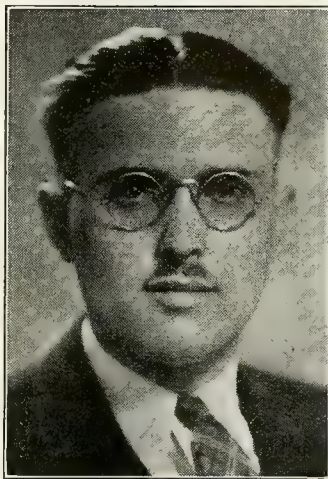
II. *The Hope of Christ's Return is a Purifying Hope (I John 3:3)*

"And everyone that hath this hope in him purifieth himself, even as He (the Lord) is pure." To fulfill the meaning of this word "purify" one must do more than just sit with folded hands, waiting for the Lord to come. Although that is the criticism that is hurled at us Pre-millennarians by the other camps a great many times, it is not so. One who neglects the Lord's work cannot say that he truly believes in the Lord's return. The true hope of the Lord's return does something to those who believe it which makes them want to work harder for Him.

The above idea is included with the word "purify." If we should analyze it in the original language we should find it to be a first cousin to the word "sanctify." Now the meaning of this latter word is very definitely not "sinless perfection." Paul addressed the Corinthians as "saints," but according to his other words to them we find that they were far from sinlessly perfect. The root meaning of "saint," "sanctify," "holy" and "holiness" is the same, that is, to "set apart" or "separate." There is always a purpose in sanctification, or the process of setting apart. That purpose is to prepare for use. We find this in the expression of II Timothy 2:21—"sanctified, and meet for the Master's use

and prepared unto every good work." To be sanctified, therefore, means to be prepared to be used of the Lord in good work. The same idea is included with the cousin "purify." The hope of the Lord's return purifies for a purpose, that we might serve the Lord better.

One reason why the hope of the Lord's return is an incentive to work harder for Him is because at the coming of the Lord we look forward to receiving rewards for that work. "For we must all appear be-



L. E. LINDOWER

fore the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." (II Cor. 5:10-11a). Is it not proper to say, then, that the hope of the Lord's return is not only a "purifying" hope, but also a *terrifying* hope? The Lord has left us with a commission to perform. When He comes back He is going to reward us according to the way we have worked at it. Does this make anyone want to sit down and fold his hands? It would look like a foolish assumption?

III. The Hope of Christ's Return Interests Men and Women

We are not thinking only of Brethren preachers when we consider this subject. It is the experience of those who preach and teach this doctrine that the men and women who hear, both Christian and non-Christian, are extremely interested in it. It is the happy experience of the writer that whenever he has touched this great truth in his preaching there has been plenty of evidence of increased interest on the part of the listeners. He has also found that his audiences increase in numbers, both of church members and non-church goers, when such subjects are announced. The pastor can hammer the people for their sins and their indifference and it "rolls like water off a duck's back." He can slam social evils and only help to advertize the movies and beer-joints. He can cry out to high heaven about the "empty pew" or the duties of Christians to the church and they go to sleep on it. But if he wants to see them prick up their ears, let him begin to expound the Scriptures containing the great prophecies relating to the return of the Lord.

The only way this phenomenal interest can be explained is that the Lord gives special blessing to the emphasis of this doctrine. Not that we should preach nothing else; not that the people should be floundered on a one-sided diet of the "signs of the times" and immediate return of the Lord. But in a well balanced program of the exposition of the Scriptures on all the doctrines and ordinances, we will find that that of the Lord's return has the widest interest among those who should be our hearers.

Therefore, we should conclude that in the program of Home Missions, in going to new communities and seeking to attract men and women to listen to the message which we preach, we can advance faster by emphasizing the hope of the Lord's return. Perhaps our message along this line attracts more attention because there is so little of such preaching today, but in that case we have opened before us a

great opportunity in going forward with the Lord's work.

IV. Christ's Return May be Very Near

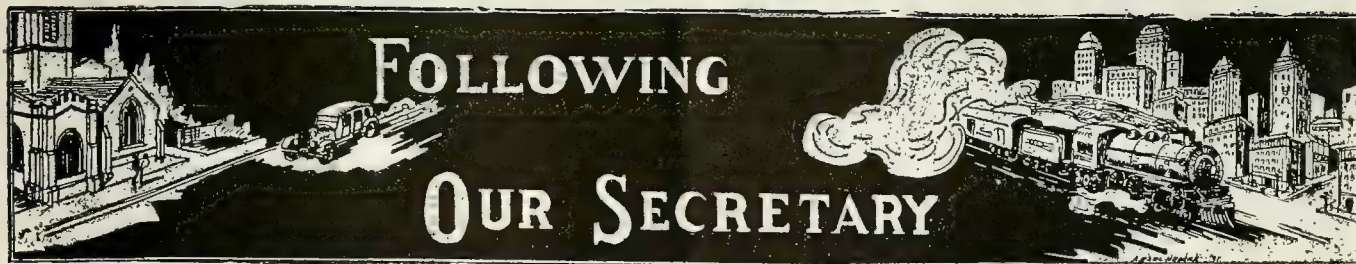
The one who studies the Scripture and watches the world cannot help but feel that there is just a short time to work before the Lord will come. The Scripture teaches that "in the last days perilous times shall come" (II Timothy 3:1). The nations are preparing for war as never before, unconsciously getting ready for Armageddon, where the Lord will meet them in battle. The Jews are returning to their land, unconsciously being prepared for the Anti-christ and the subsequent return of their rejected Messiah. We are already in the "feet" of Daniel's image, in the clay mixed with iron, of which it is said, "they shall mingle themselves with the seed of men." This statement has signified to Bible scholars the advent of democracy into the world, which has had but a comparatively short history so far, but has arisen so fast, and is so quickly advancing to its climax in Communism, that we wonder how long this age can last before we reach the end signified by the toes of Daniel's image. The next event of the prophecy is the cutting of the stone out of the mountains without hands: the coming of Christ to establish God's Kingdom upon earth!

Are we ready for His Coming? Have all the souls been reached who will accept the gospel? Are we now ready to appear before Him and be judged for the way we have done the work of His great commission? Can the consideration of these questions give us any excuse to let up in the Lord's work? *Can it do anything but thrust us out in self-denying haste to enter new fields for Him before He comes?*

BRETHREN'S HOME & BENEVOLENT REPORT
Treasurer's Report for September

RECEIPTS				
	Undesig.	Home	Superan.	Total
Brought Forward	15.19	265.01	627.89	908.09
Rittman Church	4.62			4.62
Ellet Church		9.35	9.40	18.75
Interest on T. E. Compton Loan		6.87		6.87
Interest on E. M. Apple Loan		22.00		22.00
1st Church Johnstown S. S.			32.00	32.00
South Gate, Calif. Church		25.00		25.00
Credit	19.81	328.23	669.29	1017.33
Expenditures		124.17	67.50	191.67
Balance:	19.81	204.06	601.79	825.66
Certificate at Local Bank			700.00	700.00
Total Checking Acct. and Certificate	19.81	204.06	1301.79	1525.66
EXPENSES				
Hugh McCorkle (Feed, Grinding)*		45.51		45.51
200 Receipts Cards		1.00	1.00	2.00
Stamps 100 3c		1.50	1.50	3.00
L. W. Ditch (Min. Appro.)			15.00	15.00
I. D. Bowman (Min. Appro.)			25.00	25.00
B. H. Flora, (Min. Appro.)			25.00	25.00
Straw *		31.00		31.00
Kerosene *		5.40		5.40
Binder Twine *		2.00		2.00
Threshing *		7.87		7.87
Mrs. Cyrus Meyer (Extra Help) *		18.00		18.00
Lights		9.89		9.89
Phone		2.00		2.00
Total Expenditures		124.17	67.50	191.67
L. V. KING, Treasurer				

* Transferred to Home Fund.



When last these notes were written, we were at Lost Creek, Kentucky, looking after our Mission interests there. We have already told of that trip, and now we come to Fair Haven, Ohio. We had held a meeting in this church two years ago. It was a pleasure to return and labor among these folks again. It is one of the most pleasing country churches we have in which to work. It is not large, but the folks are wonderfully hospitable, loyal to their own church and faith, and they do love to hear the gospel preached in a dogmatic way. We are sorry that we had but two weeks for this campaign for without doubt three weeks would have brought a large harvest of souls. We do not recall of any time when we had seen so many under conviction at the close of such a meeting; and yet we had to close to get to National Conference. We trust that subsequent services of the church will reach these in the regular channels.

Brother Hill Maconaghy, the present pastor, who is trying to carry on studies at our Seminary at Ashland and still give full time service to this church, has certainly learned his field in a remarkably short time. He is a hard worker in visitation, and in every other way. It was real pleasure to work with this young pastor and to fellowship with him and be blessed in his faith and earnestness for Christ. We feel that his will be a very effective teaching ministry. We need teaching pastors very much these days when there is so little disposition to study the Word of God. The "famine, not for bread, but for the Word of the Lord" is becoming tragic in the Christian church today, and even in the Brethren church in many places.

With the right pastoral care this country church will live and glorify God for many years if our Lord tarries. It should never be done away. There is no need for closing such churches for no city church could possibly minister to this large section. The church has great possibilities for growth in every way, and it will do so if all work together as one and give themselves to prayer and sacrifice. These two latter conditions are going to be the battleground not only for Fair Haven church, but also for all churches in the evangelical group from now on.

This Fair Haven church has been one of the best examples of interest in our general work. Their mission offerings, both home and foreign, as well as

their other national support have grown remarkably during the last few years. May they soon realize, "that the farther they go the better it gets" when it comes to giving for the gospel.

While working among the Fair Haven folks our home was with Brother and Sister Paul Arnold. We shall long remember the happy days spent there and the fellowship which we enjoyed. These folks surely know how to make others feel at home in their house. God bless them.

ANNUAL BOARD SESSIONS The next event was our Annual Board Sessions in Home Missions. We had the joy of reporting the best year for Brethren Home Missions in history, and with it, the greatest growth in new churches. We had great cause for praise for the blessing of God upon us and all our work. We believe that this session of the board was most progressive and constructive. The many problems that confront us are not easy to handle and we greatly need the leading of the Spirit of God in all things. We believe He has been most gracious to us in these days. May we ever be in a position that He can lead and bless us.

SOUL WINNING AT KRYPTON Right after National Conference was over, we drove to this beautiful section of the Kentucky mountains for a week of meetings. Arnold Kriegbaum, a student in our seminary, kindly offered to go along and lead the singing. His help and inspiration was a marked feature of the services. He was also very useful in repairing some of the buildings on the grounds. Having had some building experience with his father who is a building contractor in Long Beach, California, his help was much appreciated. My daughter Laura, also went along and sang and played for us and helped in other ways in the meetings. Otherwise we should have had hard sledding to make the meetings as bright as they needed to be. A few were saved, and those who were saved gave great joy to us all. If the meetings could have continued for two or three weeks it is unquestioned that there would have been a large number of converts. There is a fine group of people in

this section and they are proving that they want a real Christian work for their children in their midst.

Miss Carter and Mrs. Hulbert have been carrying on in this field in a fine way and the people of the community all hold them in the highest of respect. We hope to have a new pastor on the field very soon to take over the responsibility of the work which really belongs to a man. In the December issue we hope to give a complete report of this new angle of the work.

DOWN IN CLAY CITY, INDIANA Back in 1934 we held a meeting in Clay City and we had a fine time indeed. That was back in the days of the deepest of the depression, and then the outlook wasn't very promising of the future for anything but trouble! This time there was a different atmosphere prevailing. The pastor, Paul Davis, has been doing some excellent work in this community and the condition of the church shows it.

Brother Davis is a splendid workman, and is a fine personal worker. As a pastor, he is certainly a fine workman. He knows his own people and he knows those who are belonging to the Lord as well. We did a tremendous amount of personal visitation and believe that this work will bring in a fine harvest in the future. We did not see many decisions during this meeting, but believe that those who came will prove a real blessing and help to the work. We also feel that many of those who came very near decision and did not will yet come during the future regular services. It is certain that the pastor will do his part to bring in the harvest.

We had a most happy home with Brother and Sister Albert Megenhardt, and a splendid home it was. No one could ask for more Christian love and attention than was offered us there. The people as a whole have mighty big hearts and they show it in their hospitality. We greatly enjoyed the work there and shall ever remember the people and the service with much pleasure.

The pastor has a real helper in the wife whom God gave him. She makes a fine pastor's wife, and contributes much to his ministry and to the work of the entire church.

This Clay City church has a fine field and can be built up to a much stronger work than it now is. We trust that the folks will work together and realize that it depends upon them and their close walk with God, and their life of prayer and sacrifice that will make the future bright with possibilities.

We should rejoice in whatever may come to us, knowing that our Father is looking on and is controlling all things with a view to our welfare.

—Selected.

A NICKEL OR A DOLLAR

A Moody student, quietly seated for a church service, was contemplating his gift to the approaching offering. The collection plate drew nearer—a decision had to be made. All the money he had in the world was in his pocket—two dollars and five cents. He remembered an obligation of six dollars which had to be paid in the near future. Instinctively his fingers grasped the nickel.

Suddenly the thought came to him. "What good would the two dollars and five cents do when he needed six, why not give the Lord more and trust His faithfulness." As the plate came by, he victoriously put in a dollar.

Some time later, he was standing by the man to whom he owed the six dollars. He had a dollar and five cents, and an unopened letter in his hand. He casually opened the letter—and drew forth a five dollar bill!

"Here you are," he said to his creditor, "nothing like paying one's bills on time," and he had five cents left!

AMONG OUR NEW CHURCHES

(Continued from Page 8)

Bible study group and a men's fellowship band will begin work this fall.

We realize that all these things are but means to an end and we are happy to say that they have been used of the Lord to accomplish the one great task of winning souls. These souls are being won now, sometimes singly, sometimes by twos and threes. But, they are being won. Our prayer is that the Brethren of America may continue to pray the Lord to continue this harvest of souls.

We of this church wish to thank the members of the Brethren church for the support they have given us. We wish also to remind them that the Lord has many other places in this land where dollars will bring forth their harvest of souls. We are confronted with the grand challenge of the Lord when He assured us of victory. We have the pure message of God's Word; we have men of vision who are not afraid to preach it; we have men of prayer who are willing to plead with God for His blessing. With this splendid equipment, let us be on our way to a triumphant program of church building for our Lord. Indeed, we have the promise that we shall be "more than conquerors" in this blessed work.

DONALD F. CARTER

FORT WAYNE, INDIANA

Every so often the writer, while in secular business, was called upon by the boss to make a report of his particular department. I used to think that such efforts were of no use. But since leaving secular business and entering Christian service, I find that one of the best things that helps to keep the man of God awake and to keep him in touch with

conditions as they really are, is to keep records and make reports at specified times. This happens to be one of the specified times, and I do not make this report reluctantly of the Brethren Church at Fort Wayne, Indiana.

Since our last report much has been done. We have enjoyed many special services. These have been in the form of Bible Conference services, as well as evangelistic in nature. Such men as Dr. George Hunter, Dr. Paul Rood, Robert Harkness, Rev. Martin S. Charles, Rev. Chas. Mayes, Rev. Robert Crees, Rev. Wm. Schaffer, Rev. Orville Jobson and Sister Johanna Neilsen have been with us. Everyone of these speakers has had a great part in the foundation work of this church. We are looking forward to having Dr. J. C. Beal and Dr. Alva J. McClain with us in the next few months. These special services with our regular services have kept the people as well as the pastor busy. They have also brought many Bible lovers from many miles around Fort Wayne, to our "Little White Church In The Middle of the Block," as we have given our church such a slogan. By the way, this slogan is helping us too. Instead of having a location that really is a liability, we are using it as an asset until such time when we can move to a better location.

Our work is beginning to interest former Brethren people who have lived in Fort Wayne for many years. There are many living in this city whom I am sure that we have not yet been able to contact. Almost every week we learn of some person who used to go to the Brethren Church in the years gone by. Many times when called upon they give as their excuse, that they really did not know anyone in our church and began to go with some neighbor to some other church. Little by little we are reclaiming some. Pastors could do a great work in making such folks known to home mission pastors, yes even our other pastors, when their folks move in cities where there is a Brethren Church. I personally appreciate the efforts of some of our Brethren in this respect. They have helped me to get in touch with members in this city and I am sure that in the days to come we shall be able to do even more along this line.

As we reported at conference, our little church is going forward in fine shape. Our Bible school is functioning nicely. In fact it has increased over a year ago by 100%. This speaks well for the leadership in this department, both the officers and the teachers. This fall some changes have been made in classes which we believe will increase this ministry to a greater number.

Our two Christian Endeavor societies are doing good work. Regular meetings were held throughout the summer, which in many places is not true. But

the interest in these two societies has been so fine that not one service has been missed.

The Woman's Missionary Society and the Sisterhood of Mary and Martha are making progress. Both of these societies are well organized and are doing a constructive work which in turn is helping our church as a whole.

Our financial status is really remarkable, at least I believe so. We closed our year with every bill paid and every benevolent work in our denomination was the recipient of a sum which was taken up without any pressure through the duplex envelope system, the one side for current expenses the other for benevolences. For this we praise the Lord, **and we did not forget the Jew.** This type of work ought to be given more prominence in our denomination if we are to be a New Testament church in the strict sense.

There are many needs in this work. We need more class rooms for Bible school work. We need some equipment that will enable us to function with more ease and convenience. We need a new location for the church. This ought to be done before prices advance in such proportions that we will not be able to meet when ready. A wonderful location is now available, on the best boulevard in the city. Four lots are held by a receiver for a closed bank that would help us get this property for less than half of its real value. I have been assured that this property could be had for around \$3,000. This price would bring the property down to a title clear of all assessments, interest, taxes, etc. Why can't we have some Brethren make an investment for us in this property? But with all these needs, Brethren, we need your prayers. Prayer not only can change things, but prayer can change **people.** After all, this first must be accomplished.

Our Home Mission goal for this Thanksgiving has been set for \$300.00. Will we make it? We shall be able to say in our next report, the Lord willing.

LEO POLMAN

If I wish to make as few mistakes as possible in my business affairs, I will take the Lord into full partnership with me in my business. The companionship and satisfaction which come to me as a result of feeling that he is my partner in business are of the greatest practical value in a business way and enable me to exercise better judgment and avoid many mistakes which I would otherwise make.

*Have a little talk with Jesus,
Bring to Him each doubt and fear;
Seek His guidance every moment,
He will fill your heart with cheer.—Sel.*

God's Ancient People Israel

The Key Nation of The Earth

The incident here related was written by a very close friend of the editor, Dr. Vaus of Los Angeles. He is one of the faithful witnesses for Christ to Israel. He is a frequent speaker at most of the Brethren Churches of southern California. Dr. Vaus could tell of great numbers of similar experiences which would certainly thrill the heart of any reader. We expect to present other articles from the pen of Dr. Vaus.

By J. A. Vaus

The question which Pontius Pilate, the Roman Governor, asked of the chief priests and the elders of Israel, "What shall I do then with Jesus which is called the Christ?" presents an ever-recurring problem to the Jewish conscience. Many Jews today are in somewhat the same predicament as Pilate was. They too, in a sense, have Jesus "on their hands"; they are placed in a position where they must take some decisive action regarding Him; they are more or less convinced of His innocence of the charges brought against Him; but they fear to take any favorable action toward Him, lest they should incur the wrath of the Jewish masses.

Still Outside the Promised Land

For centuries, the orthodox Jew has been accustomed to repeat daily one of the thirteen articles of the Jewish faith: "I believe with a perfect faith in the coming of Messiah, and though He tarry, I will wait daily for His coming." In spite of the lapse of centuries, in spite of the growing Jewish apostasy, in spite of reform Jewry's liberal outlook, in spite of innumerable rejected proofs of the Messiahship of Christ, many Jews still cherish the hope of Messiah's coming. Their number is great in this country, but it is much larger in Europe.

Rabbinical influence, early training, Gentile persecutions of Jews, Jewish prejudice, traditional interpretation of the Old Testament, and the natural blindness of the human heart all combine to keep the average Jew in a state of unbelief regarding Christ. It is not uncommon, as the following incident illustrates, for Jewish people to spend years blindly groping in a wilderness of perplexity, doubt, and unbelief, before they find the way that leads to "the promised land."

Talmudical Jew Visits Hebrew Class

One day a Christian Jewess, who has been attending the classes of the Jewish Missionary Training Course at the Bible Institute of Los Angeles, approached the director of the course and asked if there would be any objection to her father's attending some of the classes in

Hebrew. This privilege was readily granted.

A few days later, she spoke to the teacher again.

"I expect my father to be here today," she said. "Won't you please go out of your way to give a little message to him?"

She was assured that this would be done gladly, if occasion permitted. During the recitation period in the class in elementary Hebrew, the father entered the room—an elderly gentleman of distinguished appearance, with characteristic Jewish features and a Van Dyke beard. Throughout the session, he gave polite attention.

The teacher desired to comply with the daughter's request; yet he found it a bit difficult to turn from a prosaic discussion of the rudiments of Hebrew to an inpartation of a Biblical message calculated to interest this Hebrew gentleman of the old school, without making it apparent that the message was especially for him. The teacher began by commenting on the Hebrew language, the richness of its imagery, its ancient origin, its classical style, and its numerous biographies found in the Bible and written originally in Hebrew. He remarked that one of the Old Testament biographies was of particular interest to him, that of Joseph, because in it was found many striking parallels to incidents in the life of Messiah, who came to earth centuries later. Joseph, like Messiah, was a well-beloved son was hated by his brethren, was sold for a few paltry pieces of silver, was sent into Egypt, was falsely accused and imprisoned, was later exalted, was not recognized by his brethren on his first appearance, but was made known to his brethren in his second appearance before them, and was finally hailed as the Savior of his people.

Jewish Objections Overcome

The old gentleman's interest was aroused, and he became a frequent visitor in the classroom. After the lesson, he would enter into earnest conversation with the teacher concerning Messianic proofs and Jewish objections to them. Occasionally, he would be persuaded to take lunch with his instructor, and they would spend hours together discussing various passages in the Hebrew Bible. He was given a Yiddish New Testament, which he treasures very highly today. Yiddish tracts furnished him were also carefully read and pondered.

Once he attended a meeting of the Hebrew Christian Club and was profoundly impressed by the many Hebrew

Christians who testified, but he made himself conspicuous by shouting out his objections. Eventually, however, he became convinced that Christ is indeed Israel's long-promised Messiah, but when he was urged to make a definite acceptance and confession of Christ as his Savior, he was unwilling to do so. He remarked, rather cryptically, "Maybe I will have something to say at the next Jewish Club meeting." His daughter, in a great flutter of excitement over the prospect of her father's conversion, remarked that it would be a miracle indeed were he to believe in Christ as the Messiah.

His Jewish Wife Converted

In the meantime, his wife, a Jewess, had been regularly attending the Jewish Mothers' Bible Class, where she had come in contact with a number of Hebrew Christians. A short time after attending the Hebrew Christian Club with her husband, she was prevailed upon by Mrs. Vaus to receive Christ as her Messiah and Savior. A month later, husband and wife were both present at the Hebrew Christian Club banquet, which was attended by about eighty people, most of whom were Jews. Here the eleven members of one Jewish family gave their first public testimonies concerning their conversions which had occurred a few days before.

Apparently, the combination of united prayer and personal dealing, coupled with his wife's conversion, his own reading, and the influence of Jewish Christian testimonies and Bible messages, was the means used of God to bring this man to a decision for Christ; for he arose to his feet, amid a most profound hush that fell upon the entire audience, and confessed his faith in the Lord Jesus Christ.

A Sixty-five Year Search for Messiah

It would be impossible to reproduce his exact words, but these were the facts he presented. He was a man seventy-one years of age. As a child of six, he had attended the Jewish School (Cheder). He had shown an especial interest in religious matters in general, and in the coming of Messiah in particular. As he grew older, and commenced his Talmudical studies, his eagerness to know more of Messiah led him to ask frequent questions of his rabbi concerning Messiah's coming. Evidently fearing the young man's interest in Messiah might indicate secret leanings toward Christ and Christianity, the rabbi, on these occasions, would administer sharp but unwarranted rebukes and would say that such queries as his were improper questions for Jewish boys to ask. In spite of these rebukes, the lad cherished a secret longing in his heart to know more about the Jewish Messiah. After he had made this explanation to the audience, in the most dramatic manner, he thrilled the hearts of all present when he shouted:

"For sixty-five years I have been searching for the Messiah of whom Moses and the prophets have written, and at last I have found Him in the

person of Jesus of Nazareth! Never until I came to Los Angeles have I met any one who could meet my Jewish objections and show me from the Hebrew Bible why Jews should accept Jesus as the Messiah."

As he spoke these words, embodying a confession of faith in the Lord Jesus Christ, his daughter's joy and gratitude overflowed. Impulsively, she rushed to her father and threw her arms around his neck and kissed him. So great was the enthusiasm of the moment that in response to the leader's request, the entire company arose and with a wave of the hand, gave the Fishermen's Club salute: "Praise the Lord."

Not often does an old orthodox Jew who has been steeped in Talmudical lore and Jewish traditions find Christ as the old Jewish gentleman's long search for the Messiah of Israel was happily ended.—The King's Business.

DISTINCTIVE ELEMENTS OF THE BRETHREN FAITH

(Continued from page 10)

for saved men and women. The practice of them will not save anyone, nor help to save anyone. But the practice of them will give evidence that men and women are already saved, and will bring the blessings that the Lord intended should accompany them.

These distinctive elements in the Brethren faith, are eloquent appeals to the Brethren to reach out to all America today with this message. There is no greater authority than the authority of the Lord Jesus Christ. There is no more ample faith than the whole Bible with every doctrine it contains. There is no more complete Christian life than the life which appropriates the blessings of God, presents itself to God, separates from the world, and is transformed in His presence. There is no more perfect set of ordinances than those of the Word. These distinctive elements of the Brethren faith should expel every doubt in our minds, compel every disinclination of our hearts, and impel every energy of our beings to reach all America with this message before He comes.

HOW TO EAT THE WORD

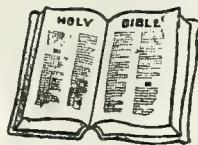
(Continued from page 2)

which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.' Key word, Eating."—D. L. Moody.

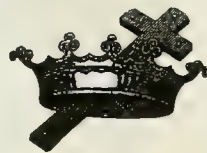
(May be secured in tract form from The Moody Bible Institute of Chicago, 153 Institute Place, Chicago Avenue Station, Chicago, Illinois.

COMMUNION SERVICE

The First Brethren Church of Waynesboro, Pa., will observe Holy Communion Sunday evening, Oct. 25. This service will begin at seven o'clock.
W. C. Benshoff, Pastor



NEWS FROM THE FIELD



HOME COMING AT PLEASANT HILL, OHIO

Sunday, Oct. 4th is a day long to be remembered by the members and friends of the First Brethren Church at Pleasant Hill, Ohio. The occasion was a Home Coming and Rally Day, and God surely gave us a wonderful day. The weather was ideal.

The goal set for the Sunday School was 175 and God blessed us with an attendance of 202. A short promotion program was given by the children and diplomas were awarded by the superintendent of the Children's Department.

The message of the morning was brought to us by one of our former pastors, Brother Sylvester Lowman, of Camden, Ohio. Brother Lowman brought a Spirit-filled message and it was greatly enjoyed and appreciated by all. A musical reading, a duet and a girl's quartet completed the morning service.

At the noon hour about 145 gathered around the tables to enjoy a bounteous meal and a time of fellowshiping with God's people.

The afternoon service began at 2:30 with a song service and prayer, then Brother Roy Macher of Dayton brought greetings and left a challenge to go on "In our Father's Business." Brother Russell Barnard of Dayton delivered an inspiring and powerful message entitled, "God's Call and Man's Answer." This was truly a wonderful message. A beautiful praise service was conducted, to praise God for the many blessings He has given us during the past year. Each accomplishment that God permitted us to enjoy was remembered by a flower. At the close of the service there was a lovely basket of flowers representing the blessings God has showered upon us, and we can really say, "Praise God from whom all blessings flow." Several special numbers of music were enjoyed during this service.

Our evening service began at 7:30. Brother and Sister Cashman and several friends of Clayton, Ohio, were with us at this service. A consecration play entitled — "So Let Us Serve" was brought to the congregation by our young people. This was followed with a truly inspired sermon by our pastor, Brother S. J. Adams. His message was in keeping with the theme of the evening, "Service", using as a text Romans 12:1, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." This sermon was a fitting climax for a wonderful day.

We praise Him for our day of fellowship and feasting from His Word and for the splendid attendance at every service. May we go on and upward in His blessed service and in that precious hope of His return. Your prayers will be greatly appreciated.

"One who was there"

PENNSYLVANIA MINISTERS EXCHANGE PULPITS

Extending from Sept. 11-25, the Ministerial Association of Brethren Churches of Somerset and Cambria Counties, Pennsylvania, sponsored a week of pulpit exchange services. The nine churches and their ministers uniting in this effort were: Johnstown First, A. L. Lynn, pastor; Johnstown Second, Geo. H. Jones, pastor; Johnstown Third, W. S. Crick, pastor; Vinco, Ord Gehman, pastor; Mundy's Corner, R. A. Ashman, pastor; Conemaugh, W. H. Schaffer, pastor; Listie, H. W. Nowag, pastor; Berlin, N. V. Leatherman, pastor; and Mt. Pleasant, C. W. White, pastor. The purpose of the services was to promote more fellowship and better acquaintance between the ministers and congregations of the district. From all reports which have come since the meetings, the Lord richly blessed both ministers and people at each service. It was also the desire of the Association to have a united effort of Bible study throughout the participating churches.

The theme of the week was "The Revelation of Jesus Christ in the Gospel of John." In keeping with this theme the following subjects were treated, "The Pre-existence of Christ in John," "The Deity of Christ in John," "The Humanity of Christ in John," "The Way of Salvation in John", and "The Second Coming of Christ in John." Each minister preached on the same subject on the same night and no minister appeared in his own pulpit during the week. It was a great experience and each evening found every pastor leaving his own flock to some one else's care while he went to bring his message to another.

The results of the program were interesting indeed and show that there are still many people in the world who love to hear the Word of God preached. During the week a total of 2638 were in attendance to the services, making an average of 527 per night in all the churches. The total number of miles traveled by the nine pastors was 2,214 miles or an average of 443 miles per night. The offerings for the week amounted to \$116.82, a portion of which

was used to care for the traveling expenses of each minister.

Interesting and convincing as these figures may be they do not and cannot show the lasting results which were received by both ministers and congregations. It was a real thrill to realize that in eight other churches than the one in which you were preaching the same subject was being treated. The Lord only knows how many new thoughts on the "Old old story of Jesus and His love" were given, "for of his fulness we all received, and grace upon grace."

Robert A. Ashman,
Mundy's Corners, Pa.

COMMUNION SERVICE

The First Brethren Church of Dallas Center, Iowa will hold their fall communion on Sunday evening, Oct. 18, 1936 at 7:30 o'clock. All believers of like faith are cordially invited to partake of the love feast with us. We hope to have a real enjoyable time together.

W. R. Deeter, Minister

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor

626 Somerset St.

Johnstown, Pa.

BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED ENDEAVOR EXTENSION BY THE GOSPEL OF THE EVANGELISM

THE YEAR 1936-1937 IN BRETHREN C. E.

Have you caught the vision of hundreds of Brethren young people praying, working, and moving forward in the work of their Lord and Savior? When you have caught such a vision, you will realize how much can be accomplished this year if every Endeavorer will help his society meet their goals and support the great projects which have been set before them. Copies of the goals and projects have been sent to all of the societies where the name and address of an officer was known, but we shall give them to you here so you may all be sure to see them. Be sure that Miss Mildred Deitz, Berlin, Pa., has the address of the president or secretary of your society.

Projects:

1. "TO THE JEW FIRST"—Jewish Evangelization in America by means of tracts.

2. FOREIGN MISSIONS—Support of a Missionary in Africa, Rev. Jacob Kliever.

3. HOME MISSIONS—Purchase of a Folding Organ for use in Baltimore, Md., Rev. Norman Uphouse, Pastor.

4. CHRISTIAN ENDEAVOR—Support of Christian Endeavor Teachers in Summer Camps and C. E. Promotional and Extension work.

Goals:

1. Forty Christian Endeavor Meetings during the year.

2. Four Socials during the year.

3. Four Missionary Meetings during the year.

4. Quiet Hour Pledge Meeting once a year.

5. Tenth Legion Pledge Meeting once a year.

6. Observation of the Brethren C. E. Program on C. E. Day in February.

7. Presentation of some phase of the four-fold project of the Brethren C. E. Union at least once a month.

8. A monthly financial pledge to be made for the support of the Brethren C. E. Projects, the record of said pledge to be sent immediately to the National Secretary-Treasurer, Mildred Deitz.

9. An offering received towards the support of the National Projects at each Monthly Consecration Meeting of the Society to raise the amount the Society has pledged, the full amount of the pledge to be sent monthly to the Secretary - Treasurer, Mildred Deitz, Berlin, Pa.

10. Twenty-five per cent of members having access to the C. E. Topics and C. E. News on the C. E. Page of the "Brethren Evangelist."

11. Delegate sent to National, District, or Sectional Brethren C. E. Convention, Conference, Institute or Rally.

12. Delegate sent to a Brethren Summer Camp.

13. An increase in membership during the year.

14. A report of the local society activities through the C. E. Page of the "Brethren Evangelist" at least once a year.

15. Statistical Blank filled out and returned to the National Secretary not later than July 31, 1937.

16. Conducting some devotional services outside of regular meetings, such as in jails, hospitals, old folks homes, etc.

17. Definite attempt made to win unsaved Associate Members to Christ during the year.

18. At least a monthly review of the C. E. News Column in the "Brethren Evangelist" by an appointed "Evangelist News Reporter."

19. Prayers offered for the Local and National C. E. Officers.

Much of the success in carrying out the projects for the year will depend upon each society meeting the ninth goal. Have a part in this great work from the very beginning and send offerings in monthly.

More information will come to you in this column, in bulletins and by means of stereopticon slide lectures about the projects. If you are planning a rally and would like to have the slide lecture, write the editor of this column concerning when you would like to have the slides. They will be shown at the following places by our president, Rev. Robert Crees, this month: Vandergrift, Pa., New Kensington, Pa., Philadelphia, Pa., Calvary, N. J., on Oct. 21, Allen-

town, Pa., on Oct. 22, and Kittanning, Pa., on Oct. 30. After November the slides will not be available for showing in Pennsylvania.

Check over the goals frequently and meet the fourteenth goal soon!

A BRIEF BIOGRAPHY OF ENGLAND'S TWO GREATEST HYMN-WRITERS

By Mabel E. Donaldson

"Watts and Wesley divide the first honors in English hymnody. Their names are always coupled together and placed at the head of all the writers of sacred song. A comparison of their respective productions is interesting and enlightening.

Watts is called the "Father of English Hymnody," not because he was the first to write hymns, for as we know he had his predecessors, but because he gave a distinct impetus to the work and established its place in the worship of the Protestant church. He also so far surpassed those who had gone before him, both in the extent and quality of his productions, that he well deserved the title which has been accorded him.

Isaac Watts was the son of a deacon in the Independent Church of Southampton. His mother was the child of a Huguenot refugee. There were fourteen years of suffering for his parents and their children following his birth until 1688 when William and Mary came to the throne and better times began. His father's pastor and the officers of his church were persecuted for their non-conformity. His father passed six months in jail, his pastor with him for a part of the time at least, and the mother often sat disconsolate on the stone steps of the prison gate with the infant Isaac in her arms."

"He was an invalid all his life; a puny infant, and only a trifle more than five feet tall as an adult. His studies were frequently interrupted by sickness and were never completed as desired. He was never married. For many years he had no home of his own, depending largely on the generosity of others.

When he was twenty-three years old he undertook the charge of a congregation in London, where he continued for fourteen years; but his services were interrupted by repeated attacks of severe illness, so that he was obliged to abandon the pastorate in 1712. He was invited to the house of Sir Thomas Abney, at Theobalds to recuperate, with the result that he remained there a welcome guest for thirty-four years, "waiting God's leave to die." But he was not idle. He preached in various places, as his health permitted, and did a great deal of literary work, to the permanent enrichment of the church of Christ.

Dr. Watts was a poet from childhood. He wrote rhymes for his parents' amusement when he was only seven years old, and was writing Latin verses when he was not much older. When

he was about eighteen he undertook to criticise the versification of the psalms sung in his father's church, when one of the officers said to him rather contemptorily, "Give us something which will be better, young man."

Watts accepted the task, wrote his first hymn, and heard it sung at the next evening service. The cordial reception of it led its author to prepare others. He furnished one for each Sunday until over two hundred had been written. They were gathered together and published, and the first Watts' Hymn-Book appeared."

"Watts' monumental work was his versification of the Psalms. The peculiar feature of his version is the New Testament flavor which he gives to the Old Testament poetry. Because he treated the Davidic psalms with phrases and phases of Christianity, many think of them simply as hymns, forgetting their Davidic origin; many reject them because they are not sufficiently literal to suit their theories; but it still remains that Watts' version of the Psalms is considered incomparably the best in existence.

By common consent Watts' greatest hymn is "The Wondrous Cross." Its place is disputed only by Toplan's "Rock of Ages." Just noticing how often it is announced in public worship today sets it in a place of rank.

Watts was a pronounced Calvinist. For this reason some of his hymns are omitted from present-day collections. But it is well to give an example as indicative of the age in which he lived, when doctrine was particularly emphasized: — "Keep silence all created things. And wait your Maker's nod."

During his life at Abney House, he wrote and published in a volume entitled "Divine and Moral Songs," hymns for children. His cradle song of "Hush, My Dear, Lie Still and Slumber" is the best known today.

While many qualities unite to make the hymns of Watts what they are, their most conspicuous feature is their profound reverence. His sense of the majesty, power, and holiness of God were overwhelming. To him Jehovah's throne is "awful," the Saviour's cross "wondrous," his love "amazing." The poet's thought runs into the "ages past," and forth into the years to come, while he seeks to set forth the infinity and eternity of God's holy being. And so his songs are still sung and every worthy collection contains twice as many by him as by any other author."

"Rev. Charles Wesley, brother and associate of Rev. John Wesley, the distinguished founder of Methodism, divides with Isaac Watts, as we have already noticed, the first honors in English hymnody. His fame, indeed, rests almost exclusively upon his hymns, though he was an able prose-writer also. The hymns of Charles Wesley are originals; evangelical, spiritual, immortal.

Wesley was born at Epworth, Lincolnshire, December 18, 1708. He was the eighteenth child and youngest son

in a family of nineteen. His father was Rev. Samuel Wesley, a clergyman of the English Church. His mother was Susannah Annesly, a learned Non-conformist minister's daughter. She was by far the more gifted of his parents, and to her character and training the remarkable career of her children is chiefly to be attributed.

In 1726 Wesley was elected to Christ Church College, Oxford, where the serious manners and severe methods of himself and a few friends won for them the title by which a great religious departure was soon to be known—"Methodists." This was before his older brother, John, had joined the society. After taking his degree Wesley remained at the college as tutor until 1735 when he was persuaded to accompany his brother John on a mission to Georgia.

Before sailing he was ordained to the English priesthood by Bishop Gibson of London. His voyage to America was attended by many privations, so that his health suffered, and he was compelled to return to England within a year.

It was then that a providential circumstance occurred which was destined to change the whole course and aspect of his own life as well as that of his brother's. Through the coaching in English of a devout Moravian, he discovered that, priest though he was, he was without saving grace or hope. Then during another illness he was brought to the blessed sense of pardon through Jesus Christ. Later his brother also enjoyed a similar experience. Thenceforth the character of their labors entirely altered, and Methodism, instead of being as its name implied a thing of mere methods, became a system of vital, evangelical faith. Because of his "new" preaching, Charles lost his place in the Church of England. Then he became actively engaged with his brother John, itinerating through Great Britain. But his failing health, and his disagreements with John caused him to live a life of retirement for his last 19 years.

Wesley wrote over six thousand hymns. Many of these have been received by all evangelical denominations, and are sung the world over. There can be no question with regard to the most acceptable of all Wesley's hymns. There is one which the entire church, with absolute unanimity, assigns to the first place—"Jesus Lover of My Soul." It is said that Wesley wrote it after he and his brother had been driven from the place in which they were holding services by a furious mob. The tributes which it has received are many and emphatic. Many placed it above all others, yet some still dispute its position with another of his accomplishments—"Hark the Herald Angels Sing." The latter, according to the Anglican Hymnology, is Wesley's greatest hymn, and is named, among the "Great Four."

It is said that his hymn "O for a Thousand Tongues to Sing," is the record of his own heart experience on the



DOLLARS

and

SENSE

by

R. U. Wise

Mrs. Greenback sed she went t' church really 'spectin' to put a whole inflated dollar in the collectshun, but when she saw the preacher's wife with a new lid on, she got so worldly minded that she fetched the dollar back home.

anniversary day of his conversion. It can be used as such by any true believer. His "I Know That My Redeemer Lives," is an illustration of one telling of the communion of saints.

The Wesleys were, as we have seen, pronounced Armininians. Their opposition to Calvinistic doctrines was emphatic, almost violent, and the earnest doctrinal controversies of their day estranged and separated them from friends and divided the Methodists themselves into two camps. But what Calvinist could ever have asked a hymn more to his mind than the afore mentioned one of the great Arminian. Neither Watts nor Toplady could have surpassed it.

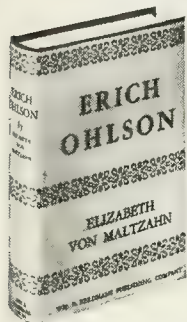
It is not hard to discover the distinguishing characteristic of Wesley's hymns. Beyond question it is loyalty to Jesus Christ as King. Perhaps for this very reason the "Come Thou Almighty King" has been attributed to him; it is so like him. It is this feature which marks the great contrast with the hymns of Watts and explains why to some minds Wesley is greater than Watts, but to other Watts is greater than Wesley. Watts is so profoundly impressed with the majesty of God that he appears to shrink from familiarity in his expressions of divine fellowship. We cannot imagine the man who wrote "Great God, How Infinite Art Thou," also writing "Jesus, lover of my soul."

Wesley, on the other hand, seems so intimate with his Redeemer as to be incapable of expressing a sense of his awful majesty. Watts is more reverential; Wesley more loving. Watts is stronger; Wesley sweeter. Watts appeals profoundly to the intellect; Wesley takes hold of the heart. Watts will continue to sing for the Pauls and Peters of the church; Wesley for the Thomases and the Johns. Where both are so great it would be idle to attempt to settle their priority. Let us only be grateful that God in his gracious providence has given both to the church to voice the praises of various classes.

Your Christmas Shopping

Buy Wisely This Year

Nothing more valuable as a gift than a Bible or good book. Young people will read books. Have them read good books. The books advertised on this page are especially fine.



By Elizabeth von Maltzahn

A strong human story about the struggle of a young divinity student. He is led by the steadfastness of his young wife, the influence of his congregation, and his severe personal trials to hold fast to true Christianity. "Aside from the deeply and genuinely Christian point of view which alone would give it great value, it is, as literature, a work of the first order. It has seldom been equalled in power, interest and depth of feeling." —Christianity Today.

Price, Postpaid, \$1.00



"Better than ever," was the comment of many book review editors.

From the first page to the last, the story of Gardner Wilkins sweeps along, carrying the reader with it.

After a painful accident, a vital and living faith came to Wilkins, and as editor of a newspaper he steadfastly maintained the beliefs and standards of his father.

The rest of the story—about a reckless brother, about lovely Lela Harrison and her selfish mother—moves from intensely exciting moments to a quiet, deep happiness.

Price, Postpaid, \$1.00



FOR ME TO LIVE, by Alice M. Ardagh. This Christian love story by the author of "On The Potter's Wheel" reveals the working of God in the hearts and lives of three young people, leading two of them from a movie studio of Hollywood to the filthy harbor of Hongkong, and making them channels of blessing to those who sit in darkness and the shadow of death.

Price, Postpaid, \$1.00

Mr. Hutchens, author of some of these books, is a minister who, because of the dread disease, "the white plague," was compelled to give up church work, but he could not be silenced. Read the story of his life and you will understand why his books have been read by the thousands and why they burn their way into the heart and bring conviction.

PAUL HUTCHENS' LIFE STORY

"...From an active evangelistic ministry which took me into many states, I was suddenly ordered by a tuberculosis specialist to stop all preaching and go to bed. A large cavity in my right lung, a terrific cough, raging fevers, hemorrhages, and emaciation backed the doctor's orders.

'But I could not think of giving up preaching, my one calling in life, and I believed God would restore me.

"After resting for seven months, I returned to my glorious work, but it did not last long. In 1931 my right lung developed large cavities. The left lung was also seriously involved.

"Again I went to bed, apparently a hopeless case. With Mrs. Hutchens as my faithful nurse I went to a little two room cabin in Los Gatos, Calif., furnished by a true Christian friend.

"In the hospital I devoured scores of books and magazines; memorized poetry and found new words—hundreds of them. I learned them all and how to use them.

"The thought occurred to me: If I can not preach, I can write for Him.

"I was angered with the modern stories. The magazine stands were filled with filth and froth. "Hot stuff" and "high voltage thrills" were sowing the seeds of the enemy. The youth of the nation was wading through a slough of smut and putrefaction.

"Perhaps He could use me. I could sow the seed. Others could reap the harvest. I had to write!

"A passionate desire to write a book which would awaken Christian people drove me to the typewriter. I reeled off pages and pages. Finally after fifteen months the book was done. Then came disappointments from publishers.

"In the meantime I made changes, and kept courage. The story HAD to be published. I had a message and souls were at stake, and I knew the book would grip and stir men.

"Then God led me to publisher Wm. B. Eerdmans, of Grand Rapids, who undertook the printing. It was termed a best seller, and it is still burning its way through the nation. The religious press welcomed and heartily endorsed the book.

"Then again broken health and seven months in bed. But while in bed I kept on writing. Each day a little, and in due time *This Way Out* appeared. Then in March, 1936, *A Song Forever* was published, and immediately it was claimed by two book-of-the-month clubs, and read over two radio stations. I received hundreds of most encouraging letters; Christian people welcomed and appreciated my books and aided in the distribution.

"A family in Illinois has bought 38 copies for distribution among friends and relatives.

"I like this new work, and I feel His power upon me while I write. Will YOU help us reach the young people of America and put a book to work in your community? Help us raise the standard against the blasphemous, corrupt and Christ-dishonoring literature of our modern day?

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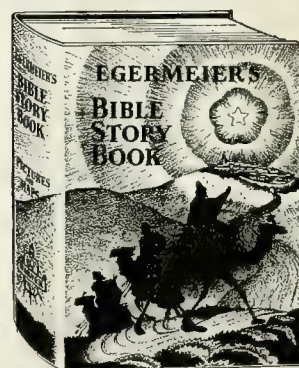
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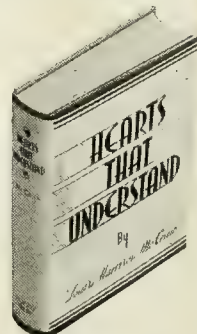
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The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

Souls are Dying

*Souls are dying, dying, dying
In the night;
In the dark'ning shadows groping,
In the gath'ring tempests, hoping
For the light.*

*Millions calling, calling, calling,
"Come today";
Rouse ye saints! With deep devotion
Set your mission wheels in motion;
Haste away!*

*See them coming, coming, coming
All along;
Millions saved, O, what rejoicing,
To the Lord their praises voicing;
Hear their song!*

—R. E. Neighbour.

tendance in all their churches and outposts is 115,000.

The missionaries report that Christian work is growing more difficult in the Camerouns, due partly, sad to relate, from their contact with the white man's civilization.

Missionary societies organized by the natives themselves are sending catechists to unoccupied fields. The Lord is greatly blessing this work, and we believe that it is due, in very large measure, to the fact that the Presbyterian missionaries of the Camerouns are not yielding to the subtle teachings of modernism. Our missionaries report sweet fellowship with them.

Going to and from the field our missionaries travel through the Camerouns, and therefore contact these splendid people. Brother Floyd Taber has received a kindly invitation from, and expects to spend some time in, their great hospital at Elat before going on into the interior to join our own forces. This will give him considerable first-hand knowledge of medical work as it is being carried on in Africa by a great missionary organization. Moreover, the Presbyterian Board of Foreign Missions in New York is very kind in assisting us, from time to time, in forwarding money to the field. Their Field Treasurer at Kribi, Africa continually assists along this line. Forwarding funds to Africa has its difficulties for us, but this great Presbyterian organization has ever been ready to assist in every way that it can. The friendship and fellowship of the Presbyterian missionaries in Africa is greatly appreciated, not only by our missionaries, but by our board.—L. S. B.

"THE CHURCH MUST STUDY AFRICA"

Emory Ross, in an editorial, "Why Study Africa," in the Missionary Review of the World, says: "There appears to be a special opportunity and duty before the Christian church to study Africa. In a sense, not true of any other great world unit, human or geographical, there is no one anywhere, to effectively think and plan for Africa as a whole. Africans can not do it yet. . . Let us study this continent, not only during the months, just ahead, of what we call mission study, but in the days beyond that when Africa and its needs will continue to grow and its influence continue to mount, voluntarily and involuntarily, for good or for evil in world relationships."

Verily, from the standpoint of a genuine work for Christ in these last days of our age, the Brethren Church has chosen a most strategic field for her foreign mission work. We can only feel that James S. Gribble, and that noble little party that journeyed with him, were truly led by the Spirit of God in that memorable journey up the Congo, and then by way of Carnot, into the heart of French Equatorial Africa.

Africa is the richest continent, the most produc-

tive continent, and we may say, is the "coming continent" of the earth. It is the last frontier of what man calls civilization; consequently the nations of Europe are all striving for, and are jealous of, their possessions there. When we recall that Great Britain, Italy, France, Spain, Germany, Belgium, and Portugal are all impregnating that continent with their various philosophies of government and spiritual ideals, we can readily understand that missionaries need to be endowed with wisdom from above in their labors of love for that great continent. Let us truly hope that the Spirit of Christ gets control within that land before man's uncivilized civilization gets control.

The missionaries' tasks in Africa are not made easier by the fact that they are confronted with 800 languages, and as many tribes. Little wonder that Emory Ross places one sentence in italics: "*The Church must study Africa.*"—L. S. B.

A CLIMBING RACE

Paul Laurence Dunbar, himself, as is well-known, wearing a skin of ebony, wrote some of the sweetest verses in all realm of poetry today. One referring to his own people as a "Climbing Race" is quoted:

Slow moves the pageant of a climbing race;
Their footsteps drag far, far below the height,
And, unprevailing by their utmost might,
Seem faltering downward from each hard won place.
No strange, swift-sprung exception we; we trace
A devious way thro' dim, uncertain light.
Our hope through the long vistaed years, a sight
Of that our Captain's soul sees face to face.
Who, faithless, faltering that the road is steep,
Now raiseth up his drear, insistent cry?
Who stoppeth here to spend awhile in sleep
Or curseth that the storm obscures the sky?
Heed not the darkness round you, dull and deep;
The clouds grow thickest when the summit's nigh.

It is good to know that there exists a climbing race today. The white race, the world around, seems bent on committing suicide. If our Lord shall tarry, the world may yet thank God for the slow-moving "Pageant of a Climbing Race."

The Brethren Church may also rejoice that she played some part in helping that race climb. Every dollar given to our great work in Africa is a help.
—L. S. B.

UNDERSTANDING THE JEW

We are living in a day when the educated Jews no longer deny that Jesus actually lived. But today they recognize Him as a great teacher and prophet. The message of old Judaism is rapidly being displaced with a more "modernistic" one. However, Judaism today is without the Messiah of the Old Testament and without the Christ and Savior of the New Testament. Paul's

words still hold true, "They have a zeal for God but not according to knowledge" (Rom. 10:2). That is, they have a religion, but it is not according to God's revelation. They are seeking after God, but they do not know that God is seeking after them.

It is interesting to note the heart throbs of Rabbi Maurice H. Harris of New York City who passionately pleads with the Jews in his pamphlet, "The Universal Lord." It should be remembered that Rabbi Harris is not speaking from the Christian viewpoint. He is trying the best that he can to help his people, but he does not yet know the Christ who is the Son of God and God the Son. The Rabbi states:

"Let us not lose our Almighty Father in pantheistic vagueness, merging Him in nature; let us view Him as our living Redeemer; our Savior, for we often need to be saved—sometimes from the world, sometimes from ourselves."

BIBLE SALVATION The Rabbi does not understand the Bible meaning of salvation. "Saved from ourselves and from the world" are by-products of salvation, results following our being saved from sin. This is so important that we repeat it, salvation from the world and from self result from salvation from sin. Nor is it repeated "often." It has been finished for all peoples.

Why do we need to be saved from sin? And how can we be saved from sin?

ALL UNDER SIN The Scripture states, "both Jews and Gentiles, that they are all under sin." (Romans 3:9). Hopeless and helpless, all need a Savior from sin, and God has provided that salvation. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." (Romans 5:8).

The Almighty Father sent His Son to die for Jew and Gentile. Jesus Christ is Lord and Savior. When our sin is forgiven through Him we will easily abstain from worldly and sinful things. The heart, cleansed from sin, will control passion, lust, greed, vice and habit. With forgiveness comes His Spirit. "Old things pass away and all things become new,"—not by our strength, but by His grace and salvation.

Editorial Notes and News

A GREAT C. E. RALLY is scheduled for the Brethren young people of northeast Ohio to be held at the high school auditorium at Homerville, Ohio on Friday evening, Nov. 6th. Brother Leo Polman is the speaker. There will be special music by a male quartette and a male chorus. Recognition will be given the society having the largest attendance.

A SPECIAL MEETING is scheduled to be held in the church at Uniontown, Pa., of which Brother William H. Clough is the pastor for some time in the month of November. Brother E. L. Miller is to be the evangelist. Remember these meetings in your prayers.

THE BRETHREN NATIONAL CHRISTIAN ENDEAVOR UNION has selected its course of Bible study for Young People's societies, during the next year. The topics will be a course in Bible Evidences, based upon the quarterlies of the Christian Publications Co., of Harrisburg, Pa. Topic cards with the outline of each topic may be secured for the use of each Endeavorer from the same Company for 25c a dozen. Beginning January first, notes on these topics will be edited in the Evangelist by the topic editor, Dr. L. E. Lindower, Warsaw, Ind.

HERE COMES a word from one of our most efficient Junior Department Superintendents regarding our Junior Thru-the-Bible Course quarterlies: "Thank you for the last order of additional Junior quarterlies. I had only intended to give them from the fifth grade up, but the fourth graders are asking for them. Everyone seems to be greatly enthused over the lessons." This note was accompanied by a second additional order.

FROM INFORMATION received it was announced in the last regular issue of the Brethren Evangelist that the church at Meyersdale, Pennsylvania is now in a revival campaign with Rev. A. L. Lynn as the evangelist. This was announced as the "first service of its kind" for twenty-five years. The impression that the church has not had a revival in that time should be corrected. It has had revivals at occasional intervals, but it seems to have been a custom that the pastor has been his own evangelist. Now a revival effort is under way with an outside evangelist.

BROTHER E. L. MILLER, pastor at Maurertown, Va. has just finished a successful five-day meeting at Methias, W. Va. which six were baptized and added to the church. The meeting was closed with a fine communion service.

THE FIRST CHURCH of Los Angeles of which Brother W. A. Ogden is pastor has remodeled the choir and pulpit and placed carpet over the entire floor of the auditorium. A great service of rededication was held on September 20.

THIRTY PEOPLE are enrolled in the Teachers' Training class at the Ellet church of which Brother R. E. Gingrich is the pastor. This is the second year work and the interest is reported as being exceptional. It will be remembered that Brother Gingrich is also conducting a regular evening Bible School teaching the same courses as are offered in the Bible Institutes of America. The interest is also very keen in these course and the enrollment is now 25. There is nothing in all of the church life which can take the place of a systematic plan of Bible teaching.

THE PINE TREE BUDS—William Stanford Pine is the newest and very latest sprig of the Pine family tree. He came to bless his happy parents, Rev. and Mrs. Ernest Pine of Bellflower, Sunday, Sept. 27, at 11:20 a. m. weighing 5 pounds 12 ounces. Although he is now known to balsam (bawl some), may he develop into a stalwart PINE TREE!

—First Church Calendar, Long Beach.

RECENTLY several of our pastors have sent in announcements which arrived too late to be printed. We regret this. It should be remembered that the Brethren Evangelist is mailed three days before the date of issue, and the editor has to do his work on the magazine along with other editorial work. It is therefore necessary to get parts of the magazine ready for the press several days early. Announcements to appear in the magazine must be in the editor's office twelve days before the date of issue.

A NOTE from Brother W. C. Benshoff informs us that he is now in a meeting with the Church of the Brethren at Martinsburg, W. Va.

The Hope That Takes Away All Fear

The Story of Florinda

By Mrs. Laura Larson Wagner, Rio Cuarto, Cordoba, Argentina

Many times when we begin to wonder if our efforts in giving out the Word of Life have been really worthwhile, the Lord sends experiences into our lives to prove to us that any effort, sincerely made in the strength and name of our Lord, is very much worthwhile; so much so that we should feel reproached for not having been more untiring in His blessed service.

At the beginning of our short ministry in Huinca Renanco, it was our privilege, sad but blessed, to see fruits where others had been sowing faithfully for many years. We pass on an incident as an encouragement to those of you who, by the grace of God, are making our mission work possible here in Argentina, hoping that you will feel an even greater responsibility in winning souls both at home and abroad.

One day just as the midday meal had been put upon the table, a messenger came to say that one of the girls of our Sunday School was dying, and that she was wanting to see us so badly that the family finally decided to send for us. The family is not Christian. We made all haste to go, for in a former visit we had found her very critically ill with the dread tuberculosis which had already claimed several victims in the same home; and, we knew that unless the Lord very especially laid His hand upon her, she had but a very short time left in this life. Moreover, she had never made any public confession of Christ; had never been very regular in attendance at Sunday School; and seldom, if ever, had attended any other of the regular meetings of the mission. So with great concern for her spiritual welfare we set out.

When we arrived at the sick room it seemed as though we were too late. The patient's sight was almost gone and I had to shout into her ear to make her hear and understand who I was. But the Lord still had one piece of work left for her to do. When she understood that we had come, she immediately asked for a hymn, and I heard a murmur pass amongst those who were present: "She wants them to sing!"

A sickroom is usually a crowded place in this country, especially when it is a serious case; and, singing is the last thing that anyone thinks of doing. Crying and wailing is common, but singing is unheard of. I asked her what hymn she would like us to sing, and she named her favorite: "Jesus Is With Me." Those who knew the hymn began to

sing; and, soon the sick girl, strengthened by the joy it gave her, joined us and sang louder than any of the rest: **"I have no fear! I have no fear! Jesus has promised: 'I am with thee always'."** More hymns and choruses were sung, and several chapters read from the precious Book, until finally the patient sank into a peaceful slumber, awaking later much refreshed and with the senses of sight and hearing restored. Two days later, however, upon returning from our regular visit to Realico, we learned that Florinda had departed without fear or struggle to be with her Lord. Are not our Sunday Schools worthwhile?

Almost three weeks ago our little 19 months old daughter had a severe accident, when a heavy window crashed down on her right hand. The force of the blow fell on the ring finger, crushing and twisting it so that it looked more or less like the letter Z. The accident happened at an hour that the doctors are either out on calls or attending patients at the hospitals, clinics, etc., so, finally she had to be taken to the hospital for treatment.

The first doctor had all the preparations made for amputating the entire finger, when a second doctor arrived, advising keeping her under observation for a time. Unsatisfied with the treatment received we removed her from the hospital after 24 hours and now have her under the care of another doctor. Twice daily during these weeks we have patiently treated and dressed the wounded finger with all the care and caution within our power, and for many weeks to come we will have to treat, massage, and dress it with equal care and patience. Why are we willing to do all this? If the finger had been taken off the place would have healed by now and we would be free from further work and worry. And yet, we deliberately and willingly choose work and expense to save just one little finger, the weakest and least used on the hand.

My dear readers, I am positive that we are doing no more for our little daughter than any of you would do for those near and dear to you. Why is it, then, that, while there is manifest interest and concern in the physical well being of our loved ones, there is so comparatively little concern in their spiritual welfare? Have we lost all sense of true values? Can the saving of one tiny finger be compared to the infinitely greater mission, a mission and privi-

(Continued on page 17)



MISS ESTELLA MYERS

The Difficulties and Thrills in Translating the Bible

By Miss Estella Myers, Bassai Station, Par Bangui, F. E. Africa

The Bible, the inspired word of God, is God's interpretation of Himself. It is a revelation of God's search for men, as well as a record of man's search for God. But how can the seeker after God read the Bible and understand the things essential to his salvation, unless he knows the language in which it is written? How can a man know the depths of God's love except through a language he can understand? How many today would read the Word of God if they must first study Greek or Hebrew?

Few English speaking people today realize how unselfishly John Wycliff and William Tyndale and others labored and suffered, that the Scriptures might be given to them in their own tongue and how bitterly they were persecuted in consequence.

Our fathers suffered the confiscation of goods, degradation, imprisonment, exile and even martyrdom, in the long struggle to give us liberty to read the Word of God. Then it is not strange that we might encounter difficulties in translating the Bible in the African languages.

Traveling from village to village we proclaimed openly the glad tidings of the Book. We found that the work of evangelization, apart from the Word of God in the vernacular, is not much of a success, nor can one see lasting results. Winning converts, then leaving the village with no Scripture in the hands of the native teachers that they could read and understand, was heart rending. How could they feed their people when they had to depend entirely upon their memories of what they had heard, and were not able to increase their knowledge of the Word of God by reading it for themselves?

The school children were beginning to read the French Bible, but did not understand what they were reading. In fact many of the words were, to them, only strange noises in an unknown tongue. It was necessary to explain the meaning of the words as well as the Scriptures. What a laborious task before they could read fluently and intelligently the French Bible! At the close of each class my pleading was: "Oh Lord, may these students, our future evangelists, have the Scriptures in their own language, that they may understand and think out the meaning for themselves, and share their experiences of its power, and publish its message abroad to their own people."

Early in the year of 1929, while holding meetings in Bozoum, the pain in my side that I had had for

many months became so severe I was compelled to be carried home to Bassai. At that time it was suggested that I go home on furlough to find relief, but God had something better for me. While praying one night for His guidance, He seemed to say to me, "**My grace is sufficient for thee; sit and translate the Scriptures for the Karra!**" I felt that the magnitude of the task was beyond my ability. Others are more capable and humble and could be used more by the Holy Spirit, I cried, "**Certainly I will be with you,**" came the answer. Then in obedience to his command I began the work throwing all my strength into the task, although nothing seemed in my favor but time.

"To look around was to be distressed;
To look within was to be depressed;
But to look to Him was to be blessed."

The physical pain at times seemed almost unbearable, but God was merciful and patient with me. One evening, not many weeks after starting the work, I was anointed for healing; and the pain in my side left that night never to return again. A great burden had rolled away; and I praised Him and took new courage to continue in the difficult task that He had given me.

John, one of our best evangelists was chosen to assist me, and was with me two years. Our place of work was on the veranda of the little stone house. At first he was not enthusiastic about the work at all. It was tiresome to sit and answer many questions put to him concerning the meaning of new words. He would much rather be out in the village pleading with one of his brothers to accept Christ, than to endure the monotonous task of explaining how a word in his own language is used, and listen attentively to many places in the Scriptures where a thought would be translated using that word, if we had the accurate meaning of it. We had to have grace with each other. I wanted to be sure that I knew the exact meaning of the word before using it, and he was sure I knew or ought to know after so long a time explaining it to me, and giving examples in which he used the word. Finally exhausted, and wishing to shift the responsibility of translating for a time, he would say: "**Look again in your big book,**" referring to Strong's Concordance (dictionary of Hebrew and Greek words). Many times

after meditating and praying how to translate the thought, when I looked up to consult John again on the rendering of it, I found my lad fast asleep.

Although any one can read the Word of God and understand the things essential to his salvation, there are many things which are not readily understood. Many times should one have asked, "**Understandest thou what thou readest?**" I would have replied the same as the Ethiopian of old, "How can I except some one should guide me?"

To understand the Scriptures well, and to put the thoughts in the native language, I laid aside other duties during the day to read all I could from books available, to study the text and meaning of words, and to spend as much time as possible in the villages with the natives reasoning with them on the things in the Scriptures; while during the night, in agony of soul, my pillow would be wet with tears from wrestling with God for help. It seemed I was concentrating on the impossible, yet the very Word that I was studying and translating gave me the assurance that, "**Underneath are the everlasting arms.**" Although the work was not easy, it was a labor of love and of joy; and we came to see the Scriptures in a new light in the process of translation.

Sometimes outsiders misunderstood the work of a translator. The result is not seen at once, and it is easy to think at times that it is not worth while. John was often accused by his people as just sitting with paper, doing nothing, having no work and neglecting important duties and wasting time. When John told his critics that he was teaching us the Karre language, they rebuked him severely, saying, "What right have you to sit and tell the white man all our secrets? They will soon know all our language, and we never will be able to speak without them understanding what we say." The more hours John spent in translating the Word, the more interesting it became to him. Although not a French student, he learned to read his own language, and found great satisfaction and joy in taking the manuscripts to the village, reading them to the people. He longed for the time when the Word of God would be published in book form in his own language.

In rendering the Word of God into a new tongue, the first grave consideration is—how to translate

the sacred name of **God**. All races of mankind believe in supernatural beings. The term, **Ouone**, had been given to us in the beginning days. Several times we wondered whether **Ouone** could satisfactorily connote the idea contained in that great word **God**. **Ouone** was associated with the spirits of the dead as well as with the souls or spirits of the living. It lacked dignity. It was the name implying fear and the demand for sacrifices. The natives stood in awe of Him, but that He was interested in their daily doings and loved them was a strange doctrine to them. It was the best term available, and was important to us to transform it into the expression of a richer content. It is probable that originally it had no reference to a supreme being, yet now it is implicit in the term. Of course, newer and richer meanings would have to be put into any word adapted to term invented. What a stupendous task!



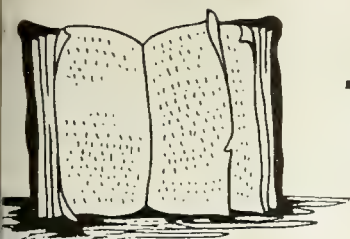
This is the veranda on which Miss Myers and John the evangelist worked in the preparation of the New Testament in the Karre. Those who read this article will appreciate some of the many problems of translation.

The structure of the Karre language is entirely different from the English tongue. The psychology is different. Many of our English words have no equivalent in the Karre. It is often necessary to use a whole phrase to express a word; for example, **anger hele mba**, i.e., fire grabs. **Humility: "bou mone gue koukoula"**, i.e., put body to the ground. **Faith: "tournsaou"**

i.e., to know root. **Believe: "labilaou"**, i.e., to hear place in heart. **Courage: "nounge chil ta"** i.e., grit teeth much. **Reconcile: "kon ndoko fal hana"**, i.e., clasp hands together. **Greediness: "laou doukou"**, i.e., a monkey heart. **Conscience: "laou a touna"**, i.e., heart of knowledge. One must be a mathematician to express their numbers. For instance, **ninety-nine times (five plus four) add to it five plus four.**

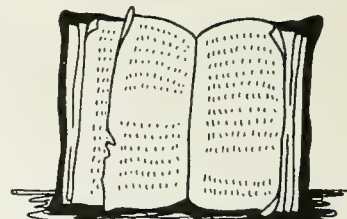
French words are used much as names of people and villages, because we are in French territory. Jesus Christ, Holy Spirit, disciple, Pharisees, etc. When some foreign nouns are used, the name of the thing in Karre is written before it. For example, **"di sycamore"**, i.e., tree sycamore. **"Name sabbat"**, i.e., day sabbath. **"Pou Cana"**, i.e., village Cana. The French word is used for sacrifice to avoid any heathen interpretation of their way of sacrifices to idols. The word propitiation is rendered, **"sacrifice-achokoke"**, meaning literally, **sacrifice of price**.

(Continued on page 15)



The Chicken in Africa

An Evidence of an Early Revelation
From God



(In the last issue of the Congo Missionary Messenger occurred two very interesting articles concerning the use of chicken by the natives of the Congo. We have always known that the American negro valued a chicken very highly. Perhaps his love for chicken is inherited, but he has evidently forgotten the many uses to which the chicken was put by his ancestors. We present both articles. The first one was signed by "Russell, Helen and Baby Carolyn." Evidently, the readers of the Messenger knew the last name of the writers. As we read these articles, we were made to wonder whence the African first got in his head the idea of blood atonement.

—L. S. B.).

One of the most common things that one continually sees in Congo is a chicken. Chickens of all kinds; scrawny, pullets, cockerels, featherless, and as the natives say stockingless and with stockings. The automobiles claim their toll, the snakes and wild animals theirs and some of the little duskies must have their share. Very often some of the boys use baited fish-hooks to tempt their neighbor's chickens, and fishing on land is more profitable than in a swift flowing stream. A whizzing arrow often hits a score. A little corn strewn in front of an open door assists in the vanishing trick both ways, especially if there is a fire in the house at the time. Sometimes a caretaker gets his share if his employer gives him the chickens that died suddenly. One of the natives confessed that his tummy got a good share when he thought of sticking a needle into the brain of the chicken and his employer failed to know as to what caused the death of his chickens. Following are some customs which employ the use of the chicken.

Atonement. When two persons have wronged each other and they want to make things right, they sit across from each other with their feet touching. Then they hold a chicken between them and cut off its head, letting the blood drip on both of their feet, and in this way the blood acts as an atonement.

Circumcision. When a child has been circumcised and the wound has been healed, he is given a chicken to eat because in a sense he has been dead and is now come to life again.

Nakedness. If a child sees his father or mother, aunt or uncle naked, they both must give each other

a chicken that very same day, eat it, and break the pots in which it was cooked.

Marriage. A man will not bring his intended wife near his house without first stopping some distance from the house, then getting a chicken and giving it to her, and then beseeching her to continue her journey towards his house.

Marriage. When a boy goes to ask his girl's parents to marry their daughter, he just asks on the first visit. However on the second visit, the parents are to give him chicken to eat, but before he eats it, the parents must first give him a present, otherwise he will be obliged to refuse. When he is through eating, he takes with him the two drum sticks and the backbone, as sometimes in the future it might be necessary to prove just how many chickens he ate, that is, in case the marriage is broken up. Sometimes a single man will have quite a pile of chicken bones in his house.

Birth of Child. At the birth of a child, the husband gives his wife a chicken to eat all by herself. This is a token that the husband is well pleased that his wife has given birth to a child.

Chicken Eggs. If a native is struck by lightning, the first thing the natives do is to get a raw egg and force its contents into the mouth of the victim. As a native hates raw eggs, this is supposed to revive the victim.

We hope that a few of these customs will be of interest to you. We earnestly request your sincere prayers in behalf of this great work out here in Congo.

Yours in the Master's Service,
Russell, Helen, and baby Carolyn.

THE BLOOD OF A CHICKEN

By Rev. R. F. Schnell

The day was a scorcher. Here and there along the winding native trails could be seen men and women returning from their field work. The sweat was making long burrows down their dusty brown bare backs. Clad in nothing but a loin cloth with a corn knife at their sides and a small hand hoe resting on their shoulders, they were hurrying back to the village to enjoy a good sleep in a shady spot during the hot afternoon.

Two of those returning from the field were Muamba and Kalala. Muamba was tall and thin and adorned his head with the remnant of a felt hat



This might pass for the back yard of someone in America. No wonder they can raise chickens in Africa.

which was once the pride of some trader or missionary. Kalala was short and stocky, and of the laughing type.

Both of them had walked in silence for some time and were parched with thirst and signs of irritableness were beginning to show on their faces. Upon arrival at Muamba's house they demanded water to quench their thirst from Muamba's wife, whose name was Kahinga. Much to their disappointment the water gourds were empty. Kalala jokingly said to Muamba, "Why don't you get yourself a good wife. Send this one back to her folks and get your money back." Muamba flared up and then the words came hot and fast, until they both declared that they would not eat a thing at each other's house or of their relatives as long as they lived, and would not even sit on each other's chairs. So the friendship was broken and both departed in great anger.

After Kalala had a good afternoon's sleep, his thoughts dwelt upon the quarrel that he had with his friend that morning. He must do something and do it quickly before the close of that day according to the custom of his fathers.

Selecting a nice big chicken, he hurries to his friend's house and calls to him. Shortly Muamba appears in the doorway of his mud hut thatched with palm leaves. Kalala begins the conversation and tells his friend how sorry he is and that he does not want the sun to set upon their quarrel. Muamba also admits that he too is sorry and goes to his hen house to fetch a chicken. They both then sit down on stools across from each other. Kalala picks up his chicken and they hold it between themselves and with a knife he whacks off the head and lets the blood drip on both of their feet. He then gives his chicken to Muamba who is supposed to eat it. Muamba then picks up his chicken and they hold it between themselves as before and he cuts the head off of the chicken and lets the blood drip on both of their feet, and then gives his chicken to Kalala, who is

supposed to eat it. They both arise with each other's chicken in their arms and with broad smiles on their faces believing that the blood was instrumental in covering the wrongs which they had committed one to the other. Each returns to his own home with a happy heart knowing that as the sun sets in the west, they will enjoy a good night's rest because they are at peace with their fellowmen.

THE BETTER WAY

A Chinaman gave this reason for becoming a Christian: "I was in a pit, in the mire. I could not get out. Confusius, the father of my country, came by and I begged him to help me. He only said, 'If you ever get out, take my advice and stay out.' Then Buddah came by and I begged him to help me, but he said, 'Forget your troubles; it is all imagination. There is no pit.' Then Jesus came, and by that time I was too weak to pray, but He came down where I was and picked me up and said, 'I will never leave nor forsake you.' Christ first unloads us of our self-imposed burdens and cares, and then loads us with benefits.—Selected.

THE BRETHREN MISSION IN ARGENTINA

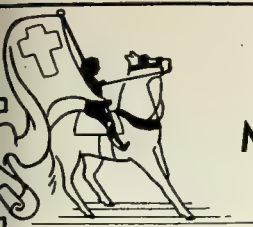
The Foreign Mission Society of the Brethren Church assumes responsibility for evangelizing a strip of Argentina about 200 miles in width and between three and four hundred miles in length. Of the hundreds of thousands only a few hundred have a saving knowledge of Christ. Rio Cuarto is the logical and geographical center of this field. It is a growing city, with a promising future. At Hernando is the largest congregation. Some remarkable conversions have taken place, the testimony given is genuine, and the work is growing rapidly. The hall is too small already. A lot has been given in a good location and plans for a building are under way. Work is progressing at several branch stations; at most of them plans are going forward for enlarged, or additional buildings.

—The Missionary Review of the World

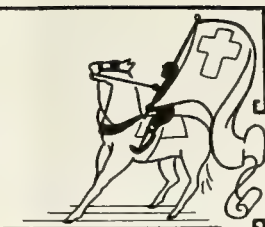
The judgment of Dr. J. R. Mott on the moving picture show: "I do not hesitate to say that my investigations in various parts of the world show that the cinema can do more in one night to promote race prejudice and to inculcate moral degeneracy by its sex appeal than the whole of the missionaries can do to counteract it in a week."

"You may weep when you are sent out with the seeds but you will shout when you come back with the sheaves." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

—Psalm 126:6



FROM THE MISSIONARY FIELD



GLEANINGS FROM MISSIONARIES' LETTERS

BROTHER SHELDON writes from Bellevue, F. E. Africa: Yesterday we had a good day. The Sunday School is holding up very well and there was an attendance of 693 the Sunday before; when the native workers were in, the attendance was 831 which is one of the high-water marks. The highest for the new church was four months ago, when the native workers were in also, the attendance being 899. We have a burden for this great number who attend, that they may be really saved and filled with the Spirit, going forth with the message of salvation.

MISS TYSON, our missionary-nurse at Yaloke, Africa, writes: Last week, the natives had quite a big celebration in the village. The new chief entertained. For several days they made beer, and then killed four cows. On the day for drinking, Yassimara, the first wife of the dead Chief Yaloke, started out early in the morning, before day-break, to take some beer to Yaloke's grave, to give him his share. As she neared the grave, the earth began to shake, so she says, and she became frightened and rushed back to her house. Later on, she went back and found a hole in the grave, and fear fell upon all the villagers, for they believed Yaloke's spirit had left the grave and now was going back to the abode of his fathers. So the wife ventures forth again and places a gourd of beer along the path that Yaloke often used. Sure enough, the beer was gone when they again returned. Another story came to us about the old chief. Some of the people who were coming to the fete passed by a ravine, where, they say, you can always find the spirits of their departed ones. As they passed, they noticed one of the chief's captains. He was standing at attention. They went up closer, and actually, with their eyes, they saw old Yaloke sitting there, warming himself over some burning embers! These poor, benighted souls! Oh, how they are held in vertiable chains of darkness! Surely, Satan has blinded their minds, that the light of the Gospel should not dawn upon them!

But here is some good news of our faithful native evangelist, Voloungou, who was our first licensed preacher in Africa. Miss Tyson writes: Voloungou comes almost every day to read the Bible with us. The other day, he and I were reading in Proverbs. This is rather difficult, but the Holy Spirit

is faithful and brings light even here. His Bible is worn and tattered. This is the second one that he has worn out. The binding is ragged. He said that when it gets too bad and begins to fall apart, he gets some rubber from the rubber trees and puts it together again. O, I wish you could see him grasp his Bible in his two hands and see his expression when he says, "This is my food. I could not live without it!" It almost makes me feel like running and hiding my face, for we have always had this precious Word, and could read it from childhood. Yet he has only known it for about ten years, and only now can begin really to appreciate it. And how he does love it! It certainly is his delight, not only all the day but half of the night. To think that he can take the French Bible and read it, and understand so much of it, is nothing short of a miracle.

MRS. KENNEDY, our Field Treasurer in Africa, writes: Have received quite a number of checks this month. Taking care of all this money is almost a job in itself. I had to get another cash box, for the one wouldn't hold it all. So now I have two boxes to keep my eye on. Did you ever hear that story about the missionary who couldn't get the natives to work unless he was right there to watch them? Every time he would leave, they would all sit down and do nothing. So he finally took out his glass eye and set it on a rock, and told them his eye would watch to see that they did their work. Well, it worked fine for a while. Then, finally, one brave lad stole up behind the eye and placed a hat over it. Then they all sat down and sighed a sigh of relief.

BASSAI PRAYER NOTES

By Grace Byron

Dear Prayer Band Members:

We rejoice greatly in the Lord for the way He has kept us in health and strength to carry on the work, and for the victories won. Miss Myers and I have been alone for most of the year. The work on the station has been heavy. It is when there are four of us on the station.

We praise Him for the large number of children who come daily to learn the way of Salvation and to read His Word. These children are released from the village work to attend, but they are often taken by the soldier and forced to work in the cotton. One little girl was

taken, but released through the prayers that went up for her. Another little girl has been taken; pray that she will be a testimony and that she will be set free.

We learned recently that many that professed to be Christians have clung to their idols and to the old superstitions. Pray especially that the Lord will work in their hearts, and that they will yield wholly to Him. They make the idols themselves, then fear them, not realizing that if they would keep on whittling, the thing would be destroyed. This seems very absurd to us, but it is very real to them. One man said that he had idols so that he would have children, but after losing two children at birth, he decided that he was deceived and trusted the Lord for the next one. The Lord honored his faith and his little Abel is a great joy to him and a constant reminder of the Lord's power. When he destroyed his idols, he put them in a stream so that they would go far from him.

Pray very especially for the native workers. Many have been unfaithful. They are now at the station being taught. Pray that the Lord will make them truly repentant for their sins, and that they will yield wholly to Him. This is a testing time for many. One has left to sew for a chief, others have expressed their desire to learn to be government nurses. But we praise God for those who say they intend to stand true to the mission. Pray for those who say they intend to stand true to the mission. Pray for those who have accepted the Lord in the villages and are without a leader, that they will stand faithful. Pray that the lives of the native workers may be examples, that they may be filled with the fruits of the Spirit instead of the fruits of the flesh.

We rejoice to hear that Dr. Taber and family will soon be coming forth. Pray for the coming forth of new workers to this very needy field, that we may occupy the field the Lord has given us.

A BLACK FISHER OF MEN

In one of our conferences a young man stood up to testify to the saving grace of God, saying, "I am not as well educated as some of the rest of you, but I can read that Jesus Christ died for my sins. I can also read that Jesus said, 'If you follow me, I will make you fishers of men.' By God's grace I will be a fisher of men."

One March evening in 1927, I stood before a group of people with this young man by my side. The spokesman for the group said, "We believe the word you have spoken to us, but where shall we find Christ? Show us the way and we will follow."

Turning to the fisher of men I said, "This is to be your work. Can you lead these people to Christ?"

"By God's grace I can try," was the simple reply.

Five years later, March, 1932, I was back in this same village and with me again was this same black son of God. He had called me to dedicate their first church, only a thatched roof mud-building, but nevertheless a house built for God by those that he had led to Christ.

—Clarence E. Carlson,
in Gems of Cheer.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

FINANCIAL REPORT, SEPTEMBER, 1936

General Fund:

J. Wesley Platt, Manteca, Calif.	\$ 5.00	
Cecil Johnson, Manteca, Calif.	5.00	
Brethren Church, Glendale, Calif.	35.00	
Brethren Church, Yellow Creek, Pa. ...	5.00	
Mr. & Mrs. E. B. Manley,		
Long Beach, Calif.	5.50	
Fred Ewing, Long Beach, Calif.	10.00	
Ira T. Claffee, Long Beach, Calif.	10.00	
Anonymous, (Ohio)	35.04	\$110.54

African General Fund:

Paul Lichti, Jr., Long Beach, Calif. ..	2.50	
C. T. Belt, Long Beach, Calif.	50.00	
Anonymous (Wyoming)	5.00	
Mrs. Viva B. Kitchens (Beaver City) ..	10.00	67.50

African Hospital Fund:

National W. M. S., per Mrs. Stuckey	4.50	
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Emmert Fund:

Mrs. Wm. Yoder, South Bend, Ind. ..	5.00	
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Gribble Fund:

Anonymous (Sunnyside, Wash.)	48.34	
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Gribble Book Fund:

Weaver's Book Store	7.08	
O. D. Jobson	2.00	9.08

Jobson Fund:

Philadelphia (3rd)	14.35	
Sergeantsville, N. J.	20.00	
Calvery, N. J.	7.50	
Allentown, Pa.	20.75	
Conemaugh, Pa.	26.00	
Johnstown (1st)	17.00	
Listie, Pa.	8.28	
Uniontown, Pa.	11.08	
Masontown, Pa.	16.26	
New Kensington, Pa.	2.76	
Pittsburgh, Pa.	9.86	
Vandergrift, Pa.	6.05	
Brush Valley, Pa.	7.11	
Kittanning, Pa.	10.00	
Dayton, Ohio	25.65	
Mundy's Corner, Pa.	6.14	
Vinco, Pa.	8.97	
Martinsburg, Pa.	7.31	
McKee, Pa.	14.60	
Warsaw, Ind.	9.64	249.91

Kliever Fund:

Brethren National C. E. Union	25.00	
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Miscellaneous:

C. T. Belt (for J. A. Vaus, work among the Jews)	25.00	
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Morrill Fund:

Mr. & Mrs. O. O. Rank, Garwin, Ia.	50.00	
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Myers Fund:

Standard Coal Company	1.66	
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South American Bible & Tract Fund:

Primary Dept., Washington, D. C. ...	4.00	
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South American General Fund:

Paul Lichti, Jr., Long Beach, Calif.	2.50	
Mrs. Viva B. Kitchens (Beaver City) ..	10.00	
Northern California District W. M. (special for Mrs. R. Wagner, Arg.) ..	5.00	17.50

W. M. S. Fund:

Per Mrs. M. A. Stuckey (for support of Bassai Station, Africa)	2345.00	
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Taber Fund:

Allentown, Pa.	6.25	
Conemaugh, Pa.	9.00	
A. B. C. (Long Beach, Calif.)	87.50	102.75

Total Receipts for September \$3,065.78

LOUIS S. BAUMAN, Sec'y-Treas.

A SAVAGE?

Completing a three month tour of the United States, a Solomon Island chieftain and son of a cannibal, namely, Kata Ragoso, made the following ob-

servation to reporters just before sailing for his home:

When the missionaries came to the Solomon Islands they kept teaching us that God was ruler over all, that He made all things and that He guided the destinies of all mankind. I have been disappointed in not hearing the great men of America give God credit for anything. They were eager to show me the wonders of man's makings and devisings but I did not hear one of them say God had given him the thoughts to unravel things of inventive genius.

No doubt, many will agree that the chieftain's words are absolutely true, and that in the busy commercial life of the present day but little thought is being directed to the Source of man's ability and genius.

Another feature which struck the visitor as being inconsistent, to say the least, was the fact that missionaries from America had taught the Solomon Island women to lay aside rings, bracelets and other ornaments, and yet the American women—

are encouraged to put rings on their fingers, pearls around their necks, and paint their faces and fingernails.

—From Supreme Council,
33 degree Bulletin.

LEARN FROM DAYTON

The Win-One class of Dayton, Ohio is supporting Jodawan, a native missionary in Africa. In sending in their last remittance Mrs. Myrtle Landis, the class president says: "It seems our little Mission Box we have gets the full amount each six months without any asking for more when we open it. May I tell you how we do? We have a little fancy box with a hole in top for coins or paper. We have a lock and key on it. Our secretary takes it to Sunday School each Sunday, and at our class meetings once a month we pass it around. Then when the six months period is up, either our teacher, Monroe Snyder, or our pastor, Rev. R. D. Barnard, will dedicate the money to the missionary. We all look forward to opening the box."

This splendid class, with its missionary spirit, is setting a mighty fine example for a live Sunday School class that truly seeks to do the Master's will.

A NATIVE EVANGELIST'S APPRECIATION

"There are many things that tempt a servant of the Lord," said a native evangelist one Sunday in his preaching to the other evangelists. "For us black people the spirit of pride is a great danger. However, when I look at the white missionaries, then I can't help but thank God for them. They may have two or three coats to put on and more than one pair of shoes. Sometimes they have both a sun hat and an ordinary hat. They have good chairs to sit on, not just boxes. As a rule they have good looking wives and children.

Often they have a horse or a bicycle, too, and yet with all this you cannot find any pride among them on this account. They are just as pleasant and friendly. Yes, I have noticed that the more they have of such things, the more kind they are to share with us black natives."

—Reported by L. A. Tweiten, in
The Missionary Broadcaster.

"THE DIFFERENT FAITHS"

E. Stanley Jones writes in the Lutheran Church Herald the following: which is worthy of your careful thought:

GREECE said: "Be moderate—know thyself."

ROME said: "Be strong—order thyself."

CONFUSIANISM says: "Be superior—correct thyself."

BUDDHISM says: "Be disillusioned—annihilate thyself."

HINDUISM says: "Be separated—merge thyself."

MOHAMMEDANISM says: "Be submissive—bend thyself."

JUDAISM says: "Be holy—conform thyself."

MODERN MATERIALISM says: "Be industrious—enjoy thyself."

MODERN DILLETANTISM says: "Be broad—cultivate thyself."

CHRISTIANITY says: "Be Christ-like—give thyself."

BRETHREN MISSIONARY DIRECTORY

SOUTH AMERICA

ADDRESS: 433 Rivadavia, Rio Cuarto, Prov. Cordoba, Argentina, South America.

Rev. Clarence L. Sichel, Supt.
Mrs. Clarence L. Sichel.

ADDRESS: Almaguer, Prov. Cordoba, Argentina, South America.

Dr. Charles F. Yoder.
Mrs. Charles F. Yoder.

SOUTH AMERICAN NATIONAL PASTORS

Adolphe Zeche, Rio Cuarto.
Domingo Reina, Tancacha & Hernando.

Luis Siccardi, Cabrera.
Riccardo E. Wagner, Bible Coach Worker.

AFRICA

ADDRESS: Yaloke, par Boali, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. John W. Hathaway, Supt.
Mrs. John W. Hathaway.

Miss Mary E. Emmert.
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ADDRESS: Bassai, par Bozoum, par Bangui, Oubangui-Chari, French Equatorial Africa.

Miss Estella Myers.
Miss Grace Byron.

ADDRESS: Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. Chauncey B. Sheldon.
Mrs. Chauncey B. Sheldon.

Miss Florence Bickel.

ADDRESS: 1st or 2nd Class Mail—Bekoro, par Bassai, par Bozoum, par Beberati, par Yaounde, Oubangui-Chari, Fr. Eq. Africa.

PARCEL POST: Care of C. B. Sheldon, Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, Fr. Eq. Africa.

Rev. Curtis G. Morrill.
Mrs. Curtis G. Morrill.

Mrs. Wilhelmina Kennedy.

MISSIONARIES ON FURLOUGH

Rev. and Mrs. Orville D. Jobson,
6340 Ventnor Ave., Ventnor, N. J.

Rev. and Mrs. Joseph H. Foster,
1925 E. 5th St., Long Beach, Calif.

Rev. and Mrs. Floyd W. Taber,
5777 Campo Walk, Long Beach, Calif.

Dr. Florence N. Gribble, 702 Grant St., Ashland, O.
Miss Mabel Crawford, 131 N. Pickering, Whittier, Calif.

Christian Forbearance

Address Delivered Before National Ministerial Association at Wino na, Lake, Ind.

By W. H. Schaffer, Pastor, First Brethren Church,
Conemaugh, Pa.

A story is told of a student pastor who had not as yet acquired the ability of presenting his sermons in a very interesting and systematic manner. After one of his first attempts, the congregation declared the message an absolute failure. But one woman of the group present at that service declared that she had ten points as a result of that sermon. "Ten points from that sermon?" one questioned, "What are they?" Drawing a small note book from her purse she presented the points. "Why, he never said those things at all," was the reply. "I know it," the woman answered, "but that's what he should have said!" Now many of my listeners will be able to think of a lot of things that perhaps should be said and from that we have thought of many more ourselves but to discuss this subject from all its various ramifications would be indeed an endless task and so briefly we shall discuss the subject.

First of all let us be reminded that we are discussing "Christian Forbearance." There are two outstanding texts in God's Word which shed great light upon our subject. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:1-3). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to which ye are also called in one body; and be ye thankful. Let the Word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do ALL in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:12-17).

These words were written to believers in Christ, just babes in the faith.

It seems possible at times that some of us may have been delving so deeply into the truths of God's Word that the first principles of Christian life and conduct seem to be forgotten. The definition of this word "forbearance" according to the Word itself

means "to hold back self" or "to restrain self." This definition we have already discovered is in accordance with the context. Recall if you can the complimentary adjectives such as, lowliness, meekness, longsuffering, kindness, humbleness of mind, charity. From whence come these attributes? Are they native with the natural man? Read Romans the seventh chapter and see there the conflict between the natural man and the born again man. Then continue with the eighth chapter and see the victory of the spiritual man over the natural. We are often amazed at the seemingly extravagance of words from the pen of the inspired Apostle Paul. It is not that he was extravagant at all but that he wanted to make sure his readers were getting the ideas and thoughts he meant for them to have. It has come to a sad state of affairs when many of these attributes above named are uncommon with many of God's children until it has come to the place where some have expressed that they would rather be called a peace-loving modernist than a contentious fundamentalist. Is there an anticipation of these very things when we read, "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, also do ye." The sins of which we have been forgiven are terrible and without enumeration and Christ forgave them all. Allow us to quote another passage, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:30-32). To think that God for Christ's sake hath forgiven us, who are we that we ought not be willing to forgive one another?

Early Christian history records the statement of unsaved, "Behold how these Christians love one another." Love requires a forgiving spirit but not always a condoning spirit. The Lord loves us but He certainly must not agree with every thing we do. As long as there are no individuals on the face of this earth there will be differences of opinion. We are all certainly aware of the admonition to be good soldiers of Jesus Christ and to fight the wiles of the devil with the whole armour of God but many have lost sight of fighting the devil and have turned on their brethren in Christ.

Must all Christians have the same viewpoints as

I have or else they are my avowed enemies and then must I bend every effort to seek their downfall? Is it true that we too often seek to promote our own selfish and personal interests in the matter of administering the Lord's work and do not consider the general welfare of all concerned?

There are times when, as representatives of God we must declare ourselves like Elijah of old before the throne of King Ahab but it most certainly ought to be done in a spirit of love and grace. The Apostle Paul contended earnestly for the faith that was entrusted to him and yet did he not write I Corinthians 13? The Apostle John in his epistles denounces hypocrisy to the limit but in speaking of the relationship that ought to exist between believers in Christ he continually insists that they love one another. John records the words of Jesus thus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Then John, writing as if a comment on the words of Jesus says, "If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen? And this commandment we have from Him, that he who loveth God loveth his brother also" (I John 4:20, 21). Is it possible that we are losing that spirit of humbleness and self-sacrifice or as according to our subject, "Christian Forbearance" in the quest for seeking high seats among our brethren? On the other hand, have we been guilty of judging one another by reading into programs motives which do not and never have existed in the mind of the author? There are many sincere children of God who honestly believe that it is God's program to save this world order by their preaching the gospel of Christ. There are others who are convinced that it is not God's program at all but that by the preaching of the gospel souls are being saved out of a decaying world order for which there is no hope of complete salvation. Should those of the first opinion therefore declare that those holding the other view are heathen and unconverted or vice versa? There are many who believe that salvation is an absolutely free gift of God to those who believe in the atoning work of Christ and that once they believe in Christ as their personal Savior they are eternally secure in Him. There are others who are of the conviction that in order to be guaranteed salvation the believer must do other things and yet both agree that the blood of Christ is efficacious to the washing away of sin. It is necessary therefore that since all are not of the same opinion on these matters we must hurl anathemas at one another and declare ourselves as enemies?

When it comes to the place where men will boldly and openly declare themselves as enemies of the cross of Christ and skeptics of the resurrection of

Christ even then would it not be more Christian-like to discuss these matters privately and prayerfully before broadcasting them to the whole world and engage in the political pastime of mud slinging? Our Lord mingled with sinners but did not partake of the sin. He prayed the Father, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil" (John 17:15). We are in this world for a purpose and if that purpose is to witness for Christ then we find it necessary many times to mingle with sinners, but it is not necessary to partake of their sins.

We, who preach "the separated life" are we living it? Is it not too often the case of "Do as I say and not as I do?" Have we forgotten that we are "living epistles, read of all men" and that the world reads our lives before it believes our preaching. Is this "separated life" only to be lived at home where we are well known or is it to be lived under any circumstance? This is rather heart searching but it won't hurt any of us to do a bit of that occasionally.

Now beware of pride. Pride is a most treacherous thing. It not only rules the high and haughty spirit but sometimes rules the humble hearts who love to pride in their meekness. Not a one of us is infallible. Therefore I do not have the privilege to say that I am always absolutely right and you are always wrong. I may not approve of everything you do but that does not mean that therefore you are an avowed enemy of mine and that I must do everything possible to bring down your character to the lowest depths. I make mistakes, for I am not perfect and not until I am without flaw ought I to expect others to be the same. Then, why should I expect of the other fellow that which I have, through years of experience been unable to do myself? We must recognize that some Christians are still "babes in Christ" and is it right that we expect those who are weak in the faith to measure up in their conduct to those who have eaten strong meat? And may not the reason be that many are weak in the faith because they have been disappointed in the conduct of those who claim to have eaten strong meat a number of years?

There are so many things that this old nature of ours promoted by selfish motives is guilty of doing that we forget we are just sinners saved by the grace of God. This attitude of, "if you won't play my way, we won't play at all" is growing among brethren in Christ consciously or unconsciously. "Forbearing one another in love" is the admonition of the Holy Scriptures and "love suffereth long, and is kind; love envieth not; love vaunted not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth a

(Continued on page 17)

HAS OSWALD SMITH SAID THE LAST WORD

(Continued from page 2)

in Germany but a bastard Socialism is well. After making all allowances for the Treaty of Versailles, and for the Germans as a shell-shocked nation, I fear that Germany remains today the chief menace of world war."

No one would be so foolish as to charge Sherwood Eddy with being a paid propagandist for the Jews. He usually knows whereof he speaks.

—3—

The third report will be of peculiar interest, coming from a Christian Jew, Joseph Cohn, who as representative of the American Board of Missions to the Jews, took financial aid from American Christians to suffering Jewish Christians of Germany. Heart-rending experiences were his as he climbed many enemy stairs to minister to starving men, women and little children who were in their faces the mute appeal of dying animals.

Mr. Cohn wrote of the wonderful hospitality shown him by all Nazi officials in spite of his Jewish features. Courtesies were heaped upon him wherever his American visa was shown. Smilingly many Germans lauded Hitler—later, under their breaths, to take all back.

The Christian Jews of Germany are of all the Jews of the world, in the most pitiful state. Held in double contempt by unbelieving Jews, no charity funds are available for them. Forbidden to seek employment, they are made dependent upon a government pittance calculated to starve them out. Rents for miserable quarters are raised to a point where little is left to keep body alive. The sights witnessed by Mr. Cohn filled him with a sense of utter despair until he realized that our Lord, when on earth, could only minister here and there as He came in contact with men. The cost of bringing relief to the thousands of Jews forced out of the churches and unable to get out of the land, is prohibitive. Mr. Cohn sees only starvation or suicide for the great mass of the Jews, very few of whom are communistic in their sympathies.

He cites the recent Nazi law making October the dead line for every Jew who owned a business in Germany. They were forced to sell at whatever price might be offered. To prevent any of these from taking the proceeds out of the land, the latest decree of Hitler demands that all Jews deposit within eight days a sum equal to the Reich escape tax which they must pay if and when they leave Germany.

This tax is equivalent to 25 per cent of their total property and the new order therefore amounts to confiscation of 25 per cent of the property of all Jews.

The text of the order reads: "From our financial condition it may be assumed that you will transfer your domestic residence abroad when opportunity offers. To assure payment of the Reich escape tax due on your leaving Reich territory, amounting to one-quarter of your property as last ascertained, I herewith fix against you, in accordance with paragraph 7 of the Reich Escape Tax Ordinance (R. G. B. I., 1935, page 393) security amounting to Reichsmarks . . . I request you to render this security within eight days, in the form prescribed by paragraph 132 of the Reich ordinance, otherwise payment must be enforced."

Surely if Brother Smith had come to know of these conditions, he would not have concluded that the smile of heaven is upon this land!

TRANSLATING THE BIBLE

(Continued from page 8)

Some words have two meanings, as the word for left and woman are the same; and, the word for right and man are the same. Thus, a literal translation of Matthew 6:3b reads, "Let not thy woman hand know what thy man hand does." James 4:11: "Speak not one against another," is rendered in Karre, "Oui sa kon toul hana ya,"—literally translated, "Speak not on the head of each other." Jesus' words to Simon, "You have rightly judged," the Karre say: "Mo oual bai belta,"—literally, "You divided the affair well." Romans 3:20: "Bai nai-mone mbyou ma gui guedik an none ka mbouro ndingna pina guingna ya, mbol guingna none bikefin ouile kon kala,"—literally reads: "For no flesh will become perfect before his eyes by way of work of law, by means of the law substance of sin breaks open to view." "Ouile kon kala," expresses the idea as when an egg is broken it reveals what is hidden within the shell.

In seeking for a certain word, another is often discovered. For example, in translating II Cor. 7:14: "For if I have boasted anything to him of you, I am ashamed." In searching for the word, to boast, the word "jone," i. e., to praise, was found. This word suggested the Doxology and we rejoiced that now we were able to translate it, which is sung most every Sunday in the morning service. It was hard to realize that "jone" conveyed the dignified meaning of praise; for, in so many languages of heathen lands it is difficult to find the equivalent for the words which convey the deeper meaning of the Word of God. We marvel at the richness of the Karre language.

The translator is always on the lookout for new words and search for the best way to express a thought in the native language. When working for hours on one verse and the rendering of it becomes clear to all, joy fills our hearts to overflowing. But not only is there joy when the truth can be expressed in the native language, but in the translating of it, the truth itself

grips our hearts, and we see the meaning of the text in a new light. There is always joy to know that the native translators also find new truths. When, "Whosoever shall smite thee on thy right cheek turn to him the other also," was translated, the native said: "This is the greatest law we have ever heard, in which fighting could be stopped."

In the last chapter of Luke, while translating the passage, we notice how Jesus walked on the road to Emmaus with the disciples, who did not discover His identity in the course of the long discussion they had with Him. But, when He brake and gave to them the bread, their eyes were opened and they knew Him. "Oh!" exclaims the native translator, "they saw the print of the nails in His hands when He stretched forth His hands to give them the bread!"

While translating the eleventh chapter of Hebrews, we wished that we might imitate the faith of these heroes, although their experiences were purchased by them with blood and tears.

First Peter, the book on suffering, was translated during the day of my suffering from a fall, and brought great joy to my heart and peace to my soul, and helped me to obey the words found in it: "Casting all your care upon Him; for He careth for you."

Bending over the pages of the Scriptures in eagerness to translate them and give them to the natives, we scan every line to see more clearly in the sacred page the face of our Master and Savior. Oh! the joy when one gets beneath the surface of the words to the deep sense of the love of God, while translating the suffering and reproach our Savior endured for our sins. The Book becomes more precious to us as the love of Christ flames up in our hearts. Then to see God in the power of His might, the majesty of His glory, Sovereign, Lord over all, and our Father!

Not only the joy of spending the most of my time the past years on the field with His Word, has been mine, but I have experienced the joy of seeing many, many, read the Gospels as we have taught them the Word. Every time they have quoted from its pages, our hearts have rejoiced; for, we know that "The Gospel is the power of God unto salvation to everyone that believeth." Though weak as the Karre have been, they will some day say: "Thy Word is a lamp unto my feet and a light unto my path."

They rejoiced when the New Testament in Sango arrived. One Sunday, Noel, the native pastor at Bassai, who has been helping recently in the translations together with Moise, prayed: "Oh! God we have the French New Testament, but we do not understand it. We have the Sango New Testament, but it does not satisfy. Give us the New Testament in our own language!" There is a great deal of revision to do before the New Testament should be

(Continued on page 17)

W. I. DUKER President Goshen, Ind.	NATIONAL SUNDAY SCHOOL ASSOCIATION		N. V. LEATHERMAN General Secretary Berlin, Pa.
E. L. MILLER Vice President Maurertown, Va.	E. L. MILLER Editor for October		M. A. STUCKEY Treasurer Ashland, Ohio

THE SUNDAY SCHOOL AS AN ASSET TO THE CHURCH

By W. I. Duker

We would like to stir our minds today as we think of the purpose and the place of our Bible school in God's plan for the church. It is not necessarily a name with which we deal but rather an institution or organization. The Word church appears frequently in the Book. Its origin and purpose are rather clearly indicated. Just how inclusive it may be is another matter. We refer now to men's workings in this **Church of God**. A local or district church may develop subdivisions and organizations within the church, but the question may arise as to their actual participation within the church.

Having said that much, may we now return to our Bible school. The fact that the school holds its meetings within the walls of the church does not necessarily make it a part of the church. Walls and local organizations cannot determine the boundaries of the church of Christ. Surely we ought to definitely assure ourselves that the Bible school as such should find itself within the church for which Christ died.

Again after assuring ourselves that our Bible school is a part of the church let us look within its boundaries to determine its personalities. Is the Bible school the agency to evangelize the world, or is the church to do this work and the Bible school to train and educate these saved individuals? I mean, is the work of the Bible school evangelism or training? Or, will you say its task lies in both fields? Today, it seems that the work of the evangelist is disappearing as such, and the Bible school has taken over this work of the Spirit. Is that as we have planned it, working under the Spirit?

It is not the purpose of this paper to start an argument nor to disturb our efforts, but rather to clarify our thinking and thus our efforts. If the Bible school is to give us a field of evangelism, if salvation is brought to boys and girls, men and women, through its efforts, then let us so regard it and cease our other efforts. However if we have been taught and led to believe that evangelism is to come as the result of the "preaching of the Word," then let us adjust our thinking and our resultant actions so that this may prevail. I feel that there is a great field for the teaching and training of saved men and women in our Bible schools. I am a bit confused in teaching unsaved men and women, Bible truths and then having them accept Christ as a result

of this teaching. Oh, yes, I see that a play upon words may be taken from all this and an endless, unfruitful discussion may or might follow. This is not my purpose nor desire. I am simply trying to cause us to find the real work of the school. Evangelism, bringing a "born again" spirit into the heart of man, should result from the preaching of the Word and not from the teaching of the Word. I am thinking along this line because so often when an evangelist is brought to our local church for a series of services he is told that the field has been rather completely garnered by the Bible school. Does the Bible school evangelize the unsaved and the church then give them a home in which they may "grow in grace," or does the "preaching of the Word" evangelize the unsaved and then the Bible school assist them in their Christian life? Or is the entire work so confused or intermingled that there is no certain place for evangelization?

The present article has two purposes in mind. First, we would have us do a bit of thinking relative to the "Church of Jesus Christ." Its ramifications go beyond the Bible school but in our consideration here, this is the limit of our study. Let us "gird up the loins of our minds." If confusion reigns today in our work of evangelism, let us attempt to remove the said confusion. If the work of our Bible school seems at times to be too all embracing, let us determine rather definitely its scope and field. Some of us are pleased to call the Bible school the child of the church while others insist that it is the church. Surely its work can be strengthened and directed when we are clear in our thinking as to its field and purpose in that field.

I shall never forget a certain family in which I had the very positive pleasure of visiting. Nor shall I forget how at "chore time" one word from the father and away went the children each to his appointed task. No confusion, no argument, no trouble. Each had his respective task and he knew just what that task was. In the performing of said task he never stepped on his brother's toes nor became confused by finding a brother doing his work. Each knew his task. Surely we ought to do as well while working in our Father's vineyard. Much of our work is made increasingly difficult because of a lack of knowledge as to our respective fields and often by the desire of some to work in every field. We would like to see a clearer division of tasks within the Bible school and the worship field of the

church and then to have each work in perfect harmony. The field of evangelism is a most critical field. Here the Spirit of God must work unhampered and unrestrained. This can only be done when the one directing the same is completely under the will of the Master. The Bible school for training and education and the "preaching of the Word" for evangelism seems to me to be a rather happy combination of God's plan for men.

EFFICIENT SUNDAY SCHOOL SUPERVISION

By E. L. Miller

As in the work of a college, public school, or any other educational institution, so in the Sunday School, success will largely revolve around and depend upon efficient supervision. We are careful to have secular institutions headed by trained and skilled leaders. This is especially true in the industrial world. Who will question as to whether success is dependent upon such leadership? Our topic would have us consider the proper leadership for the Sunday School, and we have stated that it should be efficient. This really aims at the ideal, and if any supervising officials feel their toes tramped upon they must remember that the ideal is **obtainable perfection**, and most leaders will be free to admit that they are not quite perfect. So there is room for such a discussion as this.

It has been said that that government rules best that rules least. With this we quite agree. And that may be a hint for supervising officers in the Sunday school. Being felt rather than heard will add to the gaiety of the school and results will be more pronounced. The supervising officer should be back of the program they have devised or that has been handed up to them. But they should not be too officious and demonstrative.

For Sunday School supervision to be most efficient it must be conducted by truly consecrated Christians. In order to have this kind of a line-up the Sunday School officials must be under the direction and appointment of the church and church boards. Never divorce the Sunday School from the main institution. Here union Sunday Schools will have to depend upon the Christians affiliated with the work asserting themselves. But always the leaders in Christian work should be Christians. I say this because I have had personal contact with at least three Sunday Schools and two Bible classes that were headed or taught by men not professed Christians. Maybe it was better than nothing, but there were Christians in the organizations who could have and should have accepted these places of leadership.

Then I am sure we all agree that enlightened, intelligent supervision is needed. For this purpose so many

books and so much other material has been provided that no superintendent or supervisor need tackle his or her job uninformed. We admit that the pastor should be the Sunday School pastor as well as the church pastor, and his training should function in aiding and directing superintendents and workers in general. A live pastor and a live superintendent should be reflected in the kind of a Sunday School we have. They are so reflected.

There are as many fine points to be observed in the Sunday School work as in any public school system or mercantile business. The floor walkers, departmental heads, managers of various sorts, in any mercantile establishment, and superintendents, supervisors, and even the teachers in the school game must be informed and understand administration. Why should not the Sunday School demand and have leadership as well versed in the fine art of administration? And no more than the superintendent, supervisor, general manager or principal does all the work in the establishments noted, no more than they should the Sunday School superintendent be expected to do it all. He should be the director in a well-ordered, well-oiled machine that goes to work smoothly on signal.

Then in order to have things well in hand and to have such a machine, there should be frequent meetings of the superintendent and his corps of officials. A huddle occasionally might get them together closer and it might also result in a better knowledge of the game and what plays are to be made next. The superintendent is captain and quarterback of his team. He must know what is going to be done next, but he must have a group playing the game with him who are also on their toes for each and every move. So planning the work and then working the plan is still the winning idea. The best coach can get little or nothing out of his team if they refuse to cooperate. And when they do cooperate to the best of their ability and the plays click in proper order, then comes the touchdown and victory. Is there not a close parallel between superintendent and co-workers and a quarterback and his team? As the team hears the coaches preach to them the fine points of the game, so superintendent and fellow workers attend conventions to have linned into their ears the latest and best in Sunday School procedure. The next thing is to take the Biblical injunction, "Now then DO IT."

The efficient superintendent or supervisor in public or Sunday School should know all the while what is going on and what is going to happen next. The work of each session should be so well put out for each assistant and the whole group that there will be no awkward moments or embarrassing periods. Only by knowing where you are starting from and when and how you are to go, only that way can things be made to run smoothly and efficiently. The superintendent must know his workers

and he should always have their confidence and cooperation. To that end no teacher should ever absent himself or herself without notifying the superintendent or choosing a substitute from the regularly appointed substitutes or else from the more capable students in the Sunday School or informed members of the church. Leaving a Sunday School class to pop-shot or pinch-hitting teachers is not fair to either the class or one asked to teach in such fashion. Why not use the same sense here that is used in the public school system? There they have substitute teachers who are as well prepared as the regular teacher and from them they choose substitutes when the regular is off the job. Efficiency does demand a careful and thorough examination of our whole outfit at times, and finding things amiss here or there, we should have the courage to admit it and then to correct the matter.

So we come to the conclusion that the supervising officer must be consecrated to his job. He must be informed and he must also look to and trust and depend upon his assistants to help put the job across. But chances are that the corps of workers will not be much more alive or awake than is the boss. His enthusiasm, his program, his spirit of attack and endeavor, yes, his spirit of "up-and-at-'em" will be more or less contagious. If he be charged with spiritual electricity or perhaps dynamite, he will be able to get others going. But if he is dead on his feet, if he is a dud, well there is little hope that his school will ever set the world afire. Efficient supervision will result in efficient work on the part of the whole school. And every Sunday School superintendent can become a better superintendent if he so desires. And with apologies to Mr. Couie, we would say that in every way and every day each superintendent should be getting better and better. And it must follow as the night follows the day that the Sunday School will then follow suit and get better also. Bigger and better Sunday Schools should be our aim. Let us all do our part in making them more efficient and proficient.

THE STORY OF FLORINDA

(Continued from page 6)

age which is ours, of saving souls? How different the story of Florinda's passing would have been if no one had been willing to work long and patiently to give her the gospel message. And so, brethren and sisters who love the Lord and the souls for whom He died, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Strong Saviour and Leader,
Give us Thine own unbending courage,
That, by Thy grace,
Unfaltering and uncomplaining,
We may fight the good fight to the end.

J. S. HOYLAND.

CHRISTIAN FORBEARANCE

(Continued from page 14)

things, endureth all things . . . and now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:4-7, 13).

The story is told of a certain member became angry at his pastor. He declared that he was going to tell that preacher just what he thought of him and request that he leave town at once. The man called at the pastor's study and the pastor sensing the situation asked what he could do for his parishioner, but suggested first of all that they kneel in prayer and pray one for another. As they arose from their knees the pastor offered his helpfulness but the once agry man replied, "Nothing, it's all settled now," and quietly excusing himself, he left. We all consider that pastor a very wise man of God. Have we always sought to apply this wisdom to those who may not always agree with us?

"Forbearing one another in love; endeavoring to keep the unity of the Spirit and the bond of peace."

TRANSLATING THE BIBLE

(Continued from page 15)

printed, but their prayers will be answered as we pray and labor in love that the translations might be as the Holy Spirit would have them. The natives, who are hungry for the Word, are reading the translations in manuscript form. Some day the sacred Book will be placed in their hands, in their own language, and may the Lord Jesus Christ receive all the glory.

Not only do we look forward to the joy of seeing the written word in their hands, but we also pray that it might be written in their hearts. There is a challenge to some lover of the Word who longs to impart it to others to come forth to establish a Bible School for the Karre. Our task is to train them for the work of evangelism. That which will save these people is the knowledge of God in Christ. "The Son of God goes forth to war." Who is willing to throw his life into the struggle.

It is all right for a wagon to have a tongue, but it is all wrong for a Christian to have a waggin' tongue

—Goshen Calendar

No wonder some churches grow. A young lady recently invited and brought fourteen folks to the church service not far from here. In the same place a boy won a Bible for getting eighty new Bible School scholars in a month's time. How many opportunities have we missed in the past months? Verily, let us work while it is yet day for the night cometh when no man can work.

—Glendale, California.

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor

626 Somerset St.

Johnstown, Pa.

BRETHREN **C**HRISTIAN **E**NDEAVOR
RINGING **H**URCH **X**TENSION
Y **O**UNCONSECRATED **V**ANGLISM

PHILADELPHIA THIRD CHURCH

Greetings from the Third Brethren C. E. Society of Philadelphia.

We have just completed a successful year under the leadership of our President, William Golderer, and Superintendent Geginald Ellis.

Our membership and attendance at Sunday meetings as well as enthusiasm and spirit for Christ's work and C. E. have greatly increased.

We've had a series of special speakers and novelty meetings. During the summer, our meetings were well attended and the spirit of prayer and testimony was carried on from the winter.

During the year, we have had charge of several church services and this month we are going to take charge of the harvest home service for the church.

In favor of Camp Juniata, we desire to say that seven of our members went to camp this summer and liked it so well they are still talking about it.

We would like to see some reports from other C. E. societies in this column and we would welcome any suggestions toward our own society and its meetings.

A member of our society, Elsie Whitfield, has been placed on the State C. E. board. We are in back of her 100% and hope that all your endeavorers will back your leaders too.

May God's blessing be upon the National C. E. work this year and may we go forward in His name.

Philadelphia Third Brethren C. E. Society.

BIBLE CONFERENCE SPONSORED BY C. E. UNION

Professor M. A. Stuckey of Ashland Theological Seminary will be the speaker at a Bible Conference sponsored by the Cambria County Brethren C. E. Union. This group of endeavorers makes it a practice to hold a Bible Conference every year, usually in the spring. This year it was necessary to postpone the conference until fall. The following lectures are being anticipated:

Nov. 4—"The Most Beautiful Story of the Old Testament" at Conemaugh.

Nov. 5—"Some Scientific Facts Which Prove the Bible to be the Word of God" at the Second Brethren Church, Johnstown.

Nov. 6—"Foregleams of Gospel Truth in the Ten Commandments" at the Third Brethren Church, Johnstown.

Nov. 8—"The Clay Testifies for the Potter" at the Pike Brethren Church, Mundy's Corner, at 2:30.

Nov. 8—"Jesus of Nazareth, the Prince of Life" at the First Brethren Church, Johnstown, at 7:30.

A Brethren County union C. E. meeting will precede the Sunday evening meeting of the conference.

A MESSAGE ABOUT JUNIOR C. E. BY ONE OF THEIR SUPERINTENDENTS

The purpose of this article is to show you that you should have and can have a Junior Christian Endeavor society in your church. Any church with at least a half dozen children of Junior age should have a Junior society. Junior Christian Endeavor is no longer an experiment. It has stood the test of time and experience. Many churches have Junior societies and yours can too.

The Junior society does one very definite service for the child in that it doubles the time given to his religious instruction. We all know that the Sunday School hour (which usually amounts to from fifteen to thirty minutes at the most) is too short for this spiritual training. The Junior society adds another hour and to this whatever time is devoted to its preparation. This extra training is of distinct advantage to the child that passes through the society.

Your church needs a Junior society because it will be a means of giving our Juniors more and better religious training than they would have without it. It is needed because it ministers to instincts that are especially strong in the Junior age. It helps to develop a spirit of reverence and worship. It trains them to pray and to testify, and gives them responsibilities and duties. Our Intermediate and Senior societies will be improved by members who have had training in a Junior society.

Rev. Robert P. Anderson writes: "The aim of Junior Endeavor is Christian nurture, to increase the children's knowledge of the Bible, teach them how to use the Book, establish desirable habits in the habit-forming age, set up worthy ideals in the period of greatest openness to suggestion and greatest tendency to imitation, arouse and educate conscience, lead them to accept Christ as Savior and Lord, and to apply to the need and capacity of children the principle of the older society, to learn by doing. The society is fundamentally not an attempt to do something for the child, but rather to get the child to do something for himself. The aim is not to make children grown up before their time, but to give them an opportunity to practice in childhood's way what they can of Christianity."

Of course you are wondering where you can get a superintendent for the Junior society, a very important question. There is no rule as to how a superintendent is appointed or who it should be. Perhaps there is someone in your church who is interested enough to volunteer for this work. If no one in your church is willing to feed His

lambs a member of the Senior society should be willing to assume this responsibility and to accept this opportunity for service. The church offers no greater opportunity for service than that of guiding children of Junior age. These years are vital—often they determine the entire life. The children of the church are too often neglected the idea being that the Sunday School is fully taking care of them.

Having members of Junior age in our Senior societies is not going to meet the needs of Juniors. They should have an organization of their own with an interested and understanding superintendent. Very few children are willing to speak or pray before an older group. Give them a society of their own.

Won't you plan to start a Junior society in your church if you do not have one? Even if it means giving up one or two of your own members to guide them, you will be rewarded when trained endeavorers are promoted to your society. It would be a fine thing if every society could report not only meeting all of the goals set up by the National Christian Endeavor board, but also the organization of a Junior Christian Endeavor in every church.

ROSE SNYDER, Junior Superintendent at Conemaugh, Pa.

GIVE TO THE LORD FOR MISSIONS

She gave one cent for mission work,

Then spent ten cents for gum;

Then really bowed her head and prayed

"Oh, Lord, thy kingdom come."

They sat at home and wondered why

The church did not succeed;

She chewed her gum and couldn't tell

He, puzzled, smoked his weed.

—Exchange

The chief difference between a gum-chewing flapper and a cud-chewing cow is the thoughtful expression on the face of the cow. Neither is appropriate in a church service.—Ex.

**DOLLARS**

and

SENSE

by

R. U. Wise

Sam Slick sez, "I an' th' missus agreed when we wuz married thet we'd al'ays tithe th' money thet come in from ever'thing. But here now of late years th' income hez got so big, we jest caint afford t' do it."



RALLY DAY — PARK STREET BRETHREN CHURCH, Ashland, Ohio.

Ashland, Ohio.

A very successful Rally Day with a record-breaking attendance was held at the Park Street Brethren Church on Sunday, Oct. 18th. The goal set called for 250 and the count showed 253 actually present. The Sunday School provided an interesting and novel program. Stirring messages were delivered by Dr. R. R. Haun, Superintendent, and by Rev. Willis E. Ronk, pastor. The entire program centered about a red, white and blue chain consisting of 253 links, carrying 253 names, the chain being made up by the classes and then joined together in the opening of the special program. It was festooned across the front of the church and also appears in the picture which was taken at the close of the service. The chain and the accompanying program impressed every individual member of the Sunday School with the importance of being a strong, dependable, spiritual link. The music by the large orchestra led by Miss Gertrude Wilgus was much appreciated.

The Rally Day committee consisted of Dr. M. P. Puterbaugh, Assistant Superintendent, Professor Philip Lersch, Joint Chairman, Evelyn Lucile Miller, Martha Holmes, Mrs. E. L. Kilhefner and the writer as committee adviser. The superintendent announced that follow-up plans would be launched to conserve the results of the splendid Rally Day.

G. C. CARPENTER.

DANVILLE, OHIO

The first Rally Day to be held at the Danville Brethren church, Danville, O. or several years proved to be a great day with the blessing of our Lord. The many friends who gathered with us Oct. 11th, enjoyed the day's fellowship, the three services, and, also, the very bountiful picnic dinner.

Those who gave of their talents and

so graciously helped to testify for our Master in music and song were: Clayton and Edgar Berkshire, Harry Brown, and Marjorie Puterbaugh from Ashland College; Gladys Leightner and Miss Swanson from Mansfield; Ross, Wilma, and Nellie Magers from our own congregation.

We are thankful to Him Who loved us for the blessing that we can receive from these simple "get togethers" which seem to be often unpopular in our modern day. Surely as the Apostle Paul says in his letter to the Hebrews (10: 23, 25) we should "hold fast the profession of our faith without wavering . . . not forsaking the assembling of ourselves together, as the manner of some is."

We invite you to gather with us anytime to partake of the Living Word and to praise Him Who saved us.

JOHN D. ERB, Pastor.

HOWE (BRIGHTON), IND.

Dear Evangelist Readers:

It has been a long time since we wrote a letter to the Evangelist. We are moving along slowly, but our whole work is for the Lord who has done so much for us. Our little folks enjoyed the Bible school again this summer. The Sunday School is moving along, also our church under the able leadership of Brother and Sister Gibson.

At the last church meeting, Brother Gibson was voted to be our leader again for another year.

The W. M. S. is faithful to what it represents, having our devotionals, prayer circles, doing our mission work in helping to care for our sick and needy ones. God is blessing us for it.

There is nothing valuable in a teaching ministry of Christianity that tries to circumvent the cross.

—Howard C. Fulton.

Several of our Brethren attended the national conference. Our fall Communion will be held Sunday, Oct. 25th. We hope and pray that every child of God will be present and come to the Lord's table.

Sunday we observed Rally Day. Our attendance was not so large, yet we enjoyed it all so much. We enjoyed the music rendered by Brother and Sister Kline and Miss Duff and the good messages from our Brother Gibson, also by our visiting Brethren, Rev. S. M. Whetstone of Goshen, and Ray Klingensmith, of Elkhart. Many of our former members and friends came to visit us on this day from LaGrange, Sturgis, Goshen, Elkhart.

The committee appointed by our S. S. superintendent, S. C. Good, sure did do the best in their work of making the Rally Day a success, and the young married class is to be thanked for their work of preparing the eats and the arrangements. May the Lord abundantly bless them in our prayer.

Yours in the Lord,
MRS. ETTA JANE GOOD,
Cor. Sec'y

TURLOCK BRETHREN CHURCH

Turlock, Calif.

The Brethren at Turlock desire to take advantage of this opportunity to greet those of like precious faith throughout the brotherhood, that we may share our confidence and joy in the blessing of our great God and Savior, the Lord Jesus Christ.

Slightly more than three months have passed since the writer of these notes landed and set up camp among this very gracious and kindly people, and thank God, a people who love God's Word, and manifest a wonderful spirit of loyalty and faithfulness to our blessed Lord and Savior; we have had

many signals of God's blessing upon our labors together, for this we give praise and thanksgiving to Him Who alone giveth the increase.

On Rally Day our Bible school attendance was increased two hundred per cent above a year ago, and our average attendance is now running near one hundred per cent above a year ago. In the period covered by this report, we have added forty-eight new members to our Bible school; in all this we give God the glory.

We have enjoyed a noticeable increase in attendance at all the services of the church. During the three months of this report we have received eleven into the membership of the church; nine by baptism and two by letter. We are justly proud of our Woman's Missionary Society. These consecrated women are organized, not alone for social service, but for a scriptural and spiritual witness, and have proved to be, under God, the savior of the testimony through times of turmoil in the Turlock church. Our young people's society works for Christ and the church, and supports the Sunday night gospel meeting in a very wonderful way. Something new in the Turlock Brethren church is a Mary and Martha Sisterhood; the girls responded to the call for organization with great enthusiasm; they now have a membership of twenty, and we expect some fine extension work through the activities of this new group.

We remember the words of our blessed Lord: "Without Me Ye can do nothing" (Jn 15:5), and we share the confidence of the great apostle: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Brethren, join us in praise to God for His abundant mercy and His wonderful grace.

Pray for the success of God's Word in Turlock.

Till our blessed Lord shall come,

E. B. STUDEBAKER, Pastor

MT. OLIVE, VA.

The Mt. Olive Brethren Church has enjoyed a season of revival, the visible results of which are thirteen baptised and received into membership in the church and a quickened and deepened spiritual life in the believers.

Dr. Bame labored faithfully, preaching the Word and teaching and visiting. His ability to make the Word of God plain to all was used of God among us in many ways. The attendance which marked the meeting from the beginning to end was most gratifying to the pastor and the church. Several times the church failed to hold the people and most of the time the house was full and extra chairs were used in the aisles.

The expositions of the Epistle to the Romans should prove beneficial to the church for years to come. We are made to rejoice for all the good things God has given us in this meeting.

JOHN F. LOCKE, Pastor

TRAVEL FLASHES In the "Old Dominion"

It is great to be living in October, 1936! To run back and forth in a swift automobile amid the glories of nature and to breathe the air of the mountains among a people who do not disdain the foundations of our greatness and goodness—whatever that may be: to behold the workmanship in nature of our good and great God and to be very conscious that we are in His will trying to keep a wicked and worldly generation from going to their doom is both a privilege and a responsibility. Is there a national conscience left? Do we care for the heritage of God-fearing and God-loving fathers and founders of our nation and our church? Who can see what is going on and not wonder?

MOUNT OLIVE, VA.

This is the home-church of such patriarchs as I. D. Bowman and J. W. Chambers. Both have ministered here and are yet remembered with great respect and feeling. It was my privilege to have Dr. Bowman in my audience one night during the two-week revival. During the very busy season of fall cropping, we had a real revival which taxed the capacity of the big auditorium most of the evenings. Wonderful weather, splendid audiences, good singing and a fine community faithfulness from the people of other churches—mostly of the Church of the Brethren—and a finishing Old Fashioned Dunker meeting in the Church of the Brethren at Mill Creek house attended by hundreds and with H. C. Early, one of most interested and oldest of that group to work for closer fellowship present, despite his 82 years and almost total blindness—all this made the meeting one long to be remembered and cherished.

Brother John F. Locke is the faithful pastor. He has around him here one of the finest groups of young people I have seen recently in a church. Did John work me? I do not know of any pastor who "took me around" as fast as he did. "Double-bareled" dinners (I called them) were almost my undoing. Who could resist friend chicken and Virginia baked ham and all the frills and finishings that went with them at every dinner for two whole weeks? It is a wonder that I escaped with my life. I came away sick, was abed most of a week and then, at it again in my next engagement. Hills, valleys, mountains, colored forests, caverns, sky-line drives, a visit to Bridgewater College and high schools all made a happy time and we believe, profitable. The church was awakened and souls saved. I hope to live and give further service to these good people. The Lord gave us a fine reward in souls and the people gave generously of their substance.

MAURERTOWN, VIRGINIA

Home of the late veteran, E. B. Shaver and the present indomitable and aggressive "Brother Ed" Miller and his new wife. In the home of Mrs. Locke,

mother of John and Lewis, wife and I had the best of care and hospitality. With "Brother Ed", we went from home to home and friend to friend to do the Master's work for another two-week period.

More busy farmers seeding the fall crops; more busy people "apple-picking" their fall crop of the luscious fruit. Trees red with the juicy apples bent to the ground laden with the harvest for this country and England appeared on every road and lane around this town. The attendance here was not quite so consistent nor large as at Mt. Olive. But at no time could we complain. People listened and read their Bibles to see if these things were so. The "eats" here (as always in "these parts" I presume) were more than one could desire. I do wish that people would take life easier and not "pet" the preachers and evangelists with too much of these good things. It is beyond any man to even try to "eat what is set before him" in such instances.

Both "Brother Ed" and Brother Locke are "on the job" for their churches. Both have many reasons to be complimented for their hold on their people and both are "holding forth the Word of Life" with all faithfulness to their Lord and his written word. One could well wish that all our churches were as happy in the pastoral relationships and had as faithful and consecrated preachers as these in Old Dominion.

One day we took a bit of time off to visit Brother Arthur Snider at Mathias to renew old friendship ties and look together into the future. His faithful wife left him some months ago and left a vacancy unfilled. May the Lord keep him and us all, faithful to the end.

Home in Linwood for the interim between Sundays, we expect next Sunday to be with Brother S. Lowman in the Brethren Faith Tabernacle at Camden, Ohio for a few days and then, back here to begin in earnest our fall and winter's work among these good Marylanders.

Nov. 22, is set for our Communion and beginning with that, our fall revival here and for that we hope to have with us a part of the time, Brother John Locke with his pictures of Palestine and a good evangelistic singer whose name can not be announced at this time. May the Lord speed his work and richly bless his workers who carry the battle to the enemy in evangelism.

"Brethren pray for us."

CHARLES A. BAME.

COMMUNION NOTICE

The Linwood Brethren Church of Maryland have set the evening of Nov. 22 as the time for their fall Communion. To it, we invite all of like precious faith. "Where two or three are gathered together in my name, there will I be in the midst of them." With Him "in the midst" who could absent themselves?

CHARLES A. BAME, Pastor

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



"Don't Cackle!"

Some one in commenting upon the fact that a certain bricklayer had managed to lay thirty-six thousand bricks in a day, said that he couldn't possibly have done it if he had stopped to cackle after laying each brick.

Of course he could not have done it. He would have wasted too much time merely making a nuisance of himself instead of a champion bricklayer.

It never pays to stop after each achievement and cackle, and this applies equally well to individual and society work. If the accomplishment has been outstanding, some one else will notice it and do all the cackling that is necessary. Meanwhile you can go right on with the business of laying bricks, which amounts to much more after all than mere cackling ever does.

—Selected.





The Editor's Box

ON THE TRAIN

As this is being written, the editor is on the way from Roanoke, Virginia, to Columbus, Ohio, on the Norfolk and Western. The weather is ideal and the scenery is beautiful beyond description. Those who know this territory say that the scenery at this time of year is at its very best. One cannot help but be impressed with the hundreds of colors seen on the leaves of the trees on the mountains. The east certainly has something on the southwest so far as color in the mountains is concerned. The beauty is perfectly harmonious. Colors always blend when God puts them together. They sometimes clash when people try to match them.

THE COAL FIELDS

Passing from Virginia into West Virginia brings us to some of the richest coal mines of the world. The Norfolk and Western is always busy hauling coal. It is said that during the depression this railroad suffered as little or less than any other railroad in the country. People seem to use coal even in the times of depression.

WATCHING HUMANITY

For a busy editor, a few minutes to sit down to think and meditate is quite unusual. Perhaps there is this virtue in a day's train ride if for no other reason. In looking back over recent years, we discover that this is the first train ride we have had for eight years even though in that time we have been across the continent fourteen times. Some one should have advised the railroad companies more than a decade ago to cut their rates. The automobiles would not have come so near to paralyzing the passenger business.

TIME TO THINK

It is said that a friend once asked a colored man what he did all day long. His reply was, "I just sit and think, and sit and think, and sit and think, and then sometimes I just sit." It seems quite natural on a train to do the latter. Nevertheless, we cannot help but think a little.

THE ENGINEERS

What little contact we have had with railroad engineers causes us to think that they are a congenial and reliable group of men. We just "parked" for a moment beside a switch engine. The engineer was happy and friendly. We wonder if engineers ever stop to think of the tens of thousands of lives who are completely under their care as they ride the trains. We need someone who is reliable to "run

things." This is one thing which always brings great satisfaction to the Christian. The Lord is infinitely reliable. The engineer may make a mistake. The train may be wrecked, but the One who "runs the universe" has never yet made a mistake and He never will. The Lord never has wrecks. Even with the devil loose in the universe, God has not lost control, and the Christian is assured that "all things work together for good to those who love God, to those who are the called according to His purpose" (Rom. 8:28).

THE WHISTLE BLOWS

Quite frequently we notice a sign along the side of the track. It is a large "W". They say that sign means to the engineer that he is to blow his whistle for there is a crossing ahead. In watching, we notice that the engineer observes this sign quite religiously. The sign of course is more important for him at night. Sometimes it does seem that the engineer blows his whistle much more than he would need to. A few "toots" ought to be as good as more. Perhaps he has not stopped to think that "the steam that blows the whistle never moves the train." Some Christians waste a lot of energy "blowing the whistle." They are so busy talking, they have no time to "witness."

WATCHING HUMANITY

We can't help but watch the people. We often wonder who they are, where they are going, and more important than anything else we wonder if they know where they are going after the journey of this life is over.

Too many people never take time to look beyond the grave. But we preachers are really to blame. We here in America have been talking so much about fixing up society and "bringing in a new social order" that there has not been enough said about eternity. The minister who feels himself an ambassador of God to lost men must preach the reality of eternity. God made the human heart to respond to that great truth. People who never hear anything but a "social gospel" soon quit practicing even that.

HE TIED HER SHOE

A sensible looking young couple (probably not newlyweds) just got on the train. While they were waiting on the platform, she said something to him, placed her foot on the suitcase and he tied her shoe. The "service" was not so striking as the efficiency with which he did the job. He really acted as though it was a very common occurrence. In this

twentieth century, there is an attitude of a lot of husbands toward their wives which is certainly none too commendable. In too many cases, husbands treat their wives as though they must look out for themselves. Although we would not advocate that each man should tie his wife's shoes, we believe that would certainly be much better than the "tie-it-yourself" attitude of some of the male members of the race.

A COMMON LEVEL

In our day, husbands and wives are getting to be too much on a common level. The world wants to remove the "double standard." The wife smokes, she gambles and she drinks booze. It is not surprising if the wife loses the high respect of her husband which she should have. Even a drunken husband cannot respect a drunken wife as he would a sober one. American wives are bringing a lot of troubles upon themselves. Let it be said that here is one observer who simply cannot get accustomed to women smoking and drinking and trying to keep up with men. Some people say it is no worse for women to do such than for men, and probably there is an element of truth in this. On the other hand, there are surely some things that a mother cannot "get by with" even if dad thinks he can.

TUNNELS

In the mountains of Virginia and West Virginia, there are many tunnels through which the train passes. To those riding in the train, these appear suddenly and without the slightest warning. So far it has taken from five to twenty-five seconds to go through the various tunnels. Inside it is perfectly dark and one feels only helpless in going through. Then suddenly, again with no warning, the train gets through safely and there is light again. This reminds us of the Christian life. We do not know what is ahead. We suddenly find ourselves surrounded with circumstances which seem to shut out all light. We dare not stop. Suddenly light comes again. God knows in the process of teaching His children to walk by faith that we will enjoy the light more after we have gone through the darkness. One thing is certain, the born-again child of God will always get through because he is on the "right track." It is a comfort to read from the apostle Paul that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

HOW TO DESTROY THE JEWS

When we were holding a Bible Conference at the Roanoke, Virginia church, we announced a subject, "How to Destroy the Jews." The message was based upon the passage in Jer. 31:37.

The purpose of the message was to show the unconditional and unshakable promises which God has given to the Jewish nation and how no power on earth can stop these things from coming to pass.

We were to show that God **must** preserve the Jewish nation in order that He may keep the promises which He has made to it. We were to show how the covenants of God are even more stable and indestructible than the material universe itself.

A VISIT FROM THE RABBI

While at the home of Brother Koontz, the pastor, his telephone rang and it was the rabbi at the other end of the line. He asked for an interview with Brother Koontz but did not state the subject which he wished to discuss. An appointment was made and in due time the rabbi appeared. He was a most highly educated man, very pleasant, and a good conversationalist. He was one of the most liberal of the Reformed Jews.

In making known his mission, he stated that he had seen an announcement of a meeting at the church where the subject was to be discussed, "How to Destroy the Jews." He stated that he would be pleased to know the import of such a subject being discussed in a Brethren Church since he understood

IN THIS NUMBER

Editorials	2-4
Realizing Christian Freedom—F. W. Shirey	5
Christian Thanksgiving—J. L. Gingrich	7
Christian Evidence Department	8
Christian Endeavor Department	9
The Brethren Home—M. W. Shively	10
Sunday School Department	10
News from the Field	11
Great Things for a Great God—Mrs. Altia Funderburg	13
Victory Through Sacrifice—Mrs. Elsie Hippensteel	15
Reaching Our Goals—Mrs. C. A. Stewart	16
How the W. M. S. Affects the Spiritual Life of Our Women—Mrs. Elizabeth Campbell	17
W. M. S. Worship Program for December	18
Christ, God's Answer to the World's Needs: Love—Rev. Louis Engle Joy—Rev. Ord Gehman Peace—Rev. Clarence Y. Gilmer Longsuffering—Mrs. G. T. Ronk	19-22
Children's Hour Program for December	23
W. M. S. Information	25-27
The Meaning of Christmas in Our African Mission Rev. Orville D. Jobson	28
S. M. M. Senior Devotional Program for December	29
Christmas Fellowship—Mrs. Homer A. Kent	30
S. M. M. Junior Devotional Program for December	31
The Life of Mary Slessor—Jacob Kliever	32
An Appreciation	32
S. M. M. Information	33-36

THE BRETHREN EVANGELIST

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that the Brethren Church was supposed to be friendly to the Jews. This gave us a splendid opportunity to open the book of Jeremiah before his eyes. "Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed the Israel for all that they hath done, saith the Lord" (Jer. 31:37).

From this passage, the rabbi discovered for himself that the message of the preacher was something favorable to the Jew rather than against him. He appeared pleased with the explanation.

From the conversation with the rabbi, it was interesting to note that the present day viewpoint of Reformed Judaism has been shifted so far from the original viewpoint of Judaism that they no longer look for a personal Messiah. Their Messiah is to come with social and moral reform.

The Jew seems to live in fear. He knows today of the unspeakable persecutions and atrocities which have taken place in some other nations of the earth, and he does not know how soon these things may be repeated even in our country.

The condition of the Jewish nation today reminds us of what the prophet Ezekiel foretold of the nation as revealed in the vision of the valley of dry bones. "Behold, they say, Our bones are dried, and our hope is lost . . ." (Ezek. 37:11). Today the great nation of Israel is saying, "Our hope is lost." The Christian cannot help but be saddened to see the darkness in which blinded Israel now walks. But there is a better day ahead. The nation will yet be the great nation of the earth. This will take place when the Messiah comes. He will be a personal Messiah too! "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

Editorial Notes and News

TWO PLEASANT WEEKS were spent by the editor in a series of meetings in the church at West Homer about twenty miles northeast of Ashland. Brother Elias White is the pastor. We had the most pleasant fellowship and splendid crowds from the first. The West Homer church although small is a fine congregation. There is a specially fine group of young people. They all love to feed on the Word of God. This congregation and pastor have vision and expect the Lord to do great things for them.

IT WAS THE editor's privilege to spend several days speaking at the Roanoke, Virginia church. This is a great church. The people love the Word of God. The pastor, Brother Koontz, is a genuine soul winner. We had meetings which were well attended both in the afternoons and the evenings.

The recent years of history of the Roanoke church shows what God will do in answer to the prayers of His people. With only a small membership five years ago, the people found themselves with a large debt and only a few to pay it off. But souls were saved and many new members added so that in that time an amount of more than \$7,000.00 has been paid on the debt. The offerings to home missions have

increased 600%. The offerings to foreign missions have increased more than that. A special feature of the Roanoke church is the practice of holding Bible Conferences which are not only attended by the Brethren but by literally hundreds of other Christians. There is a great field for Brethren Churches today where the people have great vision.

WHILE CLOSE to Roanoke, it was our privilege to be invited also into the church at Hollins. This is a rural church about seven miles north of Roanoke. Brother J. E. Paterson is pastor of this church and has been in this congregation for twenty-three years. In fact he started the church organization himself. This church is very much alive as evidenced by the splendid crowd which gathered on a Saturday evening for a special service.

WE WERE in Covington, Virginia for two services with the good people there. This work is but a little over a year old and is cared for by Brother Bernard N. Schneider who has not only done much to build the congregation but to build the splendid new building also. There is a great future for this church. There were 105 present for Sunday School on a regular Sunday morning.

A RECENT COMMUNICATION from Brother and Sister McCartneysmith tells us that they, with the Howard Twins, are now in a meeting at the Christian and Missionary Alliance Tabernacle of Buffalo, N. Y. They are to be at Huntington, Indiana in the Brethren Church of which Brother H. M. Oberholtzer is the pastor, in November. Remember this in your prayers.

THE DAY OF PRAYER for Ashland College and Ashland Theological Seminary was announced too late to be included in the announcements of this magazine. However, we are glad to report that such a day was recently observed in many of our churches. Let it be remembered that prayer for these should not be limited to any one day. We suggest that praying people put these on their regular prayer lists, asking for the guidance of the Lord in all matters and that His will be accomplished.

HERE IS A STATEMENT which we have recently received from the head of the Junior Department of one of our larger churches, "Perhaps you would like to know that we are starting our second quarter in the use of the regular Junior Department quarterlies. These are so different from our former books, and require such different methods in teaching, that it took our teachers a little while to get used to them. However, I am convinced that they are fine and my teachers agree with me that they are. I believe the boys and girls get more from the lesson in the way of facts that will stick by them than they did in the use of our former system. I am looking forward to seeing the new Junior Teacher's quarterly. . . . We believe our first and most important source of material is the Bible and stress this in our department. Every Sunday the youngsters are asked how many have brought their Bibles. The percentage is increasing."

A THREE DAY Bible Conference according to announcement was conducted at the Pike Brethren Church of which Brother Robert A. Ashman is pastor, at Mundy's Corner, Pa. Rev. Fredrick C. Imhof, Superintendent of the Cleveland Hebrew Mission was the speaker.

ANOTHER LETTER from a pastor has found its way to the editor's desk expressing appreciation of our efforts to produce a Brethren series of graded Sunday School literature. Here is a statement: "We rejoice with you in the splendid and distinct Brethren literature which comes out from your Company. I am doing all that I can to place the same within our church here."

BIBLE EXPOSITION:

Realizing Christian Freedom

By Floyd W. Shiery, Pastor, First Brethren Church,
La Verne, Calif.



Christian freedom is revealed as the central theme of Gal. 5:1-15. Chapter five begins the last main section of the Galatian epistle. The title for this third and last main section of the book seems to be Practical Demands of Freedom and Fraternity. Gal. 5:1-6:10.

The key text to this section is to be found in the first verse of the fifth chapter where we read, "For freedom did Christ set us free." Reviewing the contents of the previous chapters we might sum it up thus: Our Lord Jesus Christ set us free from "this present evil age," from "the curse of the law" from "the law itself," and from "our own sinful natures." Such freedom is marvelous deliverance.

The plan of this epistle is in perfect harmony with all of Paul's epistles. Dean Alva J. McClain in his comment on the last division of the book of Romans, says, "His plan, as in all his epistles, is first doctrine, then duty; first revelation, then responsibility; first principles, then practice." This is very true of the epistle to the Galatians. Having defended his apostleship from slander, and the blessed doctrine of grace from error, Paul uses these great truths as the background and basis for his demands. These same truths challenge us to maintain Christian freedom, and to exercise brotherly love among all believers.

1. Demands Abstinence from law-keeping (1-4).

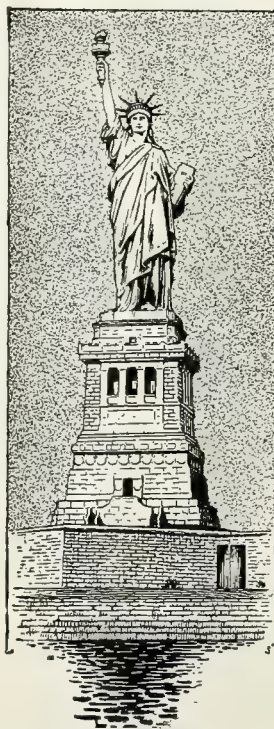
1. The sacrifice of Jesus Christ on the cross was for the purpose of freeing men from the bondage of sin. The A. R. V. of Gal. 5:1 clearly indicates this, for it reads, "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." This freedom is a perfect freedom for Jesus says in John 8:26, "If the Son therefore shall make you free, ye shall be free indeed." Now it is one thing to have this freedom, but it is quite another to realize it, and enjoy its limitless

blessings. To enjoy the freedom Christ died for, we must stand fast in it, and for it. We must resist every effort to belittle it or change it. Any alteration of this blessed freedom is a yoke of bondage, and bondage is directly the opposite of what Christ died to give.

2. A special instance of this yoke of bondage is circumcision. "Behold, I Paul say unto you, if ye be circumcised, Christ shall profit you nothing." Paul's boldness is none other than the boldness of ruthless logic and divine compulsion as he denounces the Jewish legalism involved here. To accept any work of the law as meritorious is to immediately nullify the scope of grace. Grace and works cannot be intermingled. "Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:4).

3. To turn to law-keeping demands that the entire law be kept. "For I testify again to every man that is circumcised, that he is debtor to do the whole law." When you turn to the law there is no end to what you must do. To accept any work of the law as meritorious logically demands that it is all meritorious and should be observed. Thus this verse condemns every cult and sect that seeks to exalt any commandment of the law.

4. The conclusion to the whole matter is given in verse 4. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." According to Paul it is certainly clear that you cannot mingle works with grace for justification. It might be well to add that this verse does not teach that one will lose his salvation. If the people Paul is warning are really saved, then we must remember that to fall away from grace is not the same as to fall out of grace. Furthermore, he does not say anywhere in the epistle that the false teachers among the Galatians were real born-again Christians. But the warning is a most solemn one. It posi-



The liberty symbolized by this magnificent statue is only as stable as the nation. Governments sometimes fail, but the liberty which we have in Christ is sure, steadfast and eternal.

tively proves that realizing Christian freedom demands abstinence from law-keeping.

II. Depends upon Living by Faith (5-6).

1. "For we through the Spirit by faith, wait for the hope of righteousness." In contrast with the "ye" of verse four, Paul now characterizes all Christians in the "we" of this verse. The legalists turn to law-keeping for righteousness. But Christians live in the Spirit. Trusting the Lord Jesus they wait for the hope of righteousness. The reason for this is because lawkeeping is fruitless.

2. "For in Christ Jesus neither circumcision avail-eth anything, nor uncircumcision; but faith working through love." Works do not avail in Christ. Jesus Christ accomplished our salvation by His death on the cross. The gospel is not a message of "do" but rather of, "It is done." It is either Jesus or law, it cannot be both. But in Christ something does avail, that is "faith working through love." This means that we being in Christ by faith express our faith in Him by love. Faith avails in that by it we take the salvation offered. It also works because love is its natural fruitage. It does not earn our righteousness, but it proves our faith. Therefore faith is effective, where law is absolutely helpless.

III. Denounces all Efforts to Subjugate (7-12).

1. "Ye were running well; who hindered you that ye should not obey the truth?" Paul puts this question in to bring before the church at Galatia another

reminder of their position. First, he commands them; second, he questions them. They were allowing others to cut in on them. Third, he condemns them. The truth referred to is the gospel of grace which he preached. "This persuasion came not of him that calleth you." The assertion is that they were persuaded, but not by the one who called them. Again Paul strikes right into the enemies camp by denying their calling from God. Now he gives them a warning." A little leaven leaveneth the whole lump." The leaven here is the false teaching of the Judaizers. In the Bible leaven is always a symbol of evil. In the parable of the woman and the leaven of Matthew 13, leaven is a symbol of evil doctrine. Jesus also warned his disciples of the leaven of the Pharisees, and explained it as being their doctrine. The lump is the church. False teaching is dangerous because it soon gains adherents. So Paul states that the thing to do is fear the little leaven, because it has great possibilities in it. .

2. "I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear this judgment, whosoever he be." Paul does not command the church to oust the false teachers. In the church at Corinth he told them to do it. But it seems he was quite certain that the churches would cleave to him. If they did,

(Continued on Page 8)

A WORD ABOUT THE SUNDAY SCHOOL QUARTERLIES

In April, 1936, the Publication Board authorized the editor of publications to begin the new type of the permanent graded series of literature. We realized that this would be a rather abrupt change and people are sometimes slow to become adjusted to changes. We realized however that many of our churches were demanding this type of literature and were purchasing it from other publishers. So it was agreed that there is no real reason why the Brethren Church should not have a regular graded series. Since the last quarter's literature for the year of 1936 has gone out to the churches we feel that many of our readers would be glad to know how it is being received.

Perhaps some of our readers do not yet know that our Junior and Junior High literature is now written on Bible subjects and

kept in permanent form so that it will not need to be rewritten. It can be used as a permanent literature taking our boys and girls through these regular and systematic courses. When they finish these two departments from the ages of 9-14, they shall have covered the entire Bible from various angles.

We should say here again that the teachers' quarterlies have been printed absolutely without cost to the publication board by a member of the Brethren Church, Brother F. B. Miller of Akron. Without his help, it would have been financially impossible for us to have gotten started with the graded series.

Following is a report of the sales of quarterlies for the last four quarters.

	1936	B. & G. (Jr.)	B. & G. (Jr. T.)	Youths' (Jr.-Hi.)	Youths' (Jr.-Hi.T.)	Adult
1st quarter	1118		2467		10,225
2nd quarter	1442		2838		10,572
3rd quarter	2206		2816		10,603
4th quarter	2568	240	3511	238	10,779



Christian Thanksgiving

By J. L. Gingrich, Pastor, Second Church,
Long Beach, Calif.

"Let your moderation (gentleness) be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:5-7).

God is a sensitive Father. He is easily grieved as well as easily pleased. Christ is our faithful High Priest. He is touched with our infirmities and moved by our emotions. It takes so little to please Him.

A little boy said to mother, "I wish I could be like Fido." "Why?" said the mother. "Because," replied the boy, "when I tell him to do something, he does it and then looks so pleased."

"We should always be pleased to obey our Father and express ourselves to Him. God is not immune to being emotionally stirred when His children express gratitude for favors bestowed and blessings received. In Luke 17:11-19, Jesus healed ten lepers. One, a Samaritan, returned to thank the Doctor and Jesus gave way to His inner emotions—first, for the expression of gratitude of the one; and second, for the nine who were not thoughtful enough to express thanks.

How frequently we take too much for granted and feel that others should know that we really appreciate what they do for us. Too often this same spirit is carried over into our religious world. God knows that I am thankful. We are admonished to express ourselves unto God.

It is reported upon good authority, that before Christmas season there are literally thousands of letters from children addressed to Santa Claus for favors. These find their way to the dead letter office. After Christmas, there are about five or ten discovered in the same office which express thanks to

Santa for gifts received. How like God's children who daily petition the throne of grace for the things we so much need and desire. Are we as careful to thank Him when these blessings and answers to prayer are realized?

After Christ founded His church according to His promise in Matt. 16:16, the Holy Spirit directed St. Paul—the mighty theologian—to indoctrinate that church. Time, space and your patience forbid an extensive review and survey of Paul's teaching on this subject alone. First of all, permit us to suggest a careful review of that wonderful Book—Ephesians. This Book carefully portrays "The Calling of the Church" (Chs. 1-3), "The Conduct of the Church," (Chs. 4:5), and "The Conflict of the Church," (Ch. 6). The conduct and characteristics of Christians are strongly stated in the Ephesian epistle.

The Christian is one who, first, is a possessor. He is filled with the Spirit. Many of God's true servants were wrongly accused of being full of wine. There is a God-intoxication which is quite similar in appearance and manifestation to one who is under the influence of other than the Holy Spirit. A Spirit-filled man just must express himself. Thus, in the case of Hannah and the apostles in that Pentecostal experience, they were falsely charged of being drunk. God wants His children to be **possessed** of the Spirit—filled like a vessel. A man came home

from a deeply spiritual meeting and said, "I am so filled with the Spirit that I am overflowing — my cup runneth over." His little boy said, "Then, daddy, let the neighbors get the overflow." The overflow life is great. To ascertain one's religious pulse, ask the neighbors. Better yet, examine him in the light of his home life. Home is usually where we explode instead of overflow with praise and thanksgiving. It should never be

"HE ABIDETH FAITHFUL"

*By Robert Crumly
Golden harvests gleaming
In the autumn sun;
Drowsy Nature dreaming
Of a task well done!*

*And if Want and Terror
Grip the human heart,
Man must own the error:
God has done His part.*

(Continued on page 8)



Department of Christian Evidences

Conducted by E. R. Black

THE PLANETS

1. Bode's Law for the location of the Planets of our solar system, given in 1772 before the Satellites, Uranus, Neptune were discovered, must impress the student with the mathematical design of our solar system.

In 1781 Uranus was found, where Bode estimated one should be.

In 1800 the Asteroids were found by Piazzi, between Mars and Jupiter, where Bode calculated a planet should be.

In 1846 Neptune was discovered in the place predicted by Bode.

2. In further proof that "the earth (alone) is reserved for the children of men," and very specially prepared by God, note:

(a) As to **Heat and Light**.

Mercury has 7 times the heat of the earth; Venus has twice that of the earth; Jupiter has 1-27th; Saturn has 1-100th; Uranus has 1-300th; Neptune 1-900th.

(b) As to the **length of day**, determined by its rotation on its axis.

Mercury and Venus rotate so slowly that they always keep the same face toward the sun, making one side perpetual heat and the other perpetual cold. On Jupiter and Saturn the day is about 10 hours long.

(c) As to the **length of the year**.

Mercury's year is 88 days; Venus' is 225; Jupiter's is 12 times as long as ours; Saturn's is 30 times; Uranus' is 84 times; Neptune's is 165 times our year.

(d) As to the **Speed of its revolution** around the sun.

Mercury's speed is 30 miles per second; Venus' is 22; the earth's is 18½; Mars' is 15; Jupiter's is 8; Saturn's is 6; Uranus' is 4½; Neptune's is 3½.

(e) Mars has less than ¼ the atmosphere of the earth and 1-9th the pressure. It has less than ½ the heat of the earth.

"There is not a single scrap of evidence that Mars is inhabited" — Prof. Campbell of Lick Observatory.

"There is no indication of Life on Mars" — Prof. Todd of Amherst Observatory, after taking 9,000 photographs of Mars.

"There is no evidence that the markings of Mars are Artificial" — Prof. Maunder of Greenwich Observatory.

(f) Pluto, the last discovered planet, has a temperature of 400 degrees below zero and an orbit requiring 250 years to travel; one diameter of its orbit is several times longer than the other,

while it races away from the sun 4-600,000,000 miles before turning at the end of the orbit, and turns back at the other end when it is 2,740,000,000 miles distant. Such an orbit defies all known laws of attraction and gravitation; but speaks loudly of the omnipotence and omniscience of its Creator and Upholder.

3. **Unity and Diversity.**

(a) The 9 planets of our solar system all revolve on the same plane.

(b) They all revolve in **elliptical** orbits. This discovery by the great astronomer, Kepler, brought from him an outburst of praise to God.

(c) They rotate upon their axes from **west to east**; but the Satellites of Saturn revolve from east to west.

(d) They all revolve at different **rates of speed**.

(e) They differ greatly in the **length of their orbits**.

(f) They are all without light, non-luminous; and yet every one is a marvellous **reflector**.

(g) They are all bound together in relation to the sun and to one another with indissoluble ties.

(h) The asteroids are **confined** in space between two planets, differing from all the planets and yet part of the system and obedient to the same laws.

(i) They are a **unit**, a family, the only planetary system in the universe, so far as is known.

Is this planetary system a **chance**, or a **creation**; evolution, or design?

Is it left to the operation of "natural laws," or is it "upheld by the word of His power?"

REALIZING CHRISTIAN FREEDOM

(Continued from page 6)

that the churches would cleave to him. If they did, then their course of action would be clear, even to them. He is fully persuaded that they will cling to the gospel of grace. So the course of action is clear to them, and the result upon the false teachers will be evident. No matter who he may be, he must bear his own condemnation. The word for bear means, "to support a burden," and the word for judgment means, "a condemnatory judgment." These words indicate that their end will be shame and failure.

3. "But I, brethren, if I still preach circumcision, why am I still persecuted?" Jews were persecuting him, yet, saying that he preached circumcision. Their very argument was ludicrous. "Then hath the stumbling-block

of the cross been done away." The cross of Christ was an offense to the Jews. He is still persecuted, so he knows that they do not like the cross. "I would that they that unsettle you would even go beyond circumcision." This wish is in reference to the Judaizers. They upset the Christians. The word for "go beyond circumcision," means to "cut off or amputate, or perhaps excommunicate." Here Paul's wish for them is that they would do more than just circumcise. If they would cut themselves, mutilate, disfigure, etc., it is all right; or it may mean to cut themselves clear out; this would save the church the trouble of doing so.

IV. Demonstrates Genuine Liberty (13-15).

1. We come now to the positive definition of the nature of our freedom in Christ. "For ye brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." Martin Luther says, "Our liberty is in Christ and not from Him." It is possible for Christians to suggest that being freed from the law, there is no longer any sort of restraint upon them. Paul refutes this by warning them against fleshly sin. The exercise of this liberty should be in love to the brethren. Be their servants, be humble before them, and wishing to help them; this is our liberty. Christian freedom is not in keeping laws, but in living in the interests of the brethren, controlled by love, for love is of God.

2. "For the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Christians, being free, can fulfill the whole law as far as man to man's responsibility is concerned. This is a quotation from Leviticus 19:18. To fulfill the law is to fill it full. Love thy neighbor as thyself is a short statement, but it is fraught with deep meaning. Christ satisfied the demands of the law as far as the penalty of sin is concerned. Christians are not even under law as a way of living. But we have a higher standard. This is the standard of love. It makes for a keeping of the principles of law on a very high basis. "But if ye bite and devour one another, take heed that ye be not consumed one of another." This practical exhortation concludes this section, and is a grave warning. It also prepares us for the next section. Strife and bickering are self-destructive. Christians are not to indulge in these things. But to live a life motivated by love, guided by the written Word and empowered by the Holy Spirit will demonstrate genuine liberty and enable us to realize true Christian freedom.

CHRISTIAN THANKSGIVING

(Continued from page 7)

so for those who walk with the Lord. The Christian, in the second place, is one who is praiseful. The Christian

life is one of holy harmony. We sing because the heart is full. We venture the assertion that a full heart will produce more music and better praise than a full stomach. Naomi in the Book of Ruth said, "I went out full and the Lord brought me home again empty." The Lord had to empty her stomach and fill her heart before she would praise Him. One day a bird sang beautifully in a tree while the whole earth was flooded with God's sunshine. A blind and earthbound mole said, "Why all the noise?" Said the songster, "Because everything is so beautiful." "No," said the mole, "There is no sunshine. The world is only a dark cavern filled with worms and stones. How true, those of the earth are earthly, while those of the Spirit are spiritual."

The Christian is also prayerful. We must pray and express our thanks in the name of Jesus Christ. This is our only avenue of approach to God. How significant that in a so-called Christian nation, the President, in his Thanksgiving Proclamation calling his people to express gratitude to our Father, never once mentions the name of

Christ. Much more could be said about this subject in this wonderful Epistle but let us move over into another Pauline Epistle—Philippians.

Paul would have us note that Christian experience is not something which is going on around us but going on within us. You can't make people grateful by external coercion. It is a well which springs up within because God is the ever-living Fountain. The Book of Philippians was provoked by the attitude of two women, one to another, (Ch. 4:2). They were to have the same mind and that mind was to be that of Christ (Ch. 2:5). Then begins the rejoicing. This is the keyword of the epistle. How frequently this word occurs after the second chapter of this letter. In fact it occurs 14 times in the book. When the Christian has the mind of Christ, he will be profoundly grateful to God for all He has done for him, and he will also be deeply thankful to his fellowman for all they have done for him. Bear in mind that these admonitions arise from within a prison wall. Paul rose above his surroundings. He made a pulpit out of his circumstances. The Christian is grateful for all things.

Permit us to draw aside the curtain and take a view of Phil. 4:5-7. "Let your moderation (gentleness) be known unto all men. The Lord is at hand." Gentleness is the cap virtue of God's servants in these last days. The time is limited for the laborers in His vineyard. We should save the precious moments and conserve our energy for Him. Let it first be said of us, "Behold how they love one another, and thus stimulate a feeling of gratitude in the entire church. Some persons would win an argument if they would lose all fellowship with everybody."

We should be grateful for the fact that in spite of this "Topsy Turvy World" filled with selfishness and hate, we are not to be overdisturbed. In Psalms 37 we are admonished not to fret because of evildoers (V. 1), but to delight thyself in the Lord" (V. 4). In V. 5 we are to commit our way unto the Lord. In V. 23 we read, "The steps of a good man are ordered of the Lord." We might also add, so are his "stops." This Psalm might reasonably be called "the Christian's Thanksgiving Psalm." Note also in V. 16, "A little that a righteous man hath is better than the riches of many wicked." And in Phil. 4:7, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The Christian enjoys the peace of God" (Phil. 4:7). But what is still better, the believer has "the God of peace" in his heart. In view of the foregone facts and experiences the Christian just can't help but praise and thank God for all things. In the Old Testament, Israel missed God's peace. If they had only hearkened they could have had peace like a river, and had righteousness as the waves of the sea, (Isa. 48:18). Peace is like a river; because it brings



DOLLARS

and

SENSE

by

R. U. Wise

Tom Brown's little four year ol' boy hurd Tom an' Jane talkin' 'bout th' drive on gamblin' thet's bein' put on in town an' the boy sez, "well ma, what 'chu goin' t' do 'bout them tickets yu got fer the church raffle?"

fruit as it takes its course; because it bears burdens on its bosom; because it quenches thirst and satisfies; because it grows broader as it nears the end of the journey. Thank God for that peace that cometh from the Prince of peace; for that peace the world cannot give, the world knows nothing of, and thank God, the world cannot rob us of!

The peaceful mind thinks peacefully. Observe the list of seven things which furnish plenty of mental exercise for the normal mental mind of the true child of God. "I can do all things through Christ which strengtheneth me." Those who are blessed with the most are often the least thankful. The Christian should set the perfect standard for real gratitude and the expression for the same. Are we as careful about this as we should be? Think it over. Think and thank are derived from the same root term. Thankfulness grows out of thoughtfulness. How frequently we hear the expression, "I did not think of it."

"My life, my love, I give to Thee,

Thou Lamb of God, who died for me,
O, may I ever faithful be,
My Savior and my God."

Moody said: "Word and work—the two w's. You will soon get spiritually gorged if it is all word and no work, and you will soon be without power if it is all work and no word. If you want to be healthy Christians, there must be both word and work."

Poor world! What a faint light it receives from most Christians. The light house, if its light is not burning, is a peril instead of a safeguard. It is not you who are to shine, but your light.

There may be guests in the house, although they look not out of the windows. So there may be lust in the heart of a man when his outward life seems pure.

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor

626 Somerset St.

Johnstown, Pa.

B RETHREN BRINGING C HRISTIAN CHURCH UNCONSECRATED E NDEAVOR EXTENSION EVANGELISM

C. E. ACTIVITIES AT FORT WAYNE, IND.

We recently received the following report from Fort Wayne, Indiana, and we are happy to pass on to you this account of the fine work being done by one of our newer societies.

"Our society is young, but like a babe is growing steadily. Our largest attendance has been twenty-four. Most of our members know the Lord as their personal Savior. We are constantly praying for those who have not yet accepted Him."

Our pastor is going to be away several weeks in meetings at Washington, D. C. While he is gone, the men and women are going to take the C. E. meetings alternately.

We are going to have a big Halloween party on October 30th on one of our member's farm. We are all expecting to have a good time. This will be our first social since we have organized.

We have been bringing staple groceries to the church and at Thanksgiving we are going to distribute baskets to the needy in our Lord's name. At Christmas time we want to glorify His name by singing Christmas carols. We are going to the Irene Byron Tuberculosis Sanatorium to the shut-ins there who never have the privilege of going to church.

The Needs of the Brethren Home

By M. W. Shively, D. D.

Old age can be, and often is a tragic thing for its coming reduces ability to provide for physical needs and unless he upon whom the years have thus left their mark has sufficient funds to provide himself with the care which he requires, he or she is too often made to feel that they are in the way, and while in many instances there may be no real reason for such a feeling, the fact that waning strength has forced a retirement from the busy whirl of life, has brought with it a sensitiveness which may or may not be justified. In recognition of this condition, and to provide both comfort and care for those upon whom the years have left their mark, such places of refuge as we have at Flora, Indiana, dot the land. Many denominations have thus attempted to meet a situation which is all but universal. Few if any of such institutions are entirely self supporting, but are given help either by private or public contributions, as is the one about which I am writing.

We upon whom devolves the administrative responsibility of this home, are deeply grateful for the splendid response to the needs of the home, as is shown in the annual appeals for support, as well as for the gifts which are sent privately, from time to time. The need about which I want to speak at this time is a new barn. The barn which was on the place when it was purchased was already old when it came into the hands of your board, and like all other old things, it gets older all the time. Like an old garment, it has been patched so often that now it has reached the place where in spite of patch upon patch, it threatens to fall down, and the roof, often repaired has reached the point where it is beyond repair, so that we are forced to do something more than patch and a new barn is an absolute necessity. It need not be a large one, but it must be large enough to furnish shelter for our horses, cows, and pigs, and furnish storage room for feed. The layman's organization of the church has promised to give such help as it can give, and I am sure it will do so, but since not all even of the men of the church are definitely related to that organization, and of course none of the good women, I am simply calling the attention of all who have the home on their prayer list to this need, feeling sure that any who feel that the Lord would have them to cooperate in this matter, will do so. If you have any cash which you feel that the Lord would have you give to this project, send it to Rev. L. V. King, Oakville, Indiana. Tell him that it is for the building of the new barn. Then if possible go to Flora to see both the home and the barn. In the meantime, I am sure you will feel the touch of the Lord's commending Spirit upon your heart.

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

W. I. DUKER
Editor for November

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Berlin, Pa.

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Treasurer
Ashland, Ohio

THE MECHANICS OF THE BIBLE CLASS

We have been so busy in our discussions of "How We Shall Teach" and "What We Shall Teach" that we have often forgotten the **mechanics** of the class room. Certain conditions must obtain before the teaching of any subject is possible. We have learned this in its relation to a revival. We know that the preacher may be an able man. The music may be under the very best organization. Crowds of people may attend each evening; and yet no one is "born again." There is a certain Spirit that must be present, there is a certain seriousness of thinking that must characterize the sinner before the Spirit of Christ will take control of his heart. Just so, certain elements must be found in the class room before any teaching can be done.

We are not asking for any formal discipline, that may remind any one of the days gone by. We are not defending that type of teaching known as the "Impression vs. Expression" method. We recognize the fact that methods are constantly changing and that today we are stressing the "experience" method of teaching. Nevertheless we have class after class in all too many schools in which attention and order are not present. We believe that if a survey of our schools were made in reference to attention and order, we would find that conditions often exist in what are supposed to be our best schools, which prevent good work.

Reverence for God's house, respect for our teachers, willingness to cooperate; all should characterize each pupil. To one accustomed to an orderly procedure in class room work, to one who knows the value of attention and courtesy on the part of the child, it is exceedingly painful to note the lack of attention and interest so often found when the Bible is the text book. You may say that your school is conducted in an orderly manner. Then we are happy to say that our criticisms do not relate to your school. However, after some thirty years in close association with very many schools, here and there, we are forced to say that we see all too much of the difficulty referred to. Surely something might be done about this condition if we were to give it the attention needed. When outstanding difficulties arise in our common schools such as this referred to, we wage a general concerted warfare on said difficulty until improvement results. We must first realize its presence, then its objectional features and

then be led to a solution.

Often we explain the situation by saying that the children in our Bible School come from families outside of our membership and from homes in which reverence and religion have no place. Of course in that case we cannot expect too much from the children. But our observation is that our problem in reverence and respect to others is not in any way confined to those from "outside" families. Sometimes the opposite is true. The very familiarity of the child with the church and its teachers seems to bring about a great degree of this lack of order.

It may be that some of us who are not interested professionally or closely associated with teaching may not be so conscious of this situation to which we refer in the teaching in our schools. However we feel after talking with many teachers and officers that attention should be given this phase of our work.

The solution of course is not easily given. Many factors enter into any problem. No solution is easy if the problem is pronounced. The first seeming solution is found in a teacher whose personality is of such a nature as to overcome difficulty. Teachers of this type are not too easily found. One of the partial solutions may result from attention given to the home from which these children come and is found in an article given me recently by one of our teachers in the elementary school.

Religion in the Home

"The strength of any republic rests not in its militia, its system of government, nor in its great public buildings. The strength of any nation is to be

WHEN THE DISCIPLES WERE FILLED WITH THE SPIRIT on the Day of Pentecost they spoke with new tongues. And when those whose biting tongues cause more grief than pointed swords are brought under the sway of the Spirit, they quickly enter into possession of this Pentecostal gift of sanctified speech.—Herbert Lockyer in "The Mulberry Trees."

No one is likely to think so much of heaven as to spoil his earthly life, but many a life has been spoiled by thinking too little of heaven.

The individual who withholds from the church and the cause of Christ that which is rightfully due them, builds mansions for lawyers and adds to the bank accounts after his death.

found in the homes of its people.

"Nothing so stabilizes the conduct and character of children as does a Christian home. Peace, quietness, and confidence mark the life that has been reared in a Christian home. By precept and example, parents may lead their children to a knowledge of Christ and to loyal, loving service in His kingdom.

"We recognize today that there is a difference in religious, educational, social, and recreational standards as well as in those of discipline. The requisite for the true American home is not riches, luxury, or social position. but it is reverence for God and religion, and love for one another with confidence and loyalty bound together by cords of devotion.

"There has been a getting away from the fundamentals of the Christian faith, and the taking on of an indifference toward the Bible and its teachings, that has been reflected greatly in the homes of our country.

"We recall the yesterdays when parents were devout and were striving to educate their children, to give them cultural, educational, and recreational advantages, while maintaining authority and discipline. Many homes have drifted away from the days when "Honor thy father and thy mother" was a fact in family life, and obedience was a law of the home. An essential training today for good citizenship is obedience to the laws of the home.

"With more sincere Christianity in our homes other needs will be better adjusted. Christianity in our homes may be as varied in expression as are the homes themselves. If the gospel is taught, and if the basic principles of the Ten Commandments and the Golden Rule of Christ are buried deep in the heart and mind of each member of the family and instilled into the consciousness of each child, they will form an invincible bulwark against the storms of cynicism and communism so prevalent today.

"Upon the unselfish devotion of the homemakers and their support of Christian ideals and the sacredness of marriage and the home life must depend the stabilized American home.

"Let us put hope in command of our lives, but more specifically hope in a person, "Christ in us", the hope of a better individual, a more Christlike social order and a new world. Since it is true that usually we secure the rewards we seek in life, let us seek God above all else."

So may we add, when our Christian homes send boys and girls into our Bible schools with the above indicated training, then we may anticipate more reverence and respect of these same children in our classes. When this is lacking in their home training we may still look for more difficulty in the class. May serious thinking on the part of all parents help us in this rather perplexing but altogether common problem of the Bible school.



NEWS FROM THE FIELD



FLORA, IND.

While reading the Evangelist about the work of other churches, their home comings, etc., I was reminded that a word from us might be interesting to some others.

We observed our Rally Day and Home Coming on Sunday, Oct. 4th. We had Dr. McClain with us over the week-end for several addresses. Both Friday and Saturday evening the services were well attended. There were 240 enrolled Sunday morning at our Bible school hour. A splendid program was arranged, the church beautifully decorated, a large and responsive crowd. The messages brought by Dr. McClain were powerful, deeply spiritual, and greatly enjoyed by all. There is a strong desire on the part of the church to have Dr. McClain back in the spring for a week or ten days of Bible lectures. We greatly enjoyed the fellowship of Brother and Sister McClain.

Everett Myer is our general Superintendent of the Bible school. He is working faithfully at the job. He is always on time and has the work at heart. I feel we are making some advancement, and I think it is generally recognized that Christian work everywhere is more or less difficult.

Our W. M. S. under the leadership of Mrs. Mary Fisher and the Sisterhood under Mrs. Alice Pepe are doing splendid work. The W. M. S. are loyal workers. A few years ago they assumed the debt on the parsonage and a few months ago they paid the last of that off and burned the mortgage. Not only do they do things, but they are showing marked spiritual growth.

We are hoping to start a Junior Christian Endeavor and a Boys' Brotherhood in the near future. Our revival meeting is set for December.

I suppose none of us are satisfied with the amount of work accomplished. We would like to see greater results from our work. Yet it is hopeful to feel we are making some little advance-

ment. Since Easter we have received 12 into the church, all adults and all heads of families but three. A few months ago our corresponding secretary Mrs. Elmer Kuns told you of our plans to wipe out the rest of our indebtedness. The Bible class has cooperated in a splendid way so that on or before September 27, we raised over \$300.00. We are now out of debt, and looking forward to a good Thanksgiving offering. The work that is being accomplished by our home mission board and their co-workers should inspire us all to heroic giving.

JAS. S. COOK, Pastor

BURLINGTON, IND.

The Burlington Brethren Church has lately enjoyed "showers of the latter rain." Brother C. A. Stewart of Bryan, Ohio, came to our aid as an evangelist and preached from October 9 to October 18. Nine persons were added to the church membership, six by baptism, and three were received upon their former baptism which had been performed in the scriptural manner, viz., triune immersion unto remission of sins. Four of these accessions are heads of families.

The oncoming national election did not seem to impair the interest in the meetings which were well attended every evening. There were splendid delegations from our churches at Flora, Loree, Mexico, and College Corner. The pastor led the congregational singing and the members of the church were faithful in supplying special music. The meetings concluded with holy communion service. Brother Stewart officiated and was assisted by Brother James Cook of Flora and the writer. Sixty people observed the ordinances divine. During the writer's two-year pastorate at this place twenty-one have been received into the church, fifteen of whom are adults.

Brother Stewart is a splendid yoke-fellow in the Lord's work and under his preaching the Word of the Lord was well received. We were enabled to make contacts in many of the homes of the members and friends of the church by epochs of spiritual revival.

The Loree Church of which the writer is also pastor is looking forward to a revival with the aid of Brother Leo Polman as evangelist and singer from November 30 to December 14. May the Lord send us just the revival we need and may the Holy Spirit give new birth to many souls.

CLARENCE Y. GILMER,
Bunker Hill, Ind.

FAITH AND WORKS

(On a tombstone at Hath England,
dated 1657)

"I dare not work my soul to save,
That work the Lord hath done;
But I will work like any slave,
For love of God's dear Son."

CALVARY REVIVAL MEETING

Calvary Brethren Church is located in the country surrounded by a foreign element. I held a tent meeting here forty years ago.

As an outgrowth of that meeting they build a cheap wooden church.

Brother Jacob Cassel helped to finance it. This church is an outgrowth of the First Brethren Church of Philadelphia. The first church, then small, gave the time and paid me the small salary that I then received which made it possible for the erection of this church.

A member of my church from Philadelphia did the carpenter work at very small salary. This made it possible to have the Calvary Brethren Church.

The First Brethren Church being thoroughly missionary made it possible for me to build, by their help, six churches, three of which have been self supporting for years.

Some years after it was built a foreign element began to buy most of the farms around it. They pressed on in spite of these handicaps until now it is a prosperous church and some of the regular attendants come from ten to fifteen miles.

Many of the most spiritual members of other churches attend this church because of its faith and loyalty to the Word. It has been spoken of for many miles around.

I have held some five or six revivals here but when the committee called me "the old broom" was used to sweep again.

As in many other meetings I found homecomings, Bible lecturers extremely busy times for the farmers. My son, the pastor, is attending The Eastern Baptist Seminary seventy miles from this church; these handicaps made the work very difficult for me.

The first week we had fluctuating crowds. The second—the last week—the crowds were very much larger.

As drawing cards Brother Crees gave splendid lantern-slides on Christian Endeavor and prophecy. This was unique, practical and evangelistic. This gave the meeting a spiritual boost.

Then the last day of the meeting was an all day service.

Rev. Hunt of Media, Pa. preached in the morning and afternoon. He is a great prophetic teacher and evangelist.

I gave the closing message at night.

We had a wonderful all day meeting at the close and had it not been such busy times and just before the election, we would have continued another week.

As a result of this meeting we had four reconsecrations and twelve confessions for the first time.

Perhaps the greatest result was the spiritual uplift of the community.

While this field has been well worked there are some splendid families that we believe can be reached in the near future.

My oldest son from Camden, New Jersey, led the music four nights each

week. This with several clarinets, cornets, violins, and special vocal music helped to make the meeting a great success.

Because of the peculiar hindrances, the Lord did above our expectations and to him we give all the glory.

ISAAC D. BOWMAN,
Sergeantsville, N. J.

CALVARY CHURCH, N. J.

The Calvary Church at Pittstown, N. J. has just been blessed with a spiritual feast of good things. The Lord was with us in a special manner and the Holy Spirit worked in a remarkable way.

From October 11 to 25, I. D. Bowman delivered the Word of God with dynamic force, and God honored His word. In spite of many conflicting services and the busy time of corn husking in this vicinity which caused fluctuating crowds, the interest gradually built up to a wonderful climax.

There were several special features of interest. Bob Crees was with us one night with his lantern slides on the Brethren C. E. Objectives and others on the second coming of Christ. We appreciated his unique presentation of these two subjects and can justly recommend to any church this fine lecture which is truly evangelistic.

Throughout the meetings we had some exceptional music. Kenneth Bowman of Camden, N. J. led the congregational singing very effectively. The Bowman quartet was featured quite often. Elmer Walker, an exceptional violinist and tenor soloist was very helpful. There was a volunteer orchestra, and a vocal trio of three young boys, Clarence, Edward and John Spencer who are going to make a name for themselves in music.

The final Sunday was a homecoming service. We had services all day from 10 A. M. to 11 P. M. Rev. John Hunt of Media, Pa. an evangelist of the Christian Missionary Alliance, spoke on prophecy both morning and afternoon. Brother Hunt is an evangelist of great power and sincerity. He is absolutely fearless in his proclamation of the Word of God. In the afternoon, he gave an invitation which resulted in five confessions.

Brother I. D. Bowman then gave the final farewell address on Sunday evening. The Spirit surely was felt in that final service; it was impossible to close the meeting, which ran on until after 11 o'clock. Ten came forward that night, and others were under conviction. There were sixteen confessions, four of which were reconsecrations. One other was baptized some time ago and will now come into the church and two others after the meetings have expressed the fact that they too are thinking of joining the church. Unto God we give the glory!

If I were asked what was the outstanding feature of the meeting, I should answer as follows: The Holy Spirit does not work according to our preconceived ideas. It seemed like there

was little prospect of visible results. The evangelist preached with as much power as when I heard him twenty years ago. He preached the old historic Brethren message, the same as he has for over fifty years, not the present deleted gospel of many so-called fundamentalists. He has not shifted his position a particle, and God poured out a spiritual blessing upon us.

J. MILTON BOWMAN

LEON, IOWA

It has been quite a while since any news has been reported from this church in the Brethren Evangelist. We took charge of this work, coming from Roanoke, Indiana. It was eighteen years since we left this our native state. There have been many changes since then.

The Leon Brethren Church is located in the town of Leon, the county seat of Decatur County. This county is in the southern tier of counties in Iowa. The parish covers nearly the whole county. The work is an outgrowth of two rural churches which were combined into one church in the town of Leon under the leadership of Brother G. T. Ronk, about 21 years ago. Our membership is over 80% rural.

Like other churches, we have our peculiar problems. The people here not only shared in the depression throughout the corn belt but they have had crop failures for the past three years. Last winter was the coldest winter that Iowa has had in 117 years and this summer was the hottest summer known in the history of the state. Added to this was the drought and grasshoppers that made the harvest ingathering the leanest known to many of our old residents.

But in spite of this, I think there have been some victories for which we need to be thankful. We had a fine D. V. B. S. at the close of the public schools last spring. There were 72 children enrolled with eleven teachers. A group of our young people attended the Brethren Camp at Morris' Island not far from Waterloo. Then a large delegation from the C. E. attended a Brethren C. E. Rally at Dallas Center.

During September, we were assisted in an evangelistic campaign by Brother William Gray, pastor of the Carlton Church, Garwin, Iowa. Brother Gray brought us strong gospel messages. During the day we climbed the hills over many miles of unpaved roads in Decatur County, calling and inviting people out to church and doing personal work. Brother Gray was a fine yoke fellow and we enjoyed his fellowship. I feel that the work received much encouragement by his mission among us. The results of the campaign were 12 conversions. Nine of these were baptized and received into the church. The others will unite with other churches. We feel that seed was sown that will bear fruit in due season. The church at Leon and its pastor covet the prayers of the reader in our behalf.

S. C. HENDERSON, Pastor

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

Great Things For A Great God

Mrs. Altia Funderburg

"And the house which I build is great: for great is our God above all gods"—II Chron. 2:5.

IT IS DIFFICULT for the finite mind to grasp the greatness of God. Solomon with all his wisdom had difficulty. David, a man after God's own heart, could hardly comprehend it. The latter says "When I consider thy heavens, the works of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him?"—Psalm 8:3, 4, and Job realizes the inability. He says "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job. 11:7. Isaiah says "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Isaiah 40:28. All they could do was to know to some extent through the help of God and the evidence about them in nature that He was great.

Solomon was ruling Israel at a time when idol-worship was very prevalent and it was trying to crowd in upon the Hebrews. Such worshippers were able to represent their gods in wood and stone. They could give the gods dimensions. They felt capable of making temples to contain their gods. While Israel was traveling and wandering they needed a portable place of worship which they had in the tabernacle. Now, that they are settled in Palestine they need a permanent place, so Solomon builds the temple referred to in scripture quoted at the beginning of this article. King David had wanted to build this house for God but being a man of war was not permitted to do so. When his son Solomon succeeded him Israel was at peace, so the building was made. After visualizing

God as best he could he says "But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? Who am I then that I should build him an house, save only to burn sacrifice before him?" He realized that only the very best as far as man is concerned would do and that even then the results of the effort could hardly suffice.

Solomon made extensive preparations for the gathering together the materials through the help of Hiram king of Tyre who was a friend of David and had sent an embassy to greet the new king, his

friend's son. Since Solomon wanted the best materials and workmanship possible, he made an agreement with Hiram to send to Lebanon for cedar and fir trees and that they should be hewn there by the Sidonians, the best hewers in either kingdom. Solomon was to exchange for these things food for Hiram's household as Hiram should ask. As a result, Solomon sent yearly to him 20,000 measures (170 gal.) of pure

olive oil. The timber was to be taken from Lebanon down to the sea and sent in floats to any place that Solomon should appoint. Solomon sent 30,000 men to Lebanon to help,—10,000 each month. There were 70,000 that bore burdens, and 80,000 hewers in the mountains besides the 3,300 officers to rule over them while they did the work. They also brought great and costly hewed stones for the foundation. "And the house when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in build-

THANKFULNESS

For the quiet of the forest
And the grandeur of the hills,
For the glory of the sunsets
And the music of the rills,
For the flowers that bloom so sweetly
Along the woodland ways—
For these, and countless blessings,
Dear Lord, we render praise!

A. M. S. ROSSITER.

ing."—I Kings 6:7. After the floors and walls were made of the costly wood of cedar, fir, and olive and the walls were decorated elaborately with carvings, everything was overlaid with pure gold. The carvings included palms, knops or buds, open flowers, and cherubims. All of the furnishings were covered with gold. Before the oracle or Holy of Holies as a partition was placed a chain made of gold. The whole building was of the very best and required seven years to build. It is no wonder that they were so careful and worshipful in the building of the temple! In the Holy of Holies was placed the Ark of the Covenant, the place where God dwelt. It is no wonder that Solomon felt that he could only make a place where he could burn sacrifice before Him.

As we study the Scriptures we find that since the day of Pentecost the body of the believer or New Testament Christian is the temple of the living God and that He dwells *in* man instead of *with* man as in the Old Testament times. I Cor. 3:16 says "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" What a revelation! What an exalted position! How necessary it is then that each believer realizes the importance of having like Solomon the very best temple for this great God within. How much more effective to have so many temples now instead of only one as of old. Just as God's holiness penetrated from the Most Holy Place in the temple to the place before it making it the Holy Place so can the Holy Spirit penetrate the environment of the Christian and show forth its fruit. We find these named in Gal. 5:22, 23: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Love will so radiate from the Spirit-filled Christian that it will be evident that person "is born of God and knoweth God," I John 4:7. There will be compassion for our brothers and sisters in Christ and a deep yearning for the unsaved. There will be *Peace* of the soul and contentment that passeth all *joy* that knows no bounds in the service of the Lord. understanding will abound. *Longsuffering* and patience are so unending that the only explanation is that it is of the Spirit. *Gentleness* is so evident and similar to the gentleness of Christ that no one is intentionally offended. In humility and *meekness* such a Christian cannot be surpassed. Micah says in his book 6:8, "What does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with thy God?" *Goodness* will have been emphasized to the extent that there is no desire for any thing that has any appearance of evil. *Faithfulness* in a few things, in the small things, in the work at hand shows that larger responsibilities may be entrusted to one. *Temperance* will be of the kind that is temperate in all things and makes it very clear that one knows he is his brother's keeper. What a

wonderful world this would be in which to serve the Christ if all the Christians could live out such a great program in their lives for the great God that dwells within them!

Our service is our sacrifice to this great God of ours. Solomon said that the only thing he could do was to build a building in which to burn sacrifice before God since He was so great. Paul says in Rom. 12:1 "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our service is to be willing service. We are anxious to know and to do the will of this great God. One of the last things He left with us through the risen Christ was the "Great Commission," Matt. 28:19, 20. It says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This Great Commission opens up the way for many great things to be done by the Woman's Missionary Society for a great God. We can first give ourselves to the Lord by consecration, by banding ourselves together for praying in which we commune with God and intercede for others, and by giving of our substance at least return the portion which is His by tithing. We can and should train up our children for the Lord by setting up family altars and teaching missionary work to them. A new stress should be placed on the training so the rising generation may be more fully informed and firmly anchored in Brethrenism. Too many in this generation do not know why they are Brethren and are therefore easily led away. Many more people should be knowing and accepting the Gospel, and these things we may bring about by intercessory prayer for the souls of others. Our love for the Brethren will cause us to give gifts to them in the homeland. We will stress in every way Christian education for Christian leadership and Christian living as is obtained at our college in Ashland. Missions should be studied in order to gain facts and inspiration with which we may be guided in our missionary activities. We will surely never be satisfied until we have every woman of the church working as a member of the missionary society. Our love and anxiety for the work will cause us to send tangible help by way of money to help spread the Gospel. Much is to be done in helping to defray the necessary expenses of the missionary organization. We can express our love for our girls of the church in special meetings where we fellowship together. We can be willing to sacrifice in finance for the Lord and return the money to be used for the extension of His work in gratitude for the great sacrifice He made for us. We will feed upon the "Bread of Life" by

reading our Bible and thus gradually grow and develop and find what is the will of the great God that dwells within us. Many great things have been done by the W. M. S. but many more remain to be done.

With the sincerity of the prophet Amos we say:

"Who will not do great things when the Lord God speaks?

He who made the Pleiades and Orion,
Who turns dense darkness to dawn,
And darkens day into night."

Huntington, Indiana.

Victory Through Sacrifice

Mrs. Elsie Hippensteel

JESUS WAS THE MOST OUTSTANDING example of victory through sacrifice. His entire life was given as a sacrifice for service to mankind of his day and to posterity. His mission's success depends upon the victory after his supreme sacrifice—that of giving his life on the cross. Jesus reached the supreme hour of his sacrifice while he was hanging on the cross. His humanity exemplified itself when he made the statement quoted from Matthew 27:46 "My God, My God why hast Thou forsaken me?" We need to interpret Jesus in the light of his humanity in order to understand just what he means to us.

Jesus was the interpreter of God in the flesh. The proof of the fact that he was human for a time is attested in the statement that he was tempted in all points like as we are. He was homeless. He said that the foxes have dens, the fowls of the air have nests, but the son of man has no where to lay his head. Again, he was alone except for his God.

Jesus was the most misunderstood individual of his day and still remains so with a great number of people. Jesus knew as no other the suffering of loneliness. He exhibited this in the statement, "O Jerusalem, Jerusalem, how often would I have gathered you as a hen gathers her brood under her wing and ye would not."

Jesus knew what the end of the passion week would bring him even from the time of his baptism. He was brave. He did not flinch from the truth or attempt evasion. He said, "I must needs go to Jerusalem," also "I will raise this temple on the third day."

In this period of suffering upon the cross he first thought of mankind, the next he thought of himself, and of his Father in Heaven. Many people have had similar human experiences:

A mother in a crisis hour,

An accident victim with time only as an aid,

The loss of a loved one,

The insidious work of an enemy.

These may be our crosses and may at times leave us in such a state of mind as Jesus found himself when he wondered if God had forsaken him.

God through Christianity does not promise his people more of wealth or less of sorrow. Christianity is the most powerful force in helping us to adapt

ourselves to these situations. Christians have to bear the physical pains of their crosses whether they make them themselves or whether they are made for them. They need to keep in mind that Jesus said, "Blessed are you when men shall revile you and persecute you for my name's sake." Few of our crosses are physical and in bearing them we may feel forsaken too.

The test of the character of the human race is what each individual can bear alone with the help of God. Even though at times we feel that God has forsaken us we know he has not done so. Jesus almost felt that way but he knew a father could not forsake a son in a crisis not of the son's own making. He stated the fact in the question, "Will the Shepherd forsake his lost sheep?"

The lost sheep is usually interpreted as another rather than ourselves. We have been God's lost sheep. To him we look to be saved. Jesus through his experience is a comforter in the hours we have to bear things we cannot share with others.

Many interpretations have been placed upon this scripture but it is my feeling that Jesus demonstrated how in the hours of mental and physical anguish God places us on our own to learn of him. In reaching the conclusion that all is done for sublime service and not for temporary comfort we see what he meant when he said that a seed must die that it may live again. The seed might declare when it is cast into the ground and begins swelling that it is dying and is forsaken, but that is only the darkest hour before the dawn as the glorious blossoming new spiritual life is just ahead.

The topic "Victory Through Sacrifice" as we see, is clearly demonstrated in this sacrifice of Jesus. His victory in raising from the dead was a costly but worthwhile one. In fact, it is the world's greatest victory. It could not have been so had not he been and experienced the world's greatest sacrifice. The glory that is ours and that is promised us has been made possible only by this sacrifice and this victory.

North Manchester, Indiana.

Envy and hatred are your hostile foes, although returning often to you in a friendly way.

Reaching Our Goals

Mrs. C. A. Stewart

THE VALUE of a definite goal cannot be overestimated and every society should exert all its influence and energy to reach them. It has been thought by some that the goals are too high. We may not succeed in reaching all the goals, but it is certain to lead to a more purposeful life than if our activities were left to chance. When left to chance we are prone to slip along as easily as possible, and willing to stop wherever we chance to be, where, if we have goals, although they are high we will put a little more energy and prayer into our efforts and that will carry us along farther in our work. Every worthwhile work is carefully planned and the work is done according to the plan. The work of the W. M. S. we believe is the most worthwhile work in the world, and because of the importance of it, it must be done according to a definite plan. It is better to set our goals high and never reach them, than to place them too low and stop and let the work lag after we have reached them. In our society we have worthy goals and we should work honestly and faithfully in their direction, and we will gain that which we are striving for, the winning of souls, and our labors will surely be fruitful.

The life of every individual is determined by his or her goals. To reach that goal the individual will surely take the nearest and the best way of reaching it. Thus it is reached by a minimum of power, where if to reach a given point we zigzag there is a lot of wasted power which would have carried us far past the goal.

The goal of the soul is God, and as a society our highest goal is to present the Gospel of Jesus Christ to all the world that every creature may know Him. This is no small task and every effort should be put forth that this may be accomplished. This we believe can better be accomplished by setting our goals high and striving to reach them. Every one of our goals is lifting us higher in the realm of the spiritual, and lead us out of provincialism and selfishness into the field of service of the Lord. The harder we strive to reach the goals the more good we can do, both at home and abroad. There are thousands of precious souls that know little or nothing about God, and our Missionaries are few in comparison. Only those who are on the field can fully realize the need, and they are looking to us and depending upon us, therefore it behooves us to set our goals high and strive to reach them. This has been the strength of our work on the home and foreign field. If there were no goals the temptation would be greater to find excuses and many of us

would be saying that they do not have the time. In that we see the overwhelming power of the spirit of selfishness and we do not reach out to those in need and thousands will die because we thought we did not have time. The Gospel of Jesus Christ must be preached, and it is just as powerful today as it was the day that Paul found his way into a little prayer service by the riverside in Europe, and Lydia heard the gospel and became a Christian. The Lord opened her heart and she became the first convert in Europe. Her first great desire was to be of service. She was a good business woman but she saw the importance of the service of God and she found time to serve Him. Our business may be important but it is not as important as the Lord's work. The most important thing in all the world is the salvation of souls. Paul warns us to not "Be slothful in business" but "Fervent in Spirit; serving the Lord." This we believe can better be done by having our goals high.

We are only stewards of all we possess. It all belongs to the Lord and we are only permitted to use it. Our organization then is not asking too much as long as this is wisely distributed and used for the glory of God. It is not likely that we would get more than we asked, and if we asked less we would get less, and we might think that we ought to still have to give less. The right views of stewardship is not to see how little we can get by with, but where we can do some definite work for God and spend self and substance for Him. He wants our time, talents, money, influence and cooperation. We must first "Study to show ourselves approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of truth," then seek means and ways of getting that word out into the hearts of men and women, at any cost or sacrifice that He calls upon us to make. He will never ask us to do more than we are able to do. The consecration of our lives will carry us on in His service farther than any thing else.

"Take my life and let it be
Consecrated Lord to Thee;
Take my moments and my days;
Let them flow in ceaseless praise;
Take my hands and let them move
At the impulse of Thy love
Take my feet and let them be
Swift and beautiful for Thee."

Bryan, Ohio.

"Faith gives energy and leads out into the sunshine of God's protecting love."

"Fully nine tenths of our troubles would vanish if we didn't talk so much."

How the W. M. S. Affects the Spiritual Life of Our Women

Mrs. Elizabeth Campbell

IN CONSIDERING this topic, the first thing to be noted is that a group of Christian women was organized for definite missionary purposes; and as we already know the term—missionary—putting it in the language of a child of the Primary department—means one sent to tell of Jesus, and since the society endeavors to help to send and help to support those engaged in the teaching of the divine word of God—we just naturally conclude that the members, as individuals, are spiritually born women, else the Society would be powerless as a missionary force.

In 1st Corinthians 2:14 we read "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him"—that means also, silly and disgusting—; "Neither can he know them, because, they are spiritually discerned." Therefore we have a right to the conclusion that the members of the W. M. S. are born of the Holy Spirit. By the way, there is also another spirit mentioned in the 11th and 12th verses of this same chapter; but this word "spirit" is spelled with a small s and is the spirit of the natural man—but not of God. However, there are some morally good people who speak of the works and deeds of their own good will as spiritual works. The use of such terms is often confusing and misleading; but since they do not claim to know anything about the New Birth or regeneration, we soon come to realize that their use of these terms should be taken only in the human-spirit sense.

Now in this brief discussion of the spiritual benefits of the W. M. S. there are two things in particular I wish to speak of.

First—Its encouragement to daily Bible study and,
Second—The opportunity it affords for religious expression.

The W. M. S. not only encourages and emphasizes, but insists upon establishing a system of regular Bible reading throughout its entire membership. Even though the members are spiritually born women, the National Organization realizes that spiritual food, the Living Word, is just as essential to spiritual growth as is good nourishing food to the physical body, and so persistent is the Organization in its efforts—that the establishing of this system is one of the fixed goals. Some one may ask—Why? The importance must be very great, and *it is!*

Some years ago in conversation along this line, with a godly woman who was a Sunday School teacher for many years in one of the big denominations of the city told me this—"I said to my pastor one time

"Do you know that 50% of the women of the church know nothing in the Bible?" He solemnly replied "90% of them know nothing in the Bible?" Well that is sad, and I hope our pastor does not have to say that of us.

The Bible is the Divine Word, inspired by the Holy Spirit, designed and written for mankind. It goes with man, and belongs to man, and answers his questions concerning his creation and destiny. The Bible is the book that goes with man just the same as the book of instructions that goes with your automobile; or the card of directions that hangs by the furnace. It says at the top in bold print—**Keep this card**—and you hang it where it is most convenient, because it is for reference during the time you use and operate that particular model and make of furnace. Sad indeed, but true, many people are foolish enough to say "we ought to have a new Bible, one more modern and up-to-date to fit our so-called *modern* age. And still sadder, many more have already cast the Book aside and laughed it out of court. God can't give us a different book as long as the old *model* remains. For us it is either *Christ* or *perish!* The Bible is the Divine Word of God and the Spirit of God is the best teacher, who alone can powerfully and effectually teach and impress the heart with the truths revealed therein, and make those who read and study the sacred writings wise to salvation. The W. M. S. urges us to read it daily in order to grow in grace and knowledge and strength and wisdom of the Lord. So then, let us read it to be wise, practice it to be holy and believe it to be saved.

And now the fact that we are saved brings us up to the next point for discussion. A saved person cannot be selfish with his Savior. He wants those about him and those he meets to know his Christ and to share in the joy and blessing of Salvation.

The W. M. S. affords a splendid opportunity in missionary service.

Many women in the quiet home-life and others in different walks and professions are being given the chance to help spread the Gospel through the local societies.

The regular gathering together in the name of the Master, the praying together, the communion and fellowship one with another, knowing that the Spirit of God is in the midst, these meetings designed for the glory of the Lord, bring to each and every member with a recipient heart a real joy and spiritual blessing.

I believe most of the women are now reading, or have read that truly wonderful, and poetical Book—The Book of the Psalms.

Isn't it wonderful! The Bible is Christ in print, and in the Book of Psalms, the Holy Spirit marvelously opens the door to Christ, and the 22nd Psalm solemnly and reverently opens the door of His heart. The Psalm can reach, because it is poetry, where prose cannot.

The Book of Psalms sets forth the Lord Jesus Christ; primarily His incarnation, and in reading it, we need to take our shoes off as Moses did at the burning bush.

The fact that God is the supreme God of all the Universe would not especially arouse our affection, it is only because, "He so loved the world that He gave His only Begotten Son," as our Savior. God the Son became incarnate. In the 10th chapter of Hebrews, relative to Jesus' entry into the world as the Savior, the Holy Spirit repeats for us the words Jesus Christ said to the Father at the time of His advent into the world in the body—The Holy Spirit says—"Wherefore when He cometh into the world He saith, 'Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin, thou hast had no pleasure. Then said, I, Lo, I come (in the volume of the Book it is written of me), To do *Thy Will* O God.'" Jesus Christ at the time of His entrance, refers the Father to that Eternal Covenant planned and made between the Father and Himself before anything was created. And the Covenant of the Eternities was made because it was the Father's Will that God the Son should become flesh in order to die on the cross for the sin of the world, even though the world was not yet created. The sacrifices and offerings of the Jews were only pointers pointing to the true Sacrifice, Jesus Christ our Lord. God the Son is so perfectly in accord with the Father's Divine Will, that He lovingly and obediently left His Home in glory, disrupted the God-head, came to earth by being born as a babe in a lowly manger and He took upon Himself our sin and guilt and shame, shouldered the putrid mass of the sin of the whole world, actually became sin—and suffered and died on the cross—for you and for me.

No wonder the Book is so precious to us, and we just cannot refrain from saying with David, the Sweet Singer of Old—"My heart is bubbling with a great matter. My work is for a *King!* Write the vision and make it plain, so that he that gets it will run to tell the message to the unsaved." And again, "The Lord is my Shepherd, I shall not want." When we can see in those wonderful words the risen and ascended Lord in His power and great glory, his matchless beauty and infinite love, then we *shall not want*.

And now we the members of the Missionary So-

ciety wish to present Him to you dear, unsaved-reader-friends and invite you to accept Him as your precious Lord and Master, so that when he returns to the earth as King, with His Bride, to take over His own rightful Kingdom, we might all come in one body as His Queen to rule and reign forever with Him.

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."—Revelation 15:3.

Dayton, Ohio.

Worship Program

December Topic:

"Christ, God's Answer to the World's Need."

CALL TO WORSHIP: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Psalms 19:14.

SONG: "Jesus Never Fails."

Earthly friends may prove untrue,
Doubts and fears assail;
One still loves and cares for you:
One who will not fail.

CHORUS:
Jesus never fails, Jesus never fails;
Heaven and earth may pass away
But Jesus never fails.

Tho' the sky be dark and drear,
Fierce, and strong the gale,
Just remember he is near,
And he will not fail.

In life's dark and bitter hour
Love will still prevail;
Trust his everlasting power,
Jesus will not fail.

SCRIPTURE LESSON: Galatians 4:1-9.

PRAYER.

BUSINESS.

SONG: "I Need Jesus."

I need Jesus, my need I now confess;
No friend like him in times of deep distress;
I need Jesus, the need I gladly own;
Tho some may bear their load alone,
Yet I need Jesus.

CHORUS:
I need Jesus, I need Jesus,
I need Jesus every day;
Need him in the sunshine hour,
Need him when the storm clouds lower;
Every day along my way,
Yes, I need Jesus.

I need Jesus, I need a friend like him,
A friend to guide when paths of life are dim;
I need Jesus when foes my soul assail;
Alone I know I can but fail,
So I need Jesus.

I need Jesus, I need him to the end;
No one like him—he is the sinner's friend;
I need Jesus, no other friend will do;
So constant, kind, so strong, and true,
Yes, I need Jesus.

PRAYER.

TOPIC: "Christ, God's Answer to the World's Need
—LOVE."

TOPIC: "Christ, God's Answer to the World's Need
—JOY."

SOLO: "Jesus, Rose of Sharon."

TOPIC: "Christ, God's Answer to the World's Need
—PEACE."

DUET: "Jesus Took My Burden."

TOPIC: "Christ, God's Answer to the World's Need
—LONGSUFFERING."

BENEDICTION: "The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee, and be
gracious unto thee:

The Lord lift up his countenance upon thee and
give thee peace. Amen." Numbers 6:24-26.

Christ, God's Answer to the World's Needs --- Love

Rev. Louis Engle

IS THE WORLD in need? Why? Is there a remedy?
Does love have a plan?

Ever since sin entered the world has been in
need. Sin and need are both multiplied since the
beginning. Sins are too many to enumerate. Let
us study some of the needs.

1. *A Spirit of Love and Charity*

Hatred and selfishness abound today. Wars are
in progress and others are ready to fight because of
this need. The natural man is little more than a
beast. It is a unique characteristic of the regener-
ated man to love and have concern for his fellows.
God, because of love made provision for this need in
the Christ of John 3:16.

2. *Fears and Mistrust Allayed*

Because of present day uncertainty truly "men's
hearts do fail them for fear." Fear is a terrible
thing. It drives men to distraction and desperation.
Wars, violence, crime, kidnapping, business failures
(each a worldly giant) cause hearts to melt. A fit-
ting illustration is found in the report of the spies
Num. 13:21-33. The child of God has a definite as-
surance "but be of good cheer, I have overcome the
world" (John 16:33), says Jesus. Does his victory
mean anything to us? Again God answers in I Cor.
15:57 "But thanks be to God who giveth us (also)
the victory." Assisting us to gain a victory is an
act of love on the part of God. How? "Through Je-
sus Christ our Lord." Faith in Christ makes over-
comers. I John 5:4, 5; Matt. 17:20.

3. *Solution to Her Problems*

Man suggested solutions are almost innumerable.
Each one is inadequate. Some are provincial, others
are unconstitutional. Confusion reigns in political,
economic and religious realms. Leaders are appar-
ently blind. Guidance and enlightenment are greatly
needed. The true child of God, though in this con-

fusion, is little affected by it, because in him is that
life which is the light of men. John 1:4-9.

The Omniscient God, who knows the solution to
every problem provides for the need also. James 1:
5 says "If any of you lack wisdom let him ask of
God, that giveth to all men liberally and unbraideth
not; and it shall be given him."

Phil. 4:6 assures us that we may ask for material
as well as spiritual guidance. "I am the way, the
Truth and the Life; no man cometh unto the Fa-
ther but by me." John 14:6. Christ, therefore, be-
comes the open door through which we have access
to an omniscient (all-knowing) God who will give lib-
erally (an act of love) the wisdom men need.

4. *Physical Needs Are Great*

Suffering and want are everywhere. God answers
this need in Phil. 4:19. Love is outstanding here.
The need is supplied by Christ Jesus.

5. *Our Need to Get Back to God*

This is the greatest need today. When spiritual
relations are corrected all other problems adjust
themselves. The program of today is God-less. No
provision is made in it to bring glory to Him. Nei-
ther has He been consulted. II Cor. 5:19 is God's an-
swer. Note the action: "God was," How? "In
Christ," doing what? "Reconciling" (an act of love)
the world unto himself." Note the grace: "not im-
puting their trespasses unto them," our blessed por-
tion "and hath committed (assigned) unto us the
word of reconciliation."

Truly the world has need. Need because she is
estranged from God. This is the result of sin. Is
God to blame that need exists? No! It is because a
rebellious, stubborn, unappreciative, blind humanity
has rejected the provision. Listen to them: "We
will not have this man to reign over us" Luke 19:14.
"And this is the condemnation that light is come into

the world, and men loved darkness rather than light, because their deeds were evil" John 3:19. Rev. 16:8-11 is a climax of this nature when men will gnaw their tongues for pain but will blaspheme God and will not repent of their deeds.

The limit of finite love is for a man to lay down his life for his friends but infinite love begins here,

for we read in Rom. 5:8 "But God commendeth his love toward us, in that, while we were yet sinners Christ died for us."

Providence has provided amply. Need exists because rebellious, stubborn humanity has rejected God's Christ.

Warsaw, Indiana.

"Christ, God's Answer to the World's Need---Christian Joy

Rev. Ord Gehman

AS WE TURN to Paul's letter to the Churches of Galatia we note him writing something like this: "The fruit of the Spirit is Love, Joy, Peace, Long-suffering, etc.," in contradiction to: "The works of the Flesh . . . are these; Fornication, Unclean-ness, Lasciviousness, Idolatry, etc." Joy, a fruit of the Spirit! Just what did Paul mean?

As God looked into this old world cursed by the blight of sin for so many centuries He sent forth His Only Begotten Son to restore that which Sin had taken away. Joy was one of the many things which the world did not have. As Christ went back to the Father, He said to His disciples: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you" (John 16:7). And that Comforter, the Holy Spirit, came on Pentecost. Since that time He has been Christ's helper on the earth taking the things of heaven and making them real to men. Among other things which was restored to man was this phenomena of spiritual fruitage.

Noting carefully Paul's letter to the Galatians, we find that Joy is listed as a fruit of the Spirit. Immediately we are removed from the realm of the Christ-rejecting world, and transported to the realm of those who know Christ. Thus, this Joy to which we are referring belongs to the Child of God. We must recognize that fact before we can proceed in our investigation.

My boyhood days were spent on the farm. In the spring months we planted the seed with care. In the warm summer months we cultivated and cared for the growing crops. And in the months of harvest, all conditions favorable, we gathered the fruit of our labors. As a result of the seed-sowing and cultivating we expected a harvest. Just so in the spiritual realm. We expect fruitage, and by the ministry of Christ through the Holy Spirit we are not disappointed. The life, born of the Spirit of God, bears fruit. Among the fruit of the Spirit we find Joy.

First let us notice that there is

JOY IN BELIEVING

As Peter speaks of Christ by the inspiration of the Holy Spirit, he says, "Whom (i. e. Christ) not having seen, ye love; on Whom, though now ye see Him not, yet *believing*, ye rejoice greatly with *joy* unspeakable and full of Glory" (I Pet. 1:8). He refers to the joy of those in Christ because they believed on His Name. There is a joy in the heart of the believer that the world cannot supply or take away. Paul prayed in behalf of the Romans that "the God of hope fill you with all joy and peace in believing" (Rom. 15:13).

In the Second place, we note that there is

JOY IN SERVING

The greatest joy in the Christian life does not come as a result of salvation alone, but comes through serving the One by whom this matchless salvation came. No one can really and truly serve Christ without doing it joyfully and receiving great joy from that service. The writer of the Epistle to the Hebrews admonished them "To obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account; that they may do this with joy" (Heb. 13:17a). Those who are superiors in spiritual things receive great joy when those beneath them behave becomingly. Paul wrote to the Philippians thus: "ing the same love, being of one accord" (Phil. 2:2). Again, the Apostle John, writing by the Holy Spirit's guidance, said, "Greater joy have I none than this, to hear of my children (spiritually begotten) walking in the truth" (III John 4). There is truly inexpressible joy in serving Christ.

We note, in the third place, that there is

JOY IN SEEING

We recall the incident when the Greeks came to Philip and said: "Sir, we would see Jesus" (John 12:21). We might make any number of conjectures as to why the Greeks desired to see Jesus. But the Word gives us no assurance that their request was

granted, immediately, at least. No, we must turn to the future to find the joy in seeing Jesus. Paul says, "For now we see in a mirror darkly; but then face to face" (I Cor. 13:12b). To that moment we look forward with great joy. Peter states that to the extent that one becomes a partaker of Christ's sufferings, here and now, rejoicing in believing and serving Him, "that at the revelation of His glory also ye may rejoice with exceeding joy" (I Pet. 4:13). And what child of God does not look forward

eagerly to the time when we shall see Him face to face?

There is one more factor that we must not overlook or entirely omit. God answered the world's need by giving Christ. And the Word tells us that Christ "endured the cross for the joy that was set before Him" (Heb. 12:2). Thus, my brethren, should we not radiate joy as we live for Him every day?

Vinco, Pa.

'Christ, God's Answer to the World's Need---Peace'

Rev. Clarence Y. Gilmer

Text: Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Isaiah 26:3.

CHRIST, OUR ONLY SOURCE of genuine and everlasting peace, said to His disciples, "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). Christ, the Prince of peace, offers to His disciples the same peace which proved itself unailing to Him when He endured every phase of vicarious suffering in behalf of lost mankind. "These things have I spoken unto you," said He, "that in Me ye might have peace. In the world ye have tribulation; but be of good cheer: I have overcome the world." (John 16:33).

It is Jesus who gives us peace; the world gives us worry. Which is prevailing in us, Jesus or the world, peace or worry? In Him we shall overcome the world and have victory. "He that overcometh shall inherit all things." (Rev. 21:7). Worry is a failing answer to life's tests. Peace is desperately needed and in Christ alone it is gloriously possible.

Worry is a personal habit which, when formed, is difficult to overcome. It is a mental habit, an attitude of mind toward what happens, may or may not happen. It wears ever deepening grooves in the gray matter of its victims. It is contagious; it is in the atmosphere. Worldly people freely express the world's spirit of fear and anxiety. Do we fall into their way of looking at things instead of Christ's way of viewing things? The world, facing problems with no real solution, has room for worries. But the Christian is "not of the world." If the Heavenly Father is our Father, we are strangers on earth and to its worries. "Our citizenship is in heaven." (Phil. 3:20). Citizens of this world do not confess themselves strangers of this earth. (Heb. 11:13).

Do we recognize our Heavenly Father's care? (Read Matt. 6:25, 26). Worry and anxiety sap the

spiritual life. The birds have no Heavenly Father. Though they are merely creatures, "your Heavenly Father feedeth them." What will He not do for you? Should the question of clothing vex the human mind and heart? (Matt. 6:28-30). Only "Gentiles", the unconverted people, who have no Heavenly Father, seek after "all these things." (Read Matt. 6:31-34). Be not as the unconverted who seek after "all these things" which "your Heavenly Father knoweth that ye have need of", but seek first our Father's interest, and He will see that we, His children, get "all these things."

Worry is decidedly harmful to us by depleting our mental, spiritual and physical forces. But the fruit of the Spirit (Gal. 5:22) builds up and makes us and all better. Hatred, jealousy, anger, bitterness, anxiety, restlessness of spirit are destructive to mental, spiritual and bodily vigor. Don't call a physician; call the Great Physician. Don't try Christian Science! Why give heed to a woman with a false system which denies the atoning blood whereby we were purchased? Give the Son of God a chance by acknowledging worry to be a sin against Him and you, and then obey His commands and live His life for you.

Our worries do not reflect Christ to our neighbors. Adversity is our opportunity to bear glowing testimony to them. In adversity the overcoming life, the reality of our Christian faith keeps us from going to pieces the same as the man in the world. To do otherwise would repel the unsaved from Christ; and it would hurt the heart of our Heavenly Father. Let us take our place as His children and trust Him to fulfill His part as our Father. "Though He slay me, yet will I trust in Him." (Job 13:15).

"Peace be unto you." (John 20:19, 21, 26). Have peace with God through forgiveness of sins. Be forti-

fied by communion with God through a delight in His Word. "Grace to you and peace." (Rom. 1:7). Avail yourself of saving and sustaining grace, and peace is the sequel. Grace is constantly giving Christ to us. "In nothing be anxious." Bring everything by prayer with gratitude unto God. (Phil. 4:6, 7). If we fail to take past blessings into account, what more can He do? Cast "all your care on Him; for He careth for you." (I Pet. 5:7). Trust Him with all your care or keep it all to yourself. Look away "unto Jesus." (Heb. 12:2). First, look away from this vexatious world. Then fill your eye, your mind, and your heart with Jesus. Harken unto Him and your peace will be as unbroken in its flow as is a river's current. (Isa. 48:18). Read frequently, if necessary, Psalm 37:1-8. "Fret not thyself, it tendeth only to evil doing." A Christian ordering his life by God's word has no time nor occasion to worry. "Trust in the Lord" and "fret not thyself." We can-

not "trust" and "fret" simultaneously. While we are doing the one, we cannot do the other. Without this peaceful trust there is no spiritual attainment, no "faith which worketh by love," and no power of God in the soul. Without this peace there is no fruit of the Spirit such as love, joy and longsuffering. For all the sister graces of Galatians 5:22 are the "fruit" and not the "fruits" of the Spirit.

In John 14:1-3 we find our peace for the future: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." "Let the peace of God rule in your hearts!" (Col. 3:15).

Bunker Hill, Indiana.

Christ, God's Answer to the World's Need --- Longsuffering

Mrs. G. T. Ronk

LOVE, JOY PEACE, longsuffering—attributes of the Godhead which were exemplified in the life of Jesus Christ and are to be earnestly coveted by the Christian: love—"that ye love one another even as I have loved you"; joy—"that my joy may be in you"; peace—"my peace I give unto you"; longsuffering—" . . . walk worthily of the calling wherewith ye were called . . . with longsuffering."

God has constantly manifested His longsuffering toward the human race from the beginning. As, after the fall, He promised our first parents that One should come who should "bruise thy (the serpent's) head." Or, in the time of Noah "when the longsuffering of God waited . . . while the ark was preparing," He gave the sinning people an opportunity to repent and be saved.

With His Chosen People in their long turbulent history He also was longsuffering; as, in their wilderness journeying He provided an escape from death from the bite of the deadly serpents; or, as under their rulers and kings they wandered away after strange gods. In His mercy He sent prophets to warn them and to remind them of their covenant with Him, of His promise to send a Savior, the Messiah.

To the Gentile world, He was longsuffering, promising that they, too, should have the opportunity of coming to the Light, "not willing that any should perish but that all should come to repentance."

As through His longsuffering He sent His Son

into the world to redeem the world Christ himself was the exponent of God's patience and love, doing only the will of the Father. Being sinless, He was yet longsuffering toward those He came to save. They were so anxious to grasp material blessings and failed to discern that the greatest blessings were those spiritual truths He tried to teach them. Even His disciples were so dull of comprehension that they quarreled over who should be greatest in His kingdom. With what longsuffering He answered them, trying to lift their understanding to a spiritual plane. When His enemies tried to entrap Him He answered so wisely and kindly that they dared not question Him further. At the cross He did not rail at them, but displayed such a spirit of longsuffering that the centurion and others around Him said, "Surely this is the Son of God." To sinners who accepted Him as Lord He had no condemnation, only the admonition to go and sin no more. Paul says that he as chief of sinners obtained mercy that Jesus Christ might "show forth all His longsuffering for an ensample of them that should thereafter believe on Him unto eternal life."

The Epistles give many admonitions concerning the emulation of longsuffering. We are exhorted as Christians to put away the works of the flesh and to bear good fruit—the fruit of the Spirit which is love, joy, peace, longsuffering . . . We are exhorted to walk worthily of our calling with longsuffering as ambassadors of Christ. Now we know that an am-

assador must have certain qualifications in order to represent his country with dignity and honor. Even so, must we have longsuffering among other qualities in our Christian walk.

We are told to put on as God's chosen a heart of longsuffering. More than an intellectual assent is necessary, we must believe with our hearts that longsuffering is essential to the best expression of the Christian life. We cannot expect to acquire this without effort even as we do not expect to acquire the good things of our daily lives without effort. We must constantly strive for mastery over our spirit, our will being strengthened by the power of our Lord Jesus Christ.

Let us, then, earnestly covet this fruit of the Spirit—love, joy, peace, longsuffering. Let us pray for the will to be like Christ in our lives, who was love, joy, peace and longsuffering.

"We know the paths wherein our feet should press;
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed."

anark, Ill.

The Children's Hour

[Signal Lights]

Program for December 1936

Mrs. H. L. Briscoe

SONG: "Joy to the World; The Lord Is Come."

PRAYER: Praise God for His Wonderful Gift to us.

SCRIPTURE: Matt. 2:1-12.

MEMORY VERSE: 2:11.

Christmas is the time when we celebrate the birth-day of the Christ Child. At that time we give gifts to the people whom we love in remembrance of the great Gift of Love which God gave to the people on the earth, when He sent us His Son.

Soon after Jesus was born the first Christmas gifts were brought to Him. Away in a country east of Bethlehem of Judea, there lived some wise men. They studied the stars and learned many things from them.

Now at the time that Jesus was born, a special star shone in the sky. The wise men watched and studied it. After a while they knew that if they fol-

lowed it they would find the place where Jesus, who was to be King of the Jews, had been born.

Many weary miles they traveled across the deserts and over the mountains before they reached Bethlehem. At last the star stopped over the place where the young Child lay. The Bible says that the wise men "rejoiced with exceeding great joy" for at last they had found the King whom they had come to worship. They entered and knelt and worshipped Him. They opened the treasures which they had brought and gave them to Him—gold, frankincense and myrrh—the best that they had, they brought to Him.

Today, what gifts can we bring to Jesus?

What gift can our missionaries take to the black boys and girls?

How can we have a part in this?

SONG: "O Little Town of Bethlehem."

Now you are anxious to hear the last half of Miss Emmert's letter to the children, so here it is, and you must listen carefully:

(Continued from last month)

When the service is over they receive instructions for the work of the day. A captain is placed over each group. Some take their little short-handled hoes and go out to the chief's garden plot, where we soon see a long row of curved backs bending over their work. The hoes swing up and down in unison cutting a wide swath across the field. Poor African backs exposed to the cold in the morning and the heat at noon time.

We wander around the more or less deserted village. There is a woman hiding behind that ant hill. You never saw an ant hill that any one could hide behind before, did you? But this huge mound of dirt is actually an ant hill. She is hiding in the hopes of escaping work. Let us not betray her hiding place, for if we were in her place we wouldn't want to work all day for nothing either. Besides if she is found she is very apt to receive a lash or two of the whip from the soldier's hands.

Some of the women with babies start off to their own gardens. They are willing enough to work there, for of course they must raise something to eat. We feel sorry for the poor little brown baby, though, for it is bound astride on its mother's back while she works. A wide leather band makes a sort of loose belt around the mother in which the baby is fastened. Its poor little head goes bobbing back, and often it sleeps in this position. How carefully our American baby's necks are protected when they are this small. Are these babies so much stronger? We do not know. At least when they grow up their necks are stronger than ours. See that woman over there coming back from the spring with an earthen pot of water balanced on her head; both her back and neck must be strong.

The village, itself, is rather a drab place. There

is nothing but bare ground on every side, with scarcely ever a tree. Yonder is a woman bending over and sweeping the ground with a handful of brush, for the village must be kept clean of rubbish. Can you guess why? Snakes might be one answer. The houses stand in orderly rows all built alike with whitewashed walls, finished off with thatched roofs like so many straw hats perched on stiff white collars. It is easy enough to see that the white man's government has insisted on the uniform houses and streets—also on the whitewash. In some villages the houses are round, but here they are square.

"May we come in to see your house?" we ask one woman with whom we have been chatting outside. She is a bit surprised that we want to go inside, for there is nothing to see. We soon find she is right. There is only one room. The floor is bare dirt like the ground outside. There is no furniture, for the one stool has been carried outside. The small sleeping mat has been rolled up in the corner when the floor was swept. A few stones in the center and some ashes mark the place where the fire was kept burning during the night. A black earthenware cooking pot and a couple gourds stand in one corner.

There are no windows, nor any chimney. A glance at the roof shows that the smoke has turned it a mahogany color in passing out through the grass roof. It is lucky for us that the fire has been carried outside or else we would soon have tears rolling down our cheeks from the smoke in our eyes. Their lack of everything that makes a home attractive is enough to make us want to cry anyway, so we duck our heads as we go hastily out the low door thanking the woman for her hospitality.

We are glad for one thing only, and that is that we have a message of cheer for these poor people. There is a heavenly home awaiting them where everything is just as it should be, if they will only accept the Lord, who is preparing it for them, as their chief. Will you not pray that they will open

their hearts to the good news we have for them? They surely have everything to gain and nothing to lose. So do we all, if we could only see how poor we are in the angels' eyes and how rich we shall be if we are willing to put away our sins to accept the Lord as our Savior.

Your friend in Him,

MARY L. EMMERT

SONG: "Holy Night! Peaceful Night!"

And other Christmas selections.

REPORT of the "Doing Without Boxes." A fine time for the children to tell of the things they did without that they might have the gifts for Jesus.

OFFERING.

ROLL CALL.

WELCOME to new members.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

BENEDICTION.

The present Circumstance, which presses so hard against you, (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him, then. Do not push away the instrument lest you lose its work.

He built a house, Time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot
Who on the state dishonor might have brought,
And reared him in the Christian's hope and trust
The boy, to manhood grown, became a light
To many souls and preached to human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens, every noble deed
Lasts longer than a granite monument.

—SARAH KNOWLES BOLTON

The Success Family

Know the Success Family!

The Father of Success is *Work*

The Mother of Success is *Ambition*

The oldest son is *Common Sense*

Some of the other boys are:

Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm and Co-Operation!

The oldest daughter is *Character*,

Some of her sisters are:

Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity and Harmony!

The Baby is *Opportunity*.

Get well acquainted with the "Old Man" and you will get along pretty well with the rest of the family.

—FROM THE SHARING LIFE.

North West District Conference

The women of the North West District of Brethren Churches held their business session Friday afternoon, July 17th in the First Brethren Church of Sunnyside, Washington.

The meeting was opened by our Vice President, Mrs. Albert Lantz, of Spokane, in the absence of our President, Mrs. Will Stover, of Harrah.

The scripture lesson from I John 1:7 was read by Mrs. Earl Reed. A special group prayer in behalf of Brother and Sister Stover, whose lives had been saddened by the death of their son, ascended to the Throne of Grace. Minutes of the previous year were read and approved. The following officers were elected for the new year: President, Mrs. Will Stover, of Harrah; Vice President, Mrs. Don Hadley, of Yakima; Secretary-Treasurer, Mrs. F. E. Stivers, Spokane. Motion passed to select a parliamentarian for this District W. M. S. Mrs. J. E. Allen, of Spokane was elected. It was suggested that each local society of this North West District select their own parliamentarian. Our study book for this year was under discussion. It was made a matter of record that our acting Secretary write to Mrs. U. J. Shively asking the privilege of choosing between two study books.

Resolutions were read and accepted and a motion made that these resolutions be included in our printed report in the Outlook number of the Evangelist.

The W. M. S. benediction closed the session.

MRS. WILLIAMS, Acting Sec'y

RESOLUTIONS

Whereas we have been abundantly blessed during the past year both materially and spiritually, and

Whereas we are blessed in living in a land where we are free to worship God,

Be it resolved:

1. That we thank our Heavenly Father for His care over us during the past year.

2. That we thank Him for making our district conference possible.

3. That we express our appreciation to our national officers for their faithfulness in making our monthly devotional programs possible.

4. That we as a group of Christian women protest against strong drink and smoking among women and girls.

5. That we strive to deepen our spiritual lives and encourage Bible Study and prayer and inasmuch as we realize the lack of spiritual teaching in the home, we urge that the church and S. S. teachers be ever mindful to continue to keep such training purely Biblical.

6. That we urge the national W. M. S. officers to make their plans plain enough so that those who do not attend national conference can understand the plans for the W. M. S. work through the pages of the Outlook number of the Evangelist.

7. We the visiting W. M. S. delegates extend to the Sunnyside ladies our thanks for their generous hospitality.

Respectfully submitted,

MRS. J. E. ALLEN

MRS. EARL REED

MRS. ROB'T WILLIAMS

(Editorial Note: The following is an excerpt from a letter which accompanied the above report).

"The members of the W. M. S. of the North West District were deeply saddened by the drowning of the twelve-year old son and only child of our President, Mrs. Will Stover, on the very day the conference was held. These parents are both wonderful Christian people and we know they are looking to the Lord for strength and comfort."

Signed: MRS. GEORGE W. MILLER.

they had visited the place and the people mentioned.

The Mother-Daughter meeting, with banquet, was well attended by the members of the W. M. S. and the S. M. M. Many of the girls brought their mothers whom we would like so much to have as members of our W. M. S.

Those of our members, eight or ten in number, who attended District Conference at Washington, D. C. were very much impressed with the reports and addresses, especially those of Mr. and Mrs. Jobson. As a result, our pastor's wife, Mrs. Coleman, planned and carried out an evening's program, providing entertainment and refreshments, the money from which to be used for a new building for training African natives as workers. The Society's pledge of \$50.00 is to be matched with an equal amount from Mrs. Coleman. We

feel that we are making a fine contribution to a very worthy cause.

"He liveth longest who can tell
Of living most for heavenly gain."

MRS. J. R. LAUGHLIN, Cor. Sec'y

HARRISONBURG, VIRGINIA

(Bethlehem Church)

Our Woman's Missionary Society was reorganized with the following officers: President, Mrs. Herbert Bowman; Vice President, Mrs. Grove Showalter; Secretary, Mrs. Hugh Logan; Treasurer, Mrs. T. D. Swartz, Corresponding Secretary, Mrs. G. C. Dowell.

We are praying that our W. M. S. will go forward with greater zeal to do His will; to stand by our publishing house; to do all we can to hold up the whole gospel of our Lord.

The Church of the Brethren Aid Society entertained our W. M. S. recently. They presented a pageant and had a Candle Light service in which we all participated. Delicious refreshments were served and we had a delightful time and we all felt that it was good for us to have been there.

We are asking the prayers of all for a greater love for the Master, and for a greater work to do for Him during the coming year.

MRS. G. C. DOWELL, Cor. Sec'y

LEON, IOWA W. M. S.

A report from our society is due to the paper.

We have held all of our devotional meetings for the past year. Our October meeting at the country home of Mrs. Dale Campbell was well attended. We received three new members at this meeting. Our public service was held on a Sunday morning in January. At this meeting we used some review work from our mission study book, which we had just finished. We also used part of the program from the Outlook. In February, we had an all day meeting with co-operative dinner at the home of Mrs. Woodmansee. This meeting was a benevolent sewing for Mrs. Frank Garber whose home had been destroyed by fire. Our women made and presented to them, a comforter.

The severe winter cut down our attendance some, however the mother and daughter meeting was held in the church one Saturday afternoon in May. It rained and we have mud roads, yet, our attendance was good, and our women and girls thought we had a splendid program together.

We held our mission study class in different homes. It took us six weeks to complete it. We had eight enrolled, average attendance was five. Mrs. Henderson was our leader.

Many of our families have moved to other communities this year, so we have lost members. Some are financially handicapped, so our progress is slow. We hope to make some advance in our work the coming year. It will take pray-

Workers' Exchange

HAGERSTOWN, MARYLAND

As time moves on we find that our W. M. S. members are doing their bit under rather trying circumstances, small membership, etc. In spite of hardships our women are faithful in service and giving.

The outstanding event of the year was our all-day meeting when we had our Mission Study. It was presented by chapters and followed a devotional program and luncheon. Miss Nielsen was with us and her talk was part of the regular Sunday morning service. She spoke most interestingly of the work in South America. Her hearers felt as if

er and sacrifice. The dry weather hit us hard this year.

Our officers are as follows, Pres., Mrs. Anna Hale; Vice Pres., Mrs. Guy Chambers; Sec., Mrs. Blanche Mills, Assistant, Mrs. Viola Redman; Treas., Mrs. Josephine Melvin; corresponding Secretary, MRS. S. C. HENDERSON.

LA VERNE, CALIFORNIA

As we come to the close of our Woman's Missionary year, it is with pleasure we look back over the year's work and see the progress our society has made. Each item on the "Program of Progress" was met, and they did not seem half as hard as last year's goals. This was because each member understood the work better and made special effort that their part was completed on time. The Bible reading, instead of being completed by 40 per cent of the members, was completed by 98 per cent by July 30th.

At every meeting we have some kind of "home work" to do—such as folding bandages for the children, (the gauze being furnished and cut by the hospital), or sewing of various kinds.

We now have a membership of 45, although we lost two members during the year, Mrs. Lynn, who moved to Johnstown; and Mrs. Arthur Crow who was called to her heavenly home. This gives us a net gain of ten members, with an increase of four in the Prayer Band and three new Tithers.

The officers for the new year are: President, Mrs. T. J. Steves; Vice President, Mrs. Floyd Shiery; Secretary and Treasurer, Miss Sarah Cobaugh; Assistant Secretary-Treasurer, Mrs. Opal Haines; Corresponding Secretary, Mrs. Mae Schisler; Pianist, Mrs. Floyd Kemp; Chorister, Mrs. C. C. Thomason.

The past year has been a most enjoyable one and we are looking forward to the new year's work. We do thank the Heavenly Father for the many, many blessings of the past year and pray that each member will try still harder to live a life of prayer and praise for Him.

MRS. MAE SCHISLER, Cor. Sec'y

LOUISVILLE, OHIO

Mrs. F. C. Vanator
12 South Clay Street,
Peru, Indiana.

Dear Sister Vanator:

Greetings from the Louisville W. M. S. We realize that you have not heard from us in quite some time, but, nevertheless, our society continues its good work. Since we are about to begin another year's work, we feel that we should give a brief report of some of the work accomplished during the last year.

The usual devotional meeting was held each month at the home of some member. These were each opened with a season of prayer in charge of our Prayer band Secretary. We believe in the power of prayer and our women are

not merely members but "praying members." We have found the Bible studies taken from the Evangelist quite interesting and helpful.

At Christmas the sick and aged of the Church were remembered and clothes were sent to Kentucky. In March a special meeting was held at the home of Mrs. Calvin Teeters. The book—"Toward a Christian America" by Hermann N. Morse was reviewed, with ten members each reviewing a chapter. At noon a covered dish luncheon was served. This meeting was most enjoyable.

In April each member gave their dollar for the Bassai Station. The Society also sent \$5.00 to the Brethren Home to be used toward the cost of a refrigerator. Our Mite Boxes containing "thank offerings", were brought to the church at the July meeting. Our "open meeting" was held the third Sunday in January, the women having charge of the morning worship period. This was well attended and a fine program was given.

The W. M. S. and S. M. M. held a joint meeting in the Church on May 12th. Following the supper served by the Missionary ladies, the Sisterhood girls took charge of the program. A playlet "What a Friend" was given.

It was decided that rather than raise money by selling different articles or "Pastry Sales," we would try to increase our monthly offerings. Each member was given an envelope for each

month and asked to bring it to the meeting with as good an offering as possible. This proved a very satisfactory way of raising money and these offerings made it possible for the Society to pay \$125.00 on the Church debt, as well as to buy various supplies needed in the church basement.

With the Lord's help, let us look forward to a year of real effort in His work.

Sincerely,

MRS. LOUIS SNYDER, Cor. Sec'y

LOS ANGELES, CALIFORNIA

Dear Sisters of the W. M. S.:

We are hoping we may be a banner society again this year, as we were last year. Our minister's wife, Mrs. W. A. Ogden, is a devoted worker in our society as, in truth, are all our officers. A real spirit of harmony is manifest throughout our society, together with much interest in the work.

Our Mother-Daughter Banquet was held a few weeks ago with a large attendance and a good program.

Our all-day picnic and program was held at Mrs. Deibert's home in May and a very happy time was enjoyed.

We have been saving for making some inside improvements in our church, and at last the Brotherhood has volunteered to help us, so the project is moving swiftly now.

LILLIA F. BOWER.

That "Program of Progress"

The "Program of Progress" was planned to cover two years and bring us to one grand climax at our 1937 Conference.

One year is already gone and several months of the second have slipped past. Every local society should call its officers together and go over the items of this program at once. Plan to have your society do its full share to make this a real VICTORY YEAR.

No society can reach all these goals unless it plans ahead. Chairmen should be appointed to plan each project carefully. Of course, already your Prayer Band Secretary has her group praying consistently for the topics outlined in the "Cycle of Prayer", as well as many other topics which local needs bring to her attention.

Then, your Tithing Secretary has, no doubt, given out some tracts, books or personal instruction which is sure to lead to a real consecrated giving and new members for the Tithers' League.

Do your children receive religious and missionary instruction in the home and under the auspices of your society? This should be one of our first concerns.

As the fall church program unfolds it is our rare privilege to go among the unsaved for personal work.

At the Christmas time it is not dif-

ficult to turn to others and so, it is important that we make our gift to some definite Brethren work in the homeland during this month.

With all this accomplished we still have not been true to our trust unless we already have our Bible Reading going. We cannot finish this on time unless we start now. I would suggest the completion of the Old Testament reading which is First and Second Samuel, before the close of this calendar year. Then we should start with Romans in January and read through to Revelation before August.

The Mission Study leader should be appointed that she might give her best to that work at the appointed time.

Only as the Thank-Offering Secretary is faithful in giving out the Thank Offering Boxes can the National W. M. S. be successful in the task of Home Missions.

What has been said of the preceding things applies just as well to the Public Service, with the offering going to the Seminary; and, to the membership drive, which should culminate in March but must be carefully worked before that time if the goal is to be reached.

If each local society plans its work well and then works its plan well our VICTORY YEAR will be a real victory, not only for the W. M. S. but for God.

Cycle of Prayer

DECEMBER

LET US PRAY FOR:

1. Dr. and Mrs. Taber and family that they may be blessed while they are in the homeland and may be strengthened for their journey to Africa and their tasks on the field when they arrive.
2. Dr. Gribble and Miss Mable Crawford who are home on furlough.
3. The Christians in Africa who are just learning to know the Christ whose birthday we celebrate this month.
4. The Missionaries who are on the field in Africa, that they may be given health and divine guidance for that work.
5. For Rev. and Mrs. Sickel and family and Dr. and Mrs. Yoder and family, that they may lead the South American Christians on to greater heights, spiritually.

Official Affairs

REPORT OF FINANCIAL SECRETARY FOR SEPTEMBER, 1936

Apportionment Fund

Whittier, Calif.	\$12.00
Perro Gordo, Ill.	10.00
Washington, D. C.	3.00
Liberty, Va.	5.25
Hampton, N. J.	6.00
Calvary, N. J.	7.00
Vinchester, Va.	7.50
Glendale, Calif.	16.50
	<hr/>
	\$67.25

Seminary Fund

Perro Gordo, Ill.	\$7.00
Liberty, Va.	2.44
Ardmore, Ind. (additional)	1.85
	<hr/>
	\$11.29

African Hospital Fund

Hampton, N. J.	\$1.00
Total of all funds	\$79.54
Respectfully submitted,	
MRS. N. G. KIMMELL.	

He who would have full power must first strive to get power over his own mind.—KING ALFRED.

Still are the pine-trees
On a calm spring day,
And soft the hymns
That echo from our House of Prayer;
But Christmas brings a swelling tide
of joy
That sways the rafters as we carol
there.
Lord, may we
Live in Thy blessing yet another year!
KISHINO REICHI
(A Leper Poet)

A guide-post is one thing; a guide is quite another. It is helpful to have written instructions; it is far more helpful to have the leadership of a companionable friend. We might acquire an art from a textbook, but how infinitely more delightful it is to ac-

quire it from a competent teacher. It is the vital human presence which tells. It is the living fellowship which takes the length out of the long road, and fills it with inspiring interest from end to end.—J. H. JOWETT.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

- President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
General Secretary — Mrs. Gertrude Leedy Briscoe, % Mrs. Nondas Parker, Okeechobee, Florida.
Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, 166 N. McKean St., Kittanning, Pa.
Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio;
Miss Bernice Berkeheiser, Mexico, Ind.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

- President—Mrs. D. C. White, Mt. Pleasant.
Vice President — Mrs. F. J. Sibert, Masontown.
Secretary-Treasurer—Mrs. W. C. Ben-shoff, 122 West Second St., Waynesboro.

Ohio

- President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.
Vice President—Mrs. Raymond Gingrich, Ellet.
Secretary-Treasurer — Miss Emma Kimmel, 223 S. Beech St., Bryan.

Mid-West

- President—Mrs. L. G. Wood, 615 Lowman St., Fort Scott, Kansas.
Vice-President—Mrs. George E. Cone, Portis, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

- President—Mrs. Clyde Rager, Roann.
Vice President — Mrs. C. H. Bennett, 2016 East Market St., Warsaw.
Secretary-Treasurer—Mrs. F. Emerson Reed, 210 Ingalls St., Ann Arbor, Michigan.

Southeastern

- President—Mrs. Geo. M. Simpson, Oak Hill, West Virginia.
Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

- President — Mrs. W. Stover, Harrah, Washington.
Vice President—Mrs. Don Hadley, Rt. 1, Yakima, Washington.
Secretary-Treasurer—Mrs. F. E. Stivers, 227 East Princeton, Spokane, Washington.

Illioikota

- President—Mrs. George Garber, Lanark, Illinois.
Vice President—Mrs. J. B. Paul, 2112 Walnut St., Cedar Falls, Iowa.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

- President — Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.
Vice President—Mrs. Harry Good, 325 San Bernardino Ave., Pomona.
Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.
Treasurer — Mrs. Beatrice B. Sternquist, 8556 Commercial Place, South Gate.

General Information

- Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
1. National Apportionment of \$1.50 per member, payable 75 cents in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 166 N. McKean St., Kittanning, Pa.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

The Meaning of Christmas In Our African Mission

Rev. Orville D. Jobson

IN THINKING of what Christmas now means to our African Christians, I cannot shut out the thoughts of what they were before they knew about Him whose birth we celebrate on Christmas. There was no Christmas for them before we came into their midst. No Christmas. This accounts for all their darkness and lack of joy. If you can imagine what your home or your town would be without Christmas and the influence of His love, you might get a comparative picture of what the African natives were without Christmas. No Savior's birth to celebrate, no spirit of joy animating their lives. How thankful we should be that we have a Christmas.

I'll never forget our first Christmas in Africa. We arrived at Bangui on the tenth of December, but several days later we started on the long two hundred and seventy-five mile journey across country to Bassai. The twenty-fifth found us at Geseli, the village where Brother Bennett died thirteen months later. The village was deserted upon our arrival, as the region was in rebellion against the Government. Darkness fell upon the village and the villagers who were hiding in the distance saw our camp fires and came to burn us out, thinking we were Government men. With old wet sacks my headman Faimo and I beat out the flames in the grass as they approached the houses in which we were stopping, while our tired porters slept. Messengers of the only true light as it is in the Christ, coming to tell them of Christmas and the joy of a Savior's birth, and Africa in her ignorance trying to burn us to death.

But the next Christmas a great change had taken place in some of those darkened hearts. The Bassai Station had been established in Karreland, and several had confessed their belief in Christ. In our home we trimmed a native tree with bright colored pieces of paper, and hung hand-made cloth sacks filled with rock salt on the limbs. In the evening we gathered a few of the Christians around the tree and told them the story of the Christ child, then we gave them each a sack of salt. The tree was set outside that night because of the falling leaves. You can imagine our amazement when hearing some chickens the next morning we went outside, there to

find two chickens hanging from one of the limbs of the dead Christmas tree. The Christians who the night before gathered with us around the tree, had brought a gift to the missionaries. They had caught the spirit of giving on Christmas.

Christmas has come to mean a great deal to our Christians. For why should they not celebrate the birthday of their new Chief and proclaim their joy over His birth. The churches are usually decorated and special Christmas services are held. Programs are rendered by the young and old, and the attendance is very good. The largest attendance we have ever had was on a Christmas Day. A white gift offering is received by some of the churches, and sometimes we have the special harvest offering on this day. Special gifts are given our Christian workers and their wives by the missionaries, and the poor and needy are remembered. Truly a new day has dawned for them and they look forward to Christmas as one of the greatest days of the year.

When the membership was still small, we used to give a feast to the Christians on Christmas day. It consisted of several goats, or a large beef, and many, many baskets of native casava flour, with a sack of salt. And even to this day, for those who are near to the missionaries, living on the station with us, we treat them with meat and flour on Christmas.

Of course there is a deeper meaning of Christmas, and we want that this shall always be preeminent in the lives of our native Christians. "For unto you is born this day, in the city of David a Savior, who is Christ the Lord." And again, "Thou shalt call His name Jesus: for He shall save His people from their sins." It is when the natives rejoice in Him as a Savior that their joy is complete. With a Savior from their sins of witch-craft, fetishism, fear and murder, and with faith in His atoning blood they become "new creatures in Christ Jesus." We praise God for the many who have found Him as their Savior, and know the deeper meaning of Christmas, and celebrate it with a redeemed joy in their hearts.

For your missionaries, Christmas is always a day of glad rejoicing. We try to arrange our yearly conferences so they will take place on a Christmas when

ossible. Many and happy have been our gatherings on Christmas days. One of the most happy took place at Bassai in 1931 just several weeks after our return to the field for our third term. Practically all our missionaries were present. Friends of the missionaries who knew we were arriving for Christmas loaded us down with gifts and presents. The homes were decorated, and we had a small folding tree fully trimmed. Following the morning service in the church we entertained the group for dinner in our humble home. We took along forty-eight quarts of home canned fruits and vegetables, the gift of the Northern Indiana churches, and we used them all at that gathering, when our fellow-missionaries were our guests. The afternoon and evening was spent in prayer and worship, and one of our missionaries brought the Christmas message. Following

our Christmas joy the missionary body goes to its knees in prayer for seven days before we take up the matter of business. We have experienced such happy Christmas conferences at Yaloke and Bellevue as well. Bright spots in our missionary career. On several Christmas seasons we have remained at our stations, as the missionaries will do this Christmas. In this event we enter more fully into the spirit of Christmas with the native Christians and great blessing results.

May God grant that the spirit of Him who "took upon Him the form of a servant, and was made in the likeness of men" be preeminent, not only on Christmas Day but every day "until He comes."

On furlough:

6340 Ventnor Avenue,
Ventnor, New Jersey.

Senior Devotional Program

Topic For December: Congo Crosses, Chapter 2

HYMN: The Comforter Has Come.

O spread the tidings 'round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound:
The Comforter has come!

CHORUS:
The Comforter has come, The Comforter has come!
The Holy Ghost from heaven, The Father's promise giv'n;
O spread the tidings 'round, wherever man is found—
The Comforter has come!

Lo, the great King of Kings, with healing in His wings,
To every captive soul a full deliverance brings;
And thro' the vacant cells the song of triumph rings;
The Comforter has come!

O boundless love divine! how shall this tongue of mine
To wandering mortals tell the matchless grace divine—
That I, a child of hell, should in His image shine!
The Comforter has come!

SCRIPTURE LESSON: Luke 2:8-20; Matt. 11:28-30;
I John 1:5-7.

EDITATION: Pray—Give—Go.

- Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May Pray or Give or Go.

He needs them all,—the Open Hand,
The Willing Feet, the Praying Heart
To work together and to weave
A three-fold cord that shall not part.

Not all can Go; not all can Give
To speed the message on its way,
But young or old, or sick or poor,
Or strong or weak—we all can pray—

Pray that the gold-filled hands may Give
To arm the others for the fray;
That those who hear the call may Go;
And pray that other hearts may Pray!
—SELECTED.

PRAYER: Thank Him for the privilege of serving at this season in the name of Christ; praise Him for His Unspeakable Gift; pray for a complete understanding of fellowship and a willingness to serve and share wherein we have knowledge.

HYMN: We've a Story to Tell.

We've a story to tell to the nations,
That shall turn their hearts to the right;
A story of truth and sweetness, a story of peace and light,
A story of peace and light.

CHORUS:
For the darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

We've a Savior to show to the nations,
Who the path of sorrow has trod
That all of the world's great people
Might come to the truth of God
Might come to the truth of God!

MISSION STUDY—"Congo Crosses" by Julia Lake Kellersberger.

Chapter II. The Cross on the Land.

Suggestions for presenting chapter II.

Poster: Using a piece of heavy paper or cardboard (15 in. x 20 in.) as a background, place a map of Africa made of black construction paper thereon.

Across the top of the map in white pencil or ink, write this title "The Cross on the Land." Beneath this in white write these words:

"Hear the Medicine Man tell how:
Monkey bones and bits of grass,
Beetles and then five rings of brass,
Make a sure cure when sickness begins."

Below this, place a white cross shaped like our Red Cross, and on top of it a black cross of smaller size. The date, place, and name of leader can be placed at the left of the map.

Invitation: Upon postcards, white invitation cards, or white paper, place a black cross shaped like our Red Cross; under it the title "The Cross on the Land" and other suitable information.

Recreation: Divide the members into tribes, such as Bantus, Hottentots, Bushmen, Zulus, or Ethiopians. SHOOTING BIG GAME: On a large sheet of paper place pictures of wild animals. Each tribe has equal opportunity to hunt the animals, each of which counts different points. Each tribe is provided with

a dart made of a pin, a match stick, and paper. NEXT, contest to see which tribe can recall the most items in connection with the following: African rivers, mountains, lakes, countries, products, and missionaries. PEANUT STAB: Give each tribe a bowl of peanuts and a darning needle. Each individual stabs until he misses. The object is to see which tribe can stab the most peanuts in the limited time.

Refreshments: Hot chocolate and peanut butter sandwiches.

—JOSEPHINE GARBER

Topic I. The Meaning of Christmas in Our African Mission.

Informal carol sing by all the girls.

Topic II. Christmas Fellowship.

BUSINESS: Call attention to Bible study and outline; discuss change in type of program in connection with Mission study; be sure membership record is determined and reported; remind that dues are paid next month; call attention to progress of Mission Home.

BENEDICTION: Psalm 145:1, 2.

Christmas Fellowship

Mrs. Homer A. Kent

TOO OFTEN in the world about us Christ has been taken out of Christmas. When this is done the true significance of this hallowed day is lost. The blessed truth of the Christmas message is that through the coming of the Son of God into the world, fellowship with God is possible for sinful men. Because He came we can lift our voices in adoring praise, and say,

"Friendship with Jesus, fellowship divine,
O what blessed, sweet communion,
Jesus is a friend of mine."

Out of the ivory palaces He came into this world of woe, in order that communion might be established between heaven and earth.

"Christmas Fellowship," first of all, has to do with fellowship with the Christ who came into the world over 1900 years ago and partook of our humanity. The coming of Jesus to Bethlehem was a marvel of divine condescension. The more we think of it, the greater the marvel becomes. For here among the lowing cattle and the lowly occupants of the caravansary, through Jesus, the Mighty God became limited by the weakness of infancy:

"He came, a little baby thing,
That made a woman cry."

By thus becoming subject to our human limitations, God was drawing as near to man as He could. The Word, who was God, was made flesh in order that we might touch Him and have fellowship with Him. He came thus into our human life in order

that He might be "touched with the feeling of our infirmities, tempted in all points like as we are." We have, therefore, a Savior who is able to help us in our hours of weakness, one who is able to sympathize with us in our distresses, because He Himself has gone through the same.

May this returning Christmastide quicken us and to appreciate what a wonderful Savior we have. Not only is He a Savior from sin, He wants to be Lord of the life, the daily companion in all of life's experiences whether they be sweet or bitter. With the shepherds on that first Christmas eve, "Let us not go even unto Bethlehem, and see this thing which has come to pass." Let us determine that we shall come to know Christ better in "the power of His resurrection, and the fellowship of His sufferings." In us seek to see Him always as the One Altogether Lovely.

"Christmas Fellowship," secondly, has to do with fellowship with those who hold the faith of the Gospel. Through His coming into the world and the ministry of the Cross, Christ has called, and is continuing to call, unto Himself a people who are after His own heart. They are possessed of His own life. His Spirit dwells within them, they are the objects of His love and care. These people form one body and that body is the body of Christ. Thus, it can readily be seen that there is a tie that binds all Christian people together, a tie closer than the human tie. It is the tie of Christ's own blood.

The Lord expects us to realize our relationship to one another as Christians and to maintain the love of the brethren.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The girls of the Sisterhood have a real opportunity to foster fellowship one with another in their united program and in their contacts with the various societies all over our brotherhood. Then, of course, many opportunities present themselves in the local church and community to deepen the fellowship of those who love Christ. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7).

The third and final consideration is to the effect

that "Christmas Fellowship" is not selfish. God sent His Son at that first Christmas time for the world. In the fulness of time Jesus died for the sins of the world. Then He told His disciples to go into all the world with the message of the Gospel. In His great prayer in the seventeenth of John's Gospel, Jesus prayed "that the world may believe that thou hast sent me."

The Sisterhood of Mary and Martha was organized with a missionary purpose. It has pursued that purpose through the years. With God's help it will continue to do so. We dare not be selfish with the blessings God has showered upon us. The Christmas message is a worldwide message. "Joy to the World, the Lord is Come." Let us tell as many about it as we can both in the homeland and in the foreign land and thus help to multiply the fellowship which that first Christmas long ago made possible for us all. Washington, D. C.

Junior Devotional Program

Topic For December: Camp Fires in the Congo, Chapter 2

HYMN: I Love to Hear the Story.

I love to hear the story which angels voices tell,
How once the King of Glory came down to earth to dwell.
I am both weak and sinful, but this I surely know:
The Lord came down to save me because He loves me so.

I'm glad my blessed Savior was once a child like me,
To show how pure and holy His little ones might be;
And if I try to follow His footsteps here below,
He never will forget me because He loves me so.

To sing His love and mercy my sweetest song I'll raise;
And tho' I can not see Him, I know he hears my praise;
For He has kindly promised that I shall surely go
To sing among His angels, because He loves me so.

HYMN: Kept.

The ice was slippery, but at first
She tried alone to go,
All confidence; and then her steps
Grew slower and more slow.
At last she fell and cried to one
Who waited very near:
"O take my hand! Don't let it go
A minute, Daddy dear!"

Dear Heavenly Father, hold my hand
Each moment, lest I fall;
Thine is the power to keep—my part
To let thee, that is all.
I dare not take one step alone,
And oh, 'tis sweet to know
Thy loving, mighty, tender clasp
Will never let me go.

—EDITH LILLIAN YOUNG.

SCRIPTURE LESSON: Psalm 115:1-8; John 3:16.

PRAYER: Thank our Father for the gift of His Son Jesus Christ; pray for those missionaries who are

preparing to go to Africa; pray that we may help other girls to know and to love Him.

Topic I. Chapter II. Fresh Campfires Every Night.

Suggestions for presenting Chapter II. Make a collection of all the rubber articles in common use, such as, automobile tires, overshoes, rubber heels, ink erasers, pencil end eraser, elastic bands, rain coats, rubber jar rings, etc., in order to visualize the contribution Chama's family has made to our comfort. Someone might dress as Chama and tell of the family experiences gathering rubber, and selling it, buying food, and moving from place to place.

TOPIC: The Life of Mary Slessor.

HYMN: Luther's Cradle Hymn.

Away in a manger, No crib for His bed,
The little Lord Jesus laid down His sweet head;
The stars in the sky looked down where He lay,—
The little Lord Jesus asleep on the hay.

The cattle are lowing the poor baby wakes,
But little Lord Jesus, no crying he makes:
I love Thee, Lord Jesus! Look down from the sky,
And stay by my cradle to watch lullaby.

BUSINESS: Notice the change in type of devotional program; remind of dues next month; be sure that membership roll for the year has been corrected; call attention to Bible reading goal and the outline; remind again of the progress being made on the Mission Home and make pledge if not already made.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

The Life of Mary Slessor

Jacob Kliever

DID YOU EVER WONDER what missionaries were like when they were boys or girls? Do you suppose that they always did everything just as they were supposed to and never do anything wrong? Did they play games and have a good time as we do? When we see them come home from other lands where they have suffered from either heat or cold, or unhealthy climates, or dangers and hunger, we wonder why they want to go back. Did you ever think of how hard it must have been to say "Good-bye" to father, mother, brothers, sisters and friends, and then go into a strange land to a people you do not know?

We will tell of the life of one of the missionaries that we hope will answer some of these questions. We will call her Mary while she is young. A fine Christian woman, the mother of a small boy, and her husband who was a shoemaker, had a baby girl come into their home about three weeks before Christmas. The little girl was named Mary and her brother was Robert. Mother used to dress them up on Sunday morning and take them to Sunday School and church and as other brothers and sisters came into the home they would do the same. Here they learned of the work of missionaries in Africa. Robert said that he was going to be a missionary, and Mary also wanted to be one, but Robert was sure that girls couldn't be missionaries. Mary was very disappointed, but when they were playing school or church and Mary was

teaching her make-believe class, she always acted as if she had black children for pupils even if Robert didn't think she could be a missionary.

Mary was a real lively girl and full of pranks. Her neighbors said she was a "Wild lassie," which means about the same as when we say a girl is full of "Pep." One day while playing in the yard with other children, a lady called them into her house and told them of Jesus. They were sitting in front of a nice fireplace, when all of a sudden the lady pointed to the fire and said, "Do you see that fire? If you put your hand into it you would be sorry. If you don't accept Jesus Christ as your Savior, your soul will burn in blazing fire forever and ever." Mary could not get this out of her mind and she couldn't sleep that night until she decided to get right with God. She soon found that although God punished sin, He loved and cared for those who went to Him and trusted Him. She also learned that God had sent Jesus Christ His Son, to die so that we would not have to, and that every one did not know this, especially those in Africa. As she learned to love God, it is no wonder that she wanted to be a missionary and tell the story to others.

Yes, Mary was a real girl just like you, and in the next story we will tell how she came to be a missionary.

Ashland, Ohio.

An Appreciation

With this issue of "The Evangelist" new officers have taken charge of their various duties. As we think and plan for the future of the Sisterhood of Mary and Martha we cannot help but marvel at the wonders God has wrought through consecrated leadership in the past. In thinking of these leaders of past years our minds travel back to the beginnings of Sisterhood, and so follow its growth through the years. National Sisterhood officers have given of their best to the Master through these channels; but we all know that back of them have been many silent and obscure workers—laborers who gave much inspiration for those selected officers to carry on the work.

Just now, as I take over the office of General Secretary of the Sisterhood I immediately think of the one I follow. Every Sisterhood girl who knows anything about Sisterhood knows that much has been

accomplished during the six years Miss Garber served us so faithfully as General Secretary. The societies have almost doubled in number and there are few churches today without Sisterhood in comparison to the existing conditions six years ago. The \$5,000 fund for the education of Missionaries' children has been completed and the Mission Home is fast becoming a reality. There are so many things we could mention, but we do not reckon in terms of numbers. I feel assured that every true Sisterhood girl has a keen appreciation for the high plane of spirituality Miss Garber has attempted to maintain. I know many girls have come to a more intimate and closer relationship with their Master because of the type of program that has been carried out and the influence Miss Garber has radiated. Her sincerity and the clear ring of her messages and decisions shall be a constant inspiration to many. The prayer

and best wishes of Sisterhood girls follow her and we wish her the best as she continues in the Master's work.

The good wishes we speak for Miss Garber we likewise speak for Miss Merrick and Miss Kimmel. Although their service has not been of so long duration they have served faithfully and well, cheerfully performing all their tasks. For each and all we

wish happiness and joy in further service and our interest shall always be with them.

We realize our many faults and human frailties, and we covet your prayers that we may carry on in deep consecration, doing all things pleasing unto Him. In all things and at all times let us remember that there are those who sow the seed, there are those who water, but God always gives the increase.

BERNICE BERKHEISER.

On Bended Knee

Pray God's blessing upon the newly organized Sisterhood at Hollins, Va.

Pray for the new Home Mission field in Baltimore, Md., and their worker here, Rev. Uphouse as he carries on in that place.

Pray for a great White Gift offering this season, that His name might be glorified.

Remember our missionaries who are now in the homeland, that their time here might be a blessing to us and to them.

Pray especially for those who shall leave us soon, the Jobsons and the Tabers that all their needs might be supplied.

Pray for a great revival in your church and that the revival may begin first in your heart.

Pray for a deeper realization of the meaning of the coming of the Christ child, and pray that we may show more fully to our Heavenly Father our thanks for the gift of His Son.

Mission Home Fund

There are some very encouraging things to report this month in regard to our Mission Home, and many things for which we can thank God that he has answered prayer. Our Mission Home is no longer a dream but is actually becoming a reality. Dean McMain gives us the following information: A very fine lot about 49x115 feet has been purchased for the remarkably low sum of two hundred dollars, plus twenty-five dollars necessary for clearing the title. The lot is located about four squares from the corner of the college campus, and is just off the main road leading out of Ashland to Mansfield.

While the building plan has not been worked out in every detail, in general the house will be of colonial style, about 38x26, with the long side facing the street. The house will look like a single dwelling but will actually be a two family double. On one side there will be a living room, dining room and

kitchen downstairs, with two bedrooms and bathroom upstairs. On the other side there will be the same number of rooms downstairs only each room will be larger than on the other side; while upstairs, there will be three bedrooms and bath. By this arrangement one side would accommodate the larger family and the other side either two single missionaries or a smaller family. Such a plan also affords economy in construction.

The lot is located on ground higher than the street which will enable the building of a garage in the basement, thus saving several hundred dollars.

In order to get as much building for the money the matter has not been turned over to a general contractor, but an expert carpenter has been employed to supervise every phase of the construction. He is a fine Christian man and is as much interested in saving all possible as those who are directly responsible.

A steam shovel is making excavation and by the time this is read the foundation work will be started. It is hoped to have the building completed about the first of the year, if weather does not interfere.

Now, haven't we much for which to be thankful!

Let us remember that our responsibility is not lessened in any way because

of this progress but that it has only increased. Our goal for the year 1936-37 has been set at \$1,000. Let us work and pray that we may be kept faithful in this task for Him. If you have not made your pledge, be sure that you do so now, and get a real joy out of giving more than you did last year. If there are any individuals who would like to make a personal contribution to this gift please send your gift or pledge to Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C. You will receive much joy from the gift and it will be a great blessing to many.

As most of you know, Dr. Gribble is now in Ashland, and it has been quite difficult to find suitable accommodations for her. How fine it would be if she and Marguerite could share the home together during her stay here. Let us be faithful that they too, who have given their all, may know the joys of an earthly home.

IT IS SAID

"Nothing can ruin an enterprise like indifference."

In moments of hardship remember that all things work together for good to them that love God. Wherefore be markedly composed when you are in a difficult place.—BISHOP BRENT.

Report of Southern California District Conference

The Sisterhood of Mary and Martha district conference for Southern California was held at the First Church, Los Angeles, on June 26, 1936.

A very delicious dinner was preceded with a song service, and followed with the business session, which was presided over by Ruth Marie Culp, District President. Business was as follows:

- (1) Prayer.
- (2) Count of societies.

Delegates of the various S. M. M. groups were asked to stand. They numbered as follows: La Verne—9, North Long Beach—7, Whittier—6, First Los Angeles—10, Second Los Angeles—8, South Gate—3, totaling 43.

- (3) Election of president.

Joyce Elliot, of the Whittier group

was victorious. Her address is 625 East Whittier Blvd., (care of D. S. Bushnell).

- (4) Reminder of our district project—The Luceros of New Mexico.

- (5) Offering \$2.28.

- (6) Voted for a placque to be sent to our patroness, Mrs. McNeil, as a greeting from the conference.

This concluded the business, which was followed by a most interesting program. Miss Scott—speaker, Miriam Hendrikson—violin solo, Miss Nielsen—speaker.

After a brief word from our president, the meeting was adjourned by repeating our S. M. M. benediction.

Respectfully submitted,
BERNICE BROWN, Dist. Sec'y

From the Mail Bag

CLAY CITY, INDIANA

Dear Sisterhood Girls:

Our Sisterhood has elected the following new officers for the coming year: Patroness—Mrs. Paul Davis, President—Henrietta Luther, Treasurer—Maleta Roush, Secretary—Ruth Le, Cor. Secretary—Margaret Meadows, Pianist—Lois Long, Chorister, Josephine Morris.

The District Conference of the Brethren Churches was held in June. Special meetings were held for the Sisterhood girls. There were representatives from many Sisterhood organizations. Reports were read and pledges were made.

Our organization entertained the other Sisterhoods with a Stewardship Tea. Our favors were little ships of green and white paper. All our other decorations were made of green and white. We were highly honored by having some of the national officers of the W. M. S. present at our tea. They gave us many helpful suggestions concerning Sisterhood.

We are glad to say that this is our third year as a banner society. We have also accomplished all our goals for this year.

We hope to grow this coming year, not only in number; but also in a spiritual way.

Sincerely,
MARGARET MEADOWS, Cor. Sec'y

SOUTH BEND, INDIANA

Dear Sisterhood Girls:

May the Sisterhood girls of South Bend extend to you a hearty "Hello"?

I hope that you may get something from this letter that will help you to have more faith in Sisterhood and the purpose of its work.

Our Sisterhood has been one inspiration after another during the whole year. We have given newly consecrated young people a chance to show their leadership in God's work. The officers and patronesses have always been ready and willing to lend their time to help us in our Sisterhood problems.

Miss Helen Sholly, our president for this year and newly elected for next year has worked hard and tirelessly to give the young Sisterhood girls a chance to help and take part in our Sisterhood program for the year. She has given us many new and inspiring ideas for which we want to show our appreciation and wish her the best of luck for the coming year.

I must also say a word about our patronesses, Mrs. Porte and Mrs. Heierman who have been a shining light in our lives, always willing and ready for service that we may not stumble and be lost. The Sisterhood girls thank you both and may God bless you in your task on earth.

Girls, if you find that in your society there is a lack of pulling together, go to

The Listening Ear

SENIORS

JOSHUA 1-12

GENERAL INTRODUCTION:

The Book of Joshua was written by the man whose name appears in the title. Joshua means "Jehovah is deliverance" or "Salvation."

This Joshua of Moses's day appears for the first time in the wilderness and comes into prominence as a servant of Moses and later as his successor. The main periods of Joshua's life are: 1. A warrior for God. 2. A minister to Moses. 3. One of the faithful spies. 4. The successor to Moses. 5. The Conqueror of Palestine.

The personal characteristics of Joshua are summed up in six big words: 1. *Loyalty* to his leader. 2. *Faithfulness* to good principles. 3. *Competency* in generalship. 4. *Wisdom* in counsel. 5. *Strength* in battle. 6. *Obedience* to God.

The Book falls into two general parts:

1. The Conquest of the Land of Palestine.
2. The Division of the Land of Palestine.

Conclusion: The last Words of Joshua.

PART I

The Conquest of the Land of Palestine

Chapter I. The Renewal of God's Promise to Israel and an Exhortation to Fearlessness and Courage.

Content—1. *Joshua commissioned to take up the leadership of a great people.* Moses was dead. In the real sense the "Law" can only bring us up to the Promised Land.

2. *Joshua received a confirmation of a previous promise.* He should possess the land that he spied out. Notice that God gives but Joshua had to take. John 3:16 tells us that God "loved" and "gave" we must "believe" and "have" eternal life.

3. *Joshua commands a host of people.* His officers worked for him and with him.

KEY VERSE. Verse 9. Memorize please.

Chapter 2. Rahab and the Two Spies.

Content—1. *The two spies sent by Joshua to view the land.* The Promised Land is a type of the church life or Christian life. It will bear examination.

2. *The first convert in the person of Rahab.* She expressed her belief in God and protected and provided for the two servants of Joshua.

3. *The scarlet thread is a sign of salvation.* How close does this parallel our case. We have a greater salvation in Christ since He shed His Blood as our substitute.

4. *The return of the spies to report God's providence.* The Lord cares for His own.

KEY VERSE. Verse 11c. (c means the third part of the verse).

Chapter 3. Passing through Jordan.

Content—1. *Joshua and the company rose early and approached the Jordan River.* The river is a type of death especially our death with Christ. Gal. 2:20, Rom. 6:6-11. Do it early.

2. *The people followed the ark.* The ark stands for the presence of God. Where He leads we can safely follow.

KEY VERSE. Verse 7.

Chapter 4. The Memorial Stones indicating Judgment and Salvation.

Content—1. *The twelve stones placed in Jordan represent Calvary.* Christ tasted of death.

2. *The twelve stones taken from Jordan and set up in Gilgal stand for deliverance.* We are not delivered from the penalty of sin.

KEY VERSE. Verse 24.

Chapter 5. The Sign of a Complete Separation from Sin to Godliness.

Content—1. *The religious rites performed pointed out that the old reproach of Egypt was to be taken away.* The people were now separated for a new life. vs. 9. Baptism is our sign of separation.

2. *The new home and new land brought new corn and new fruit.*

3. *Joshua meets the captain of the hosts and the Lord face to face.*

KEY VERSE. Verse 15.

Chapter 6. The Fall of Jericho.

Content—1. *God instructs Joshua to possess the land and take the city.* This is overcoming obstacles in the Christian life.

2. *The unarmed Israelites encompass the city and the walls collapse.*

The Lord did the work. In our weakness we could not fight alone. Spiritual victories are won through divine assistance.

3. *Rahab and her people are saved according to the promise of Chapter 2.*

KEY VERSE. Verse 27.

Chapter 7. The Sin of Covetousness.

Content—1. *All the people are told not to take of the gold or silver.*

2. *Achan secretly hid some.*

3. *The evil effect was upon all the people.* The whole cause of Christianity is injured by unfaithfulness on our part.

KEY VERSE. Verse 13.

Chapter 8. Victory at Ai.

Content—1. *The Lord leads to victory at Ai.*

2. *The strategy of Joshua's men destroy the enemy.* We strive against principalities and powers and must be careful how we live and act. The general said, "Study the enemy."

KEY VERSE. Verse 8a.

Chapter 9. The Deceptive Neighbors.

Content—1. *The Gibeonites came disguised and seeking to form a league.*

2. *Israel failed to take counsel from the Lord.* They made a bad mistake too. Do you see it is better to seek the Lord's will than to act hastily?

KEY VERSE. Verse 14.

Chapters 10, 11, 12. The Final Conquest of the Promised Land.

Content—1. *Israel aids Gibeon in subduing the enemy kings.*

2. *More kings were defeated and captured.* (A king over a city was like our mayors).

3. *The roll call of the enemy.* It was gratifying to Joshua that he was doing the Lord's will and was winning. We will never go wrong if we do what He tells us to do.

KEY VERSE. 10:25. "Fear not, nor be dismayed, be strong and of good courage."

JUNIOR BIBLE STUDY. Acts 1-4

INTRODUCTION:

The writer of the Book of Acts was St. Luke. He was a physician and well acquainted with historical and geographical things.

Chapter 1:1-9. Jesus gathers the apostles together on Mount Olivet, and tells them of His ascension, and His promise to send the Holy Spirit in Jerusalem. After this He ascends into heaven. Vs. 12-26. After the ascension the apostles returned to Jerusalem and after much prayer they chose Matthias to take the place of Judas.

Chapter 2:2-4. The apostles, filled with the Holy Ghost speak in other tongues. Vs. 16-47. Peter preaches a sermon on that day and about 3000 souls are saved.

Chapter 3:1-12. A man lame from birth is healed. 12-26. Peter preaches again and tells the people to repent and in faith they shall have their sins forgiven them.

Chapter 4:1-23. Peter and John are arrested and tried. Vs. 23-27. A prayer meeting was held and the one thing they asked of God was the strength and power to speak for their Lord bravely and boldly.

Notice the wonderful things that were done by the Holy Spirit because the people yielded their lives to its sway.

Notice 2:47. "The Lord added to the Church." No one is added that the Lord does not add!

Perhaps you would like to learn 3:12.

and in prayer to ask for help and He will not fail you I know, because He has never failed me.

We have worked hard this year and succeeded again in making our honorals.

For our July meeting we went about ten miles out of town to a new park called "Petro Park." It had a winding road down into the park and had rock gardens with mossy plants and little bridges going across sunken pools with water lilies floating on the water, all of which made a very picturesque scene in which to have our meeting. We sat at a long table which overlooked the river and sang songs and had our meeting. Afterwards we had a hamburger fry. Miss Alberta Hartman, our prayer

chairman, has made it most enjoyable for us by giving each one a certain person to pray about. We have all become personally interested in him or her for whom we have been praying about because we were able to help one of God's disciples by prayer.

For the new year we have elected the following officers: President, Helen Sholly; Vice President, Miriam Gould; Rec. Sec'y, Helene Strycker; Treasurer, Agnes Archambeault; Cor. Sec'y, Henrietta Williams and our two patronesses, Mrs. Porte and Mrs. Heierman.

May you always keep the vision and be ready to follow Christ.

Always willing for Christ,

MIRIAM GOULD, Cor. Sec'y
Sr. Sisterhood of South Bend.

JUNIOR S. M. M., ELLET, OHIO

Dear Sisterhood Girls:

Although you haven't heard from the Junior Sisterhood of Ellet, Ohio we are working for God in faith.

In the past year the Junior Sisterhood of Ellet, Ohio has done wonders in the sight of God. We have not grown large in number but large in spirit. Through the help of our faithful patroness, Mrs. Alice McClintic five girls were won for Christ, and are serving faithfully. Although our faithful patroness has had a hard struggle to come to the meetings, God always provides a way.

Each Junior girl has a penny partner. Each Sunday the partner gives them one cent or more. We cleared over fifteen dollars for the year. We are planning for our penny partners to meet with us for a corn roast.

We enjoy our monthly meetings, especially rolling bandages and doing other work for the foreign mission fields.

Our new officers for the year are: President, Gertrude King; Vice President, Edna Speicher; Secretary, Mary Miller; Treasurer, Rosemary Hayes.

Prayers will be needed.

Yours in S. M. M.

MARY HUTTON, Pres.

By the Way

You will notice a change in the type of devotional program suggested in connection with the Mission Study. There have been suggestions that other articles be used with the mission study. We want to do the thing that is most beneficial to the greatest number of girls. It seems that many societies find it most profitable to have one girl conduct the mission study throughout the entire six months, while others prefer one girl taking it each month. We want you to conduct your mission study in the manner that is most profitable to you and your society. For those who prefer other topics along with the mission study, additional topics have been provided. You will note that one is still of a missionary program. Inasmuch as our fourth step in our five year program is Fellowship and we desire to keep fellowship in our thoughts throughout the year we are planning to have articles on this line from time to time. But just an additional word in regard to the mission study. You will notice in your mission study books that the chapters are very well outlined and can easily be divided into topics, if you do not care to use the additional printed material in your programs while you are conducting mission study. We shall print as many helps as possible from time to time, so that the most good may be derived. Also, we would like to know just how your society feels about the change, and just what you are doing. Using the devotional programs as outlined is not demanded but

are merely printed for your convenience and as a guide for you.

We are grateful to Josephine Garber for her suggestions for the Senior Mission Study and we are sure you will enjoy following the suggestions in helping to make your study more interesting.

Let us not get behind in our *Bible Reading* goal. The required amount is much shorter this year. By the last of December you should have the first twelve chapters of Joshua read. You will get much joy out of the reading if you will follow the outline suggested under "The Listening Ear" which is prepared for the Seniors by Rev. Norman Uphouse. Let us make it just a bit more than Bible reading this year. It will be great fun to memorize the key verses suggested and you will find them a great blessing to you. *Juniors* should have completed the first four chapters of the Book of Acts by the last of December in order that you may complete this goal on time. At all times let us be diligent in the reading of His Word.

Officers, do not fail to read the Mission Home article and be sure that it is presented before your society so that all may know just what is being done there. Anytime any Sisterhood girl is in Ashland be sure to make a visit to the home and see what is being done. **MADAM PRESIDENT:** talk it over with your society and see if there is anything further that your society can do. Can you increase your pledge?

Please note the change in the spelling of the first name of our new Financial Secretary. From now on please write all checks to *Katherine Sampson*. This will alleviate any possible misunderstandings with the bank.

We understand the Mid-West and Pennsylvania district Sisterhood conferences have convened, and we will expect a report from each of them soon, so that we may too enjoy the fine time of fellowship which was theirs.

PRAYER FOR TODAY

God, let me find the lonely ones
Among the throng today,
And let me say the word to take
Their loneliness away,
So many walk with aching hearts
Along the old highway.
—GRACE NOEL CROWELL

Two thousand years ago the Star appeared

To wondering men;
Tonight it shines above our isle,
As bright as then;
Lo, let us go, let us go
To Bethlehem!

YAMAMOTO SHIZOUO.
(A Leper Poet)

Sisterhood Goals for 1936-37

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. 2/3 of members have individual prayer as a definite part of their life.
4. 1/2 members cover assigned Bible reading: Joshua, Judges, Ruth, and Proverbs for Seniors; Acts for Juniors.
5. Stewardship secretary encouraging an individual plan of systematic giving of money, time, and talent.
6. Membership Project.
7. Annual cabinet meeting.
8. Bandages sent to District Secretary.
9. Benevolent work other than bandages.
10. Statistical report sent to District Secretary by August 10.
11. National dues sent to Financial Secretary in January and July.

12. Thank offering received in April and sent to the Financial Secretary by July 31.
13. Gift to Mission Home Fund sent to Financial Secretary by July 31.
14. District dues of 15c per member sent to the District Secretary July 31.

JUNIOR GOALS

All goals but No. 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by 3/4 of members.
3. Outlook in the homes of 1/2 members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
Vice President—Miss Marguerite Gribble, Ashland College, Ashland, Ohio.
General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.
Financial Secretary — Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literature Secretary — Mrs. D. A. C. Teeter, 166 N. McKean St., Kittanning, Pa.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.
Secretary-Treasurer — Bernice Baker, Lydia, Maryland.
Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Cridder, 153 South Church St., Waynesboro.
Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.
Patroness—Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer — Allegra Rich-

mond, 504 East Walnut St., Napanee.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikota

Secretary-Treasurer — Dorothea Rahr, Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 111 Randolph St., Waterloo, Iowa.

Mid-West

Secretary - Treasurer — Helen Rutstump, Falls City, Nebraska.

Patroness—Mrs. Amanda Lemon, Pottis, Kansas.

Southern California

Secretary - Treasurer — Ruth Fuqua, 2500 East 113th St., Los Angeles.

Patroness—Mrs. E. L. Culp, Puente.

Northwestern

Secretary - Treasurer — Theone Lacy, Sunnyside, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, O.

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER

The Brethren Church Must Go On

FOR OUR CHILDREN'S SAKE — They must live in this world after we are gone!

FOR OUR FOREIGN MISSIONARIES' SAKE — They are depending upon a strong church at home!

FOR OUR RESPONSIBILITY'S SAKE — The day of accounting is already set. No world condition provides an excuse!

Our Goal For 1937

\$25,000.00 as a Thanksgiving Offering for Home Missions.

25,000 Brethren who will pray faithfully for Home Missions.

On to the Goal

*"On to the goal! Press on!
Alone, yet unafraid:
He cut the path Who beckons thee;
On, then, and undismayed.*

*"On to the goal! Press on!
The Eyes that are aflame
Are watching thee: then what are men?
What matter praise or blame?*

*"On to the goal! Press on!
Look not behind thee now,
When just ahead lies His 'Well done!'
A crown awaits thy brow.*

*"On to the goal! Press on!
Blind, deaf and sometimes dumb,
Along the upward, blood-marked road!
Hard after Christ, press on!"
—From "The Overcomer"*

The Brethren Church Will Be On Her Knees

Praying for eighteen courageous men who have eighteen of the hardest jobs in the Brethren Ministry in their tasks of building eighteen new Brethren Churches in America!

Praying that the Thanksgiving Offering for Home Missions will reach the goal of \$25,000 needed to support these men at their labors and help them build their new churches!

Praying that the new doors now open to the Brethren Church in other cities of America may not close before we are able to enter them for Christ!

Praying that our God shall raise up more young men among us with the vision of a great work, and a passion to be a pioneer of the gospel who will pay the price of planting true churches where now there are none!

FOLLOWING IS A SUGGESTED PROGRAM FOR THE DAY OF PRAYER

AFTERNOON SERVICE

Hymn—"Onward Christian Soldiers."

Prayer.

Scripture—John 9:1-12; Mal. 4:2.

Announcements and Explanation of service.

Hymn—"Stand up for Jesus."

Short message by pastor or Home Mission pastor—
(if possible)

"The Rising Sun in Home Missions at the Close
of The Age."

or—"The S. O. S. of the Unevangelized Com-
munities! Shall we Heed the Call?"

Distribute Tracts, "We Need Your Prayers."

Prayer Season: Male quartet or trio sing one mis-
sionary hymn while congregation kneels.

Hymn—"Faith is the Victory."

EVENING

Hymn—"I Love to Tell the Story"

or—"Am I a Soldier of the Cross."

Prayer.

Scripture—Isa. 54:1-13.

Special Music—(Quartet).

Short Address by pastor:

"New Missions with the Old Message in a Mod-
ernistic Age"

or—"The Challenge to Established Churches to
Support Home Missions"

or—"The Iniquity of Disloyalty, and its Effect
on Home Missions."

Prayer—Allow full time for prayer.

Hymn—"Shall I Empty Handed Be."



The Editor's Box

THE RIGHT SLANT

As the Thanksgiving season draws near, there will be a real spirit of thanksgiving on the part of the true children of God in our land. We could fill this page with a list of the **things** for which we in the Brethren Church should be truly grateful. God's marvelous grace has certainly been showered upon us in the blessings of the last year. Thinking of these things will fill our hearts with rejoicing. But our minds turn to a most significant statement which our Lord once made to the seventy.

WHERE IS YOUR NAME?

Our Lord had given the seventy a commission. He had told them to "Heal the sick, cleanse the lepers, raise the dead, cast out demons" (Matt. 10:8). Later the seventy returned and said, "Lord, even the demons are subject unto us through thy name." Then it was time for the Lord to reply. "... Rejoice not that the spirits are subject unto you; but rather rejoice **because your names are written in heaven**" (Luke 10:20). If our names are written in heaven, there is no more important fact in all the world for which we can be thankful. It is well to be thankful for **things** but the man who is led by the Spirit of God will never be so busy thinking of **things** that he will forget to be grateful for the gift of salvation through Christ.

AN EFFECTIVE SERVICE

Many churches could well afford to open a regular Sunday evening service or some other regular service to give everyone the opportunity to offer a word of testimony for the gift of salvation. With a large number of people thus expressing thanksgiving, it could not help but cause great rejoicing in the congregation. With the uncertainty of material things and the crumbling of the governments of the earth, it is a source of great peace and assurance to know that our salvation is as certain as the promises of God.

THE OLD OR THE NEW

Some years ago a well known evangelist was holding a meeting in a large city. He was called to the telephone and a voice from the other end of the line said, "Dr. C. . . . do you preach the old or the new Christianity?" Dr. C. . . . answered, "I will preach the new when I have finished the old." Today there is a pronounced division between these two viewpoints. Some say that this division is the result of two camps in the Christian church. This is not an accurate diagnosis of the case. The fact is that the two camps are Christianity and anti-Christianity.

Christianity is based on the supernatural and a personal salvation, the other viewpoint is the natural with only a message of social reform.

WE STAND FIRM

The Brethren people may well be grateful that in this day when so many religious organizations have all but ceased to proclaim the message of individual and personal salvation, our pulpits are strong in proclaiming this great Bible truth. Our preachers have not yet degenerated to be mere moral reformers. Our ministers take the position that they are ambassadors of the most high God and as such they have a message to deliver which dare not be altered. One of the prominent principles is that salvation is a personal matter and not merely social.

A WORTHY PROGRAM

Because of these things we should expect great blessing from the Lord on our home mission program. It is the purpose of every one of our home mission churches to truly glorify the Lord and pre-

IN THIS NUMBER

Editorials	3, 4
A Sound Appeal for our Greatest Home Mission Offering—Dr. C. L. Anspach	5
Home Missions vs. Foreign Missions—L. S. Bauman	6
A Foreign Missionary's Interest in the Success of Home Missions—O. D. Jobson	7
What National Home Missions Have Done for the Southeast District—H. W. Koontz	9
A New Appreciation of Home Missions Today—J. Ray Klingensmith	10
Why Younger Ministers Have an Interest in Home Missions—O. A. Lorenz	11
Opportunities for Home Missions in Southern California—H. V. Wall	14
Keeping the Issues Clear—A. L. Lynn	15
Opportunities for Home Missions in Northern California—J. Wesley Platt	16
We Believe in Missions Out in the Northwest—E. W. Reed	17
A Larger Home Mission Offering, Security for the Future—C. A. Stewart	18
A Search for Atoning Blood—H. A. I.	19
Christian Endeavor Department	20
Sunday School Department	21
News from the Field	21

THE BRETHREN EVANGELIST

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sent the message of the Word of God to meet the deepest needs of the human heart. Such a program is worthy of the enthusiastic support of every member of the Brethren Church. We who are grateful for the reality of salvation should give expression to our gratitude in presenting to the Home Mission Board the largest offering for home missions in the history of our denomination.

"FREE MEAL TOMORROW"

This was a sign on a restaurant window. A man read the sign, turned away, and came back the next day. The sign was still there. Tomorrow never comes. It is not enough to expect always to do big things in the future. Great things must be done now. Today is the time for those who have vision to plant great testimonies to the gospel in this nation. Modern trends among the nations of the earth are not very favorable to the gospel. We have no assurance that it will ever be easier for us to build churches than today. It may be much more difficult. At least we dare not bank on the future. Let this Thanksgiving offering be today's answer to today's need.

Editorial Notes and News

A GREAT RALLY of the young people of northeast Ohio was held at the high school auditorium at Homerville, Ohio on Friday evening, November 6. A splendid crowd of young people numbering about 250 gathered to hear a most practical and spiritual message delivered by Brother Leo Polman. Officers were elected and plans made for a meeting to take place in a few months at Cleveland. The names of the officers and additional news about the plans will be announced soon in the C. E. Column.

A NOTE FROM Brother C. Y. Gilmer of Burlington, Indiana announces that a meeting is to begin on November 30 with Leo Polman as evangelist. Remember this meeting in prayer.

BROTHER SAM ADAMS, pastor at Pleasant Hill, Ohio reports that his wife who has been in the hospital for some time is improving. The prayers of the people would be appreciated.

BROTHER D. A. C. TEETER, a well known minister in the Brethren Church recently departed to be with the Lord, laying down his work at New Kensington and Brush Valley, Pa. Brother Teeter had a host of friends among the ministry and membership of our denomination in many parts of the country. We desire to extend our sincere sympathies to Sister Teeter on behalf of the Evangelist family.

THEY USED TO TELL US that it was the narrow minded premillennialist who was pessimistic and the only one who would ever insinuate that the world is not getting better. Here is something from the Methodist Protestant-Recorder which is quoted from a source which is certainly not noted for the premillennial viewpoint: "

"Mrs. E. Stanley Jones, wife of the noted missionary, upon her return to this country after an absence of several years, noted the following impressions: "Finding ourselves in a city where we had to go hungry because we could discover no place to eat where they did not also sell beer. Seeing miles of glaring advertising imploring us to drink, smoke or visit road-houses. Seeing men, women and girls smoking, drinking,

carousing in saloons and at cocktail bars. Hearing oaths and vulgar expressions on the lips of high school and college girls of good families. Finding so many churches closed on Sabbath evening, but motion picture places open wide and busy. Inability to find a midweek prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors. Finding churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing jobs, but at the same time having plenty of money for sport, motor cars, luxuries and indulgences. Finding the nastiness of the modern literature that was sampled. Finding America running more to nudity, license and pagan paintings. Finding crooning . . . was really a recognized form of public entertainment'."

WASHINGTON, D. C. (NCJC)—An odd situation confronts the Commission on Unity appointed by General Convention with special instructions to work for organic unity with the Methodists, Presbyterians, and others.

The split in the Presbyterian Church and the setting up of the Presbyterian Church of America makes it necessary for the committee to deal with another church, not mentioned in its instructions. In other words, one of the churches with which the commission was instructed to seek unity has had a schism while the negotiations were in progress. This recalls the experience of the late Bishop Tucker of Southern Virginia who built a community chapel at Virginia Beach. After a time, when all other denominations had withdrawn and built their own places of worship, Galilee became a church of the Episcopal Church because only Episcopalians were left in the congregation.—Christianity Today.

RECENTLY, Brother F. G. Coleman, Jr. took over the pastorate of the Brethren Church at Allentown, Pa. Brother Coleman went to Allentown from Buena Vista, Va. where he has done a constructive piece of work in the church at that place.

OUR ATTENTION has been called to the fact that the Standard Coal Co. of Melcher, Iowa, is asking for Christian men to work in its mines. This is quite unusual but if the project is the sincere effort of Christian men, it will receive the blessing of the Lord. We are making this announcement thinking that perhaps some Christian man would be interested in such a company if he is looking for work.

BROTHER A. L. LYNN is now in a meeting with the First Brethren Church of Louisville, Ohio, where Brother A. E. Whitted is pastor. The meeting closes on November 25th. The church and evangelist would appreciate the prayers of the brotherhood.

WE HAVE HEARD much about the high ideals and noble characters of the movie colony in Hollywood. Some people think that to be a movie actor or actress would be the height of happiness and ecstasy. Some thoughtless parents are so near sighted that they encourage their children to aspire to that kind of a life. Before Harry Carr died, he was writer of a column in the Los Angeles Times known as "The Lancer." Some time ago speaking of the "Film Colony," he said, "I know them all, and I know there is not a truly happy couple in Hollywood." It might be well now to turn to the Bible and read the first Psalm. Remember in reading this that the word "Blessed," could well be read "Happy." If you want to be happy, the first Psalm will give the receipt.

WE WERE PLEASED to receive the following from the pastor of a church where our Junior Sunday School literature is being used for the first time. "The Junior superintendent was greatly pleased with the material, as she glanced through it for the first time. We trust the quarterlies will be widely used to His glory."

A Sound Appeal For Our Greatest Home Mission Offering

By Dr. Charles L. Anspach

We believe we have the right to appeal for an increase in the Thanksgiving offering because the achievements of the last few years indicate that money given to this offering means assistance to old mission points and the organization of new churches. The National Home Mission Board promised that new churches would be organized if the offering from the church made it possible to establish such points. You gave generously and new churches were organized.

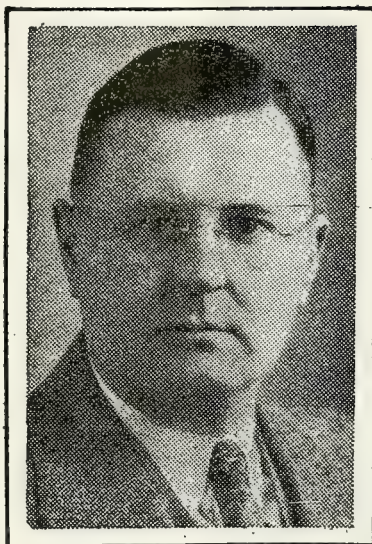
One need only review the progress of the past year to be convinced that church extension pays large returns on our investments. Compton, California; Glendale, California; Cleveland, Ohio; New Kensington, Pennsylvania; Juniata Park, Pennsylvania; and Covington, Virginia, are testimonials to the success of the program. Increases in membership—Sunday School and church—together with encouraging showings of local financial strength are evidence that Brethren churches can be established.

If our offering for this year does not exceed that of a year ago we cannot go forward with the extension program. The points we have established must be helped until they become self-supporting which involves a time period of approximately five years. The situation is not difficult to understand; if it requires \$22,000.00 to maintain the churches we have now, and if we only receive \$22,000.00, we can not go into new fields. If we receive \$25,000.00 we will have \$3,000.00 available for new points. **The building of new churches, therefore, rests with you.**

In addition to the appeal for an increase in offering in order that new churches may be established we are also faced with several problems which up to this time have received very little attention. We have the problem of church rehabilitation. There are churches located in good districts, which have suffered because of conditions over which they have had no control. In time they may recover. Until that time something must be done for them. It might be advisable to place traveling evangelists in such districts to spend time in such churches, rebuilding

and encouraging. **This is merely a suggested solution, but of one thing we are certain, something must be done for them.** We also have the problem of emergency relief. Flood conditions in certain districts, and drought conditions in others, call for the assistance of the board. We must set up reserve funds to be used for such purposes.

We have therefore, the problems of church maintenance, church extension, and church rehabilitation. **The success of our work is dependent upon your prayers and your gifts. May we have your support?**



Dr. C. L. Anspach

"GOD LOVETH A CHEERFUL GIVER"
2 Cor. 9:7.

*We lose what on ourselves we spend;
We have, as treasure without end
Whatever, Lord, to Thee we lend
Who givest all.*

*"Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Who givest all—"*

*"To Thee from whom we all derive
Our life, our gifts, our power to give.
O may we ever with Thee live
Who givest all."*

Christian people prayed that the world might be opened for the preaching of the gospel. God heard and answered their prayer. Today the world stands wide open. The messenger of the Cross can go anywhere he will. Again, Christian people prayed for laborers in the great white harvest field of the world, and God heard and answered their prayer. Thousands of young men and women, the flower of the Christian church, responded to the call as missionaries. Today they are out on the field, or are getting ready to go, or are waiting until the treasures are replenished, so they can go. Is it not time to pray for money to maintain missions, to pray for money so the missionaries on the field may continue in their good work, to pray for money so others can go forth in service? Yes. Pray for money. Pray for the mind to give. And begin in your prayers for the work of Home Missions.—Selected.



Dr. Bauman

Home Missions vs. Foreign Missions

By Louis S. Bauman, Pastor, First Brethren Church,

Long Beach, Calif.

We talk much of "Home Missions" and of "Foreign Missions." In the minds of many, these are two; in the mind of God, the two are one, and, as the Master said, "The field is the world."

If the church of Jesus Christ were a boat sailing across the great sea to the homeland, with millions of the redeemed as its passengers, we would find that the oars to that boat would be marked, the one, "Home Missions," the other, "Foreign Missions." And we venture to assert that that all-important vessel would not get far unless those oars worked together. Without home missions, foreign missions would perish from the earth; without foreign missions, which are the out-flow of the spirit of Christ, home missions would soon become a dead sea, utterly devoid of life.

It is impossible for us to say that one of these organizations is more important than the other. However, we can say that one comes before the other. It is written in the inspired Word of God, "To the Jew first." That was God's order. However, that does not mean that the Jew, in the mind of God, was a more important personage than the Gentile. "God is no respecter of persons." It is merely a matter of order, and not of importance—the Jew first, and then the Gentile.

Now, in the all-important and supreme business of the church of witnessing to the world the word of eternal life, there is order, and the order is clear. It was laid down by the Master as He stood upon the Mount of Olives and was about to be wafted away from the earth to His place at the right hand of God, "from henceforth expecting till His enemies be made His footstool" (Heb. 10:13). Here it is: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The supreme marching order of the church, then, is perfectly clear. We are to witness, first, "in Jerusalem." That means in your home city, my

brother. Then, we are to pass on into "Judea." That means your nation, or country, my sister. Then we are to pass on into "Samaria." That means your neighboring country, my friend. And then, we are to pass on to "the uttermost part of the earth." And that, O Christian, means exactly what it says—that you are to continue your missionary tasks until no man or woman on earth is without the message of salvation!

This is God's order, and those who are truly obedient to Him will march according to the command of their Great Commander. No true Christian therefore, will say, "I am not interested in Home Missions;" or, "We have heathen enough at home;" or, "My money all goes to foreign work," etc.

The writer of this article takes second place to no man in the matter of his interest in the foreign missionary activities of the Brethren Church. For over thirty years, we have sat as a member of the Foreign Missionary Board. Most of that time, we have been officially connected with it. We rejoice greatly in the work God has permitted our foreign board to do, and the splendid results accomplished on the fields by our faithful bands of foreign missionaries. But we are not unmindful that the foundation of all this work—the thing that has made it possible—is the church in the homeland. Without the church in the homeland, our foreign missionary work would have been still-born. The church in the homeland is the fruit of home missions. We know that we are speaking for the Foreign Missionary Board and for every one of its missionaries, when we say, "God bless our home board and the work that it is seeking to do!"

We know that every one will pray fervently for the greatest offering this coming Thanksgiving Day that our home mission work has ever known, and to be downright honest in the matter, we will have to admit that, after all, perhaps there is a grain of selfishness in our home missions nature, in praying for a great Thanksgiving Offering for home mis-

(Continued on page 23)

Twenty-Five Thousand Brethren to Pray For Home Missions in 1937

A Foreign Missionary's Interest In the Success of Home Missions

By Orville D. Jobson, Missionary to Africa

This pointed article from one of our keenest missionaries should help some folks who have had difficulty in seeing that there is no clash between Home and Foreign Missions. Those whose hearts and lives are bound up in the work realize only too well that neither can live without the other. Our Brother Jobson sees with discerning eye, and writes with no uncertain manner, THE FACTS.—Editor.

Before going to Africa as a foreign missionary, I served as a student pastor in one of our mission churches, and had we not responded to the urgent call for a young man in a critical hour in our African work, we would have continued our preparation, and in all probability served our church in the home field. For next to the joy of preaching the gospel to those who have never heard it in distant lands, must come the joy of building up a body of new believers in some needy field in the homeland. Therefore, we are deeply interested in the work of the home church, even though we are far removed from the scenes of her activities. However, once at the close of each five year period, we return home on furlough, visit our churches, and meet pastors and people in one grand "rendez-vous" at the National Conference. Here we have the opportunity to observe our church in action and note her progress in gathering from among the gentiles "a people for His name."

This year we took particular note of a new strength in our home mission program, as presented at national conference. The establishment of several new churches, the optimistic reports of home mission pastors, the marked increase in the offerings for the past year, and the strong, constructive addresses on home missions, all combined to prove that our home mission board is engaged in an aggressive program, backed by the church, in enlarging our borders in America. We admire their courage, and rejoice in their victories.

Such success is evidence that God is blessing the work of home missions in our church. We are interested in its program because it conforms to the Word of God. Jesus said to His disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Jerusalem, Judea and Samaria, are geographical designations for fields to be reached by so called home missions, and "the uttermost part of the earth" for fields to be reached by so called foreign missions. If as a church we were reaching Jerusalem, Judea and Samaria only, we would not be obeying all of Christ's command. Similarly, if we

were reaching the "uttermost part of the earth" and neglecting the "man who was going down from Jerusalem to Jericho" we would be like the disinterested priest or the Levite. Our home board is fulfilling this command of our Lord, and is opening work in important centers where there is no evangelical witness. However slack we may have been in this respect in the past, we can rejoice that now our church is also giving her talent and means to



Orville D. Jobson

preach the gospel to "Jerusalem, Judea and Samaria."

Another reason why we are interested in the success of the home mission program, is because it is evangelical and fundamental. Its chief aim appears to be the salvation of souls and the establishment of self-supporting churches. During this furlough it was our happy privilege to visit several home mission pastors, and without exception we found them to be men with a passion for souls, alert in their work, taking every opportunity "in season and out of season" to present the claims of Christ to the unsaved. Moreover they gave every evidence that

The Brethren Church Must Go On

they were happy in being used of the Lord to build new churches in needy fields. These men also endure hardness as good soldiers of Jesus Christ, for many of them have most difficult places to fill. But best of all, they are grounded in the "Word of God which liveth and abideth forever." Most of them are graduates from our own seminary in Ashland, while others are from Bible Schools or other fundamental seminaries. They are associated with organizations of fundamental believers in the towns and cities where they work, and are outstanding preachers of the Word. A program, with such men as these to propagate and execute it, commands our attention and interest, and demands our intercessions for it before the throne of grace.

Finally we are interested in the success of our home mission program because every new church is one more foreign mission asset. Without exception our home mission churches are missionary in spirit. We visited one new church, less than a year old, which had not yet had a foreign missionary to visit them, and in spite of our protests the pastor took up an offering for the African work. These mission churches are active in foreign mission support, some getting behind new missionaries' outfits, others cor-

responding directly with the field, thus getting first hand news to read and discuss before their live missionary organizations. One glance at the financial report of the foreign board would convince any one that our home mission churches believe in foreign missions. As prayer helpers they can be relied upon. After our service in one of these churches a sister shook hands with us and said, "We never forget to pray for our missionaries, and we are glad for the first hand information you have given us." May the Lord bless these young churches and reward these faithful pastors.

And so, as a foreign missionary, I am interested in the success of our home missions, and pray that together we may be used of the Lord in bringing many souls to Christ, thus hastening the completion of His church, and His blessed appearing.

I can take my telescope and look millions of miles into space; but I can go away to my room, and in prayer get nearer to God and Heaven than I can when assisted by all the telescopes of earth.

—Sir Isaac Newton

PLEASE DO NOT READ

the rest of this magazine without reading this notice.

New building projects, and obligations falling due in so many of our points this fall have exhausted our funds. We have scraped the bottom of the treasury. In fact, we must wait for early returns from the Thanksgiving Offering before we can send out the December allowances to our Mission Pastors. The December allowance determines about all that Christmas will mean to our Mission Pastors and their families, and we like to be prompt with it, especially at this time. JUST HOW PROMPT WE MAY BE THIS YEAR WILL DEPEND ALTOGETHER ON HOW THOUGHTFUL OUR PASTORS AND TREASURERS WILL BE TO SEND IN THE HOME MISSION OFFERING RIGHT AFTER IT IS TAKEN.

If any treasurers have not received report blanks for the offering, please drop a card to our office at Berne, Indiana, asking for one and it will be sent at once. Blanks are being mailed to every church, sometimes to the pastor, and sometimes to an officer. In face of changes of church pastors sometimes it is difficult to get reports into the right hands. If any treasurer has not received a report blank, first ask your pastor if he has one before writing to the office. It may save you time.

We deeply appreciate the fine spirit of cooperation we have received from our church officers in general.

R. PAUL MILLER,
Secretary of the Board.

What National Home Missions Have Done For the Southeast District

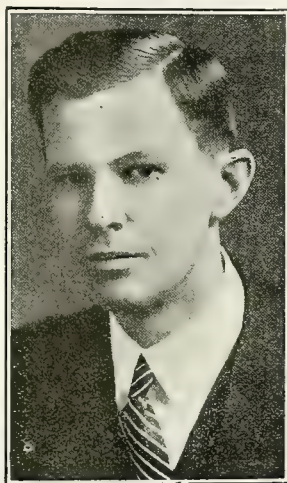
By Herman W. Koontz, Roanoke, Virginia

Suppose the Brethren Church did not have a Home Mission Board and there was no money to carry on mission works, aid established churches that need help to continue to exist, and to build new churches in opportune fields. Suppose this had been the situation during the past five years. This then might be the report that would have been made for the southeastern district: two mission works dropped, two established churches sold under the hammer and two churches not started in fields ripe for the Brethren faith. This would not be all. Three of these churches are located in important cities of the southwest section of the district. For them to disappear would weaken the rural churches that cluster around about them and also make it impossible for the Brethren who gravitate to the cities from these churches to have a church home. This might well mean the end of the Brethren denomination in one whole section of the southeastern district.

But because the Brethren Church has a vision of constructive home mission endeavor, and a board to put this vision into operation, this district and many other districts can report a Brethren advance during the last five years. Let us briefly review the Brethren advance in this district made possible by your annual Thanksgiving offering.

The two mission works at Lost Creek and Krypton continue to give forth the Word to the many unsaved in the mountains of Kentucky. These two fields could not have continued during the past five years had it not been for the continued support of the home board. It will be a long time before these two churches will be self-supporting, so to keep them going the Brethren church must keep giving to home missions.

Five years ago the board with depleted funds but a great faith took on the task of aiding the Roanoke church. Then it looked hopeless for this church with its enormous debt and small membership. But the Lord wanted a Brethren church in Roanoke and He



Herman W. Koontz

used the board as the instrument in His hands to save the church. This last year it gave in its Thanksgiving offering to Home Missions more than it received in aid from the home board. Soon, God willing, this church can become entirely self-supporting.

Then there is the Oak Hill church in West Virginia with a fine church building that is located in the center of the town. This town is in the heart of the great coal mining region of that state. The depression struck this church hard. The membership became discouraged and it looked for a time like the church property would have to be sold. Again home mission money and wise counsel of the board saved the church. Today Oak Hill is on its feet and your home mission dollars contributed to the saving of another church!

About two years ago the secretary of the board made a survey of Covington, Virginia. The field seemed ripe for a Brethren church. A little over a year later Rev. Bernard Schneider was sent to this new field to build a church. Home mission dollars supported him. Lots were bought and the church built and the interested members organized into a church. Today this church has a membership of about one hundred and a Sunday School enrollment over a hundred. It is growing fast and in a few years time will be self-supporting. It will quickly repay in missionary offerings all that the board is now putting into the work.

Last, but not least, we should mention the new Baltimore work. Surrounding Baltimore are a number of Brethren churches. Because of the favorable working conditions, members of these churches are moving to the city. If the mission board can put a good church in these cities members will not be lost to the Brethren church. Also, like every other city, Baltimore has its thousands of unsaved who need the whole gospel as proclaimed by the Brethren church. This is the new project of the board. Home

(Continued on page 23)

\$25,000 For Home Missions in 1937

A New Appreciation of Home Missions Today

By J. Ray Klingensmith, Pastor, Elkhart, Indiana

It was indeed as a tonic to the spiritual life to sit for the first time on the home mission board and hear the reports of some of our men from the various points. And surely it was with a humble spirit that one emerged from the sessions, having for the first time been introduced to some of the soul-grappling problems that daily face that board, and the men on the field.

Of this one thing we were convinced: the workers on the field and the home mission board are not going to be victimized by this satanic fear-philosophy that threatens to menace the work of our Lord Jesus Christ. It has been Satan's strategy for centuries to play the part of a roaring lion or a hissing serpent in his effort to impede the work of Christ. And never has there been such an array of Christ's people complaining about the difficulties of the task, the indifference of the public, the competition of the world, the weakened fibers of morality with which they are compelled to work, and the like. **When we hear ministers and laymen today excusing themselves from the Master's commission on these grounds, we wonder what would have been the outcome 2,000 years ago, when Christian workers really faced problems, had they sighed themselves into inactivity that way. But they remembered the one FOR whom and WITH whom they were working. And consequently HE remembered them!**

We complain that civilization is traveling at such a rapid gait that it is next to impossible to gain the ears of the unsaved. But have they yet whipped us for preaching the message of Christ. Have they stoned us and left us for dead? Have they locked us in dark soddy prisons with chains dangling from our wrists and ankles? What then is holding us back, O church of the living God!

Even such obstructions as those could not deter the church yesterday. Shall we today excuse ourselves with half-imagined obstacles?

They ran to the arenas and games when Paul was preaching, too. Business thronged the market places. Pernicious philosophy and Pagan education was born in so-called intellectual institutions then, to which the best people catered. But God worked in spite of such things. And He works today in spite of our opposition. Did not such men as John Knox, Calvin, Luther, Taylor, Gribble, Huss, Wycliffe, Jerome, Savonarola, Judson, and all the rest face overwhelming opposition? But God never allowed it to bury them.

Today the fields are white unto harvest. The Brethren Church is faced with a divine obligation. We have the equipment now. We have the administrative necessities. We have the men. We have the fields. We have the Gospel. **AND WE ALSO HAVE THE DIVINE INJUNCTION TO USE THEM ALL.** The last five years has been sufficient evidence that if we would, God would. Glance at our new points; notice the increased offerings with which the church has responded. List over the men on the fields and notice their preparation and sacrifice to serve your church and enlarge it. Now the rest is the part of the church. We await your answer. God awaits your answer. Increase our ministry by increasing our mission points. Increase our mission points by increasing our Thanksgiving Offerng.



J. R. Klingensmith

A QUEST FOR REST

Matthew 11:28-30

*Come to Me, and I will rest you;
Lean, like John, upon My breast;
Take the place My love has offered;
You will find a perfect rest.
There the conflict will be silenced;
There My peace will end your quest.*

—L. M. Warner.

Begin to Really Give to Home Missions

Why Younger Ministers Have a Compelling Interest in a Vigorous Home Mission Program

By Orville A. Lorenz, Pastor, Brethren Church, Meyersdale, Pa.

Young men in the Brethren ministry have a vital interest in the missionary program of the denomination. Being interested in the mission work of the church, they are united in their interest in home missions. We have noted in the last few years the impetus given to the home mission program. This impetus has led to a vigorous program in which, we believe, the young men of the church will play no small part.

Younger ministers have a compelling interest in a vigorous home mission program because of the appalling need and the great opportunity. The fields are white and ready to be harvested. **Seemingly the Brethren Church has come to the kingdom for such an hour as this.** All around us are the churches of other denominations disintegrating because of false doctrine. With the crumbling of churches which have forgotten their first love, there comes the Macedonian call to our church for help. Our land is crying in desperation for a solution to its problems. Who else should answer that cry but the church with the full message of Christ? Brethren, if we do not our part in responding to that cry soon, what will be the outcome of conditions? Politics cannot answer it; individuals are helpless—the result—Communism with its godlessness and murder comes with the **WRONG** answer! Look at Russia and Spain, and learn. **Brethren, pray and plead for a greater, more active interest in home mission work for the advancement of Christ in our land.** Need, plus opportunity, presents itself NOW. It is our duty and privilege to respond NOW. **The Home Mission Board is willing to go into new fields, but how can they "except they be sent" with our Thanksgiving offering?**

Our young men in the ministry have a compelling interest in a vigorous Home Mission program because of the Brethren message. That message is "The Bible, the whole Bible, and nothing but the Bible." It gives not the vain cry of the politician, but the certain invitation of Christ. Only such a message meets the need of young and old. While some may leave part of the gospel message alone, we

include it all. We as Brethren, chosen of Christ, must be vigorous in the proclamation of this message "which is the power of God unto salvation." This compels an interest in Home Missions.

Further, young men in the ministry have a compelling interest in a vigorous home mission program because of the Brethren Church. We have at heart the interest of the church and view with increasing alarm that tendency within the church which would make it more like the widow of Christ instead of His bride. **That tendency which divides**



Orville Lorenz

us into parties and subdivides into sects—some small enough to be insects—would soon vanish under a vigorous home mission program. That program would center our mind on heralding the gospel message and launching out into new fields of activity. **A vigorous program of home missions would heal any breach in our unity.**

Furthermore, we have a compelling interest in a vigorous home mission program because it would mean the salvation of lost souls, and the strengthening of the saints. The pure gospel message which we have entrusted to us will bring men to the foot of the cross. This could only result in a greater membership for the denomination. In spite of an honorable history of over 50 years, we are woefully small—yes, far too small as a denomination. New churches,

(Continued on page 23)

THE BRETHREN CH

To those who have the privilege of touching the Brethren Church. There is a new vision rising up in thousands of Brethren hearts that in the past we have not been preserving our faith at great cost of struggle. *years are not without their significance, and are but the indication of days of this age.* Faint hearts will lose out and give up the fight. Not being great enough to cause them to endure. But that there is a

Just as God prepared an army for Gideon to win a battle again to bear a true testimony for Him in the closing hours of this age of the three hundred who broke the pitchers, and bore the torches, and occupied the camp of the enemy. IT WAS THREE HUNDRED *shake a nation.*

It was then as now: in a day of discouragement; in a day of disloyalty between God and the world; in a day of 'expediency' IN OUR DAY died in many a heart; in a day when the enemy is 'coming in like a religious confusion when thousands have lost their way, *that is the up His banner against His enemies!*

We believe that God is beginning to find that army in the Brethren Church time as this.' We as a people have preserved the 'faith once for all' with the courage to declare it as the two witnesses will declare it in the PEOPLE TO STAND BACK OF IT WITH THEIR PRAYERS AND THE Church whose hearts God has touched with the spirit of our fathers.

God's hand has been upon us for good. *The remarkable growth is the explanation.* Greater things are now before us. God is evidently leading us in Detroit, Michigan; Parkersburg, West Virginia; Topeka, Kansas, and

Today the paramount question which God has laid at the door is: GOD'S FAVOR AND CONFIDENCE BY GOING ON TO GREAT DEEDS AND MONEY, OR WILL WE TURN BACK TO BE CAST ASIDE? The answer will cost something! A dead church costs nothing.

THE BRETHREN CHURCH MUST GO ON!

THE BRETHREN CHURCH CAN GO ON, GLORIOUS

We believe there are twenty-five thousand people in the Brethren Church. Thanksgiving offering for Home Missions of twenty-five thousand

THE BRETHREN CHURCH MUST GO ON!

RCH MUST GO ON!

it is apparent that there is a new spirit taking hold of us as a people. We are just coming into our own; that through the generations we are making; *that the adjustments that have been going on among us for the last century is getting us ready for a truly great work for Him in the closing days of this century.* Uncertain devotion will have no taste for the struggle, their interest in the Brethren Church today is unquestionable.

Three thousand years ago, so is He getting a new army ready to take the place of weak hearts and 'uncertains' knew nothing of the thrills of the triumphant shout that drove terror into the hearts of the enemy, AND GOD! *We are a small denomination, but with God, we can*

When the many sneer at the man with faith; in a day of divided loyalties; **AVOID TROUBLE**; in a day of spiritual defeat when prayer has become a mere routine; in a day of political, educational, social, and economic changes; *in a day in which God summons His Gideons and Elijahs, and raises*

Church today. We believe we have come 'to the kingdom for such a time as this,' unadded to, and unabbreviated. We have the men of Anti-Christ! **AND WE BELIEVE THAT WE HAVE THE SACRIFICES!** We believe we have thousands within the Brethren

expanding home mission fields for the last few years has no other equal in the world. We have taken into Indianapolis, Indiana; Stockton, California; Chicago, Illinois; and many other places.

Brethren Church for answer is, **SHALL WE CONTINUE TO MERIT OUR CALLING WITH HIM THROUGH GREATER SACRIFICES OF LIFE AND SERVICE? HAVE WE FAILING FAILED THE TEST?** A living, growing, expanding church

Church who are ready to see that it DOES go on by providing a sacrificial witness for the year 1937.

The Great Opportunity of the Brethren Church In Southern California

By Dr. Henry V. Wall, Long Beach, Calif.

We have a great opportunity to build Brethren Churches in Southern California because we have several million people in our conference district. Possibly about one million of these people are professing Christians and some of these are regular attendants at church. The larger part of these church members only attend church occasionally, and many of them hear only a social gospel preached.

The social gospel does not have the genuine holding power that the old time **blood washed gospel** has. Therefore, Christian Science (falsely so called), Unity, and many other isms are flourishing because many of these church members are dissatisfied with their protestant church and are flocking to these isms because they are seeking for something to satisfy the desire of their souls which nothing but Jesus Christ can do.

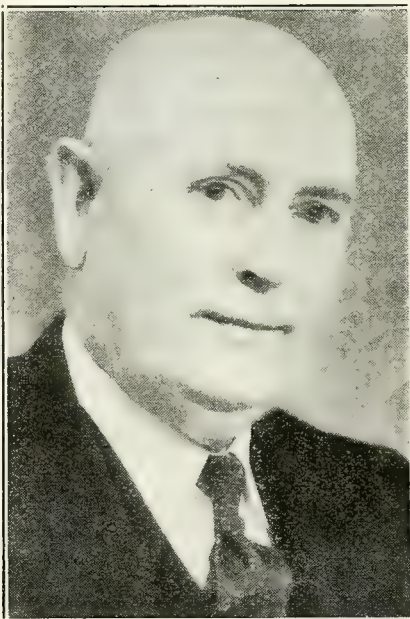
We as a whole gospel church certainly will be held responsible by Almighty God if we do not endeavor to see that these professing Christians receive the **whole gospel** which God has committed unto us. Likewise, God will hold us responsible for the preaching of the gospel to the thousands of unsaved in our conference district.

There are eleven churches in our district and I am glad to say that I believe every pastor of these eleven churches is a spirit filled man who has a gospel message, and is always ready to proclaim it. Each knows how to lead a soul into the saving knowledge of Jesus Christ. These eleven pastors are the shepherds of a Brethren membership in our district of about 3300 souls, many of whom are real soul winners. We are organized to do business for God and **"Woe be unto us if we preach not the gospel."**

Today, I learned of a community church in our district that preaches a salvation without the blood

of Christ. The officers of this church do not necessarily need to be members of the church and one member of their deacon board with whom I am acquainted goes after the flesh, the world, and the devil, and shows no evidence of salvation. These people need the gospel and are just as hard to win to Christ as the unsaved in far away foreign lands. In order to give the gospel to such professing Christians we need trained personal workers in all our churches, and our pastors should see that this need is met.

Let us suppose that two-thirds of our southern California Conference membership are unwilling to attempt to lead a soul to Christ. We would still have over a thousand prospective soul winners. If each of this one thousand would win on an average of only one soul each year this would add one thousand new members for the year. If we apply this method to our entire brotherhood we would gain about ten thousand new members during the coming year. My brother, my sister, will you meet the **challenge** and agree to endeavor to win at least one soul to Jesus Christ during the coming year.



Dr. H. V. Wall

The Compton, California church established jointly by the National Home Mission Board, and the Southern California Board, is an example of what can be done in many cities of our nation. On Oct. 4, 1936, it was my privilege to attend the first preaching service held in the new Brethren Church at Compton. The building was not yet completed. The auditorium is complete except for some painting and now has 384 chairs in it. There is room for about 125 more chairs when needed. The Sunday School department occupies an entire wing of the building and is large enough to take care of more

(Continued on page 23)

Attend the Day of Prayer

Keeping the Issues Clear

By A. L. Lynn, Pastor, First Brethren Church,
Johnstown, Pa.

Tersely Stated—The Burning Issues are:—

First: Men out of Christ are LOST. Lost for me. Lost for eternity.

Second: Ample and adequate provision for every man's salvation has been effected by the Lord Jesus Christ.

Third: Men, dead in trespasses and sins must be led. "Can't hear without a preacher."

Fourth: God commands that the gospel be preached to all nations.

Therefore Our Supreme Business Is:

Enlightenment: These issues must be made as clear as the sun" to every member of the Brethren Church from the least to the greatest, by pulpit and press. In all of the departmental activities, **the importance of missions must eclipse all other interests.** The cynosure of all efforts, "Lift up your eyes and look upon the field." Every member must be made to see the fields, until they photograph themselves upon our hearts.

Enlistment: "The harvest is white and plenteous, but the laborers are few." Christ calls for volunteers. The hour is pregnant with possibility, and it is crucial with destiny. Every member of our church should enlist in this great work of evangelizing the world. Don't be mere spectators. "Curse ye Meroz," said the Angel of the Lord, "Curse ye bitterly the inhabitants thereof; **because they came not to the help of the Lord, to the help of the Lord against the mighty.**"

Dan, too, often remains in his "ships of merchandise," and content to be merely an interested spectator. "Asher continued on the seashore." Zebulon and Naphtali were a people that "jeopardized their lives." Will you be like them? A distinguished teacher, when baptising people, would look into their faces and ask, "What are you going to do for Jesus?"

This enlistment must be voluntary and without compulsion—purse, prayer, personal. **The utmost for campaign to the uttermost.**

Enlargement: Beginning at Jerusalem, all Judea, Samaria, uttermost part of the earth. A vital Brethren message in all the strategic centers. Begin at



A. L. Lynn

Jerusalem—a good starting place—an excellent stopping place—**regions beyond.**

Enthusiasm: Hot hearts. The work of missions is a great work. The issues at stake are tremendous. The time is short! The master calls! Shall we answer with a hearty response, "Here am I send me?"

A train wreck occurred in the southland a few years ago. It was a head-on collision in which many were killed. An engineer crawled out from under an overturned engine waving aloft in his hand a piece of paper crying, "It was not my fault. I obeyed orders." Shall we be able to say in the judgment, **Lord it is not my fault, I obeyed your command to reach the lost?**

Lord, I yield for Thou hast conquered.

Often as I fight, I fail;

Now to Thee I yield me wholly,

That in me Thou may'st prevail;

Time and talents, plans and pleasures

Teach me Lord to yield them all;

Thou shalt have Thy way, dear Master,

Only make me heed Thy call.

Remember to pray for the biggest offering for Home Missions in the history of our beloved brotherhood!

Twenty-Five Thousand Dollars For Home Missions in 1937

Opportunities For the Brethren Church in Northern California Today

By J. Wesley Platt, Pastor of Manteca Brethren Church

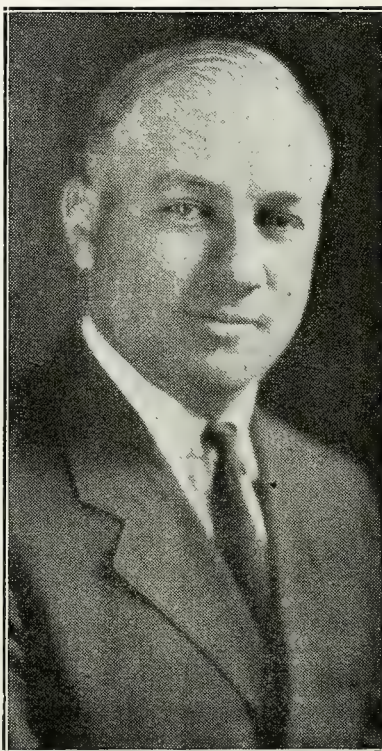
As I understand the command of our Lord Jesus Christ to "preach the gospel to every creature," every place where people dwell, not only offers opportunity but enforces the obligation on the basis of loyalty to Christ, and burns the challenge into Christian hearts.

It is almost needless, therefore, for me to stress the opportunities of northern California for the Brethren. These opportunities are calling on every hand. There are loyal Brethren who would do their utmost to establish and maintain the faith that is precious to them. Such Brethren can be located in a number of cities and towns where now no church of their choice exists. Along with the words of Christ that "the field is the world," the Brethren to whom I have referred present many truly golden opportunities. There are more than three millions of people in this field. Yes, there are churches and churches among these millions but the Brethren genus cannot be satisfied with the offerings of many other churches. Brethren who are Brethren indeed can only feed upon and be satisfied with the full content of God's Word. Nothing else completely satisfies. But up to this point we have four organized Brethren Churches in this district. The population of the cities and towns where we have Brethren Churches amounts to about fourteen thousand. You can readily see the field and its pressing needs. Every kind of teaching and preaching is in the air. People have many things from which to choose that are rated as churches. I am fully persuaded that many will not meet the test and I would not want to judge anyone wrongly. With all the churches that exist the bulk of the population is yet unchurched. Surely there is a field for the Brethren in northern California.

This leads me to my second thought of this brief article, namely the message. Are the doctrines and

practices of the Brethren really essential to and the Christian life? Is Jesus Christ to be regarded as the head of the church which is His body? the Bible still to be held as the Word of God, and particularly the New Testament as the all-inclusive creed and standard? If these considerations and others I might name are what they purport, then there is a real need and opportunity for the message of the Brethren to sound out above all the other clamorous voices that call for the attention of our fellows. I am not one bit interested in simply advocating just 'one more' or 'another message.' There is opportunity for the one and a different message that results in a different kind of so-called Christian life. There is opportunity and need for the Brethren message. There is much room for the Christian that is first Biblical, and constructive, and with a protest. Something along this line I believe the Brethren message is.

This brings me to my third and last thought, **man.** I am dead in earnest when I say, there is opportunity in northern California for God-picked and God-sent men, not man picked. There are many Brethren, Baptist, Presbyterian, Methodist, and other preachers and churches through this district. The people who believe as they do and who they preach support them. As Brethren and as Brethren Churches in northern California we are anxious that men, who believe and preach the gospel to which the Brethren have from their beginning committed their efforts, shall unimpeded by God move forward with the message that many, yes most of the people of this vast empire have never heard. Men who will preach the Word of God as it is in its pristine purity. The field, the message, the men spell opportunities for the Brethren in northern California now.



J. Wesley Platt

God hates sin, but loves the sinner

Help Start A New Brethren Church

We Believe in Missions Out In the Northwest

By E. W. Reed, Pastor, Brethren Church, Sunnyside, Wash.

There are just two places where the gospel of the grace of God needs to be preached—at home and away from home. When we preach the gospel at home we call it evangelism and personal work. When we have a part in preaching the gospel away from

home we call it missionary work. The Bible doesn't divide things the way we do. It is for convenience perhaps that it has been divided into home and foreign missions. **It is necessary for us to have these divisions in our work, but it is also necessary that we do not get our vision so divided that we lose part of it.** Jesus said that the field is the world. Our missionary vision must therefore be as broad as

our Master's. The one who fails to see the scope of the field as it is suggested in Acts 1:8, has lost part of his sight. We believe in missions out here because we see the need here at home, throughout the nation, and also to the ends of the earth. God help us out here not to lose our vision!

We believe in missions because Jesus commanded us to let our light shine. Our period of light bearing is not over yet. As the sun is a type of Jesus Christ who is the Light, so the moon is a type of the church. The only source of light in the night is that of the empress of the night. It seems as though the moon is setting behind the clouds of apostasy and the world is enshrouded in the deep gloom of lawlessness. The world will some day enjoy the Light of day when the Sun of Righteousness rises with healing in His wings. The moon has a job until that time, so let's be faithful in lifting high our lights so that lost souls may find their way in this night of sin back into the presence of God!

We believe in missions because we are not selfish (at least, we think we are not). Christians ought not to be! Freely we have received and so should we freely give. We would not hesitate to warn any

one of a fire, or a washout on the highway. Yet we withhold the greatest message human ears ever heard. What a debt we owe to others! Let's do our best for home missions at Thanksgiving time!

"Have you had a kindness shown, pass it on,
'Twas not given for thee alone, pass it on;
Let it travel down the years,
Let it help another's fears,
Till in heaven the deed appears,
Pass it on."

THE BIBLE

This book contains: The mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Heaven is opened, and the gates of hell disclosed. CHRIST IS ITS GRAND SUBJECT, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you here in this life, will be opened at the Judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

"Verily, verily, I say unto you. He that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24).—Selected.

It is better for our professions to come short of our performances than for our performances to come short of our professions.

The kind of ancestors we have had is not so important as the kind of descendants our ancestors have.



E. W. Reed

Will You Say, "I'll Do My Best?"

A Larger Home Mission Offering --- The Best Security For the Future of the Brethren Church

By C. A. Stewart, Pastor, Brethren Church, Bryan, Ohio

The program of Christ and His church demands expansion, and where there is no expansion there is not obedience to the command of our Lord, and decay and death is the result. This expansion is not confined to the limits of any certain line or race, but is to be world wide. Any thing less than that is the result of short sightedness, and the lack of comprehending the whole program of God.

As a whole gospel church, the Brethren Church dare not confine its missionary activities to a local community, a state or a nation, but must look at the entire world as the Lord looked at it when he gave Himself for it. To forget that the world is our field would mean retarding the growth and work and the future of the Brethren Church. In a program of construction the work must not be confined to any certain part of that construction but to the whole. There could be no finished work if the work was confined to a certain part. The work of the church in spreading the gospel of Jesus Christ must be looked upon as a world program. If it is not, it is not in accord with the work of our Lord and the purpose for which He died, and cannot prosper. The blessings of God are upon His work and His Spirit is the vitalizing power of it. The future of the Brethren Church depends upon being in the will of God, and His will is that the entire world hears the gospel. As a whole gospel church we cannot do less than to carry His message to the entire world.

But while we are looking at the work as a whole and fully comprehend the magnitude of it, we are struck with the fact that to support such a structure we must build well the foundation of it. If we are to be world missionaries we are compelled to widen the base of activity. The larger the source of income for this work the greater work will be done. If we are to carry our work into every part of the world we must have a source of revenue that will support the work. Where is this revenue coming from? We cannot expect it to come from foreign fields to establish the work, it must come from those in sympathy with it.

The Brethren Church, to keep from being crushed with the mighty weight of the world program must strengthen the home base. That can only be done by



C. A. Stewart

establishing a Brethren Church in every field where there is an opportunity. That means a larger home mission offering. There are open fields calling to us. If we open churches in these places and establish a Brethren Church in every field where there is an opportunity. That means a larger home mission offering. There are open fields calling to us. If we open churches in these places and establish the Brethren faith, we will recruit more funds to carry the work into the entire world, thus carrying out the great commission of our Lord.

If the Brethren Church is to continue in the future it must build a sure foundation today. Do we believe we are upon the sure foundation? If so we dare not stop with the giving of self only, but the giving of substance as well as broaden the base of activity and strengthen it so that we may have a structure that will stand and insure the security of the Brethren Church in the future.

"Lift up your eyes and look upon the fields already white unto harvest." The heathen population increases by 50,000 each day 350,000 each week, 1,400,000 each month, and 15,000,000 each year. There are a billion people today perishing without the Gospel.

Expect Great Things From God

God's Ancient People Israel

The Key Nation of The Earth

HEBREW'S SEARCH FOR THE BLOOD OF ATONEMENT

In the spring of 1898, I was holding some gospel meetings in San Francisco, and several times addressed the Jews attending a "Mission to Israel." On one occasion, having concluded my discourse, the meeting was thrown open for discussion with any Hebrews who desired to ask questions or state difficulties, and also for any who had been brought to Christ to relate their conversions.

The experience of one old Jew interested me greatly, and as nearly as I can, I give his remarks in his own words, though not attempting to preserve the inimitable Hebrew-English dialect.

He said: "This is Passover week among you, my Jewish brethren, and I sat here, I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the 'motsah' (unleavened cakes) and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the motsah, or the lamb, or go to the synagogue'; but His word was, 'When I see the blood I will pass over you.' Ah, my brethren, you can substitute nothing for this. You must have blood, **blood, blood!**"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish features quailed before him.

"Blood!" It is an awful word, that, for one who reveres the ancient oracle, and yet has no sacrifice. Turn where you will in the book, the blood meets you, but let him seek as he may, he cannot find it in the Judaism of the present.

After a moment's pause, the patriarchal old man went on somewhat as follows: "I was born in Palestine, nearly twenty years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue and learned Hebrew from the Rabbis. At first I believed what was told, that ours was the true and only religion, but as I grew older and studied the Law more intently, I was struck by the place the blood had in

all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up.

"Again and again I read Exodus 12 and Leviticus 16, 17, and the latter chapters especially made me tremble, as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears. 'It is the blood that maketh an atonement for the soul!' I knew I had broken the law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no blood!"

"In my distress, at last, I opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12, and Leviticus 17, was desecrated, and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the great Day of Atonement. Now, we must turn to the Talmud, and rest on its instruction, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all?"

"This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question—Where can I find the blood of atonement?"

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had

declared that 'without shedding of blood is no remission'; but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah: this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? "Behold the Lamb of God, who taketh away the sin of the world" (John 1:29). Are you trusting in God's smitten Lamb?—the ever-sufficient, all-availing sacrifice. H. A. I. (May be secured in tract form from The Bible House of Los Angeles, 927 S. Westmoreland Ave., Los Angeles, Calif.)

WEIGHING YOUR THUMB

There are many windows in the Bible that permit us to look in upon the character of God. We must not think of His righteousness as being concerned merely with the acts and facts of religion. His righteousness occupies itself with even the tiniest details of life.

"A false balance is abomination to the Lord; but a just weight is His delight" (Prov. 11:1). A butcher who was born again confessed that he had weighed his thumb with the meat hundreds of times, thus selling short weight at a long price. The coming of Christ into his life made him stop this practice. Christians must be eternally vigilant, yielding to the presence of the Holy Spirit to warn them of any deviation from the very high standard of honesty and integrity. Too many Christians weigh their thumbs in dealing with others. They think of greed as a horrible sin, but are selfish enough to allow themselves a goodly percentage of that which they hate. They would not think of open slander, but would permit themselves to say with deprecating tone and gesture, "Oh, yes, so and so is a good Christian, but how he needs our prayers!" Thus through all the gamut of sins, Christians will permit themselves a thumb's weight on their own account. A little gossip is allowed, although "he that is of a faithful spirit concealeth the matter" (Prov. 11:13). The mind will be allowed which may be excused as day dreams but which God calls sin (Prov. 24:9).

As we yield ourselves to the domination of the indwelling Christ, the character of God will grow in our lives even in little things.

If we are crucified with Christ, it is "not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Galatians 2:20).

—Revelation Magazine.

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NATIONAL SUNDAY SCHOOL ASSOCIATION

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THE NEED OF EFFICIENT SUNDAY SCHOOL TEACHERS

The Sunday School must come into its own and be accepted as an institution of progress and worth.

The family must feel its need; the community must give it a dignified place the state must regard it as a factor in law enforcement; society must recognize it as a necessary agency of uplift and higher life.

The efficient Sunday School teacher is the one who approaches a knowledge of God through a familiarity with the fundamental principles of the growth and development of human character; and one who seeks to promote every good and praiseworthy inherent disposition of his class member; and all that as an indirect means to the salvation of the soul.

He who would be an efficient Sunday School teacher must no longer assume an air of apology respecting Christian institutions. The Sunday School has the same right to exist as the day school or the business establishment.

Our modern standards of training are now so high that it requires the assistance of all interested persons to adequately educate the young. The people have likewise failed to recognize the present need of all the young, without respect to age or class, for a systematic course of training in the Sunday School, or to provide otherwise the means which pertain directly to religious education. Sunday School workers everywhere must realize the logical force of the position stated here. As long as they continue merely to regard the Sunday School as an institution set apart for those whom it may incidentally benefit, so long as Sunday School teachers are content to give a little light instruction of a traditional sort, and in a traditional manner, to the young who chance to come into their classes, so long will the Sunday School remain more or less dormant and fail to realize its splendid possibilities as a child helping agency.

The science of teaching has at last come to demand its place in the Sunday School. Teachers with training will slowly supplant those lacking it, for here the methods of instruction must necessarily be the same as they are in any other school. The same general principles apply in the teaching of the Scriptures as in the teaching of history or geography. Only the devices and the interpretations differ.

Whether the child be studying the

Scriptures or the rules of three, the dynamic force in learning comes from within. Here is implied the so-called law of self-activity, which has interest as its basis. Only the interested learner will apply himself persistently to the task at hand long enough to acquire useful mastery of it. How may the Sunday School teacher so arrange the lesson of the hour that each member of the class will experience from within a natural eagerness for the subject matter being presented? This is ever a paramount question.

Apparently, we are tending toward a country wide reorganization of the Sunday School on the basis similar to that of the public schools. It is beginning to look feasible to employ a superintendent of Sunday Schools for an entire city or community. In that case, there will be a tendency to test the Sunday School for its social efficiency, as well as for its spiritual result. We should all do our part to hasten the day when the Sunday Schools shall have a general community organization, and each division thereof will be expected to contribute a definite part toward the social as well as the spiritual uplift.

Miss NELLIE PATTEN
Teacher in Goshen City Schools.

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor

626 Somerset St.

Johnstown, Pa.

BRETHREN
RINGING
Y
CHRISTIAN
CHURCH
UNCONSECRATED
ENDEAVOR
EXTENSION
EVANGELISM

C. E. STEREOPTICAN SLIDES AVAILABLE

Your Brethren National Christian Endeavor Union now has a set of 52 stereoptican slides illustrating their program and projects for the coming year. Many of these are beautifully colored, and present our work in an attractive way. All our national officers will be using these slides in their own districts, showing the pictures at Christian Endeavor rallies. There are pictures of Palestine, pictures of Jewish evangelization, many on our work in Africa, and others showing the activities of our summer camps.

Last month I had the joy of visiting several societies and of showing the slides for the first time. Everywhere they were received with gladness. Oc-

tober 17, we showed the slides at Vandergift, Pa., where they will be organizing a C. E. society soon. If the showing of the slides encourages this, it will be well worthwhile. The next night we showed them in our own church at New Kensington, Pa., where we hope in the near future to organize a society. Then on October 20, we delivered the lecture in the First Church at Philadelphia, Pa. From there we went to Calvary, N. J. and presented the pictorial message to a good house. The next day we were entertained at a young people's banquet by the Christian Endeavor societies of the Allentown, Pa. church. They have a real live organization there. In December, we expect to visit by request some of the societies in our southeastern district.

During November the set will be used largely in Pennsylvania. From December 10 on it may be available to Ohio societies. Some weeks later Indiana will have a chance to see them. The person in charge of the schedule for the slides is Miss Mildred Furry, 626 Somerset St., Johnstown, Pa. If your society or societies would like to see this lecture, write her, and she will arrange for one of our officers to include your society in their tour. Write her now before you forget it. A free-will offering for expenses is received at each place.

R. D. CREES, President

AT FORT WAYNE, IND.

We are going to work very hard to reach all the goals and to do our part toward the projects for the year 1936-1937. We feel they are worthy projects.

Rev. Polman has been speaking to us for the last month on "The Wonder Book, God's Bible." It has been very inspiring to us and shows what a wonderful and loving God we have. He spoke on the age, inspiration, and the oracles of the Bible.

We are planning to read of the activities of other C. E. societies in The Brethren Evangelist.

—Mrs. CARLENE, DeWitt,
Secretary

NOTES ON JUNIOR C. E.

Last week's column had an article on the need and value of having a Junior Society in our churches. The following are some suggestions from the Junior Department program of the Pennsylvania C. E. Union which may prove useful to Junior superintendents. You have suggestions for any department of C. E. work, send them in.

1. WORSHIP:—

a. Quiet Hour Comradeship—a circle of Juniors praying daily in their own homes, at the same hour, using the prayer calendar planned by them, and reading simple selected passages in their very own Bibles.

b. Family Altar—fostered through

parents' meeting in which help is
be given.

Grace at meals, and prayer with
head before church service, are
taught.

Pre-Prayer Circle before every
Junior C. E. Service.

Train in worship, following the
me, and when children are in re-
sive attitude.

STUDY—That child may love the
le and use it as a guide to his living.

Bible knowledge—Drill upon find-
heroes, key passages, memorize
ies, poems, see the word pictures
dramatize or illustrate them in col-

Hymns—Tell the stories of them
memorize many. Use victrola, lan-
a, choir.

World Friendship books, at home
abroad, neighborliness. Denomin-
onal textbooks for year are to be
ferred. Lend your own good books
children.

Budget making for Junior C. E.
child's own money planned, God's
re separated first, regular saving
essed, thoughtful spending, and the
ping of accounts.

Christian citizenship discussed —
country, obedience to its laws, true
perance.

SERVICE—That child may feel
onsibility for sharing.

Decision to publicly confess Christ.
sure he knows what it means to be
Christian, and what it means to be
member of the church, understands
meaning of communion, feels a re-
sponsibility for living a life worth-
le, and telling others about Christ.
Loyalty to church. Regular at-
tance, prayer for pastor, assisting
an endeavorer.

Correspondence with children in
sign lands and other parts of our
ion.

d. Making gifts and sending them to
needy folks.

e. Giving a play in a hospital or
sending them bittersweet or party dec-
orations and favors. Holding a birth-
day party at the orphanage or sending
jellies to the old ladies. Carolling, fill-
ing stockings, sending a handkerchief
shower to missionaries.

WHAT WOULD HE SAY?

If He should come today
And find my hands so full
Of future plans, however fair,
In which my Savior has no share,
What would He say?

If He should come today
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
What would He say?

If He should come today
And find that I had not told
One soul about my heavenly friend
Whose blessings all my way attend,
What would He say?

If He should come today
Would I be glad—quite glad?
Remembering He had died for all
And none, through me, had heard
His call,
What would I say?

—Grace E. Troy.

Looking at the earth six days in the
week, let us take one day to look up
and get our bearings.

Sunnyside Ch. Cal.

There is no greater mistake than to
suppose that Christians can impress
the world by compromising with it.

Sunnyside Ch. Cal.

It was the first experience of that type
that I had ever had, too. We had an
enrollment of 69 pupils. So successful
and encouraging was this year's effort
that we are making plans for a bigger
and better D. V. B. S. this coming sum-
mer.

Then came National Conference.
That meant a week out of our regular
program. Following National Confer-
ence, we participated in the pulpit ex-
change services with a number of
Brethren pastors of this section. That
was the week of Sept 25. These were
excellent experiences, enjoyed alike by
people and pastors.

It was the happy privilege of our
Sunday School to act as host to the
Home Circle Sunday School Convention
on Sunday, Sept. 20, afternoon and
evening. This was an interdenomina-
tional group whose purpose is to dis-
cover and cultivate home talent. We
had capacity crowds for both the after-
noon and evening services.

The first full week in October
brought the District Conference to
Conemaugh. This was a fine confer-
ence.

Immediately after District Confer-
ence we began to make plans for our
Rally Day and Revival Meeting. Our
Rally Day was held on Sun., Oct. 18.
We had our goal set at 200 for the
Sunday School session and the record
showed an attendance of 203. That of
course gave us added encouragement.
Then we were the recipients of a very
fine inspirational address at the morn-
ing worship hour by Bro. Lynn of
Johnstown.

Beginning on Monday evening, Oct.
19, Brother N. V. Leatherman of Ber-
lin came to us to hold our revival meet-
ing for us. There followed two weeks
of hard work and encouraging results.
Brother Leatherman presented the
Word in power and without favor.
There was good attendance every night,
Saturday night included, despite some
bad weather. Many contacts were made
in the community, and Bro. Leather-
man preached his way into the hearts
of the people. We were indeed grate-
ful to the Berlin Brethren that they
so graciously gave their pastor to us
for these two weeks. As a result of our
labors in the Lord there were six con-
fessions of faith. Eight were baptized
on the closing Sunday afternoon, three
having made the good confession prior
to these services. One yet awaits bap-
tism. We pray God's richest blessing
to rest upon these who have recently
named the name which is above every
name.

We held our regular fall communion
service on Sunday evening, Nov. 1.
This was a very excellent service, well
attended. How we praise the Lord for
the way that these good people respond
to the Word. It does our hearts good
to see this growth in the knowledge of
The Word of God. That is an en-
couragement to any pastor.

And now plans are being made for
the Thanksgiving and Christmas sea-



NEWS FROM THE FIELD



VINCO, PA.

Dear Evangelist Readers:

Greetings in the King's name!

It has been some little time since you
ve heard from us and our work.
s has been a very encouraging year
us here in many ways. There have
in some discouragements and disap-
ointments as well. But for them all
wish to thank our Heavenly Father.
are reminded of Rom. 8:28 when
think of the Lord's work here.

Last winter was a severe one as most
you know. Many of our folks were
owed in for weeks. Our attendance
s cut down, of course. But we never
ssed Sunday School and misced very
y preaching services. When the bad

weather broke up, our attendance be-
gan to mount and we have had encour-
aging attendance ever since. Here is a
brief resume of our year and our work.

The church here very willingly gave
me the opportunity of working with
Bro. Geo. Jones, pastor of the Second
Church in Johnstown in a three week's
evangelistic effort. Despite the general
disorganization as a result of last
spring's flood, there were good crowds
to hear the preaching of the Word.

Upon arrival back to our own work
again, plans were made for a Daily Va-
cation Bible School. It was the first
effort of its kind in this community and
the response on the part of the parents
and the children was very gratifying.

sons which will shortly be upon us. Soon another year's work for the Lord will be completed, not perfect, but to His Glory.

We thank Him for giving us the opportunity to assist in His great plan. Our earnest prayer is, should He tarry for another year, that we may, by His strength, do yet greater things for Him in the coming year than we have in the past. To Him be the glory and the praise forever. Amen.

Yours in the Master's Name,

ORD GEHMAN

Conemaugh, Pa.

WARSAW, IND.

The Warsaw Brethren greet the brotherhood and wish to state that although we have been rather quiet from this corner, yet we have been very busy. We have been enjoying a big increase in our attendance and interest since the summer months. Our Sunday School attendance had dropped with the beginning of our morning unified service, although the audiences for the morning preaching service were doubled. Our morning attendance has been gradually increasing the last two months.

During the month of October we observed Church Loyalty month. It was our object during this month to do five things—(1) Get every member to attend all the services; (2) Every member inviting and bringing others; (3) Every member carrying Bible and using in the service; (4) Every member a tither and regular giver; (5) Every member at the communion table. This was a big goal for any church, so we did not reach it entirely, but the Lord did see fit to give us an increase during the month. As an incentive to co-operate, score sheets were furnished to each one, so that each could keep check on himself each week on the above points. These will be graded and the scores published in the weekly calendar. It was a great encouragement to the pastor to have about two-thirds of those attending the morning service carrying their own Bibles, so that we were able to have responsive reading from our Bibles each Sunday. This practice will be continued at intervals without notice.

During Church Loyalty Month, Rally Day was observed with two hundred and forty in attendance, and a Coal offering of about one hundred and seventeen dollars was received. On the evening of Rally Day we had the privilege of listening to a demonstration and recital of the new Hammond Electric Organ, which was exceedingly enjoyed by a capacity crowd. We pray that the Lord will enable us sometime to have one of these fine instruments.

On October 29 the largest fall communion service in several years was

WHAT OTHERS SAY ABOUT OUR LITERATURE

The following is the testimony of a professor of one of the leading Bible Institutes of America concerning the graded series of literature which the Brethren Church is now producing:

"After preparing Sunday School material for many years, and reading all I could find, I pronounce your 'True Stories from the Long Ago' the best I have ever read. What a blessing this course should be to schools, if the teachers do their part. 'Facts No One Knew Until God Revealed Them' is likewise very superior for the older. I wish every Sunday School class of young people might have such a course taught them. But 'The Brethren' excel in Bible teaching; and there is little hope of the larger denominations adopting such courses.

"Are you placing these courses on sale in any other book rooms? The Bible Institute Book Room should have them. If you will consent, or can afford to offer them for sale, I'll submit MY copies to the Book Room with my highest recommendation; and also, advertise them to my students who teach classes in Sunday School."

held. We were sorry that some had to miss because of night work from which they could not be released. This service was the sixth in which an accurate record of attendance has been kept. The pastor now has the communion attendance record of each member. He considers this a very important record. For the three full years, twenty-four have observed the communion every time and twenty-two have missed just once. We are pleased to find that although the fall communion is always smaller than the spring, yet in each there has been an increase of attendance each year. Our communions are always noteworthy for the large proportion of young people attending and showing exceptional reverence and devotion. This time we were privileged to have the presence and assistance of Brother J. Ray Klingensmith and his wife from Elkhart. They were a real help and inspiration.

Although our report thus far has dealt with external things such as church loyalty and numbers, yet our emphasis has been on the Word of God and spiritual things and prayer. There has been a fine increase of attendance and interest at the mid-week service. The first part of this service has been a study of Bible doctrines. We are going deep in these studies, as most of those coming are able to take "strong meat." Besides the mid-week service of prayer, from six to eight faithful "Pray-ers" have been meeting each Tuesday afternoon at the pastors home for intercessory prayer. This has been,

perhaps, the greatest blessing to all. We have experienced the Lord answers to prayer in a great way.

We give the Lord all glory for the blessings we have been enjoying. He has increased the number of those who show real interest in the knowledge of His Word. He has given to an increasing number the joy of speaking to others about Christ. He has shown to an added number the joy of tithing and regular giving for the Lord's work so that at the present time the church is supporting an increased budget with more ease than any time before. He has given great blessing and freedom in the teaching and preaching of the Word. He has answered our prayers to the extent that now the pastor may feel that this church is a FORCE to work with him, rather than a FIELD upon which he must constantly bestow all his effort. We praise the Lord for all these things.

Our revival will begin on Tuesday, December 29, with Brother H. V. Koontz as Evangelist. We are looking forward to this meeting with great anticipation. We covet the prayers of the brotherhood that we might continue to "grow in grace and in the knowledge of the Lord Jesus Christ;" that we might be more and more a praying church, and that the many souls of the community who are indifferent to the Lord may be reached for Him through His servants.

Sincerely yours in Christ,

L. E. LINDOWE

HOME MISSIONS VS. FOREIGN MISSIONS

By L. S. Bauman

(Continued from page 6)

ons, because we know that a dollar given for home missions is, after all, a dollar given for foreign missions. It takes the home missions dollar to produce the foreign missionary dollar. A great Thanksgiving offering is the prerunner of a great Easter offering in the Brethren Church.

God bless you, Brother Miller, and all the members of your Home Missions board in the great work you represent!

WHAT HOME MISSIONS HAVE DONE

By H. W. Koontz

(Continued from page 9)

mission money is now supporting Rev. Norman Uphouse who is effecting an organization of the interested members. The Lord leads in the building of a great work in Baltimore, will you be able to say that your dollars helped?

We must build Brethren churches NOW OR NEVER. Consider Covington again. If the Mission Board had waited three months longer to enter that field the lots to build on would have cost twice as much. It would have been impossible to locate on an ideal corner and it might even have been difficult to buy in this only part of Covington where a Brethren church could grow. The building boom made this increase in land value. Today homes are rapidly going up all around the church and land is at a premium.

But sad to say the Brethren church has not always been on time in its building of new churches. Near Roanoke there is a thriving and growing community containing one church of another denomination. This church has almost been built over night. The Brethren church was there first with a small congregation. That work failed, the other denomination came in and won. Home mission dollars in that field could have built just as large a Brethren church there as another denomination now possesses.

INVEST YOUR DOLLARS IN BRETHREN HOME MISSIONS AND WATCH THEM GROW INTO GREAT CHURCHES.

OPPORTUNITIES IN SOUTHERN CALIFORNIA

By H. V. Wall

(Continued from page 14)

an five hundred. This department is now in use even though it is only about two-thirds completed. It was not intended that the Sunday School unit be fully completed at this time. It will be finished as the school grows.

The Brethren Church at Compton,

California will not be a year old until October 20, 1936. Brother R. Paul Miller held a meeting in the tent, and after the tent meeting the Compton Brethren rented a store room in which regular church services were held until October 4, 1936, when the organization moved into its new building. One hundred ninety-four were in Sunday School on Sunday, October 4, and one hundred seventy-five at preaching service. The Lord has wonderfully blessed the work at Compton. The average attendance at eleven o'clock Sunday morning church service is around one hundred and fifty and the evening service averages a hundred to a hundred and twenty-five. Cash receipts of church and Sunday School for the past eleven months total \$4,093.72. The membership now totals 145. Compton's Thanksgiving offering to National Home Missions last year when the church was less than two months old was \$78.00 and the Easter offering for foreign missions was \$233.00. Compare this with some of the old established churches. On Sunday, October 4, they held a sunrise prayer and praise service at six A. M. with attendance of about fifty. This was a splendid way to honor and glorify God as a first service in their new building which will be dedicated on Sunday, November 15th, with Dr. Louis S. Bauman preaching the dedicatory sermon.

There are many places in our denomination where even a greater work can be done if God gives us more consecrated preachers, and a laity who are submissive to His holy will.

WHY YOUNGER MINISTERS ARE INTERESTED

By O. A. Lorenz

(Continued from page 11)

an increased membership would result in advance, and increased work by the Brethren.

Moreover, the younger ministry has a compelling interest in a vigorous home mission program because of our foreign mission interests. An enlarged program for mission churches in the homeland vigorously pursued would result in an enlarged outlook for our foreign missionary program. A larger home base, brought about by church extension into new fields, will mean greater offerings for our foreign work — hence, more missionaries sent out — therefore, more souls reached with the gospel story.

Likewise, young Brethren ministers have a compelling interest in a vigorous home mission program because we realize it is our work. The work of mission evangelism may not be the only work of the church, but it is the chief work. The Home Mission Board has caught this vision. The work of the



DOLLARS

and

SENSE

by

R. U. Wise

"Did you see my two new diamond rings which I received for Christmas?" said the cultured choir leader to the pastor.

"Yes," was the reply, "I noticed them when you put your nickel in the offering this morning."

board has been given a tremendous impetus by increased offerings during the last few years. These came because prayer awakened and deepened the consciousness of our people. To stand still would mean retreat, for there is no "standing still" for Christ. Retreat would be fatal. Advance then, Brethren, for Christ!

Lastly, young men have a compelling interest in a vigorous home mission program because of the promise of Christ. He has said, "Lo, I am with you always." We are assured of His presence when in the path of duty. This vigorous program of home missions is our duty. Christ is with us, and "if God be with us, who can be against us."

Is this the time, O Church of Christ! to sound

Retreat? To arm with weapons cheap and blunt

The men and women who have borne the brunt

Of truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around

Horizons lift, new destinies confront, Stern duties wait our nation never wont

To play the laggard, when God's will was found?

No! rather, strengthen stakes, and lengthen cords,

Enlarge thy plans and gifts, O thou elect

And to thy kingdom come for such a time!

The earth with all its fullness is the Lord's.

Great things attempt for Him, great things expect,

Whose love imperial is, whose power sublime.

HAVE I BEEN FAITHFUL TO GOD'S WORD?"

“. . . . And ye shall be witnesses unto me,
both in Jerusalem, and in all Judea,
and unto the uttermost part of the earth”
Acts 1:8

IF

Our “Jerusalem and Samaria,” are not well established,

THEN

“Unto the uttermost part of the earth” cannot be fulfilled.

THE STRENGTH

of the Brethren Church in America

MEASURES HER REACH

“Unto the uttermost part of the earth.”

GOD IS DEPENDING ON HIS OWN --
I AM ONE OF HIS OWN --AM I GOING TO FAIL HIM?

You want to see the Brethren Church grow.

You want her to reach unevangelized fields now white unto harvest.

It can't be done with just extras.

ONLY BY SACRIFICE OFFERINGS CAN IT BE DONE! !

Do not give until you have earnestly prayed about it!

The BRETHREN EVANGELIST

THANKSGIVING NUMBER



Thou openest thine hand, and satisfiest the desire of every
living thing (Ps. 145:16).

A True Story

"One of the greatest mysteries in this world is this Book, like which there is nothing else. Men for centuries have drawn from it inspiration for personal living and public teaching, and it is still the one deep, inexhaustible well of salvation and instruction. By it human lives have been transfigured, and while other books inform, and some few reform, this one Book transforms. God is its authority, and its lifetime is Eternity. Immortality is stamped upon it. It is also life-giving. Its living waters make everything to live, wherever this river of God cometh."

"Send portions unto them for whom nothing is prepared."

Some few years ago, a Christian lady, having decided that she ought to try and put into practice her faith in the efficacy of God's Word to bring souls into the true light, brought some marked New Testaments to circulate among some of the Jewish ladies in her town. Several of these little books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so, bidding her friend "good-bye," she sat down in a shelter on the sea-front to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes. A few moments passed, then the tired lady timidly inquired: "Are you ill? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am ill—I am ill—I am dying, but no one can help that."

Swift as thought came the gentle answer: "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form: Anger, that almost paralyzed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race! The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never" came the sharp response in the same scathing accents.

"Is that quite fair? To us who know the book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life

beyond this. Oh, do read it!"—holding it out to her.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

* * *

A year went by, and again the Christian lady was on the sea-front. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss——?"

"Yes."

"Then I have a message to give you. Do you remember giving a New Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the book to her; you have destroyed her soul."

She was turning to go, when the Christian lady stopped her. "The Testament—where is that?"

"I have it. I promised her to keep it; but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shadowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish sister still in darkness. Then one morning, a letter arrived in a strange handwriting, with a strange post-mark. It was brief, and unsigned. It said: "Your Jewish sister thanks and blesses you. I, too, have read that New Testament, and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the book from me—pray for him also. Yours in the love of Christ."

More months sped away—then another missive came. "When this reaches you, I shall be with my sister before the Throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband

gave it to me. He has said no word but he is all kindness and love. I asked him if he had read it; he only said 'Ask no questions,' so I am praying on in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent no more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My Word shall not return unto Me void," a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.

This story is published to cheer the hearts of those who are lovingly "sowing the seed beside all waters."—The Christian (London).

May be secured in tract form from
The Bible House of Los Angeles
927 S. Westmoreland Ave.
Los Angeles, Calif.

God never requires of us what we are unable to do, but He often requires of us what we are unwilling to do.

—Dixon A. Burns

The Brethren Evangelist

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The Editor's Box

THE PREACHING MISSION

Much is being said from coast to coast about the present day preaching missions. Some have desired to know what this movement is and something of the purposes behind it. A number of months ago, plans for these missions were released by the Federal Council of Churches of Christ in America. The plan is to stir up interest and enthusiasm among the church people of America by holding union meetings in which from two to a dozen churches often participate. The fact that it is a national movement supposed to lend to it considerable prestige.

WHO ARE THE PREACHERS

In looking over the names of the preachers who are scheduled on the various preaching missions, one cannot help but be impressed with the great variety. In some places the rankest of the modernists are listed among the preachers. In other places there are fundamentalists, post-millennialists, pre-millennialists, and some who cannot be classified. Concerning the messages delivered at the preaching missions, there appears to be little design although the modernists seem to be quite in the preeminence. Therefore in most places the gospel is a bloodless spell, lamenting the deadness of the church and calling for a revival of enthusiasm in the task of changing the social order.

GET TOGETHER

There is a popular movement abroad today which attempts to unite all the churches. If there cannot be a permanent organized union, then the leaders desire to have a temporary union, if it is nothing more than a few union services in the town. On the surface the idea of union looks good, but if we look at it from the standpoint of God's revelation, we cannot help but be compelled to think quite seriously. In the Bible we learn that when this age finally draws to a close, all religion is to come to some type of union. It is to be a union in the great apostasy. The various groups who have denied the same great fundamental truths can easily get together. There is very much difference of opinions when people throw away their convictions. Therefore, some of our ministers are not any too enthusiastic for the compromising messages of most of the preaching missions. One minister in the Brethren Church, pastor of a large and thriving church in the east has this to say in the church calendar:

Council of Churches of Christ in America, which has decided leanings toward modernism. For this reason your pastor does not feel that he can cooperate with the movement.

We are not at all surprised that this pastor feels the mission would do his church no good. Although the building has a large auditorium, there is little difficulty to fill it with the revival services which are held there. It is even well filled at the ordinary Sunday services. Such churches do not need to invite a half dozen other congregations in in order that there may be a crowd. The churches which are really doing things and the churches where souls are being saved at the regular Sunday services do not need the modernistic hand of the Federal Council of Churches to map out a program to stir up things.

STIRRED UP ENTHUSIASM

Many pastors have learned that stirred up enthusiasm may not bring to a church very much lasting benefit. A big crowd may only help to call attention to the small crowd which is left after the big day is over. It is easy to have large crowds for a day or a week, but how about the other fifty-one weeks of a year? It is not hard to have a great rally day, but how about the Sunday after? The best program of church building after all is the program which reaches the people fifty-two Sundays of the year and three or four week nights with prayer meetings, Bible study groups, and personal workers' groups. If the people of America are of the opinion that the preaching missions are going to bring a revival of genuine Christianity, they may well guess again. God's method is still the preaching of the old fashioned truths about sin, salvation, and the infinite Christ. Social reform is an excellent and

IN THIS NUMBER

A True Story	2
Editorials	3-4
Things for which Bible Lovers are Most Grateful—	
Freeman Ankrum	5
Rejoice in the Lord—S. J. Adams	7
Prophetic Department—L. S. Bauman	8
Report of Brethren's Home	9
C. E. Department	10
An Appreciation of D. A. C. Teeter—Claud Studebaker ..	11
Christian Life Department	12
Sunday School Department	14
News from the Field	17

The National Preaching Mission will open its sessions in this city next Sunday and will continue for three days. This effort is directed by the Federal

natural by-product of the gospel, but it is not the gospel.

AN OLD SAYING

There is an old saying, "What you do speaks so loudly that I cannot hear what you say." It would mean little for us to affirm unshakable faith in the Bible as the inspired Word of God and announce defense of fundamentalism and then cooperate with movements which are born of modernism and sponsored by modernistic promoters. The churches of America, if there is yet any life left in them, are certainly in great need. We need a revival of conviction of the absolute truth of the Word of God, and a new determination to preach and teach it and not be swept away by the popular movements of the day.

WILL BABYLON BOOM AGAIN?

It has always been a matter of discussion among students of the prophetic Word as to whether or not ancient Babylon will actually be rebuilt in the closing days of the age. We have never felt that the question was one of sufficient importance to cause us to enter into any heated discussion. The following paragraph taken from R. T. Smith, of Philadelphia is worth considering.

"Irak, the old Babylon now under British mandate, is the scene of great commercial activity. 'Perhaps the most significant event in the near east for a decade,' writes R. L. Baker in Current History for March, 'was the completion and formal opening on January 14th of the world's greatest pipe-line from the Mosul oil fields in northern Irak across 600 miles of desert and mountain to the Mediterranean. Many years of planning and negotiation, thirty months of actual construction and nearly \$50,000,000 were required for the project.' One of the two ports to which the pipe-line carries Mesopotamia's oil is Haifa in Palestine, whose great new harbor, completed in October, 1933, at a cost of over ten millions of dollars, is already too small for the ships coming in. Babylon, many believe, will again dominate the world in commerce. David Baron commenting on Zechariah, ch. 5, wrote: 'We would express our conviction that there are Scriptures which cannot, according to our judgment, be satisfactorily explained except on the supposition of a revival and yet future judgment of literal Babylon, which for a time will be the center and embodiment of all the elements of our godless western civilization and which especially will become the chief entrepot of commerce in the world.'"

has moved to Oakville, Indiana to take the pastorate of the church there. His change of address to Oakville should be remembered when funds are sent for the home.

IN CORRECTING an announcement which was recently placed in this column, let us say that Brother Leo Polman, to hold a revival for Brother C. Y. Gilmer at Loree, Indiana instead of Burlington as was announced previously.

A LETTER from Brother J. L. Gingrich of the Second Church of Long Beach, informs us that he is now recovering from an operation on his throat. We are glad to learn that his condition is improved.

A LITTLE GIRL, Ann Celeste, came to live in the home of Brother and Sister Jacob Kliever on November 13th. Congratulations! It will be remembered that Brother Kliever has been "adopted" by the National Christian Endeavor Union as its missionary to Africa. Brother Kliever is now pastor of the Brethren Church at Middlebranch, Ohio.

LAST WEEK we printed a testimony from a professor of one of the leading Bible Institutes commending our grade series of literature. In order to be fair with him we wrote him stating that there were some lessons in which there were distinctive Brethren teaching and suggested that perhaps he would not feel that he could commend the literature under those circumstances. A recent communication from him reads thus, "My commendation of the Sunday School literature you are sending stands as it is. I know of none that equals it."

ON NOV. 29th, Brother R. D. Barnard begins a revival series at the Goshen, Indiana church of which Brother S. Whetstone is pastor. Remember this meeting in prayer.

BROTHER GEORGE RICHARDSON has accepted a call to take the work of pastor at the new Brethren Church at Tracy, California under the National Home Mission Board. It will be remembered that Brother Richardson has been the evangelist and superintendent of the Sailors' Rest Mission of San Pedro, California in Los Angeles harbor. Brother Richardson is well equipped to carry the heavy responsibility of building a new church.

WE HAVE just learned that the Brethren Church building at Milledgeville, Illinois has burned to the ground. The congregation was planning a special season with homecoming and Communion service, but plans had to be delayed. We have not learned what the congregation expects to do in the future. Dr. W. S. Bell is pastor at Milledgeville.

WE CONGRATULATE Brother and Sister J. Paul Dowd on the birth of little James Paul Jr., born November 1. This will mean one more little missionary to South America as the parents have been accepted by the Brethren board to sail for Argentina in a few months.

Recently we received word from one of our larger Sunday Schools thus:

Please send at once 25 Boys' and Girls' Junior Quarterlies, "True Stories from the Long Ago" for the first quarter. At this time I am also placing our order for the next quarter beginning with January, for the same literature as our first quarter plus 25 additional Boys' and Girls' Quarterlies.

In interviewing our teachers I find that our pupils like the new literature very much.

IT IS REMARKED in the Goshen, Indiana church calendar that since John the Baptist was such an outspoken preacher it was quite fortunate that he could live on locusts and wild honey. There is a truth in this. The unfortunate thing however, is that there are not more messengers of God today who know how to live on the same menu.

Editorial Notes and News

IT SHOULD BE NOTED that Brother L. V. King who is the treasurer for the Brethren's Home at Flora, Indiana

Things For Which Bible Lovers Are Most Grateful

By Freeman Ankrum, Pastor, Brethren Church,
Gratis, Ohio

In a subject of this kind there may be possibility of various opinions. However there are some outstanding things upon which those who are students and lovers of the Bible can be in agreement. In the scope of this article it is only possible to touch lightly indeed upon a subject such as this. The Bible is a well that has never been exhausted. The water is just as sweet today as it was when the contents were first used by mankind. Should our Lord tarry another nineteen hundred years the contents will be none the less exhausted.

The student of the Bible finds it the source of much information. While so called science scoffs, nevertheless we have here recorded the early history of man's coming upon the earth. Astronomical information fills or dots numerous pages. Customs and modes of life are placed before us covering thousands of years. To those who peruse its contents in the light of prophecy, there is no surprise at International events of the present time. The information is spread upon its pages.

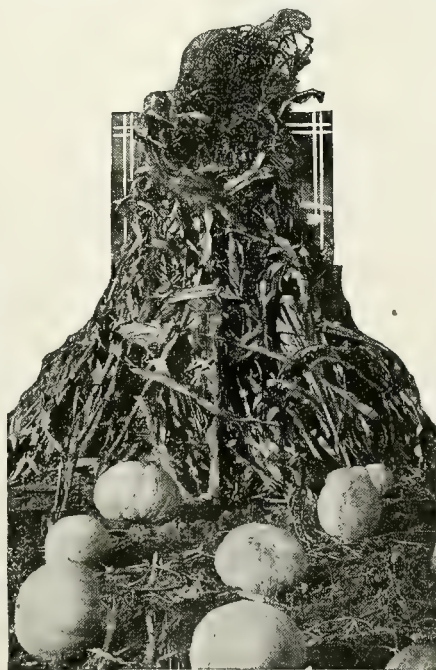
To the one whose mind may lead toward that which is of beauty, the Bible lover finds a veritable storehouse of beauty in expression, description and language. There are unlimited word pictures that have been secured by the great painters of the centuries for their subjects, and which they have transferred to the canvas. The face of the boy Christ meets us from the walls of many homes and rooms. The agony of Gethsemane's garden finds us face to face with the pictured suffering Christ. The Shepherd Christ brings the lamb to safety. Perhaps no book ever given to us has been so full of subjects that have lived for centuries and whose interest has not yet been lost upon an admiring audience.

In the midst of falling nations, uncertainty in government, and wreckage of homes we can turn to God's Word and it can whisper to us words of peace. Those words will soothe and quiet the troubled soul. Alone by our fireside with the book open before us it will quiet the surging mind and smoothe the great waves that break upon our hearts until there shall remain the quiet of the sea calm. The works of man may promise peace, the book of God grants it. It speaks of peace to all nationalities, it caters to no certain age except perhaps the age of understanding and accountability.

The man in the palace may find in its pages the peace that may not be found elsewhere. The man in middle surroundings finds that it speaks to him in a language that he understands. The missionaries bring its pages to the tongue of the heathen and it speaks peace to the troubled black soul. The quiet pastoral life portrayed in the book of Ruth

tells us of a life that was in existence though the soldier marched to his many battles. The peace that no man can give, the peace that surpasseth understanding and that only God can give comes to the Bible lover as he quietly and prayerfully peruses its pages.

The world has great aching hearts. Smiles hide but thinly the heartaches. Men and women seek in vain among man made attractions for that which will bring them the comfort they desire. In times of health, joy and a shining sun there is little thought of securing that which God's book has to offer. The ailing soul and the broken heart are comforted by the whispers of God's word that come to them as they peruse its pages or listen to one who is familiar with it as its message is brought to them. Man's books are exhausted with one or



"Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there can be no variation, neither shadow that is cast by turning" (James 1:17, R. V.).

two readings and fail to comfort those in the depths of despondency. When the phantom specter has invaded the home, the philosophy or the opinions of the world fall upon deaf ears. There is only one that can bring real and lasting comfort and that is the book which Sir Walter Scott called the Book of Books. The cry of Job in the early ages of and pages of the great Book are answered with words of comfort to the broken hearted sisters, by Jesus, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. Because I live, ye shall live also," spoke Jesus to His disciples. They saw Him alive after His death and thereby saw the earnest of their resurrected life. Do friends forsake you? He was forsaken. Are you misunderstood? He was. Have you been insulted? They spit upon Him in public and smote His sinless face. Have your best efforts been wrongly understood? They said He had a demon. Have you been turned down by your own flesh and blood and been compelled to go to others? He came unto His own and His own received him not. When the sundown shadows wrap themselves slowly, oh so slowly around the aged head and feet, when the blood runs slower in its course, when the fire of youth has passed; when tottering and faltering footsteps make necessary the chimney corner and the old arm chair: deafness may have stopped the ears but with glasses upon the nose and the light from the old lamp playing upon the tattered and worn pages of the Word of God, there comes to one who has served Him and loved Him a comfort that the money of all the world cannot buy. A comfort that kings long for and cannot purchase. Creature comforts are ephemeral and pass with the day. Soul comfort goes to and through the valley of shadows.

Bible lovers love the great Book because of the assurance it gives us of things hoped for and desired without other knowledge as to how they might be secured. Following the peace and comfort that comes to us after acquaintance with God's Word, comes the assurance that all is well with the one who has faith in Him who stands out from its pages, Jesus Christ. The works of man are uncertain at best. He builds today, raises tomorrow and erects anew. He passes, others come and upon the wrecks of his struggles build anew but the story is the same; nothing permanent and certain. The wrecks of unfulfilled ambitions and desires are strewn upon the shores of time. God's Word alone gives the satisfaction of assurance.

In the reading and study of the Book of books we

are led to the conviction that this Book is far different from any man-produced production. The high lights that we have mentioned so far in the scope of this article may to a certain extent be found in the writings of Christian men and women. However the fact remains that without Christ and the Bible there would be no Christian men and women. Just groping in the dark as did the great Greek teacher Socrates. He believed he sensed the foregleams of immortality and a hereafter but the light furnished him by his surrounding was so dim that his desire was mainly an unenlightened hope. That which we meaning men of old hoped and longed to know, was through the instrumentality of God's Word, finally given and preserved for us through the ages. There is in this shifting and changing age a predominance

of uncertainties. Financial institutions and others that are ages old and apparently everlasting crumble almost without warning before our eyes. Forms of government are outmoded and discarded in a day, until men know not which way to turn. Yet there is a way and a guide that points a finger to near uncertain events. A book that predicted for hundreds of years a certain event such as the birth of Christ, certainly can be depended upon today when we read within its pages predictions yet remaining to be fulfilled and in the fullness of time prophecies to come to pass. Therefore the last thing we want to stress is that which should be as certain for us as the specific prophecies that have been fulfilled, salvation. Bible lovers above all things that have been mentioned appreciate the matter most which relates to the human soul and its eternal dwelling place.

Men may have a limited information. They may through no fault of their own be prevented from gazing upon beauty. Their lives may lack peace and be filled with turmoil bringing only a minimum

of comfort; all these may be traded for salvation. The Book that has portrayed so truly the history of the rise and fall of nations, shall be trustworthy when we trust our eternal destiny to the truths learned from its pages. For God so loved the world that He sent one Who history knows existed, that whosoever believeth on the one who was sent would not be lost but should live eternally though His body passed through the rivers of death. Who would accept all the rest and reject that which applies in the most intimate way to the eternal destiny of that which shall not be destroyed, our own soul?

Yes, the Bible lover is grateful for the many many things that are found in the depths of the

THANKSGIVING

*Once again our glad thanksgivings
Rise before our Father's throne,
As we try to count the blessings
Of the year so swiftly flown;
As we trace the wondrous workings
Of His wisdom, power and love,
And unite our "Holy! Holy!"
With the seraphims above.
While we love to "count the blessings,"
Grateful for the year that's gone,
Faith would sweep a wider vision,
Hope would gaze yet farther on,
For the signals all around us
Seem with one accord to say,
"Christ is coming soon to bring us
Earth's last, best Thanksgiving Day
—A. B. Simpson*

(Continued on Page 10)



Rejoice in the Lord

By S. J. Adams, Pastor, Brethren Church,
Pleasant Hill, Ohio



The note of joy sounding loudest in our land just now is the rejoicing of those whose candidate has been elected or re-elected. Such is the way of the world, its joys are to be found in these things which last for a moment and are passing. The believer finds opportunity for rejoicing in the Lord Jesus Christ who came to bring us "joy unspeakable."

To Paul the source of all joy was in the Lord. Some had separated this man from his fellow-laborers and fellow-soldiers but it could not separate him from his Lord.

Let us sketch a background upon which this text might be placed that its beauty we may see.

This message was from a man who was old in years but ever young in mind. Old age has a tendency to travel back over the past and think of the days that used to be, the privileges once enjoyed but now denied. Hard circumstances had not hardened Paul. The sweet joy of his life was that which quickened every soul that came in contact with him. Failure for the moment had not soured him or caused him to lose his song of rejoicing.

Circumstances **make** some folks, the same may **break** others. During the first missionary journey of Barnabas and Saul, along with John Mark, they faced the trials and the tribulations of carrying forth the gospel in that early age. John Mark found hardship and circumstances too great. He turned back but that which was too great for John was only an incentive to send Paul on a second and even a third journey. The secret of this man's rejoicing is to be found elsewhere in his epistle, chapter four "I now know how to be abased, and I now know how to abound: everywhere in all things I am instructed both to be full and to be hungry, both to abound and to suffer need . . . I can do all things through Christ which strengtheneth me." We therefore conclude that **real** chris-

tian joy is independent of all circumstances and dependent upon Christ.

CHRISTIAN JOY HAS NO RELATIONSHIP TO THE PASSING AND TRANSCIENT THINGS OF THIS LIFE. For the man of the world, his joy is found in its ever changing and passing things. New fashions, new faces, new fads, these are closely connected with the joy of the average man. It is only the believer who finds joy in the unchangeable Christ—"the same yesterday, and today, and forever." The world may rejoice over the creature, the believer must rejoice in the Creator and those things which He has provided to meet the needs of man.

In What Must We Rejoice?

First, in service. Surely in this sphere we as believers can find joy. To see men possessed and governed by evil spirits, and as such held under their degrading and desecrating dominion, brought back to the place of self respect and self control by the grace of God, surely having a part in this work is one of the believers' heavenly privileges on earth. If the angels of heaven are made to rejoice over the saving of the lost how much should we do likewise.

We have seen the drunkard redeemed from his sin. We have seen your prayers as well as those of others answered. We have seen a wife whose tears of joy are a testimony regarding the wonderful working of God's grace. With the return of husband and father, children are joyous because the home seems so different. A thing such as this seen in the service of the King truly brings to one the opportunity of rejoicing.

Second—"The joy of the Redeemed" (Luke 10:20). Wonderful is the work of God in the lives of the unsaved. How we have rejoiced! But the words of Christ are these, "Rather rejoice that your names are written in heaven." Rejoicing in

(Continued on page 10)

I'M THANKFUL

*I'm thankful that I thankful,
For, were I not, I'm sure
I'd miss a thousand blessings
That come flocking to my door.
So I stand there at the portal
And, with a smiling face,
I greet each new-found blessing,
Waiting there to take its place,
Till my soul is filled with rapture,
And it's heaven here below
Just to know my Father loves me
And is caring for me so.*

*For did not the Master teach us
That we all should thankful be
When He broke the loaves and fishes
On the shore of Galilee?
It is only he who's thankful
That the Father seeks to bless
With His richest, choicest treasures,
Joy and peace and happiness.
So I've learned this simple lesson:
If any good would flow to me,
In my heart I must be thankful
For His wondrous gifts so free!*

—Selected.

PROPHETIC DEPARTMENT

The Mark and the Marks of the Beast

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

Few Scriptures have been the source of so much speculation as the inspired description of the final World Emperor, or Beast, who will be in supreme power when the Lord Jesus Christ returns to this earth. "And his number is Six hundred three score and six" (Rev. 13:18). What does this mean?

Irenaeus, born only twenty years after the death of the apostle to whom the Revelation was given, found 666 in the word *Lateinos* written with Greek characters. But Hippolytus, disciple of Irenaeus, says:

Many names indeed we find, the letters of which are the equivalent of this number: such as, for instance, the word **Titan**, an ancient and notable name; or, **Evanthas**, for it, too, makes up the same number: and many others which might be found. . . . It is manifest to all that those who at present still hold the power are Latins. If, then, we take the name as the name of a single man, it becomes **Latinus**. Wherefore we ought neither to give it out as if this certainly were his name, nor again ignore the fact that he may not be otherwise designated. But having the mystery of God in our heart, we ought in fear to keep faithfully what has been told us by the blessed prophets, in order that, when those things come to pass, we may be prepared for them and not deceived. For when the times advance, he,

too, of whom these things are said, will be manifested. There is much wisdom in those words.

The "Number of Man" in Many Names

The Benedictines found 666 in **Romiith**, written in Hebrew. Protestants have found it in the Latin inscription of the Pope's tiara — **Vicarius Filii Dei** ("Vicar of the Son of God"). Catholics responded by finding 666 in the word **Luther**, and did not hesitate to call him "the beast." Catholics and protestants joined in finding the number in the word **Mahomet**. Pagans found it in the word **Messias** ("Messiah"). **Nero Caesar**, written in Hebrew, also furnished the numerical value—666. Some German discovered the value in **Gallos Kaiser**—the Galli Caesar, **Napoleon**. Frenchmen retaliated by discovering it in the word **Bismarck**. More recently, many have found the number in the Latin name **Mussolini**. To our surprise, even **The Christian**, a leading British periodical, calls attention to the fact that the name **Herr Hitler** seems to have some identification with the Antichrist. Keeping in mind the numerical values of the Greek letters, the name **Herr Hitler** works out: 8+5+100+100, and 8+10+300+30+5+100, which figures total 666. The same magazine declares that the name Adolf Hitler will work out the same way.

Apparently John was right! "Now have there arisen many antichrists" (1 John 2:18, R. V.). As to the Antichrist, we believe that it belongs yet to the future to reveal him, and that when he comes there will be no mistaking his number. As Nathaniel West said: "Constantine had his Labarum, and his Monogram. Antichrist will have his parliamentary number, and his banner, too! The world will know its '666'!"

In the divine revelation, **six** is assuredly man's number. To man were given **six** days in which to labor. The seventh is the Lord's. To man are given **six** dispensations for his testing. The seventh is the Lord's. Goliath, the opposer who sent shudders down the spines of God's earthly people, stood **six** cubits tall. **Six** pieces of arm he wore. **Six** hundred shekels was the weight of his spearhead. Nebuchadnezzar, pre-eminently typical of the coming Antichrist, erected his image sixty cubits high, **six** cubits broad, and summoned worshippers to its feet and

"GIVING THANKS ALWAYS"

By Opal Leonore Gibbs

Ephesians 5:20

*I'm glad that Thanksgiving can never depend
On tables heaped richly and grand
With cranberries, turkey, and sweets without end,
Or on kinsmen with loving hearts burning to lend
The laughter and gifts in their hand.*

*Oh, the day shall be mine, though like one of old
I have only some oil and meal,
My heart shall look up and my hand reach to hold
That grace far more precious than goodies or gold,
That makes the heart white and leal.*

*And praises shall flow like a stream even though
There's never a guest to hear,
That whatever betide and wherever I go,
I may ask and receive what is mine to know—
Thanksgiving EACH DAY in the year!*

named musical instruments. If six is the number of a man, shall we not regard 666 to be the number of a superman?

The MARKS of the BEAST

The beast will have his mark—666. But he will have other marks by which the saints will understand.

First of all, "the beast" will be one who shall **rise up out of the sea**" (Rev. 13:1). He will come on the scene of his earthly activities an insignificant sonage—a "little horn" (Dan. 7:8)—thrown to the surface through international turmoil.

And then, he will **astound the world** (Rev. 13:3) **with his superhuman powers** and characteristics. In the world will discern a combination of "the lion" (Nebuchadnezzar), "the bear" (Xerxes), "the leopard" (Alexander), and the nameless ten-horned monster (Caesar). (See Rev. 13:2). The superman of all the ages of man! Satan's supreme manifestation of unregenerate power and glory in the flesh! Finally, he will be this world's most magnificent prince. He is Daniel's "prince that shall come" (Dan. 9:26).

And then, "**blasphemies**" (Rev. 13:5) will be written all over his person. He will "oppose and exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thes. 2:4). The anti-Christ and anti-God character of the Beast will doubtless appear before ever he makes use of his mark. The pathway of safety for believers is to be found in absolute loyalty to Jesus Christ. And then, **ten crowns** will rest upon his brow, and ten kings "have one mind, and shall give their

power and strength unto the beast" (Rev. 17:12, 13). He will be at the head of a league of nations. The ten-crowned horns certainly identify this "beast" of John's Revelation with the fourth "beast" of Daniel's revelation (Dan. 7:23, 24). The beast, then, is Roman, and cannot be American.

Not at First the Jews' Enemy

And then, he will begin his reign by posing as

(Continued on Page 11)

LOVE

Love is the sum of grace, the life of truth, basis of holiness, the vitality of the Gospel, the main-spring of service, the essence of Christianity, the explanation of Calvary's Cross, the nature of God and will be the fullness of glory in the life to come.

There is nothing more wonderful in Heaven, sweeter on earth, and, there will be nothing more terrible in hell, than love.

The Blood of the Cross is the expression of love, and, the flames of hell will be the burning passion for righteousness, of love. Heaven, earth and hell must feel and know the force of the reality of love. Christianity commences in God's infinite love to fallen man, for "we love, because He first loved us" (I John 4:19), and, it is manifested in and through us as we serve, work, sympathize and help others. It must be remembered that love to others is a necessary evidence to prove that we know and love God. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen"? (I John 4:20).

—Bible Truths Illustrated.

BRETHREN HOME MONTHLY REPORT FOR OCTOBER

Receipts:				
Brought Forward	19.81	204.06	601.79	825.66
Int. on Certificate			7.00	7.00
Henry Rinehart Bond (Gift)		1000.00		1000.00
Int. on Orington Bond		40.00		40.00
Royer Mortgage Int.		21.00		21.00
Women's Bible Class, LaVerne		16.00		16.00
Int. on U. S. Treas. Bond		8.13		8.13
Total Receipts	19.81	1289.19	608.79	1917.79
Total Expenditures		637.41	47.50	684.91
Balance	19.81	651.78	561.29	1232.88
Certificate			700.00	700.00
Total Balance	19.81	651.78	1261.29	1932.88
Expenditures:				
Rev. L. W. Ditch			15.00	15.00
Rev. I. D. Bowman			25.00	25.00
Int. on \$3000 Note		90.00		90.00
C. B. Crackett (Caulking Walls and Glazing windows)		427.75		427.75
Dr. J. S. Rinehart (Med. Service) ..		30.00		30.00
Extra Help		15.00		15.00
Feed, Grinding		50.00		50.00
Kerosene		4.95		4.95
Conference Financial Report		4.38	4.37	8.75
Bond Treasurer		3.12	3.13	6.25
Phone		2.00		2.00
Lights		10.21		10.21
Total Expenditures		637.41	47.50	684.91
		Treasurer, L. V. KING.		

WHAT IS A MAN?

Dr. Charles Mayo, Whose sanitarium and clinics for the treatment of sick people in the little town of Rochester, Minn., are as well known as any in the large cities of the country, gives us an interesting estimate of the worth of an average man, reduced to natural elements. Dr. Mayo has spent his life repairing the human body, yet by his own calculation a man is worth less than the common meat grinder that your mother clamps to her kitchen table. This is what Dr. Mayo finds in an average man:

Fat enough to make seven bars of soap.

Iron to make an eight-penny nail.

A pinch of magnesium.

Potassium enough to explode one toy cap pistol.

Sulphur to chase the fleas off one dog.

Lime enough to whitewash a medium-sized chicken coop.

Phosphorous enough to tip 2500 matches.

All of these you can buy at a drug store for about 98 cents.

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor
626 Somerset St.
Johnstown, Pa.

BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION EVANGELISM

PRESSING FORWARD IN THE NATIONAL C. E. PROJECTS

Our secretary, Miss Mildred Deitz, recently received a letter from the Loree C. E. society in Indiana containing a gift of \$6.80 toward the support of Brother Jake Kliever as our Christian Endeavor missionary in Africa. Some of these young people had seen and heard Brother Kliever at Winona and they went home with the desire to help in his support. Not only did they have the desire to help, but they got to work and did something about it, and this offering was the result. That shows real Christian Endeavor spirit. Who'll be next?

That Brethren endeavorers will respond in a marvelous way to a challenge and opportunity for Christian service was proved beyond doubt recently. We just received a card from the National C. E. president with the thrilling statement that the Washington, D. C. Christian Endeavor Society has purchased the organ for Norman Uphouse to use in the new work at Baltimore! May the Lord richly bless this society as they give so generously toward this work of spreading the gospel in Baltimore.

Jewish Evangelization

As we send our monthly contributions toward the National C. E. work we are having a part in the work of giving the gospel to Israel by means of suitable literature. Dr. Cooper, president of the Biblical Research Society through which we are working, says:

"God's method of procedure is to give the gospel 'to the Jew first' (Rom. 1:16). The Roman letter was written in 58 A. D. after the gospel had been given to the Jewish nation. According to the Acts and Colossians 1:23, it was preached first in Jerusalem, then in Judea, next in Samaria, and finally it was sounded forth unto the uttermost parts of the earth. When Paul made the statement in Rom. 1:16, it is certain that the Jewish nation had been evangelized."

Dr. Cooper then concludes that the words, "to the Jew first" must indicate "that in every place and generation the gospel must be given first to God's chosen people, Israel." This is worthy of serious consideration.

Let us include with our gifts toward this part to the National C. E. work the names of Jewish people in our communities whom we should like to see reached by means of literature presenting the gospel of Christ.

NORTHEASTERN OHIO C. E. RALLY

The Christian Endeavors of the Brethren Churches of the northeastern Ohio district held their first rally at Homerville, Ohio, on November 6. Rev. Tom Hammers was chairman. Rev. J. P. Kliever led the song service. Societies from the following churches responded to the roll call: Ankenytown, Ashland, Canton, Cleveland, Ellet, Georgetown, Homerville, Louisville, Rittman, Sterling, Middlebranch, and West Salem. Only four societies in the district were not represented. Over two hundred attended the rally.

Each society represented received certain points for number of members, officers, and visitors present and the number of miles travelled by each person in the group. The total of these points divided by the number of members enrolled in each society determined the average. The C. E. Society of Cleveland, Ohio was the winner, having received 127.8 points. Congratulations, Cleveland!

Special music was furnished by the male quartette of Ashland Seminary and the male chorus of the Men's Gospel Team of Ashland College, and male choir of the Union Mission Chapel of Ashland, Ohio.

The following persons were elected as officers for the Northeastern Ohio District C. E. Union: President, Roy Phillippi, Cleveland, Ohio; Vice-president, Bertha Kuhn, Sterling, Ohio; Secretary, Floy Hoover, Rittman, Ohio; Treasurer, Elizabeth Miller, Homerville, Ohio.

Tom Hammers presented the C. E. projects for the year 1936-1937. They are:

1. "To the Jew First"—Jewish Evangelization in America by means of tracts.

2. Foreign Missions—Support of a Missionary in Africa, Rev. Jacob Kliever.

3. Home Missions—Purchase of a folding organ for use in Baltimore., Md. Rev. Norman Uphouse, Pastor.

4. Christian Endeavor—Support of Christian Endeavor teachers in summer camps and C. E. promotional and extension work.

An offering was taken amounting to \$24.66.

A very inspiring message was given by Rev. Leo Polman, pastor of the First Brethren Church, Fort Wayne, Indiana, and First vice-president of the National C. E. Union. The importance of "making a life" instead of merely "making a living" was stressed. The challenge came to every Christian to "live for Christ" no matter what the cost might be. At the close of the service about twenty young people made a definite stand for the Lord.

All Brethren Christian endeavors of the northeastern Ohio district are looking forward to our next rally which will be held at Cleveland, Ohio in February.

—FLOY HOOVER, Secretary.

THINGS FOR WHICH BIBLICAL LOVERS ARE GRATEFUL

(Continued from page 6)

Book, the ones mentioned are outstanding to the writer. That for which we shall be most ready to receive with the eyes are closing upon the scene of earth, while the faces of friends grow misty and dim, and their voices seem to leave us as though they were traveling through the distance with the welcome words of Jesus Christ who is the center and the circumference of the intervening parts of the Great Book, bidding us welcome, thereby proving that Salvation is just as real as was anything that was mentioned in the pages of the Book.

REJOICE IN THE LORD

(Continued from page 7)

One's own salvation should be the foundation of all our rejoicing? We be busy in the saving of souls is our work, but can we neglect, or fail to appreciate our own salvation? What does Paul have to say? "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." A man's spiritual well-being should be his first concern. How can he hope to point others to Christ when he has not listened himself to the Savior? Pointing out the mote in the eye of a brother and neglecting the Spirit who would point him to the beam which is in our own is not following the mind of Christ.

After all, who can best rejoice regarding salvation, and all that it means, better than the man who has been redeemed.

Personally we thank God that our past is not written in heaven. We are rejoicing for it is under the blood. We, at one time were away from God, a stranger to Him, but now we are made nigh in Christ Jesus. We were all our sin, "obtained mercy," and how we rejoice that our name is written there. Yes, I am happy in the service of the King but happier am I in my redemption is complete.

"Jesus paid it all, all to Him I owe. Sin had left a crimson stain, washed it white as snow."

"Rejoice," yes, "and again I say rejoice." "God forbid that I should glory in the cross of our Lord Jesus Christ."

Rejoicing in our being reconciled and the privilege that is now ours engaging in the work of reconciling others, we need to look at this word "always." This word is known best of all because Jesus said that we should teach all nations . . . and then, I am with you always." We prize this wonderful promise. How many receive just as willingly the text, "Rejoice always." This will be our privilege when we fully accept the will of God for our lives. Many times we try

guage the will of God for our lives by the successes that come to us. All things work together for our good. This we must believe, if we would rejoice always. We know that Christ was more than disappointed with the attitude of the multitudes toward Him and His work. The great cities of the lakes failed to grasp the opportunities that were theirs. He could not do many mighty works because of their lack of faith. The Pharisees wanted to get Him out of the way, and the Jews would seek of Him a sign not knowing the sign of the times. A teacher in Israel came by night and a scribe came near to the kingdom, and a rich young man fell down before Him, only to bring sorrow to the heart of the Master for He loved him. Only the fishermen of Galilee, a tax gatherer, and others from the humbler walks of life, followed our Lord. Their willingness enabled him to rejoice, for here was the will of God in that, "not many wise men after the flesh, not many mighty, not many noble are called."

From His boyhood our Lord knew He must be "about the Father's business." Looking down through the years there was a joy set before Him and that as you know was the joy beyond the cross. This was the Father's will for Him. "Thy will be done," was the answer of Christ to the commands of the Father. The failure of the multitudes, the failure of individuals, the failure of justice in the hands of a few, the failure of religious leaders: in spite of all this Jesus found joy in giving Himself upon the cross. To the world at that time His life may have been a failure, but with God it was a success.

Do failures and disappointments cheat you of the opportunity of rejoicing. Well Jesus never fails, and while this may not mean joy for the world it does mean joy for me. It should mean the same to all who know the Lord. In the Lord Jesus there is to be found joy. Know Him and "Rejoice alway."

THE MARK—AND THE MARKS—OF THE BEAST

(Continued from page 9)

the friend of Israel, making a friendly covenant of peace and good will toward them (Dan. 9:27). This last great Nebuchadnezzar will invite the Jews to his table and doubtless set them high over the affairs of his kingdom, giving them "many great gifts" — even into a restored temple in Jerusalem. Later it is true that, Nebuchadnezzar-like, he will become their arch-persecutor. But it is not as an anti-Semite—a hater—that he first appears on the stage.

And then, he will be backed by a miracle working false prophet, who will deceive many by imitating the work of Elijah, even to making "fire come

down from heaven on the earth in the sight of men" (Rev. 13:13). These wonders precede the bestowal of the mark. Therefore no present eagles — golden, black, or blue—form that mark, the "mark of the Beast."

And then, a great "image of the beast" will be erected and set up, in the holy place," and all "that dwell on the earth" will be commanded to worship. Those who refuse will die (Matt. 24:15; Rev. 13:12-15). Then and there history will repeat, and the Jews will pass once again from the dining table to the furnace of fire! "The abomination of desolation" once set up—"then let them which be in Judaea flee into the mountains. . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:15-21). Not until then shall "the mark of the beast" appear, for it is to be one of the tools of persecution in "tribulation the great."

And then, when the beast uses his mark, he will not print it upon a piece of paper to be set in your window or to stick upon your windshield. He will stamp it squarely and indelibly "in their right hand, or in their foreheads" (Rev. 13:16). "The scripture cannot be broken" (John 10:35). To its last jot or tittle (Matt. 5:18) it will be fulfilled, for even so it was fulfilled at our Lord's first coming. Even a mark in the left hand will not be his (the Antichrist's) mark. Look for it in the right hand. Even thus, to the letter, do we expect God's Word to stand; and "the wise shall understand" (Dan. 12:10).

And then, and lastly, and after all, "the mark of the beast" is a matter that need not trouble the Church of God in the slightest degree, for the simple reason that, when the Antichrist has his tattooing needles ready and his ink wells unstopped, the Church will not be found, even as one day they searched for Elijah "but found him not" (II Kings 2:17). For, just as the Antichrist appears on the scene, the true Church of God disappears from the scene—"caught up"! (I Thess. 4:17). Glory be to God, "our gathering together unto him" (II Thess. 2:1) takes place just before "that man of sin be revealed" (II Thess. 2:3). Yes, the "one that restraineth now" must first "be taken out of the way. And then shall be revealed the lawless one" (II Thess. 2:7, 8, R. V.).

A CORN OF WHEAT

The corn of wheat to multiply,
Must fall into the ground and die.
Wherever you ripe fields behold
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some soul has there been crucified;
Some one has wrestled, wept, and
prayed,
And fought hell's legions undismayed.

An Appreciation of Elder D. A. C. Teeter

By Claud Studebaker

My first acquaintance with him was during his pastorate at Cerro Gordo, Ill. This church was a thriving church at that time and under his leadership made considerable growth. His first impression on me was that he was intensely sincere and a soul of honor. He had a firm conviction of faith and preached it with no small degree of ability. There was no hedging or compromising with him. His attitude was not one of expediency nor for the sake of popularity, but one of conscientious belief. That was sufficient for him to take his firm stand.

My first impression of him was not in error as I discovered when in two meetings I assisted him at Loree, Ind., living with him in the home and found him to be that same man of stalwart faith, clean and honorable in every interest of his life and a faithful pastor and preacher of the gospel. I do not know of any greater compliment that could be paid to any man. The better I learned to know him the greater was my love for him. I suggested his name to the Kittanning and Brush Valley churches. They felt that he was a God-sent man for that field and he felt that God had called him to a most gracious people and a fruitful field. However he was soon stricken with a heavy cold and complications developed which made it impossible for him to fill his pulpit from the last of March to the first of September, when he again resumed his work but was soon taken to his bed and after a few weeks departed to be with the Lord. The church at Kittanning manifested the finest spirit of true Christian love, paying him his weekly salary for all these weeks, when he had only preached for them a few times, and taking their turns in caring for him and sitting up nights in his serious illness. I am sure God will richly bless them for this loving care.

While visiting him a short time before his death, he asked me to preach his funeral at Loree church and requested the reading of Philippians, chapter four, and a text verse, 2 Peter 1:10.

I told him that I did not engage funerals but of course would minister any way I could. We held a service at Kittanning on Sunday afternoon and at Loree, Indiana on Wednesday morning. Large audiences were present. Twelve Brethren pastors were present at Loree: I. B. Wright, John Parr, G. L. Maus, C. A. Stewart, O. C. Lemert, C. Y. Gilmer, George Pontius, L. V. King, James Cook, A. M. Witter, W. F. Johnson.

The married life of the Teeters has been very sweet. She has been a splen-

(Continued on page 13)

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

THE MINISTRY OF SUFFERING

By James H. McConkey

"Thy rod and Thy staff, they comfort me." (v. 4).

*"The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about
And always wear them inside out
To show the lining."*

Here is a great truth, not only in the natural but in the spiritual world. However dark the clouds of heaven the inner side is ever bright and shining. From God's viewpoint there are no dark clouds, for on the unward side all clouds are a blaze of glory. Earth alone sees them. So of the psalmist's word, "Thy rod and Thy staff they comfort me." It is easy to see the comfort in the rod and staff as symbols of protection and care from God. But there is also a suggestion of discipline and suffering in the text. And can such be a "comfort?" Can God bring blessing out of suffering? Are the clouds of human sorrow and affliction ablaze with glory from God-ward side? Can God overrule the sorrow and suffering which sin has brought into this groaning world and make them part of the "all things" which "work together for good" to them that love Him? He surely can. He did not send suffering. "Through one man sin entered, and death through sin." Death with all its sombre train of suffering and sorrows followed in the wake of sin. "An enemy hath done this." But God can and does overrule suffering to the purifying and perfecting of His saints upon earth. How does He do it? And what is He bringing forth for His children from this fiery furnace of suffering and affliction? We answer, first:—

Suffering is the testing-room of God

I stood once in the test-room of a great steel mill. All around me were little partitions and compartments. In each one was a piece of steel. It had been tested to the limit and marked with figures that showed its breaking point. Some pieces had been twisted until they broke and the strength of torsion was marked on them. Some had been stretched to the breaking-point and their tensile strength indicated. Some had been compressed to the crushing-point and also marked. The master of the steel mill knew just what these pieces of steel would stand under strain. He knew just what they would bear if placed in the great ship,

building, or bridge. He knew this because his testing room revealed it.

It is often so with God's children. God does not want us to be like vases of glass or porcelain, which shatter at the mere touch of temptation. He would have us like these toughened pieces of steel, able to bear twisting and crushing to the uttermost limit without collapse. He wants us to be, not hothouse plants, but storm-beaten oaks; not sand dunes driven with every gust of wind, but granite rocks withstanding the fiercest storms. To make us such He must needs bring us into His testing-room of suffering. It is there He tries out the stuff of which He would have us be. The Spirit, Himself, says of our own dear Lord that "Though He were a Son, yet learned He obedience through the things which He suffered." If Jesus Christ, Himself, entered into such a school as this, how much more do we who are God's frail children need to learn the lessons which come only under such a school-master. Many of us need no other argument than our own experience to prove that suffering is indeed God's testing-room of faith.

Through suffering we are brought into dependence upon God

As you climb the stairway of one of the world's most famous art galleries you come face to face on the landing with a great Greek masterpiece of sculpture, the "Winged Victory." It is a superb work of genius. The figure is that of a woman beautiful in form and outline, majestic in stature. Critics suppose it to have been the figurehead adorning a Greek trireme, rushing through the sea. The sense of action in the statue is wonderful. The figure leans slightly forward as though it would fore-run to the conquest even the swift rush of the speeding trireme. A few strokes of the chisel of genius have created a flowing drapery streaming in the wind so vividly that it would seem impossible to express it in marble. The whole picture of onrush and progress is graphic beyond words. You can almost see the on-moving boat: almost hear the song of the rowers: almost feel the wind in your face as the boat with its eager goddess of victory rushes toward the unseen approaching foe. Yet this wondrous figure with all its power, beauty, and rush of action is minus a head, has no arms, and is broken and splintered in body and wing. A marred, and mutilated statue, yet the magnificent symbol of exultant victory!

Oh what a lesson is here! "This is the victory that overcometh the world even our faith." But faith is dependence upon God. And this God-depend-

ence only begins when self-dependence ends. And self-dependence only comes to its end with some of us when sorrow, suffering, affliction, broken plans and hopes bring us to that place of self-helpfulness where we throw ourselves upon God in seeming utter helplessness and defeat. And only then do we wake to find that we have learned the lesson of faith: to find our tiny craft of life rushing onward to a blessed victory of life and power and service undreamt of in the days of our fleshly strength and self-reliance. Oh, the victory of what the world would call a broken life! Broken in self-strength to find the strength of God: broken in fortune to find the riches of God: broken in earthly pleasure-quests to find the joy of God.

Through suffering we are brought into the service of God

Down South where his memory is still revered they tell you this story of the late General John B. Gordon. Years after the Civil War, Gordon was a candidate for the United States senatorship. The day came when his name was to be put in nomination in his state legislature. In that body was a man who had been a comrade of Gordon during the war. But for some reason the latter had incurred his resentment and the man had decided to vote against the general. When the time came, the roll was being called for the voting. Presently this old soldier's name was reached, and he arose to cast his vote against the man with whom he had fought all through the great struggle of four years. General Gordon was seated at the time upon the Speaker's platform in full view of all the legislators. As the man arose his eyes fell upon a scar upon Gordon's face, the mark of his valor and suffering for the cause to which he had literally given his life-blood in battle. Immediately the old soldier was stricken with remorse. As he saw this token of the sacrifice and suffering of the man by whose side he had himself fought he cried out with great emotion: "I cannot vote against him; I had forgotten the scar—I had forgotten the scar."

Some of us have forgotten the scars. We have forgotten the sacred brow dripping crimson from under its thorny crown. We have forgotten the wounded side where the savage Roman spear drank deep of the costly libation of His blood. We have forgotten the hands and feet pierced with the nails and stretched and torn with the weight of the precious body of the Suffering One. We have forgotten what a claim these scars constitute upon every life they have redeemed from death, and the tender appeal of their mute lips as they cry unto us, "I beseech you by the mercies of God present your bodies a living sacrifice." And to us, forgetting this, God lets suffering and sorrow come and do their work. We sit in anguished silence looking into the faces of our dead, and life takes on a new and solemn sacredness. We awake to

and ourselves stripped of fortune and
me, and the riches of God become
as never before. We come face to
face with baffled plans and blasted
hopes only to have the veil of our blind-
ness torn from our eyes and behold
God's will with its blessedness of serv-
ice and its far more exceeding and
eternal weight of glory to follow. Let
us forget God lets us come into that
highway of suffering where the things
of the flesh that have been making us
forget are forced into the background
and Jesus Christ becomes the true cen-
ter and passion of our lives. This is
what suffering has meant to some of
us, nor would you recall it—even if
you could.

Through suffering we come to know the life of God

In the South in the great pine forests
the oncoming spring finds much accumu-
lation of rubbish. The ground is lit-
tered with the pine needles, scattered
dead leaves, dried underbrush, the frag-
ments of fallen branches. Underneath
the rubbish the earth is pulsing and
robbed with the new life of spring.
But it cannot break forth. The waste
and rubbish cover, and smother and
under it from breaking through into
the air and vegetation. So the husband-
man does a seemingly strange thing.
He sets fire to the forest. That is he
uses the ground which is littered with
the waste. Roaring and crackling the
purging flames sweep through the great
pine woods consuming the rubbish as in
a fiery furnace, but leaving the stately
trees untouched, under the careful
watching hand of the husbandman. The
whole great carpet of earth in the
reading forest lies a blackened, smok-
ing waste. Then a rain falls and in an
astonishingly short time the whole
scene has undergone a magic transfor-
mation. Freed from their suffocating
cloud of rubbish, millions of stifled
seed-germs underneath the surface leap
up into life and beauty and the whole
forest is carpeted with living green of
the shoots of tender grass. A million
years of grass have risen from the
loom and corruption of their tiny
ombs because the purging flames of
forest fire have set them free unto
surrection.

Is not this nature's parable of your
life as a believer? It is overlaid with
the rubbish of the flesh. "The cares
of this world, the deceitfulness of riches
and the lusts of other things" choke it,
says the Master. Underneath is the
Christ-life, struggling for utterance,
for expression and fruit-bearing. But
worldly desires, self-centered purposes,
trivial aims and aspirations, self-indul-
gence and indifference to the things
of God and His kingdom, and a score
of other deadly foes are stifling the
life of the indwelling Christ, and hin-
dering God's great purpose "that Christ
may be formed in you." So God lets
the purging fires of some great be-
lief, sorrow, or temporal loss
sweep through your fleshly life. And

when it has done its work that life
seems to you to lie like a scorched and
blackened waste, in utter ruin and deso-
lation. But it has all been "for our prof-
it that we might be partakers of His
holiness." And up from the blackened
waste springs the verdure, bloom, and
beauty of a new life to which we were
but strangers before. We have become
"Subject unto the Father of spirits"
and we "live" (Heb. 12:9) as we never
lived before; for now indeed do we live
unto Him who loved us and gave Him-
self for us.

The Lost Sorrow

I once heard a man speak of lost sor-
row. At first blush I did not know what
he meant. But his thought quickly
emerged and I saw it all. A lost sor-
row was a sorrow out of which a man
failed to get the blessing which God
meant to come out of it for him. Out
of every sorrow God means there should
come submission; a drawing nearer to
His own great heart of love: a new
vision of the shallowness of wordly
streams and the depths of divine ones;
a closer devotion to Jesus Christ than
ever before known; a loosening of the
grasp on time, and its tightening upon
eternity. Now for the man who failed
to get these blessings out of sorrow:
the man who allowed affliction to em-
bitter his life, deaden his faith, chill
his devotion to God, engross his heart
in the selfish nursing of his own grief
while the world about him was dying
for lack of the help he might give—to
the man who thus so utterly failed to
receive the blessed ministry God had for
him in sorrow, that affliction was a
lost sorrow. For in very truth a lost
sorrow is a most solemn testimony
against you. It is a silent witness that
God's most heart-searching means of
drawing you close to Himself has failed
because you grow bitter and are refus-
ing to receive from it what God is so
tenderly seeking to bring forth from it
for your life. Oh, so many of us are
bemoaning tonight our lost invest-
ments; our lost treasure ships which
never made port; our lost hopes that
found no glad fruition in realization!
But do we mourn too for the lost sor-
rows which have swept through our
lives leaving no enrichment of soul be-
cause we have hardened our hearts un-
der them?

Do not grow bitter against God, my
friend, because of your sorrow. Do
not set your forehead as brass against
His loving dealing with you. Do not
push away the most mysterious tool
in the Divine Graver's hand, yet the
one by which He chisels out the finest
tracery of the Christ-image in your
shrinking soul. For it is a solemn fact
which some of us know all too well
that sorrow leaves us either closer to
God or farther away. It is a double-
edged tool. It either scars or beautifies.
By our resistance we may make it a
head-wind baffling and driving our tiny
craft back from its destined haven of
rest. But by our submission God will

make it be a favoring one to waft us
onward into the safety and tranquil
rest of His perfect will.

(May be secured in tract form from
Silver Publishing Society, 1013 Besse-
mer Building, Pittsburgh, Pa.)

MY BIBLE AND I

We've traveled together,
My Bible and I,
Through all kinds of weather,
With smile or with sigh;
In sorrow or sunshine,
In tempest or calm,
Thy friendship unchanging,
My lamp and my psalm.

We've traveled together,
My Bible and I,
When life has grown weary
And death e'en was nigh;
But all through the darkness
Of mist or of wrong,
I find there a solace,
A prayer or a song.

So now, who shall part us,
My Bible and I?
Shall ism, or schism,
Or new lights who try?
Shall shadow for substance
Or stone for good bread
Supplant its sound wisdom,
Give folly instead?

Ah, no, thou dear Bible,
Revealer of Light;
Thou Sword of the Spirit,
Put error to flight!
And still through life's journey
Until my last sigh,
We'll travel together,
My Bible and I.

—Sel.

AN APPRECIATION OF D. A. C. TEETER

(Continued from page 11)

did helpmeet as a pastor's wife and
carried on when he was under great af-
fliction with his eyes, when otherwise
he would of necessity given up the min-
istry. Unassuming she is, and not giv-
ing to demonstration but her grief will
be especially keen because of their hab-
it of being together in everything, for
many years. May God bless and com-
fort her. Brother Teeter had some mar-
velous spiritual experiences shortly be-
fore death. He was ready to go and
spoke of it with anticipation. He said
he saw and experienced things that
were beyond his power to tell. "Pre-
cious in the sight of the Lord is the
death of his saints." We praise God
for this faithful minister of the gospel
whose life was a living testimony to
the redeeming Christ and whose death
though grievous, and a seeming great
loss, was a sweet benediction and a
wonderful testimony of life everlasting
in Christ Jesus our Lord.

W. I. DUKER
President
Goshen, Ind.

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Editor for November

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Ashland, Ohio

WEEK DAY RELIGIOUS EDUCATION

What is week day religious education in the public schools of our city and how is it done? You may ask this question and I will answer it as best I can. It is the teaching of the Bible and truths revealed in it as shown in Bible stories, Bible poetry, Religious Hymns and stories based on the Bible principles. Prayer as a means of talking to God is used. It is helping the child to find God for himself in his every day life. It links the religious work of the Sunday School, the religious instruction and the work of the church with the regular life situations that he must meet and solve for himself in his every-day life. It teaches him appreciation for all that God does for us. It is helping him overcome fears that he may have by remembering God's continual presence with him all the time.

Citing an example of the last sentence in the previous paragraph, may I tell you a story of a second grade child? After the story of Jacob and his dream had been told and the verse from the Bible, "The day is thine, the night also is thine," learned; the child looked up in my face and said, "I am not going to be afraid in the dark any more, because the night is God's and he will be with me all the time."

After studying the story of "the creation of the world," and writing a list of the beautiful things that God has made for us today; we took a walk around the school grounds to really see these things that God has made for us, and has given us. A little third grade girl came shyly up to me, slipped her hand in mine and said, "Miss Meeker, God did make so many beautiful things for us didn't he?" That child has a different idea of God and His good gifts to His children than she had before.

I might tell you that these are only two of several other examples of this kind to show that this is a vital part of the life of the child. They show that he grasps the truths that are taught to him and that he applies them to his own needs as the situation arises.

Our city has 23 churches, so you see that work of this type given in the public school system as a part of the regular work taught the children, must be based on the Bible and must be entirely free from denominationalism. We have children who are Protestants, Catholics, and Jews, some whose parents believe in no church of any kind; yet I have not had the experience of a single child who asked to be excused

from the room while the Bible period lasted. This is the attitude of the children, "Oh good, there comes the Bible teacher."

In the primary grades the stories must of necessity be told in simpler form and the Bible verses which they learn must be easier for them than the stories and verses learned by the sixth grade pupils. The hymns and songs have a varied range from that universal favorite, "Jesus Loves Me," to the beautiful "O, Worship the King."

This work covers the first five grades, the work of the sixth grade is in the nature of a chapel service. The salary of the teacher of religious education is donated by the churches, and some of the organizations of the city who are interested in this work. The teacher donates her time for the chapel services as her gifts to the work. The Board of Religious Education sponsors this; and the Superintendent of Schools, the principals of the six grade schools and the teachers of the thirty-two rooms where this work is given all cooperate.

A chart showing the record of the attendance of each child in Sunday School or at religious instruction is kept. This means a group of over one thousand children are checked each week and about 8% of them attend Sunday School.

Is this a worthwhile undertaking? The fact that it has survived through the depression; that people will voluntarily support it by prayers and mon-

THE ATONEMENT

You ask me what my hope is; it is, that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the Scriptures." This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible, and my hope is lost. With the law, without Christ, we are all undone. The law we have broken, and it can only hang over our heads the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of blood there is no remission." He only is safe for eternity who is sheltered behind the finished work of Christ.

"Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! What a Saviour!"

—D. L. Moody

ey; and that educators will include as a part of their regular curriculum all testify to the fact that it is worth while. But the greatest testimony is the life of the child.

All of these facts and many more that might be mentioned go to answer the question of, "What is religious education in the public schools of our city and how it is done?"

It is helping the child to find God in a closer relationship to his every-day life. It reaches children who would not be reached otherwise.

STELLA K. MEEKER

STATISTICAL REPORT OF BRETHREN SUNDAY SCHOOLS

This report is not complete. On one half of the schools reported. Yet we can gather pretty accurately the size and strength of our work from these reports. A careful study will reveal that practically all the larger and well organized schools reported. The reports are accurately given from well prepared records. This same thing can be said for very many of the smaller schools. Nevertheless the record reveals that many of the smaller schools fail to appreciate the importance of carefully kept records. Figures do not tell the whole story to be sure but they reveal a great deal of profitable information. They take the guess out of our conception of growth. They reveal what we have done and what we have not done in a reasonable manner. Let us look at the figures we have.

Enrollment and Attendance

Eighty-six schools reported an enrollment of 20,544. We have 84 schools not reporting. These are of the smaller schools and we place their enrollment at 110 equal to that of other smaller schools reporting. This would make total enrollment if all our schools had reported, of 29,784. The average attendance for the 86 schools reporting was 12,410, which is 68.42% of the enrollment. Figuring on this same basis the 84 schools not reporting should have averaged 6300 making a total average attendance of 18,710.

Of the 86 schools reporting we have one school of over 1000 average attendance; 1 better than 500; 5 from 300-400; 12 from 200-300; 25 from 100-200; 12 from 75-100; 15 from 50-75; and 11 less than 50. The ten largest schools reporting follow: 1. Long Beach, Calif. (First) 1030 average attendance; Dayton, Ohio, 514; 3. Johnstown, Pa. (First), 393; 4. Long Beach, Calif. (Second), 382; 5. Hagerstown, Md. 313; 6. Goshen, Ind., 308; 7. Philadelphia, Pa. (First) 300; 8. Canton, Ohio, 280; 9. Uniontown, Pa., 276; 10. Nappanee, Ind., 272.

Home Department

Forty-six of the 86 schools reporting have Home Departments as follows: has 90 members; 2 from 50-60; 1 has 40; 2 from 30-40; 7 from 20-30; 1 from 10-20; and 14 from 1-10, making

total of 775 members. The ten largest Home Departments follow: 1. Philadelphia, Pa. (First) 90; 2. Washington, D. C. 55; 3. Long Beach, Calif. (First), 51; 4. Dayton, Ohio, 40; 5. Philadelphia, Pa. (Third), 37; 6. Masontown, Pa., 35; 7. Johnstown, Pa. (First) 25; 8. Leon, Iowa, 25; 9. South Bend, Ind., 25; 10. Falls City, Neb. 24.

Cradle Roll Department

Sixty-nine of the 86 schools report their Cradle Roll Departments as follows: 1 has 175 members; 2 from 150-80; 2 from 50-60; 5 from 40-50; from 30-40; 17 from 20-30; 19 from 10-20; and 17 from 1-10, making a total of 1631 members. The ten largest Cradle Roll Departments follow: 1. Long Beach, Calif. (First), 175; 2. Canton, Ohio, 75; 3. Goshen, Ind., 71; 4. Long Beach, Calif. (Second) 58; 5. Hagerstown, Md., 56; 6. Uniontown, Pa., 45; 7. Masontown, Pa. 41; 8. Peru, Ind., 40; 9. South Bend, Ind., 40; 10. Let, Ohio, 40.

Teacher Training

Only sixteen schools report Teacher Training work. There are many more schools that could have reported this work if they had counted the summer camp training of their young people. But the report blanks did not so instruct them. Consequently the report has to do with those schools registered with our Christian education director. They are as follows: 1 school with 60 members; 1 with 40; 4 from 10-20; and 10 from 1-10; making a total enrollment of 206.

Number of Sunday School Pupils Uniting With Church

Forty-one of the 86 schools report conversions from their schools. While we make no report of additions. One school reports 40 additions; 5 report from 20-30; 15 from 10-20; 20 from 1-10, making a total reported of 433. The ten schools with the largest number of additions reported follow: 1. Flora, Ind., 40; 2. Hagerstown, Md., 25; 3. Linden, Ohio 25; 4. Uniontown, Pa., 20; 5. Waterloo, Iowa, 21; 6. Conemaugh, Pa., 20; 7. West Kittanning, Pa., 17; 8. Johnstown, Pa. (First) 16; 9. Philadelphia, Pa. (First) 15; 10. Canton, Ohio, 15.

Daily Vacation Bible School

Thirty schools reporting provided Daily Vacation School advantages for their pupils, nine of which were of the community type, while 23 were entirely for the Brethren. Of the 23 reporting, 14 had over 200 pupils; 4 had from 100-200; 4 from 75-100; 5 from 50-75; 4 from 25-50; and one not reporting number, making a total reported of 1995. Sixteen Brethren promoted schools. The ten largest D. V. B. S. follows: 1. Masontown, Pa. with 213 enrolled; 2. Long Beach, Calif. (Second) 207; 3. Long Beach, Calif. (First) 207; 4. Canton, Ohio, 160; 5. Washington, D. C., 160; 6. Philadelphia, Pa. (First) 150; 7. Conemaugh, Pa. 100; 8. Dallas

Center, Iowa, 90; 9. Waterloo, Iowa, 89; 10. Columbus, Ohio, 78.

The Standard of Excellence

The following schools which attained 100 points on the Standard of Excellence Chart, are recognized as Front Line schools and are awarded a book priced at \$1.00: Washington, D. C.; Hagerstown, Md.; Conemaugh, Pa.; Berlin, Pa.; Dayton, Ohio; North Manchester, Ind., making six in all.

The following schools attained above 85 points, and are recognized as Banner School and are awarded a 60c book: Roanoke, Va. 88 points; Philadelphia, Pa. (First) 93 points; Uniontown, Pa. 90 points; Louisville, Ohio 88 points; South Bend, Ind. 90 points; Peru, Ind. 90 points; Clay City, Ind. 88 points; Fort Wayne, Ind. 88 points; Waterloo, Iowa, 97 points; Falls City, Nebr., 90 points; Long Beach, Calif. (First) 90 points.

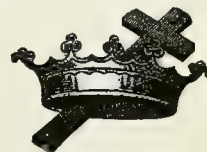
The following schools are worthy of

special mention and recognition in their keeping the Standard of Excellence above 70 points: Maurertown, Va. 71 points; Johnstown, Pa. (First) 83 points; Allentown, Pa. 82 points; Waynesboro, Pa. 81 points; Waynesboro, Pa. 81 points; Altoona, Pa. 78 points; West Kittanning, Pa. 75 points; Gratis, Ohio 83 points; New Lebanon, Ohio 77 points; Fremont, Ohio 73 points; Canton, Ohio 72 points; Roann, Ind. 83 points; Loree, Ind. 80 points; Warsaw, Ind. 80 points; Mexico, Ind. 76 points; Oakville, Ind. 75 points; Nappanee, Ind. 73 points; Lanark, Ill. 73 points; Fort Scott, Kans. 70 points, Masontown, Pa. 83 points.

The names of the superintendents with their addresses from the Front Line and Banner Schools have recently been mailed to the Educational Director at Ashland, Ohio. These will soon be notified and given choice in selecting their book awards.



NEWS FROM THE FIELD



A WORD FROM THE MATRON OF THE BRETHERN HOME

Dear Brethren:

Complying with the request of the Board I am writing you this letter.

At present we have eight life members and six boarders. There are eight past eighty-one years of age. Two are blind and three nearly so. Mrs. Brown does not leave her room at all, so you know we have our hands full as some are getting more feeble every day.

We are thankful for so many things. The refrigerator is paid for and it has been such a help this hot summer. Our orchard is growing nicely. We have about two hundred nice pullets nearly ready to lay. Then this fall we have been having the building repaired, windows tightened up and so forth. It surely ought to save fuel. We feel that with our boarders and chickens we will be able to get some needed furniture. We are also considering making two rooms and a bath out of one large room (built in the first place for a children's playroom but never used as such). That will be a great help.

The weather here was hot and dry all summer and we, as others did not have much to can. Food is high but we will carry on. I think every one in our Brotherhood should be so glad we have such a Home where everyone can be well taken care of.

At National Conference I asked for small rugs, blankets and sheets. These are the things we need the most but we are always glad to get towels, pillow slips and wash cloths.

We are hoping very much that we will get a new barn because we need it so much.

Our oldest member, Mrs. Harriet Lanpert, formerly of Bridgetown, N. J., died suddenly of a heart attack, July 13. She was here more than thirteen years and would have been ninety years old Oct. 26, had she lived.

Mr. Meyer and I dread to see Brother Vanator and wife go to Fremont, Ohio and Brother King and family go to Oakville, Ind. We have had them close so that in an hour we could go to them for help and advice but now that will be impossible. I know you are praying with us that they may win many souls for Christ in their new fields and that they will keep up the fight.

We hope too, that you will remember us in your prayers, that God will give us strength, courage and patience to do the work we have here to do.

Your very sincerely,
MRS. CYRUS MEYER

MID-WEST CONFERENCE MINUTES

Mid-West District Conference, Morrill, Kansas, October 7-9, 1936. The conference was called to order by Moderator J. G. Dodds at 7:55, Wednesday night, October 7. "In The Cross of Christ I Glory" was called for as the opening hymn. Romans chapter 12 was read by J. G. Dodds. Conference sang "Faith of Our Fathers! Living Still." Elder N. P. Eglin of Hamlin, Kansas led in the prayer of the evening.

The Welcome to the delegates was

given in a few well chosen words by L. A. Cardwell of the Morrill church.

Response was given by Miss Mary Moore, Portis, Brother N. P. Eglin of Hamlin, Mrs. L. G. Wood for Fort Scott, and L. G. Wood who gave us a bit of district history mentioning the Morrill church being an outgrowth of the Pony Creek church. (Hamlin was also).

Mrs. T. N. Garner responded with thanks for the splendid reception of the delegates. Mrs. W. S. Booten from Fort Scott was asked for a response. It was her first district conference experience.

Rev. J. G. Dodds responded for the Falls City delegation. That they were glad for the nearness of the conference to Falls City was expressed.

Telegram of fraternal greetings from the Pennsylvania District Conference was read by Secretary Cone.

A motion to send return greetings to Pennsylvania was entertained by the moderator, seconded and carried unanimously.

The Moderator named the Membership Committee as follows: Rev. L. A. Myers, Miss Mary Moore, and N. P. Eglin.

Program Committee: Geo. E. Cone, and L. G. Wood.

A very pleasingly rendered violin solo by Professor Charles Quarton of the Morrill schools was the next number.

At 8:30 Vice-Moderator L. A. Myers was introduced for the Vice-Moderator's address. Text was announced as II Cor. 3:2 "Ye are our epistles written in our hearts, known and read of all men."

Brother Myers appealed for a closer walk with God, a prevalent presence of Christ in fellowship.

"Stand Up Stand Up for Jesus" was announced. One verse used and Benediction was pronounced by L. A. Myers.

Thursday Morning, October 9, 9:15.

Session was called to order by Vice-Moderator L. A. Myers announcing "Work For the Night is Coming" as the first song. The scripture was a collection from the hymnal and prayer by L. A. Myers.

Miss Mae Yoder led the devotions giving us an exposition of "What The Bible Teaches on Prayer." Quoting from I John sister Yoder said, in part, "Prayer is talking with God. It must be meditation. Prayer is worship."

The song "Trust and Obey" was used.

Report of the credential committee was called for and the names of 30 lay delegates and 7 ministerial were read. Motion to accept the report of the committee and continue the committee was properly seconded and carried. While ballots were being prepared for election, the Moderator explained the method as outlined in our rules. When the ballots were ready three tellers were named by the Moderator and election of Moderator, Vice-Moderator and Secretary-Treasurer was made by ballot. While the ballots were counted "I Love to Tell The Story" was used.

Election was as follows:

Moderator— L. A. Myers, Morrill, Kansas.

Vice-Moderator—J. G. Dodds, Falls City, Neb.

Secretary - Treasurer - Statistician—Geo. E. Cone, Portis, Kansas.

Motion was made to nominate other officers from the floor and vote by acclamation. Motion unanimously carried. Further report of the membership was given. Reporting 2 more lay delegates making 32 lay, 6 ministerial. Report was promptly accepted by properly sustained motion.

Nominations for College Trustee. F. S. Lichty, J. G. Dodds.

Moved the nominations cease, seconded and carried. Moved that these two nominees be our College trustee nominees to the board. Motion carried.

Executive Committeeman — Moved that J. G. Dodds be re-elected. Motion seconded and carried.

Church School Supervisor— Motion that D. G. Lemon be continued in office. Motion carried.

Boy's Work Committee—Motion that we re-elect Ward Grush. Motion properly sustained.

District Mission Board— Motion to re-elect N. P. Eglin was seconded and carried.

Ministerial Examining Board—A motion was made seconded and carried to re-elect L. G. Wood.

Young People's Supervisor— Motion to re-elect Miss Moore was seconded and carried. At this time Moderator-elect was called forward to take charge of the work of the conference.

Naming of a resolutions committee was asked for, and from the floor the following were named: Mr. H. T. Bates, Mr. N. P. Eglin, and Mrs. W. S. Booten. Motion was made that these be elected. Motion seconded and carried.

Motion was made that we extend the courtesies of Conference to Dr. C. L. Anspach, Dr. Willis E. Ronk and Mrs. U. J. Shively. Motion unanimously carried. Motion made to extend the courtesies of conference to Rev. N. J. Lewis, Baptist Minister of Hamlin, Kansas. Motion carried. The session closed at 10:33 singing "When We Walk With The Lord."

College period immediately following.

College trustee report by F. S. Lichty. Brother Lichty gave us an idea of the completeness and care taken in college trustee meetings. He reports believing that Ashland College is in good condition. The following motion was made and carried: I move that this District Conference of Brethren Churches of the Mid-West District disapprove of the letter and method used by the ministers of the Southern California District. In making charges against Dr. Chas. L. Anspach as president of Ashland College and circularizing the churches with said letter.

That we express our confidence in Dr. Anspach as a Christian gentleman and as President of Ashland College.

Also our confidence in the Board of Trustees of Ashland College.

This session closed by singing "What A Friend We Have In Jesus." Prayed by N. P. Eglin.

J. G. Dodds was introduced to present the Moderator's address. The scripture was given as II Tim. 4:1-3:16; 2:15. This address will be found in manuscript form.

The Moderator made the announcements for further sessions and we were favored with an instrumental trio, Beita Royer, Twilla Elliott, and Dom Willard playing. These were high school girls of Morrill. The closing prayer was by Rev. Lewis.

Thursday Afternoon.

At 2 P. M. the session opened by singing "Trying To Walk In The Steps of the Savior." N. P. Eglin read Galatians 6:1-9 and offered prayer. "I Am Thine Oh! Lord" and a season of short prayers from conference floor.

Piano Duet— Vernal Oldfield, and Twilla Elliott of the Morrill church. At 2:20, Dr. W. E. Ronk was introduced to deliver a Bible Lecture. The subject "The Household of God" Ephesians 2:1. For the hour Dr. Ronk kept the conference busy following the enlightening truths pleasingly and constructively presented. For many Ephesians will have vastly more meaning and much greater charm than before. "Lord Jesus I Long to Be Perfect Whole" was used as a closing song. Session closed in prayer by Dr. C. L. Anspach.

The afternoon was given over to the Woman's Missionary Society session followed by laymen and ministers meeting addressed by Dr. Anspach. The college situation was thoroughly discussed and opportunity for questions was given.

Thursday evening, 7:30, the session opened by singing "Rock of Ages." Devotions were led by Miss Mary Moore reading 1 Cor. 13 and prayer. "My Love I Give To Thee" was used. After which Geo. E. Cone was introduced to speak upon the subject "Christ's Commands and the Christ-Centered Life. The results of twenty years study of the commands of Christ were briefly presented. That we cannot keep Christ's commands until we know them was pointed out. The passages which the commands of Christ are definitely so stated were used and commented on.

"Break Thou The Bread Of Life" was used and Moderator Myers made the announcements.

A violin solo, "The Holy City" presented by Prof. Charles Quarton. Dr. Anspach brought the message of the evening. Topic, "A Measure of the Living." Acts 20:38. He pointed out that we have various kinds of standards by which we measure. There are three measures for Life said Dr. Anspach. (1) What is mine is mine and I shall keep it. (2) What is mine and I shall take it. (3) What

nine is thine and we shall share it. And from these he brought us a very helpful message. "Yield Not To Temptation" used as a closing hymn.

Friday morning 9:15, Moderator Myers presiding we sang "My Faith Looks Up To Thee." Ward Grush lead the devotions reading from I John 4:11-21, invoking God's blessing upon the conference and the brotherhood. Song "True Hearted, Whole Hearted" introduced the Business Session. Credential of one minister was presented, Rev. Elmer Keck of Hamlin. Total of 32 lay and 8 ministerial delegates, 40 even. Report accepted and committee dismissed with thanks.

Motion to accept this credential and district card be issued to Elder Keck, motion carried. Moved that Rev. Keck be accepted as member of the ministerial representatives of the district. Motion carried. Card issued and presented to Docia Wygal to present to Rev. Keck.

Report by J. G. Dodds as to the action taken before the National Home Board at Winona Lake Indiana. Dodds and Cone, in the absence of any member of the district mission board represented the district before the Home Mission Board.

Report was presented and accepted with recommendation that the District Mission Board take further action and report back at a later session of this conference.

Report by D. G. Lemon, Church School Supervisor. Report was filed with the secretary.

Young People's Supervisor, Miss Mary Moore reported 10 C. E. Societies in the District, Adult 1, Senior 5, Junior 2, Mixed groups 2.

Boy's Work Supervisor, Ward Grush reported no organized work for boys yet being done in the district. He made an appeal for a work for the boys of the district.

Motion was made that we accept the Moderator's address and that it be sent to the Brethren Evangelist for printing in that paper. Motion seconded and unanimously carried.

Treasurers report was given by Geo. Cone showing that there was a balance of \$61.12 after all bills up to date were paid. Report accepted by properly sustained motion.

Young People's Camp report was given by Geo. E. Cone. Motion was made that a committee be appointed or chosen to study the advisability of a Young People's Camp for the Mid-West district for next year. Motion carried.

Motion that the minutes of this conference be printed in full in the Brethren Evangelist. Motion seconded and unanimously carried.

Vocal solo by Mrs. Booten, Ft. Scott, Kansas "Living For Jesus." Church School hour conducted by D. G. Lemon. The Christ-Centered Life in Sunday School Instruction by N. J. Lewis.

"The Great Need of Definite Christian Education" by Elmer Keck was read to conference by Mrs. Docia Wygal. The topic is well worked out and

presented. Is in manuscript form.

Rain kept the other speaker E. T. Peck away.

A Vocal Duet—"Out of the Ivory Palaces" by two of the women of the Morrill church.

11:20 Bible Lecture, Romans 1—Dr. W. E. Ronk again the audience was directed to the marvelous things in a small scope of Scripture.

Friday 1:45 P. M. Moderator Myers presiding. Song "My Faith Looks Up To Thee" and "When The Roll Is Called Up Yonder."

The first item of business was a motion to pay \$20.00 toward the traveling expenses of Dr. Anspach and Brother Ronk. Motion carried.

Motion "I move that a committee be appointed to revise Article One of the constitution and By-Laws of the Mid-West district conference to make clear the requirements for lay and ministerial delegates fees, such amendment to be presented at next regular annual session of this conference for adoption or rejection. Motion made by J. G. Dodds seconded by N. P. Eglin and carried by conference.

Regular afternoon session at 2 P. M. J. F. Hornbeck leader of devotions. "He Hideth My Soul" used, and "If Jesus Goes with Me." Responsive reading from collection in the hymnal. Instrumental Duet—flute and clarinet, two of the Morrill girls.

Dr. C. L. Anspach was introduced to take charge of the hour. From 2:30 on. He gave us some information concerning the National Home Mission Board, making clear to us many things that were not so clear before. Song "Throw Out The Life Line" was used in closing the hour.

Reports from the mission churches of the district were next called for. Fort Scott, Kansas, Mrs. L. G. Wood told us how the work was cared for during Brother Wood's illness, and had grown numerically and spiritually during that period. Brother Wood reported that for the past twelve weeks he has been able to carry the full work of the church.

Mulvane, Kansas—Mrs. Docia Wygal reported. The debt on the parsonage has been paid and they now have a pastor, Rev. Elmer Keck.

Motion was made that the conference approve the action taken in cooperation with the National Home Mission Board to provide some care for pastorless churches in the district and authorize the District Mission Board to carry the work forward during the year. Motion carried.

Treasurer of the mission board reported all bills paid to date and \$29.13 in the treasury. Report by D. G. Lemon. Motion to adopt the report as presented, seconded and carried.

Motion that the District Mission Board prepare and present a budget of expense for the coming year, to be presented at the opening of the evening conference session. Motion made by J. G. Dodds seconded by Cone, and passed.

Brother J. G. Dodds moved that the arrangement of last year for Trustee

traveling expense remain the same from year to year unless annual district conference change it, that is \$50 if one goes, and \$75 if two go. Motion seconded and carried. Motion to adjourn was passed and Rev. J. G. Dodds offered the closing prayer.

Friday evening session opened with Moderator Myers presiding. Hymns "Sweet Hour of Prayer" and "If Jesus Goes With Me" were used.

District Mission Board Report—N. P. Elgin reported, our apportionments will be the same as last year. The board feels that this provides for Fort Scott as last year and trustee traveling expense as last year.

Properly sustained motion accepted the report and adopted the apportionment as last year.

Place for next year's conference was asked. Mrs. Docia Wygal gave the invitation to come to Mulvane, Kan.

Fort Scott, Kansas gave invitation.

Motion that we accept the Mulvane invitation was properly seconded and unanimously carried.

Young People's Camp committee was named as follows—Mrs. John Gregory, Ward Grush, Falls City, Neb., Dwight Bishard.

Resolution committee Reported: Resolutions were read and a motion made and passed to accept and publish in the Evangelist with the conference minutes.

Motion that revision of constitution suggested be filled with the secretary for reference and action at next district conference. Motion carried.

The evening devotions were lead by Mrs. Docia Wygal. Scripture, Ps. 100. Call for favorite verses by audience and many were given. Song "Near The Cross."

At this time an offering was taken and \$8.91 was the amount. We were favored with a flute solo at this time.

Moderator Myers presented the speaker of the evening, Willis E. Ronk. The Bible exposition was based on I Peter 1. We are sure that all present received much truth to take home and use. The material covered was I Peter 1:1-2:26. The message was closed in prayer.

Rising vote of thanks was given to Brother Ronk for his work among us. Also to Dr. Anspach and Sister Shively. D. G. Lemon made the motion for vote of thanks to these visitors. The vote was an enthusiastic one. "God Be With You 'Till We Meet Again" was the closing song.

Closing prayer by Moderator L. A. Myers.

RESOLUTIONS

Whereas it has pleased our Heavenly Father to deal with us in mercy and permitted us to meet again in conference session.

Be it resolved that this conference thank the Morrill Church and its Pastor, Rev. L. A. Myers for the brotherly welcome, and the hospitality that they have rendered unto us.

Be it resolved that we thank the program committee for the inspiring and

constructive program that has been given to us.

Be it resolved that this conference be placed on record as denouncing the preaching of the social gospel; the worldly amusements; the use of intoxicating liquors; the desecration and the commercializing of the Lord's day and that in this spiritual decline that the parents of our children should have abolished the family altar.

Also be it resolved that this conference place its stamp of disapproval against the godless military rule placed over so many of the nations of our world today.

Be it resolved that we the delegates of this conference, consecrate our lives to the higher standard of living, that we may carry the messages, and good things of this conference back to our home churches and to the unsaved in each community by the Christ like spirit manifest from our own lives.

Respectfully submitted in His name,
N. P. EGLIN

H. T. BATES

Mrs. W. S. BOOTAN.

MILFORD, INDIANA

An all-day meeting, with a cooperative dinner at the noon hour was held on Sunday, Oct. 25, in observance of the 50th anniversary of the dedication of the Grace Brethren Church building, Oct. 24, 1886. Many former members of the church who now live away from here, were privileged to be in attendance. There were 13 charter members, and just one survives, who is Mrs. Matilda Dubbs now in her 94th year and who lives alone on South Henry Street, yet is strong, both in mind and body, for one of her age. The late Rev. Stephen H. Bashor was in charge of the dedicatory services in 1886 and the messages on the 50th anniversary were brought by the pastor, the Rev. W. I. Duker of Goshen and the Rev. G. W. Rench, pastor of the First Brethren church of New Paris, Elkhart county, Ind.

The writer of this article gave the church history. Talks were also given by the Rev. E. S. McKee of the Milford M. E. church and the Rev. Darrel Norwood of the Milford Christian church. Special music interspersed the various talks. The following is a personnel of Milford pastors since the church was organized in 1883:

Rev. J. A. Ridenour, Rev. A. A. Cober, Rev. I. J. Bicknell, Rev. G. W. Rench (1892-1900), Rev. W. H. Miller, Rev. H. L. Gochenour, Rev. B. F. Flora, Rev. J. I. Hall, Rev. B. T. Burnworth, Rev. A. L. DeLozier, Rev. W. E. Thomas, Rev. C. E. Kolb, Rev. Earl Detsch, Rev. Florizel Pfeleiderer, Rev. J. W. Brower, Rev. R. H. Nicodemus, Rev. Walter Gibson, Rev. W. I. Duker (1933-1936), Milton S. Brumbaugh, deceased, W. S. Elder, from 1900-1916.

MRS. WILBUR D. GROVES,

Cor. Sec'y,
Milford, Ind.

NEW LEBANON NOTES

We preface these notes by saying that as a church we have come through a busy summer, and up to this time, a very busy autumn.

The most constructive item we have to our credit is that we put over a series of Sunday night open air services which began the last of June and continued up to the middle of August. While the venture was a bit new in these parts, our people are now thoroughly sold on the idea. I predict that such services will be a permanent feature in the summer activities of this church in the future. Incidentally, it was a wonderful summer for such meetings. First of all, it was hot—plenty hot. And that is one of the first requirements for open air meetings. And then, we were not interrupted by rain a single night, and there were few bugs or mosquitoes. It was not unusual to have 150 people present to enjoy the services. Special music was a feature of every meeting. The sermons were straight and, we believe, practical. It was a very successful and enjoyable project throughout. We are already looking forward to similar meetings next summer.

On October 18th, we had a truly big day. We combined in the day, Home Coming, Sunday School Rally, and Harvest Festival. I have seen few finer displays and more tastefully arranged than on this occasion. Brother Martin Shively was the speaker of the day. He was at his best, among his many friends here, and his sermons were altogether fitting and forceful. Sister Shively accompanied Brother Shively and contributed her part to the joy of the day by radiating geniality and good cheer. The more practical results of the event are represented in pledges of nearly a thousand dollars to be applied on the church debt during the year. With the payment of these pledges our church obligation will be reduced to below \$5000. A year ago it was more than \$10,000. Things have been happening to that old debt. Well, we thank God for having had such a fine, uplifting day, just as we thank Him for the perfect weather we had on that day.

We have just observed our autumn communion service. There was a marked angle of difference between this and former communion services in this church in that it was the first communion in the history of the church observed in the main auditorium instead of the basement. The necessary equipment for such a change was installed by a number of the men of the church, and it was done in a most efficient and splendid manner. And there was a unanimity of feeling that it is a marked improvement, and that it will add much to the simplicity, quiet, and impressiveness of future communion services. We shall remember

this particular communion as unusual in various ways.

Other material additions to church equipment since we last wrote notes, are, a fine curtain presented and installed by one of the Sunday School classes; also two splendid pulpit chairs, presented to us by the Miamisburg church at the time they disbanded were reupholstered by another class in the Sunday School, and add greatly to our pulpit. Those chairs were placed in the Miamisburg church at the time of its completion, and have historic significance for the writer, because during the course of his boyhood he saw occupy those chairs, Philip J. Brown, Edward Mason, Wm. Keifer, Samuel Keil, Dr. J. M. Tombaugh, J. M. Bowman and others—men who made a lasting impression on my mind and my life. And I think since I last wrote, our basement has been divided off into separate rooms for the Children's Division of our Sunday School. I consider all of these splendid improvements and additions worthwhile and we are not done improving yet.

Recently our local W. M. S. was host to the representatives of the various W. M. S. societies of Miami valley. It was a splendid, uplifting day. Dr. Gribble most gracefully and capably filled the position as guest speaker of the day.

And recently we have been called upon to mourn the passing of Brother Frank Weaver, a loyal, dependable untiring, sacrificing man in the church. It means a heavy loss to us.

WM. H. BEACHLER

WATERLOO, IOWA

The pastor and wife of the First Brethren Church in Waterloo, Iowa celebrated their twentieth wedding anniversary the tenth of August, just before leaving for their vacation. Many friends and members of the church attended their open house festivities during the afternoon and evening.

A 93 piece set of china was presented the pastor and wife by the Church, the Sunday School and Women's Missionary Society. Flowers, cards and other gifts were among the tokens received on this anniversary occasion.

Sept. 1st marked the beginning of the fifth year of this pastorate and we are off to a very encouraging start for a good year. When this is read we will be half through our Loyalty Campaign for the month of November. It has opened with a good interest and a fine response. A number of things are being especially emphasized during the month, especially home missions, and a survey of a section of the city where the church is located, that we may be able to contact homes which are not being served by any church.

The Fosters, missionaries to Africa were here immediately following the

strict conference at Lanark, for a day blessing and spiritual uplift the church. One fine girl confessed the Lord as her Savior while they were there. Three others were baptized and two of them received into the fellowship of the church since our last report.

Pray that we may be faithful witnesses in the section where Brethren churches are few and far apart.

Rev. E. M. RIDDLE

MARTINSBURG BRETHREN CHURCH EVANGELISTIC SERVICES

On Tuesday afternoon of October 13th at about four P. M. Brother R. Miller arrived in Martinsburg, Pa. to conduct a revival campaign.

The Brethren at Martinsburg had been praying long and earnestly for a revival to break out in our midst. Since the spring faithful ones have been keeping the mind and will of Christ to our spiritual blessing upon our community that souls might be gathered into the fold.

The day arrived for these meetings, and on the evening of October 13th Brother Miller opened a three weeks campaign for lost souls. This meeting closed on the night November the first. There was no let-up or break in these meetings for our evangelist opened the meetings with prophetic subjects and continued these prophetic messages on Monday afternoons. There was a keen interest right from the start and this interest grew as the meetings progressed.

There were delegates from Juanita Park, Altoona, Leamersville, Conecuh, and all the way from Uniontown, Pa.

The messages were powerfully presented and the Holy Spirit could be felt all around us, yet men would reject Jesus Christ. Our evangelist worked harder than ever while the prayers of God's people ascended to the throne of grace. Brother Miller worked, visited, preached and prayed; these were the evidences that proved the deep devotion and passion for lost souls that all true men of God possess. May God give unto all of such undying devotion to Christ for the lost of this world. Every night in the week and three times on Sunday, Brother Miller preached the Word in a tireless manner.

Almost every day the pastor and the evangelist were out seeking the lost to our meetings and to Christ, encouraging the indifferent to take a new step for Christ and the church. In the time of much discouragement we can look to Christ for comfort and to His Word for assurance, for it tells us, "It will not return unto me void, but shall accomplish that which I please, and it will prosper in the thing whereto I have sent it."

These meetings under Brother Miller have proven to be a great blessing and strength to our own people. It also has been the means of heralding to our

community that Jesus Christ is "The power of God unto salvation." It has also served in making many friends in our community who are concerned about spiritual things and interested in the salvation of lost souls. His stay in our midst was a very happy one, the fellowship was sweet and the blessings innumerable. Old acquaintances were renewed and many new ones made as our evangelist moved among us. Souls were saved and many reconsecrated their lives anew in Christ.

Brethren pray for us that we may stand as "living lights," here in Martinsburg, that we might be able to point men to "the Lamb of God Who taketh away the sin of the world."

STANLEY F. HAUSER

COLUMBUS, OHIO

The Cooperative Brethren Church of Columbus, Ohio, benefitted spiritually by a two weeks revival held from Oct. 11 to 25. Our Evangelist was Rev. Grant McDonald, pastor of the Brethren church of Canton, Ohio. Mrs. Orpha Murray was the song leader. Bro. McDonald preached the Word of God, earnestly contending for the faith which was once for all delivered unto the saints. Not only was Brother McDonald an excellent preacher, but he was also a tireless personal worker. He visited in a large number of the homes of the church and community, taking the message of Christ's salvation to many who did not attend the services. The members of the church enjoyed his visits and religious chats in their homes as they entertained him at meals. As an immediate result of our revival six souls were added to the church by baptism. Only eternity will be able to measure the full results of Brother McDonald's labors for the Master among us. May the Lord bless him in his pastoral work at Canton and give the Columbus church strength to carry on in the ways of the Lord as our evangelist so faithfully pointed out to us.

—D. R. MURRAY,

495 Tibet Road,

Columbus, Ohio

MUNCIE, INDIANA

On the evening of September 7th, we began a meeting with the Muncie church, under the leadership of their pastor, Rev. Delbert B. Flora, in whose home we lived during these days. It was a delightful association in their lovely home, and indeed all that any heart could wish was tendered for our comfort. The noonday dinners were taken in the splendid homes of the parish, which was a lovely visit in these homes and always a splendid dinner. We have never been able to eat two such dinners in one day, without putting both the preacher and the congregation at a disadvantage, so we asked to be excused from eating a heavy evening dinner.

This was the warmest meeting I

have ever experienced, as indicated by the thermometer; if the spiritual fervor had been as intense, the city of Muncie would have been greatly stirred. However we had a good meeting, a good regular attendance, very patient and attentive listeners, who were quite generous in their words of commendation. Several heard the call of the Spirit and no doubt have been baptized and received into the church by this time.

A number from the Oakville Brethren church attended and their fine pastor Rev. Klingensmith and wife were in for several services. Other visiting churches and pastors attended. Rev. Geo. L. Studebaker, of the Church of the Brethren, attended quite regularly, as did a number of their members. They dismissed one Sunday evening service. Their people seem to appreciate the gospel just as much as our own church in any place that I have preached. I am sure a fine spirit of cooperation should be fostered everywhere that it is possible by both denominations. Their church is in west Muncie and ours in east Muncie, a city of 50,000. They should be mutually helpful. I wonder how all of these things will be arranged in heaven. I doubt if the Brethren Church gets special recognition. We had the privilege of broadcasting for one week, also of holding noonday shop meetings where we spoke to large numbers of men. We hope that some of the seed found good ground and may bring forth fruit.

This church is planning to proceed with their building program and finish the building, one story is already built. This will be a lovely church and they will be able to complete it without any great burden of debt, as they have the first unit complete and paid for.

We heartily enjoyed our fellowship with these good people and they seemed to appreciate our labor with them, as they have graciously called us to serve them in another meeting next fall. We hope to be able to do so. Rev. Flora and wife enjoy the confidence of their people, and are building well in faithful pastoral work. A large ingathering will come to this place in due time, for there is a large field of prospects here. Thanking you every one, may God bless and prosper you in his work.

—CLAUD STUDEBAKER

BURLINGTON, INDIANA

The Burlington, Indiana Brethren Church extended us a call to come and help them in a revival campaign. We accepted the call and after making arrangements to supply our own pulpit, we went to Burlington on Oct. 5th. Brother C. Y. Gilmer is pastor of this church, and he had everything in readiness and had started the meeting on Sunday and we arrived on Monday. The town of Burlington is situated in one of the finest rural districts that any one could wish to see. Some of the finest people any one can find live there. There are three churches in the

town, and there was a fine spirit of cooperation among them. We have been told that this has not always been so. One pastor told us he was glad for our stand on the fundamentals.

Our church is made up of some of the finest people in the community, and they are Brethren through and through. A more loyal class of people to their church cannot be found. The first week of the meetings the weather was very bad, but in spite of the rain we were greeted with a good audience each evening. The church was filled to capacity several times. They were not only loyal in attendance, but attentive and appreciative. We also appreciated the delegations from other churches where we have served as pastor. Loree came in delegations on different nights in spite of the fact that we preached for them nine years. They had about thirty miles to go. College corner, where we preached for 7 years, came a distance of fifty miles. Mexico came over a distance of forty-five miles, and Twelve Mile had a number over. They drove about forty miles. Also Brother Cook and his people from Flora were over a number of times.

We labored with Brother Gilmer for two weeks, and found him a mighty fine pastor and loved by his people. He has the respect of the entire community. He and sister Gilmer are doing a mighty fine work there. They are loved by all. Brother Gilmer has reported the results of the meetings. We did the best we could, and am sorry that we could not do more. We tried to do our best and then left the results with the Lord. We asked Him daily for leadership and we praise Him for answering our prayers.

We were in a good many homes in these two weeks. The doors of all were thrown open to us and a wonderful spirit of hospitality was extended. We made our home with Wright Hendrix one week and Chas. Hendrix the other. We received such a warm welcome that we felt at home from the beginning. May God bless the Burlington church and give her a wider field of service.

—C. A. STEWART

REVIVAL AT WASHINGTON, D. C. CHURCH

The Washington Church has recently experienced a real refreshing from the Lord in an evangelistic campaign led by Rev. Leo Polman, pastor of the Fort Wayne, Indiana, church. The meeting began on Monday evening, October 12th and closed Sunday evening November 1st. Thus we had three weeks of wonderful gospel singing, preaching, and fellowship. Much effort was expended to win the lost to the Savior and to reclaim those who had lost their vision.

Brother Polman quickly endeared himself to the people of the church through his leadership of song and straight-forward preaching. The attendance throughout the meetings was about the best we have ever enjoyed.

The program was so varied that there was usually something of special interest each evening. The young people responded in a wonderful way in the meeting and contributed largely to the success of the campaign. We rejoiced to see decisions for Christ early in the meetings and they continued until the close. A number of baptismal services were observed during the three weeks.

Visible results tell only a part of the story of such meetings as these. We feel that the entire church has been enriched by them. However, there were 77 souls who took their stand for Christ, either for confession, rededication, or church membership. Of this number 33 have already united with the church, 26 coming by baptism. Others will follow. For these blessings which we have seen, for those which are unseen, and for those which we shall yet receive as the result of these meetings, we praise God. One of the services, outside of the regular meetings, which will long live in the memories of those who attended, was the fagot service held especially for the young people one Friday evening following the evening service. It was held around a camp fire at the edge of the city. God's presence was felt there and many dedicated their lives anew to their Lord at that time.

The evangelist, Brother Polman, worked untiringly through the three weeks. He is a workman who needeth not to be ashamed. The Lord is using him in a splendid way. We shall not soon forget his singing and his inspiring leadership of song. We have learned to love the gospel hymns more. His messages went straight to the heart because they were straight from the Book. His efforts put forth in personal evangelism have borne fruit. It was a great joy to this pastor to work

with Brother Polman in this meeting. We have been friends for a good many years and the renewal of this friendship in this way was indeed most pleasant. Mrs. Kent and I, along with the two little Kents, enjoyed exceedingly the privilege of having him in our home.

We look forward with anticipation to the work before us. Roll Call Sunday will be observed Nov. 22nd. We hope to lift the best Home Missions offering ever at Thanksgiving time. In the spring we expect to have edited Charles W. Mayes with us for a week of Bible conference.

On the Sunday night before the revival began we had a blessed Communion service. We believe it has much to do with putting us in the proper spirit for the meeting. There were 221 who sat down at the tables of the Lord. This is the most we have ever had. There were a number who observed the ordinances for the first time and also a number of visiting Brethren who were with us.

We are glad to report that the various organizations of the church are functioning well. The church is open practically every night in the week. It is good to be busily engaged in the service of the Lord.

We read with great interest the progress of the work in all of our churches. There are over 120 subscriptions to the Evangelist in our church and we are able to rejoice as we read the victories for the Lord in all of the other churches.

When visiting in Washington we want you to be sure and come to our church. Many have come during the past year. We hope there may be more during the coming year. May the Lord keep us all faithful until He comes.

—HOMER A. KENT, Pastor

HAVE YOU SENT IN YOUR ORDER FOR NEXT QUARTER'S SUPPLIES?

If not, do so at once. We don't want any one to be disappointed in not being able to get supplies and from the present indications, judging by the very fine reports received at this office, the orders will amount to many more than ever before. Read again what others have to say and then give us your order at once that we may know the number of each quarterly to print.

Orders have already been received from the following:

S. C. Cunningham, Conemaugh, Pa., Route 1.
D. F. Richmond, Nappanee, Ind., 544 Clark Street.
C. E. Sisk, Sidney, Ind.
Joseph W. Dockerhoff, Akron, Ind.
First Brethren S. S., Tenth & Dauphin Sts., Philadelphia, Pa.

Whose Will Be Next? Let us Have YOURS at the EARLIEST POSSIBLE MOMENT.

Thank you,

THE BRETHREN PUBLISHING CO.

Order blanks for next quarter's Sunday School supplies were sent out Nov. 15th. If you failed to get yours, write us and another will be sent.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

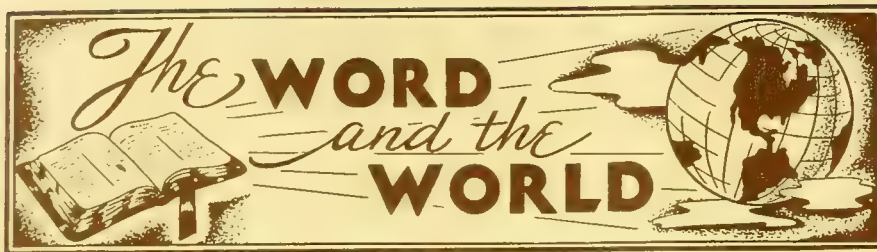


Miss Estella Myers, trained nurse and missionary, at work amongst leprosy-smitten boys at Bassai, Oubangui-Chari, French Equatorial Africa.

TO THE AFRICAN

*I will not call him black. Black is for death.
This man is living; and God's vital breath
Speaks in the fleeting changes of his face.
Mirth is the native manner of his race;
A ready wit prompts him to facile speech;
Keen sympathy commands a kind outreach.
Beneath the dark skin, blood cells, red like mine,
Impart a vivid glow to features fine
In which love, loyalty and laughter blend.
I will not call him black. He is my friend.*

—Written by Dr. P. H. J. Lerrigo, Home Secretary of
the American Baptist Foreign Missionary Society.



By Alva J. McClain

THE NEW MISSIONARY RESIDENCE

Several years ago the officers of the Sisterhood of Mary and Martha undertook the raising of a five thousand dollar endowment fund for the purpose of aiding in the education of missionaries' children. When that goal was achieved, this ambitious organization of young women came to the Foreign Missions Board asking for suggestions as to a new project which they might undertake, and as a result of our conversations they decided to raise another five thousand dollars to provide a missionary residence where missionaries on furlough might live during their stay in the homeland.

For the past two years we have been canvassing the situation here in Ashland to find something already built that might suit our purposes, but found nothing. Therefore, at our recent board meeting at Winona Lake, and after conference with the officers of the Sisterhood, it was decided to purchase a lot and erect our own building. The Sisterhood reported that they had already raised \$3,400 of the necessary \$5,000, and the Foreign Missions Board agreed to loan the difference of 1,600 so that the work could begin at once, without waiting for the completion of the entire fund.

The board appointed Professor A. L. Delozier and myself in consultation with the Sisterhood president, as a committee to get the task accomplished. And anyone familiar with the present situation in the building line will know that we had a real task to buy a lot and put up a two-family house with the financial limitations already mentioned.

Our first bit of good fortune was the purchase of a lot for the remarkably low figure of \$225, which included the certification of the title. It is located only a short distance from the college campus on Fairbanks Street. Desirable lots ordinarily are priced here in Ashland from five hundred to fifteen hundred dollars.

Our second problem was to get some one to build the house. Building is on the boom in Ashland, and practically all the desirable contractors have more work than they can do. One informed me that it was almost impossible to get enough skilled workmen to handle jobs already contracted. In the face of this situation, and in the interests of economy and speed, we decided to build without a general contractor. And

here our second bit of good fortune came in the securing of Mr. John I. Judd, formerly a building contractor of Waterloo, Iowa, now residing in Long Beach, California, to become general superintendent of the work. It would be impossible to speak too highly of the service of Brother Judd. He brought to the task, not only his technical knowledge and skilled workmanship, but also a deep missionary interest. He has been more than a supervisor. From the time the first nail was driven, five weeks ago, most of the carpenter work has been done with his own hands.

The house is a simple colonial type with a base measuring twenty-six by thirty-eight feet, with the long side facing the street. It is a complete double or two-family residence, with the division a little off center, so that the right side will have three bedrooms and bath, and the left side two bedrooms and bath. The first floor on each side has three rooms: living room, dining room and kitchen. These rooms on the left side, of course, are slightly smaller than on the right. There is a basement under the entire house, and, since the lot is higher than the street level, a part of the basement will be used for garage purposes.

Plumbing and heat are already installed, and the plastering is now in progress. Brother Judd informs me that the work should be completed sometime around the first of the year. When complete, a full account, with pictures, will be given through the Evangelist.

This brings us to the present need, which is the main purpose of this article. This splendid missionary residence cannot be used until it is furnished. And there is a need for the residence immediately. Doctor Gribble has been in Ashland since September with her daughter Marguerite, who is attending school here, and it has been almost impossible to find suitable quarters. Other missionaries are in the homeland on furlough, to say nothing of the two families, the Dowdys and Klievers, who are getting ready to leave for their respective fields the coming spring or summer.

The problem of furnishing the residence has been discussed by the officers of the Foreign Board, the Women's Missionary Society, and the Sisterhood. We are all agreed that none of this task should be placed on the

shoulders of the Sisterhood. They are raising the cost of the residence, and this is the largest task, by far. The girls are doing their part, and doing it well. Therefore, we are laying this need before the entire brotherhood. In the next issue of the women's magazine, Mrs. Vanator will present the need to the various societies of her organization.

Certain items such as bedding, towels, etc. doubtless can be donated. For these items the reader should see Mrs. Vanator's article. But for the general furnishings such as stoves, rugs, and furniture, all are agreed that it is best to appeal for gifts of money and purchase these here. We have not set any particular figure as to costs. It is our desire to furnish the residence simply, yet comfortably, with articles that will wear well. In thinking about the need, it should be remembered that we virtually have two houses to furnish, one with five rooms and bath, the other with six rooms and bath. In the totals, we have two kitchens, two dining rooms, two living rooms, five bedrooms and two baths.

Gifts in any amount will be acceptable, from organizations as well as individuals.

(Continued on page 16)

The Brethren Evangelist

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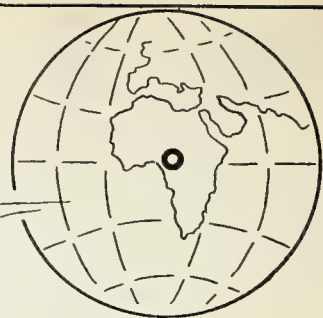
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FOREIGN MISSIONARY NUMBER



"THE HARVEST IS PLENTIEOUS"

Chas. W. Mayes

EDITORS

Louis S. Bauman

**A GOOD
PIECE
OF
NEWS** While the Brethren Church has no missionary interest in Jugoslavia, yet we are interested in the advancement of the cause of Christ, no matter who is pressing the battle. One of the best bits of news that has come to our office recently is the fact that a new law in Jugoslavia has placed all religions on an equal official basis. In other words, there is now no privileged religious body. The Eastern Orthodox Church has a following of 6,785,000 members; the Roman Catholic, 5,217,000; the Mohammedan number 1,561,000. There are only about 250,000 Protestants of all denominations, but with the religious freedom possessed under the new law, it will happen as it has always happened—Protestantism will rapidly come to the fore. Let us trust that it will be Protestantism and not Modernism that shall represent the Christ in this unhappy part of the world.—L. S. B.

**UNIVERSAL
WEEK
OF
PRAYER** The World's Evangelical Alliance has sent out its annual invitation to the Universal Week of Prayer which has always been observed the first week of the year. The date ahead is from the 3rd to the 10th of January, 1937. We trust that every Brethren pastor will prepare to observe this Week of Prayer in his church. Never, since the Dark Ages, has prayer by all Christians in all lands been more needed than now! When we look out over the world, the picture everywhere is dark with forebodings. "It is time for Thee, Lord, to work!" (Psa. 119:126). Therefore, let all Christians spend much time on their knees!—L. S. B.

**COMING
AND
GOING** Our missionaries will be coming and going during the next two months. On January 8th, Mr. and Mrs. Jobson will sail from New York for Africa. When they arrive on the coast (at Kribi) they will be met by Miss Estella Meyers, who will be boarding the ship for the return to America. She overstayed her time and richly deserves a furlough.

We are expecting that Mr. and Mrs. Dowdy, whose autobiographies occur elsewhere in this magazine, will be leaving for Argentina, going to the assistance of our sorely-trying missionaries in that needy land. At the close of the school year in Ashland next May

or June, Mr. and Mrs. Kliever, whose autobiographies also occur in this issue, expect to be setting sail for Africa.

Of the missionaries on furlough, the Fosters at present are doing deputation work in Southern California. As this editorial is being written, the editor and his wife are enjoying hearty Foster fellowship in the editor's home. As you read this, they will probably be high up in California's mountains resting their weary bodies in our cabin. Mrs. Gribble has her headquarters at Ashland, Ohio, and is richly enjoying the companionship of her daughter, Marguerite. Miss Crawford is also doing deputation work in Southern California, and is resting "between times" at her home in Whittier.—L. S. B.

**NO KINGDOM
WITHOUT THE
KING** Roger W. Babson is quoted in the Federal Council Bulletin as having said:

"In many cases \$25,000 paid over to the Federal Council would enable a denomination to do more toward bringing about the Kingdom of God than the spending of \$50,000 by the denomination independently. Results: Better work and the saving of \$25,000."

Well now, the famous economist had better confine his efforts to "figgers" and leave theology to experts along theological lines. As a matter of sheer fact, neither denominations, as such, nor the Communistically inclined Federal Council, their sincere efforts notwithstanding, will ever succeed in "bringing about the Kingdom of God." On this subject God has spoken, and His word outweighs all the opinions of men, however great they may think themselves to be.

The Kingdom of God, according to Daniel, will come when the "Stone," which is Jesus Christ Himself, comes crashing out of the heavens, suddenly and cataclysmically. If the picture in Daniel 2:44-45 does not mean this, it means nothing. **There can be no Kingdom of God on earth without God's King on earth.** When the King is here reigning as King on David's throne, the Kingdom of God will be here, and not before. Anyway, no modernistically and Communistically inclined Federal Council of Churches will ever bring it. "The scripture cannot be broken" (John 10:35).—L. S. B.

HAVE YOU HEARD LATEST? The great gods of the "scientific" world have just given us their latest theory as to the advent of man upon the earth. **Day before yesterday**, they told us that the monkey sired mankind—a theory that it sometimes strains us **not** to believe. **Yesterday**, they informed us that our race sprang from fish! Someone in our boyhood once called us a "poor fish" and we missed his nose by only an inch! But, later, we were constrained by the intelligentsia of the "scientific" world to almost believe it. Now, **today**, the monkey and the fish have been counted out, and "old Dobbin" has the high honors! (?) Behold, our sire! He arose upon his hind legs, they say, in search of food, and nature gave him a "new deal." His front hoofs became paws, and his hind hoofs grew toes. He drew in his nose, and he lifted his mane! He lost his tail; and also, he lost his good old horse sense. Verily, **behold!** A MAN! Oh, for a restoration of the **sense!** Even the "scientific" gods are needing a bit of that!—L. S. B.

LEPER WORK IN OUBANGUI-CHARI Special attention is called in this issue to the article by Orville D. Jobson, missionary at Bassai, Oubangui-Chari, French Equatorial Africa, concerning the leper problem on our African field. By the kindness of The American Mission to Lepers, which is the greatest mission of its kind in the world, our missionaries are expecting to do a more definite work among the lepers on their various fields. Efforts along this line will be watched with interest by the people in the homeland. Surely if the Spirit of Christ dwells in our hearts we are not going to close our eyes to the terrible condition in which these unfortunate members of the human race find themselves. No reader of the Bible can overlook the great sympathy our Lord possessed for lepers. The lepers are with us, and they are little responsible for their awful condition. The dynamic that urges us on is the same that urges on the great Apostle Paul in all his work—**"The love of Christ constraineth us."**

Our new undertakings along this line do not mean that our missionaries, with such instruments as they have had at hand, have not done all they could do. (Witness the work of one of our noble missionaries revealed by the camera and placed on the front of this issue of the Brethren Evangelist.)

Just how many lepers there are in French Equatorial Africa we do not know, but we do know that in the Belgian Congo to the South there are (in round numbers) 100,000. The Belgian Red Cross and some of the Roman Catholic missions, as well as many noble-minded Belgian doctors and Administrators, are doing praiseworthy work to alleviate the distress of these tens-of-thousands. Surely the Brethren Church can not close her eyes to her responsibility in her particular field; therefore our in-

terest. We shall hear more of this work from time to time.

In the meantime let us pray for this work and for that great organization that has given us such tremendous encouragement—the American Mission to Lepers.—L. S. B.

THE WORLD-WIDE YOUTH MOVEMENT

The dictators that now afflict practically every nation, great and small, on the face of the whole earth, are working overtime in the organization of "Youth Movements." They fully and rightly realize that if the masses are to be swung to their point of view, accept their ideas and ideals, and determine national destiny, they must fashion through youth. And, youth may be imbibing the idea that if it must fight the battles and do the dying on the battlefields, it is only just that they should have the say in ordering the world itself. Anyhow, "for better, for worse; for richer, for poorer," youth is in the saddle and galloping—**where?**

In Germany, the masters are almost wholly ignoring all save youth. In Italy, the battle is on between the Church and the State for the youth of the land. The most potent youth movement of the Church being known as the "Catholic Action," while Mussolini's youthful host, armed to the teeth with military equipment and gas masks to make them military minded, are known as the "Balilla."

Soviet Russia refuses to allow any rivals, not even the parents themselves, in shaping the minds of youth. The State has taken possession of youth body and soul. It might be mentioned that even the State is beginning to have some misgivings about the wisdom of its attitude toward at least a partial parental control; for, the principal organ of the State, *Izvestia*, is bemoaning the fact that the youth of the Komsomol are sadly mistreating young girlhood, and leading it into all manner of wickedness. The Soviet press all over the nation admits the general charges of idleness, excessive smoking, drunkenness and sexual debauchery. Praise for the trend of Russian youth emits only from American socialists such as Sherwood Eddy and his ilk.

In Japan, the youth movement is particularly strong and growing stronger. And, its trend is no

IN THIS NUMBER

The New Missionary Residence—Alva J. McClain	3
Editorials	3-8
Fetishism in Karreland—Orville D. Jobson	6
The Quintuplet Wedding at Bassai—Orville D. Jobson	7
The Leper Problem in our African Field—Orville D. Jobson	8
Our New Missionaries	10-13
Christian Endeavor Department	16
News from the Field	17

toward the religion of their fathers, the old paganism, but rather toward atheism and agnosticism. A poll among 5000 students in the Sunrise Kingdom recently showed 6 Confucianists, 8 Shintoists, 60 Christians, 300 Buddhists, 1500 Atheists, and 3000 Agnostics. With an eye to the final subjugation of China, and knowing that the subjugation of China calls for the subjugation of youth, the Japanese are selling opium, heroin, and morphine to the youth of China, thus littering the ancient "Flowery Kingdom" with a fearful breathing mass of physical and moral wreckage. Especially is Mongol youth becoming a slave to the poppy.

With the eyes of the world upon the Holy Land, it is significant that the battle for possession there is almost wholly a conflict between youthful forces. Since July 1, 1933, 70,000 Jews from Germany have domiciled themselves in the land of their fathers, and one-half their number are under 25 years of age. And, they stand to be opposed by the turbulent blood of Arab youths of their own age, who have grasped control of the rod of Esau.

In South America, youth has long ago become impatient with the old order, and is working everywhere for a relaxation of the inhibitions of moss covered old Rome. It is encouraging to know that in so backward a land as Columbia, the enrollment of youth in the Protestant Sunday Schools has increased 71% since 1932.

In the United States, one of the outstanding factors of the recent great Rooseveltian victory, leading on, for better or for worse, to a proletarian dictatorship, was the enlistment of youth. Children from the schools of America came home "whooping it up" for the royal prince of the "New Deal," many times to the consternation of their more conservative parents. A lot of the young men of America think old men are fools. A lot of old men know that the young men are such.

Yes, for weal or for woe, the youth of the world are on the march. Those who still believe the Word of God are not without their misgivings. It is not forgotten that when the sun of Israel's glory went down, it was when the prophet of God cried: **"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths"** (Isa. 3:12).

But, since youth is on the march, wise is the church that spends liberally its substance that the feet of youth may be guided into the ways of the living God. Wise is the missionary worker that builds strong his work among and with youth.

—L. S. B.

Though you think you are wrestling with men or with your circumstances—it is God. It is hard to see it, but it is true, nevertheless.—Nelson.

Editorial Notes and News

WE HAVE JUST received communication from Brother George W. Rogers of Hollidaysburg, Pa. Brother Rogers is pastor of the congregation formerly of the Church of the Brethren which was welcomed by the last Pennsylvania State District Conference as a regular Brethren Church. We wish to welcome not only Brother Rogers as a pastor, but the congregation into the special fellowship of our denomination. We are glad to learn that this congregation has some very definite and strong convictions concerning the truth of the Word of God and the defense of the faith once delivered unto the saints. We desire to correct the record in the last Brethren Annual. Brother Rogers is pastor of the Leamersville Brethren Church, but his address is Hollidaysburg, Pa.

THE CHURCH at South Gate, California, of which Brother Conard Sandy is pastor, recently celebrated its seventh birthday. Dr. K. M. Monroe was the speaker of the day. South Gate is now a completely self-supporting congregation.

WE HAVE JUST RECEIVED some of the new calendars from the Fremont, Ohio church where Brother F. C. Vanator has now been pastor but a few months. The Fremont church is to conduct a revival from November 15-28. Another subject for prayer.

AT LAST! We are to have according to announcement in the C. E. column of this issue a fine new Brethren Christian Endeavor series of helps. We made an advanced announcement of this some months ago. Now we are glad to let our Christian Endeavors know that with the first of January these splendid helps will be available each week through the magazine. Brother Leslie E. Lindower, pastor of the church at Warsaw, Indiana will be the writer of these helps. We are most happy to introduce Brother Lindower to our societies from coast to coast. The national Christian Endeavor organization could not have secured one more capable, interested, and sympathetic to write such material for our young people. It should also be said that a better course would be hard to find. We predict that there will be a revival of life, enthusiasm and Bible instruction in our C. E. societies.

Pastors! Do not wait for a few months to get the new Christian Endeavor material before your young people. Begin now to tell them about it and remember that the first lesson will be ready for Sunday, January 3rd.

THE NEWS about the missionary residence found on page two of this magazine should be most enthusiastically received by all those who are interested in foreign missions. We should take Brother McClain's statement seriously. "This splendid missionary residence cannot be used until it is furnished." It would be a splendid thing if S. S. classes, C. E. societies, and W. M. S. organizations, etc., would plan to send in the necessary money now to furnish this residence so that it can be used immediately.

THE WIFE of a well known Brethren pastor writes, "Have wanted to write and congratulate you on your Junior quarterly for a long time but haven't done so. It is most praiseworthy. Now if the teachers aren't too lazy and will cooperate there is really something fine for the children."

A NOTICE of the Communion service of the Ft. Scott, Kans. Brethren Church has been received. The service is to be held Sunday evening, December 13th. The usual invitation is extended to visiting Brethren.

Fetishism in Karreland

By Rev. Orville D. Jobson

Missionary to French Equatorial Africa



The Karre like most West African tribes believe in Fetishism, which is the embodiment of a magical power in a stick or a charm. Of these the Karre have a goodly number. The most important of which is the "birou." This fetish is a stick of wood, with the head and neck of a man carved on one end, and the other end left blank for fixing in the ground. It is usually found partially buried in the ground at the hut door of its owner, with several cactus plants surrounding it. A "birou" is kept by all families who have committed murder, and by families in which a murder has been committed. These fetishes are handed down from generation to generation, and are believed to embody a spirit or power which will protect murderers and their families from being murdered, and at the same time protect families in which a murder has been committed. Menacing spirits seek revenge, and the power of birou keeps them away.

When a man is murdered, immediately his oldest brother, or uncle on his father's side, will carve a "birou", and install it at his hut door. The spirit of the murdered will be calmed, and the powerful spirit that caused the death, thereby becomes powerless as far as the rest of the family is concerned. In like manner, when a man commits murder, he will immediately carve a "birou" and install it at his door, otherwise he may die at the hands of the spirit of the dead man, or revenge will be taken on some other member of the family. One "birou" is strong enough to protect the whole family, but in addition the women and girls of the family must wear a "kossa" around their

necks. This is a piece of hammered and curved iron with hands like a pendant from a string.

Other fetish-idols are the "gapa-waka" (a garden fetish) and the "gapa-mbouro" (a village fetish). These are made by putting four little forked sticks in the ground and building a little frame work thereon. The first is to protect the plantations, and is usually found at the entrance to their fields. It is individual, and with rare exception every uncivilized Karre keeps one in his garden. The "gapa-mbouro" is a village fetish, there being only one to

a village and the other one being placed at the entrance or exit of the village. This one embodies the power that enables them to hunt with success. A little sacrifice is offered before and after upon this fetish each hunt.

Of the type that ward off sickness and disease there are a great number. In fact new ones are being created from time to time. These are also individual

and practically all families have one or more. Two important ones are "sofiou" and "mbaili." The first one is for stomach trouble and the second is for small-pox. It is interesting that they have no fetish to deliver or protect one from leprosy. The source of leprosy is unknown, and therefore they do not have a fetish for this disease. These two fetishes are small pots with some native medicines placed inside, and a small carved stick of wood placed upright in the pot. The pots are then put in tri-forked sticks and placed at various locations outside the village. Around them are planted cactus plants and thorn vines.

(Continued on next page)



A Display of African Idols

A man may possess several of these fetishes and at the same time worship his ancestors. For this reason the West African natives are said to believe in Ancestor Worship and Fetishism as well. The priest of the village regulates the sacrifice of the fetishes. Once a year in the month of October the "jou-fin" ceremonies are celebrated. The priest sets a day when he will sacrifice to his fetishes, and his whole family comes to the sacrifice. A chicken is killed and its blood is sprinkled on all his fetishes, his house and his belongings. By this act he retains the power that embodies the fetishes, and appeases the spirits. Oil is then poured over the sticks, and with a piece of cotton dipped in the same oil, each worshipper is anointed with a dab of this oil on the back and chest. This is believed to protect each individual from revengful spirits, and identify them with the priest's fetishes. When this ceremony is over, then each individual is free to set days of sacrifice for his individual fetishes.

Fetishism is but a link in the great iron chain that binds the African Negro, but it is a strong one. It is only through the power of the living Christ, that he can be freed from his bondage and night. But how shall he hear of this powerful Christ if we do not send him messengers? In the early days of our work, we were building an auto road from the Station to the village. A fetish was located just where the road was to go through, and we knew it would have to be removed. There was a cactus or two around it, and a thorn bush. When the day came to get it out of the way, there was not one workman who would touch it. But finally one volunteer stepped forward, moved the fetish out of the

way, and cut down the cactus. He earned the name "Fears-no-Fetish". Today he is a Christian, and the fear of having violated sacred ground no longer haunts him. He is free because Christ has made him so. But there are thousands, yea millions who are still bound, and to whom Christ has never been proclaimed. Certainly we who have the light, bear a peculiar responsibility to those in darkness. God help us to quit ourselves like soldiers of Christ, and go forth witnessing for Him, until He comes.

*"The night lies dark upon the earth, and we have light;

So many have to grope their way, and we have sight;

One path is theirs and ours—of sin and care,
But we are borne along, and they their burden bear;

Footsore, heart-weary, faint they on the way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

"Father, why is it that these millions roam,
And guess that that is Home, and urge their way?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that that is Home, and urge their way
To reach it, haply, somehow some day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray?
And news of Home make Home less far away?"

* Poem by Rev. Wright Hay.

THE QUINTUPLET WEDDING AT BASSAI

By Rev. Orville D. Jobson, Fr. Eq. Africa

Just before leaving the field for this furlough, we had the privilege of marrying five of our Christian young men to five of our faithful young women.

The dowry was all paid, and a good talk with each couple separately revealed that they were ready for this solemn service. The wedding took place on Sunday morning. A church wedding to be sure, but no procession, not even a bridesmaid or a best man. At the close of the morning service, I read the portion on 'marriage' from the back of the


song book, and as we sang the ten moved forward. Each man standing beside his fiancée, took the solemn marriage vows, and then his fiancée repeated

the same. Having made the rounds they knelt for prayer, as we asked God's blessing upon their married life. When they stood again, we greeted them man and wife in the Lord. Then followed a long line of friends and relatives, led by the missionaries, who came forward to greet the newly wedded and wish them happiness.



The Quintuplet Wedding Party at Bassai

(Continued on page 16)



The Leper Problem in Our African Field



By Orville D. Jobson, Bassai, Par Bangui,
Oubangui-Chari, F. E. Africa

During our visits to the eastern churches of our denomination this summer, we showed some of the African pictures. And among them were several of the work being done for the lepers at the Bassai station, one of which appears on the front cover. Many of our supporters were surprised at these pictures, not knowing before, that leprosy existed in our African field. And believing this to be generally true of the church at large, we feel that an account of what we are doing, and what we would like to do for the African lepers, is in order.

As early as 1922 we were aware that leprosy existed in our field. The unmistakable signs were present. The red patch with raised edges, the disfiguring nodules on the face, the open sores, and the stubby fingers and toes. But what to do for a problem so great as this we did not know. Our first measures were defensive. We forbade lepers coming to the mission homes, and discouraged hand shaking in general. Segregation was insisted upon, and a Government Official even authorized the native chief to create a leper village back in the hills. But all of these measures failed, chiefly because there were no examinations to determine which were lepers and which were not. In the early stages of the disease one appears to be quite healthy, and unless minute examination is made, the tiny red patch is likely to be overlooked.

Then our Field Council talked of a leper colony, where proper attention could be given all those who wished to avail themselves of the privileges of care and treatment. Ground was actually cleared, preparatory to building operations, but shortage of missionary nurses, the scarcity of funds and lack of government cooperation, proved to be insurmountable difficulties for our young mission, and the possibilities of a colony were dismissed.

However, protective measures continued to be taken, such the periodical examination of the missionaries' personal help, and care in selecting mission workmen. In case a patch was found, the afflicted was dismissed and given the impression that he should not frequent the mission station. Those who were Christians were asked to sit in a place apart from the others during the services. School boys also came under this protective measure. Year after year applicants for the school were examined, and a goodly number had to be sent back to their

village each year. Several years ago a group of about two hundred students were examined at Bassai, and some 15 lepers were discovered, some of them being older students who had contracted the disease since their first enrollment. This large number was a challenge to us, and we decided that something must be done.

Miss Myers, our station nurse, had experimented on several lepers just previous to this examination, and there was evidence that the preparation of chaulmoogra oil she used was arresting the disease. So in faith she accepted the challenge of this large group of boys and girls, and began weekly out-patient treatments. In spite of the pain occasioned by the intermuscular injections the children have continued and several have been healed. The singing of gospel hymns at the weekly clinic is a very touching scene. In their singing the boys and girls feel the nearness of the Great Physician and are consoled. There is also a day school for these leper children, in whom the disease is still in the first stages, and one of the older students who contracted the disease, after being in school, acts as assistant teacher.

Just before leaving the field we asked Miss Myers to have the clinic out-of-doors one day so we could secure several pictures. These were taken with the express purpose of presenting the need of this work while at home on furlough. When asked by a primary teacher in the Louisville, Ohio, Sunday School, what her children might do for Africa, I suggested providing medicine for the lepers. We gave her a picture of the leper work to hang in her class, and now these little tots are saving their pennies to help "cleanse the lepers" in Karreland.

At Winona Lake Bible Conference last August, Rev. R. D. Barnard introduced us to Mr. Southwell, the Cleveland Secretary of the American Mission to the Lepers, who was speaking at Winona on the work of the mission. I mentioned our problem to Mr. Southwell, and he referred me to Dr. Danner the General Secretary in New York. But before I had the opportunity to write Dr. Danner, we received a letter from him, inviting us to make application to his mission for financial aid, and attend if possible the annual meeting of the Mission to Lepers. Being fully authorized by Dr. Bauman, we made application, and attended the annual meeting, held in New York October 14th and 15th. While

one of the meetings was given over to a medical discussion of the leper problem, and would have greatly benefitted our doctors and nurses, yet the other meetings were for the laity. We saw pictures of leper colonies in Korea and Africa, and heard messages from several notable leper missionaries. Especially did we enjoy the addresses of Drs. Helser and Lambie, both of Africa. But best of all was the promise of Dr. Danner to assist us in our treatment of the lepers in Oubangui-Chari.

Working on the conservative estimate of two and one half per cent of the population of Oubangui-Chari being leprous, there would be 25,000 lepers in the colony. Our Mission is directly responsible for at least 10,000 of these, for our districts are heavily infected. In Karreland the percentage is in all probability even higher, possibly five per cent. At present we are treating some twenty-five lepers in the out patient clinic at Bassai, but if the funds which we have asked of the American Mission to Lepers are granted in full, we will be able to build a small building some distance from the station and give weekly injections to possibly one hundred patients. This is but a fraction of the leper population we should be reaching, but it is a beginning, and we believe the Lord will bless that which we do in His name.

Of course we will give Bible teaching to them all, even as we have to the smaller group of twenty-five in the past. We have young men who are available for this teaching service. It has been pointed out that of all classes of people, the lepers are the most responsive to the gospel message, principally because

the Lord Jesus had pity upon the lepers and cleansed them. This has also been our experience where we have them under our immediate care. Of course outpatient treatments do not afford the same opportunities to work with a patient as does a leper colony. But in spite of our lack of close contact, some of our little leper patients are joyous Christians.

Unfortunately the Africans do not loathe the disease of leprosy in their fellow-tribesmen. They mingle freely with no fear. A young girl of clean flesh may be married to a leprous young man. A leprous hand is invited to eat out of the common dish. They sleep together and work together. Thus the disease is spread. But down deep in the heart of the leper is the stigma of a disease that will cost him his fingers and bring him untold physical suffering. Therefore, for the protection of the clean, as well as the treatment for the unclean, we must be more aggressive in our attack upon this horrible disease.

We heartily thank the American Mission to the Lepers for their promised help, and with sympathetic, willing nurses, I believe we are going to have new blessings in our forward move to "cleanse the lepers."

"Not leprosy of the body,
But a heart so full of sin.
Leprosy of the soul Christ cured
When I gave all self to Him.
Gratitude for cleansing
My heart so full of sin,
Goes forth in this my offering
That lepers might be cleansed."

THE THEORY OF EVOLUTION

I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truths in terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science.—Lord Kelvin.

The only statement, consistent with her dignity, that science can make, is to say that she knows nothing about the origin of man.—Prof. Reinke.

In the present state of our knowledge, all that science can truthfully say is that it knows not when, where, nor how, man originated.—D. Dewar, B. A. F. Z. S.

The doctrine of evolution is directly antagonistic to that of Creation. Evolution, if consistently accepted, makes it impossible to believe the Bible.

—Huxley.

There are two or three millions of species on earth—sufficient field, one might think, for observation. But it must be said today that in spite of all the effort of trained observers, not one change of a species into another is on record.—Charles Darwin, *Life and Letters*, Vol. 3, Pg. 25.

We have not yet discovered the missing link to prove, by objective evidence, the genealogy of the genus homo, from the common stock with the existing ape family.—Prof. Henslow, *Present-Day Rationalism*, P. 209, from Charles Darwin, *Life and Letters*, Vol. 3, p. 25. —"Christian Faith and Life"

WHEN SILENCE IS NOT GOLDEN

By P. H. Kadey

"Avoid controversy," was their word of advice. Just mind your own business, be dignified, nice; Preach a message of love in a meek quiet way, What difference to you what the modernists say?" The preacher replied, "Can you, friend, recall When the brave martyr Stephen was backed to the wall,
Saul of Tarsus, without a protesting breath
Stood in neutral indifference and witnessed that death?"

Paul later regretted this heinous crime,
And if I should keep still in this modern time,
And protest no word 'gainst their infidel feast,
I'd be guilty of hell, or a coward at least.

—"The Voice."

OUR NEW MISSIONARIES



J. P. Kliever



Mrs. J. P. Kliever

(Approved for Africa)

REV. J. P. KLIEVER (An Autobiography)

I was born August 21, 1905, in Sunnyslope, Alberta, Canada, being the first of a family of six children. All the children are alive today, as well as the father and mother. When I was six, the family migrated to Oregon. There I started to school in a country school house just out of Dallas, Oregon. Here also I recall attending Sunday School for the first time.

I very seldom missed going to Sunday School some place or other of the various schools that were in the neighborhood. At the age of sixteen I was a member of the church choir in Dallas. It was in this church that I accepted the Lord Jesus Christ as my own personal Savior at the age of eighteen. I had expressed the desire several times before this and had gone forward in a couple of services, once at the age of ten years, and another time at the age of about fifteen; but not until the last time did they lead me to a definite relation with the Savior.

Having worked in a bakery for a few years, I had saved enough money to take the trip to Los Angeles to enter the Bible Institute there. This was largely due to a vacation that I took with a missionary uncle who was then with the Cheyenne Indians in Montana. This contact stirred up the missionary desires that had found themselves in my heart at almost every occasion of hearing missionaries speak of their experiences. I went to Bible Institute mainly to get better knowledge of the Word of God, so that I could personally give a reason for the hope that was within me. I never would have gone if I had thought that the Lord would call me as a minister of the gospel or as a missionary. While at the Institute I heard many missionary lectures and started attending the Students' Missionary Union and went into a prayer group, not knowing what



J. Paul Dowdy



Mrs. J. Paul Dowdy

(Approved for South America)

group, and it was the African group! When I began praying for the missionaries in Africa, the Lord started laying it upon my heart to go. At Thanksgiving time I yielded my life unconditionally to the Lord, willing to go even to the foreign field if the Lord led thus.

While at the Institute, I took the Sunday School course. I worked my way through school by washing dishes, doing janitor work and in restaurants. While there I was also in the Men's Glee Club, a member of the Gospel Team Male Quartet, worked in the Japanese Presbyterian Mission in Hollywood and went on some of the shop teams. Graduating in 1926, I took another year and then accepted the call of the Baptist Church, at Garden Grove, to take charge of the choir. Rev. Paul E. Hurlburt, director of the Unevangelized African Mission was its pastor, and for a year I lived across the street from Dr. Chas. E. Hurlburt, now with the Lord, who was the founder of the African Inland Mission. Between these two men I was in active touch with the African field. While working in the bank at Garden Grove, and having charge of the choir, I also superintended the Junior S. S. Department and Junior B. Y. P. U. and conducted several boys' clubs.

In 1928, I was given a scholarship to the Des Moines University, which I accepted and attended there the last year that it existed. Then going back to California and not being able to enter school at that time, I took charge of a store in Tustin. While there I was contacted by Rev. J. G. Lienhard who presented to me the wish of his church, namely the charge of the choir at the Second Brethren Church at Long Beach, Calif. Not knowing much about the denomination, I was somewhat slow in accepting the call. After serving there for a short time, I found that we had much in common and rejoiced that they accepted the whole Word of God.

In the summer of 1930, I went up into Oregon and took unto myself the companion whom the Lord had brought into my life. Upon our return, we were baptized by triune immersion and joined the church there at Long Beach.

While managing a food store in Long Beach, I worked from ten to twelve hours a day, and also kept up quite an active schedule of church work; having charge of the Choir, S. S. orchestra, teaching a S. S. class (which I soon resigned to become Superintendent of the Junior Department) and superintending the Junior Intermediate C. E. I worked in this work for over four years, when the church called me as assistant to the pastor. When I left there were three good sized choirs there, a Junior choir, and Intermediate choir and an Adult choir. It was while serving here that my wife and I offered to go to Africa under the Brethren board. This board advised further training and suggested Ashland Theological Seminary. This last year was spent there and this summer we had the joy of hearing the mission board's decision, accepting us as their next missionaries to Africa.

I am at present a Middler in the Seminary, and while going to school, I am serving as pastor of the Middlebranch Brethren Church. We are looking forward with great joy to service in Africa, and the nearer the time comes for us to leave, the less we feel worthy to go; but we are remembering the words from the pen of Paul saying that His strength is made perfect in weakness, and we will go forth praying that the grace of our Lord Jesus Christ may be magnified through us.

MRS. FRED A. (J. P.) KLIEVER

(An Autobiography)

I was born in Wanda, Sask. Canada in 1907. When I was about two years old my parents migrated to Dallas, Oregon, where they are still living today.

My earliest recollections are of the farm and the home in Oregon. Sunday was always a great day at our house because we then went to Sunday School and church in town. My parents were Mennonite Brethren and church attendance was one thing not to be neglected. I am very happy for this because I cannot recall a time when we were not encouraged to attend services.

I went to school in a little one-room country school house. It was my desire to go on to high school after finishing grade school, but for almost three years this desire was not granted. The only high school near enough to attend was nine miles from home. Mother and father could not consent to my staying in town, so I was not permitted to go. Finally our school district consolidated with the town school and a bus picked up the children. I still wanted to go to high school, so after begging and much

pleading my parents gave their consent and I finished my high school in three years and felt definitely called for preparation to some Christian work. At that time I was not sure just what kind of service it was to be, but I felt called to enroll in the Bible Institute of Los Angeles.

I was converted before I started high school, but was not real happy in my Christian life until I finally yielded my life to the Lord. It was after I fully surrendered my life, that things began to open up for me to get my high school work. Then I began to see how all things were possible with Him. I was baptized and joined the church and began to do Christian work for my Savior. The first bit of service for Him was the teaching of a class of little children. Next a class of Primaries and before long I had a Junior class. More and more I felt the need of preparation for Christian service.

Before I finished my high school, I had definitely decided if the Lord continued to lead, I would enter the Institute, which I did in the fall of 1928. Here I had many interesting and happy experiences, as well as times of testing; but always the Lord had a plan and purpose in things that happened.

It was during my second year in the Institute that I definitely felt called to serve in the foreign field, which field was Africa, but I did not know what part of Africa. It was at this time that I met Jake Kliever, who is now my husband. As we became re-acquainted, (for we knew each other as children), we found that we had much in common and especially the desire for the work in Africa. Jake too, had felt the call to this field.

In June, 1930, I graduated from the Institute and went to Oregon to see my parents; and in August of that same year, Jake and I were united in marriage. We established our home in Long Beach and attended the Second Brethren Church, where Jake had been serving as chorister. We were happy in the fellowship and work there. We were baptized by triune immersion and joined the church and felt that the Lord would have us apply for foreign missionary work under the Brethren board.

We worked in the church for about five years and came to Ashland to get further training for the field. I taught a Sunday School class of Junior girls, served as superintendent of the Junior C. E. Society and sang in the choir. The two phases of work that I enjoyed as much as anything else were our Daily Vacation Bible School and the Week Day Home Bible Classes. Through these classes one kept in constant touch with the children throughout the neighborhood; and, many of them learned to know Jesus as their Savior and also many were won into the church.

As we think of all the work that there is to be done in the homeland, we know we could keep busy

here; but, when we look about and see how many there are here who could do this work compared to the few that have gone to the dark continent, then we feel we must by the grace of the Lord, go and labor there.

We have been especially happy since we have been definitely called by our Board and are continuing to depend on our Lord as we are planning to serve Him in Africa soon. "It is by grace that we are saved, through faith, and that not of ourselves, it is the gift of God." And of this gift we want to tell others! And this we expect to do in the near future in Africa, if the Lord tarries.

REV. J. PAUL DOWDY

(An Autobiography)

On October 18, 1902, I was born at Eggleston, Giles County, Virginia, being the second child to come into the family. After one year my parents moved to Roanoke, Virginia. Here another daughter and three more sons were born to my parents. When I was eight years of age, my father was called away to be with the Lord. From that time on the six small children were prayed for, cared for, instructed, and guided by our wonderful mother. By the mercies of our Lord Jesus she is still with us, to enjoy, in a small measure, at least, the fruit of her labors so lovingly bestowed on her children, all of whom are living.

Before I had finished my first year of High School, it became necessary for me to quit school and go to work. This I did very willingly, as I never liked to go to school anyway, not even to Sunday School. It was during this year that we sold our city property and bought a small farm about five miles north of Roanoke. Not long after moving into this community, I began to attend the Mountain View Brethren Church of which the Rev. J. E. Patterson is pastor. However at that time I was a member of the Greene Memorial Methodist Church in Roanoke. After a year or so with these brethren, I became convinced of the Biblical soundness of the doctrinal position of the Brethren Church. It was not long then until I became a member of the Brethren Church. Under the faithful ministry of my pastor, and the influence of godly Sunday School teachers, I began to grow spiritually. During the years that followed, I was active in Christian Endeavor, a Sunday School teacher, and for some time served as superintendent of the Sunday School. From time to time my pastor and others of the church suggested that I prepare for the ministry. Brother S. E. Christiansen and Brother A. L. Lynn also encouraged me to consider the ministry. The suggestions I never took very seriously, though I did feel in my own heart that the Lord was calling me to serve Him. Finally in the summer of 1929, I wrote to Dr. J. Allen Miller and asked about the possibility of entering Ashland Col-

lege. He told me they had a two year course of practical training designed for those who could not meet the requirements for regular college entrance.

This two year course seemed to be about what I thought I wanted, so I entered Ashland College in September, 1929. However, the Lord had different plans for my life. At the end of the first year I had already begun to think about a longer course. After all, a seven year period of preparation is not too much for the greatest work in this world. So I settled down to what seemed to be a long hard job. But our faithful Lord Jesus was with me every step of the way to make these seven years the most blessed and happy period of my life. The pursuit of my theological studies in the seminary has been a source of great joy and satisfaction.

In addition to the educational advantages that have come to me here, the Lord has given me many very fine friends with whom we have enjoyed most blessed fellowship in Christ. At the close of my first year in the seminary I was married. My wife has proved to be a most faithful and helpful companion.

As I look back over the years, I can clearly see at many points, the hand of the Lord in the shaping of my life. Things which I could not then understand have become clear in a fuller knowledge of His will. Now that He has called us to serve Him in Argentina, we look forward with joy to the preaching of the "good news" of our Lord and Savior to the people of that land.

Believing and knowing from God's word and from experience that men and women are hopelessly lost without Christ, we are glad to go and tell them of the Lord who came from heaven and died on the cross to redeem them from sin. For our salvation and for a part in this ministry, we are very grateful to the Lord Jesus Christ. We are also grateful to our parents and brothers and sisters; to our pastors; and Christian friends and teachers, who have in so many ways helped us to come to this place in our lives. It is our prayer that the Lord may give to all of these a vision of the need and the glory of witnessing for Christ. We hope that they all may realize that as we go, they also are having a part in the work that we shall do—a kind of extension of their ministry.

Looking for His soon coming,—“What shall I render unto the Lord for all His benefits toward me?” (Psa. 116:12).

MRS. DORTHA (J. P.) DOWDY

(An Autobiography)

I was born on a farm in Wayne County, Ohio, on January 27, 1912. I am the older child of a family of two children, the other being a boy.

Both my parents were raised in the Church of the Brethren homes. They never made a confession of

Christ until after they were married. When they did, they joined the Brethren Church. Thus, I have all my life been associated with the Brethren Church. I made the great confession when I was but twelve years old.

During my grade school days, we lived in Wooster, Ohio, where I attended Sunday School and preaching, though somewhat irregularly. At the time I was in high school, we lived in Rittman, Ohio. Then I was more regular in attending Sunday School and preaching, but my interests were in worldly things. At that time, Rev. E. B. Niswonger, then a student at Ashland College, was pastor at Rittman. It was partly on Rev. Niswonger's recommendation that I entered Ashland College. While at Ashland, I associated with a group of young people whose lives influenced me to rededicate my life to the service of the Lord.

After I graduated from the two year normal course at Ashland, I returned to Rittman where I taught the third grade for two years. During those two years, I was teaching a Sunday School class and also taught two summers in Daily Vacation Bible school.

In June, 1934, I was married to J. Paul Dowdy, who was then a student in the Seminary at Ashland. When I naturally became still more interested in the Word of God and in serving the Lord Jesus Christ. My husband was working his way through school, and managing our finances seemed difficult at times, but the Lord always provided our needs. These years have been happy ones for me because of increasingly closer fellowship with the Lord.

We felt led of the Spirit to make no plans as to where we would serve the Lord when my husband finished seminary. Our only desire was to tell lost men and women about Christ, and the place where we should serve the Lord we left to His choosing. At graduation time (May, 1936) the call came to go to Argentina. We did not accept the call then because we were not sure that it was the Lord's will that we go there. During the summer we asked the Lord to show us His will for our lives in regard to this call. At General Conference, we were led to accept the call to Argentina.

I believe that we have been called of the Lord to all the lost souls of that place of Christ, who was born of the virgin Mary, died on the cross for the sins of the world, rose on the third day, and ascended to heaven where He now intercedes for His own. I believe that men and women should have the opportunity of knowing that the Bible is the inspired Word of God, and that Christ is coming soon for His church, after which He shall establish His Kingdom of righteousness on the earth, over which He will reign for a thousand years.

In the blessed hope of His soon return, and for

His name's sake, we hasten to tell the men and women of Argentina of our living Savior.

(Since writing the foregoing autobiographies, the Kliever and Dowdy families have grown! Mr. and Mrs. Kliever have a baby girl, born November 13; Mr. and Mrs. J. Paul Dowdy, a baby boy, born earlier in the month. Congratulations, and may these two little ones grow into stalwart Christians, should our Lord tarry).

BEWARE OF SUCH SUBSTITUTES

Beware of the grocer, or the clothier, or the druggist, or any other man who is offering substitutes for articles you know to be "true and tried." The First Brethren Church refuses to offer substitutes to those desiring spiritual values that have stood the severest tests for ages past. But, if you prefer a church that offers you Science for Scripture; or Reason for Revelation; or, Theories for Truth; or, Intellectualism for Inspiration; or, Culture for Conversion; or, Pardon for Propitiation; or, Benevolence for Blood; or, At-one-ment for Atonement; or Goodness for Grace; or, Sociability for Spirituality; or, Play for Praise; or, "Pep" for Prayer; or, Profession for Possession; or, Programs for Power; or, Reformation for Regeneration; or, Good for God; or, Speculation for Salvation; or, Jubilation for Justification; or, Feeling for Faith; or, Paralysis for Peace; then, my friend, you have entered the wrong pew! If you desire them, there are plenty of substitutes to be had elsewhere in this city! — Calendar, First Brethren Church, Long Beach, California.

The smallest insect that is born and dies in a day is greater than the highest mountain, or the widest sea, because it has life, and these have it not. He that stands at the apex of life "a little lower than God" is infinitely greater than the whole cosmos of matter. This living thing we call man ought to understand his divine nature, and uphold the majesty of his being because he not only has life, but reason, and spiritual consciousness. Nothing can be so tragic as that such a being should live a beast's life and die a beast's death.

FOR WHOM DID CHRIST DIE?

Twelve shipwrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved.

For which of the eleven did the sailor give his life?

If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me and gave Himself for me.—Arthur T. Pierson.

A LITTLE FASTER

A poor heathen woman lay dying. Amid the gaspings and chokings of death, she said to a missionary who sat by her bedside: "Tell your people how fast we are dying, and ask if they cannot send the gospel a little faster."

*"Oh, send the gospel a little faster,
Go tell your people that we die;
Death will not wait, it calls us onward,
They tarry still! O Christians, WHY?"*

*A little faster? Yes, brother, sister,
We race with famine, plague, and death!
These linger not from dawn to dawning
To catch away the fleeting breath.*

*We pray, but are our prayers swift dying
Like breathless couriers to the king?
We give, but at that we might hasten
Those gifts to which so long we cling!*

*"A little faster, friends! We're dying!"
Comes still that signal o'er the wave.
"A little faster with your message
If in it there is power to save."*

*God help us swift return the answer,
"We come! on wings of love we fly!"
God, help us send a little faster
Thy gospel ere the heathen die!*

*In Christ there is no East nor West—
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.*

*In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.*

*Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.*

*In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.*

"Christians are not only to be the salt of the earth, but also the sugar."—Selected.

A CHRISTMAS INCIDENT FROM CHINA

A country Christian whom I had not seen for many months came to say good-bye. He has been working in Tsinan, the capital of Shantung, pushing a barrow of coal. When he could get permission (which was only very rarely) he went to Service on Sunday. On Christmas Day he specially asked to be free to attend Service. He found it difficult to get permission, so saw the manager who asked him what advantage it would be to him to keep Christmas Day. He replied: 'Would you not like to see your children on your birthday? Christmas Day is the birthday of Jesus and I must go.' The manager then gave him permission.

CAUGHT UP!

Caught up! Caught up! No wing required;
Caught up to Him, by love inspired,
To meet Him in the air.
Spurning the earth with upward bound
Nor casting a single glance around,
Nor listing a single earth-born sound;
Caught up in the radiant air.

Caught up with rapture and surprise,
Caught up—our fond affections rise,
Our coming Lord to meet.
Hearing the trumpet's glorious sound,
Soaring to join the rising crowd,
Gazing beyond the parted cloud
Beneath His pierced feet.

Oh, blessed, oh, thrice-blessed word,
To be for ever with the Lord
In heavenly beauty fair!
Up! up! The absent Lord draws nigh.
Yes, in the twinkling of an eye,
Caught up in the radiant air.

—Advent Herald.

At the bottom of his shaft the Mexican miner has a shrine of the Blessed Virgin, dressed usually in overalls with a miner's hat cocked over her head. Here, when he goes to work, he prays for a day free from accident; and, before leaving, many a poor fellow prays again, this time that the high-grade ore he has stolen and secreted about himself will not be discovered.—John van Steen Tollman, in "TRAVEL."

HE KNOWETH THE WAY

By J. Danson Smith

*The way that I take—it is still veiled in darkness;
Whereunto it leadeth I cannot yet tell;
But since He doth know and doth lead, it means
blessing;
My heart may believing say, "All is well."*

*The way that I take, though it rough be and rugged
Perchance is more blest than a road smooth and
plain;
He knoweth the way, in His great plan of blessing,
That best can work out truest spiritual gain.*

*The way that I take, though enshrouded in darkness
In darkness to me, unto God is not dim;
The darkness to me may itself be a blessing,
If only it makes me walk closer with Him.*

*The way that I take! This my comfort—"He
knoweth!"
And He—my great Father—doth tenderly care;
And over life's way, and its miles, and its journey
My feet He can guide, and my life He can bear.*

ARGENTINA

By Rev. Chas. F. Yoder

It has been some weeks since I reported activities in this part of our work but the activities have been constant. We are on the northwestern edge of our district and our nearest mission to the south is Rio Cuarto about seventy miles away so that there is ample field for a number of workers.

However, a small section of twenty miles square, including Rio Tercero and Almafuerte, still remains without rain, and although ordinarily this is a prosperous district there is now a depression that is causing many to seek work elsewhere. We have lost two more men from the mission on this account, and those who remain are not able to help much financially. Our quarterly communion the eleventh of this month was, as usual, a time of spiritual refreshment. Two more participated for the first time. They are members of the family in our country mission. This family at great sacrifice have managed to purchase an old Ford purposely to come to church in town when they can. The war in Spain is having its reaction here as a large part of the population has relatives in Spain and there are antagonistic organizations of communists and fascists.

The government, instead of constructing irrigation ditches for the district, as promised nearly twenty years ago, is spending a vast sum for military maneuvers among the foot hills near Rio Cuarto.

In Rio Tercero we are trying to sow the good seed faithfully although the harvest is slow in maturing. There are new candidates for baptism but there are many enemies.

I have just finished another campaign of one week in Rosario. The interest was good and the crowds increased until the hall was full. A number of new families began to attend and eight persons publicly accepted Christ. We closed the meetings with the Lord's Supper, the second in the history of this mission. Twenty-eight took part and several members were not able to attend. Brother Garcia, a lay worker, leads the meetings in this work, and Brother Alloca, another layman, already advanced in age, leads a ranch work. These brethren in Rosario are faithful and even enthusiastic, but badly need a hall of their own to make the work what it ought to be. They ask the prayers of the church that this need may be met.

Spiritual coldness and lack of concern begin in the pastor. If the pastor wants revival fires in the pew, let him kindle revival fires in the parsonage and the pulpit.—Ralph E. Stewart.

We are not complete until we are freed from self-pity, and find joy in thinking of others.—Herbert Lockyer.



GLEANINGS FROM MISSIONARIES' LETTERS



Mrs. Curtis Morrill writes from our new Bemiller Station, Africa: "We have a small beginning in reading classes. Mrs. Kennedy has a class of children; Curtis a class of workmen, and I have the wives of the workmen. It is all so foreign to them that some hardly know what it is all about as yet. The children seem to learn more readily than the men. The women, I think, are the least apt of all. However they are so saturated with the idea that women couldn't possibly be as intelligent as men that they really think they can't learn as readily. We have translated another song into Kabba, but so far have not a sufficient knowledge of the language to complete any Scripture translation. Curtis is preaching in Sango, and having a native interpret for him. That is helping us with the construction of the language. Sometimes it is amusing and amazing the way the message is interpreted. . . . The work seems more encouraging than it did at first. The Sunday attendance is sometimes larger than the mud chapel will accommodate, and some few of the workmen who have confessed Christ really seem to have changed lives, and, as far as we can tell, are making progress in Christian living."

Mrs. Chauncey Sheldon from Bellevue Station, writes: "So Mary Virginia is a real baby! Well, she ought to be if she takes after her lovely mother. (I think Aldine one of the sweetest girls I ever met), and her fine daddy, to say nothing of her famous grandpa! (some say 'in-famous'—L. S.

SWEET PEACE

'Tis there, and there only, that I can find rest,
I've pillowed by head on my dear Savior's breast,
The trials that oppress me and make my heart sore,
Only cause me to love my dear Savior the more.

He is holding me close, lest I should fall,
How glad I am now that I heard his call,

As I meditate on His love so free
There comes a message direct to me.
"Your heavy burden I'm going to bear,
For you, my child, I'll tenderly care."

Ah, then the struggle I instantly cease,
For into my heart has come sweet peace.—Sel.

B.). I wish I could see her. She must be almost eight months old. Our Donald is also a real baby! At 3½ months, he weighs 16½ lbs., doubling his weight. The natives think him grand. They lose so many of their dear little ones, and how they do love them in their way, but know no better than to dash cold water on them, hold them in a stream to rid them of fever, etc. They don't get along all right. Only a few survive of the large number born. . . . Mr. Sheldon has gone to Bouca and Bataugafo to baptize some believers. As many as 600-800 sometimes come to the latter place. How we need a couple of missionaries to care for these two points! They are about 75 miles from us and we don't have the opportunity to visit them often. We are looking forward to the coming of the Tabers."

Mrs. Kennedy, stationed at Bemiller, since her return from furlough, writes: "I always did think time flew in Africa, but since I've gotten back, it goes faster than ever. I really don't know where the days get to! I've had plenty of work to keep me busy. That may be one reason the time has gone so fast. I moved into my little wee house two weeks ago, and have had a grand time getting settled. I've finally gotten boxes and cases converted into tables and cupboards, curtains and pictures hung, and everything as I want it. I'm having a grand time all by myself. I hope they let me stay here now for the rest of my life.

"We also have quite a medical work under way here now. Have given as high as 96 treatments in one morning. We have 60 and more every morning, unless it rains. The most of these are ulcers and burns. New cases come in every day. It looks as though there may be quite a work here in time to come, unless they all get healed up and stay healed.

"The class of boys that we started August 1st, is still going strong. Over 60 come every day, and about 35 seem to be making good progress. But what a handful to handle! I'd rather have 60 Africans than 20 Americans though. We're having a grand time together. These people are a happy-go-lucky people, without a doubt. It certainly tickles them when I say a few words in Kabba. They are very encouraging too—they think I know a lot of Kabba, but I know I haven't begun to know anything. This is SOME language, but I'm determined to hold out to the end."

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Financial Report—October, 1936

General Fund:

Yellow Creek, Pa., per Miss Helen Zimmerman	\$ 4.05	
Mr. & Mrs. E. B. Manley (Long Beach 1st)	3.00	
O. J. Caldwell (Long Beach 1st)	2.00	
Daily Vacation Bible School (Long Beach 1st)	7.67	
Daily Vacation Bible School (Mundy's Corner, Pa.)	6.33	
Miss Kathleen Logan (Harrisonburg, Va.)	5.00	
John A. Logan (Harrisonburg, Va.) ..	5.00	
Misc. (Harrisonburg, Va.)	4.00	
Dr. & Mrs. L. E. Lindower (Warsaw, Ind.)	5.00	
Misc. (Warsaw, Ind.)	3.00	\$ 45.05

African Hospital Fund:

Anonymous (given Jobson for Leper Work)	5.00	
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African Native Evangelist Fund:

Win-One Class, Dayton, Ohio	12.50	
Mr. & Mrs. Ben Mow, South Gate, Cal.	25.00	37.50

Crawford Fund:

Refund from Holland-West Africa Line	105.49	
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Emmert Fund:

Miss Lillian Keller (Long Beach 1st)	10.00	
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Gribble Fund:

Vernon E. Bishop (Sunnyside, Wash.)	5.00	
Refund from Holland-West Africa Line	105.50	110.50

Gribble Book Fund:

Brethren Publishing Co.	5.46	
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Jobson Fund:

Mrs. Christie Eye (Long Beach 1st)	10.00	
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Taber Fund:

Primary Dept. (Long Beach 1st)	18.22	
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Tyson Fund:

Miss Lillian Keller (Long Beach 1st)	10.00	
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BRETHREN MISSIONARY DIRECTORY

SOUTH AMERICA

ADDRESS: 433 Rivadavia, Rio Cuarto, Prov. Cordoba, Argentina, South America.

Rev. Clarence L. Sickel, Supt.

Mrs. Clarence L. Sickel.

ADDRESS: Almaguer, Prov. Cordoba, Argentine, South America.

Dr. Charles F. Yoder.

Mrs. Charles F. Yoder.

SOUTH AMERICAN NATIONAL PASTORS

Adolfo Zeche, Huinca Renanco.

Domingo Reina, Tancache and Hernando.

Louis Siccardi, Cabrera.

Riccardo E. Wagner, Rio Cuarto.

Juan Pisani Bible Coach Worker.

AFRICA

ADDRESS: Yaloke, par Boali, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. John W. Hathaway, Supt.

Mrs. John W. Hathaway.

Miss Mary E. Emmert.

Miss Elizabeth S. Tyson.

ADDRESS: Bassai, par Bozoum, par Bangui, Oubangui-Chari, French Equatorial Africa.

Miss Estella Myers.

Miss Grace Byron.

ADDRESS: Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. Chauncey B. Sheldon.

Mrs. Chauncey B. Sheldon.

Miss Florence Bickel.

ADDRESS: 1st or 2nd Class Mail—Bekoro, par Bassai, par Bozoum, par Beberati, par Yaounde, Oubangui-Chari, Fr. Eq. Africa.

PARCEL POST: Care of C. B. Sheldon.

Bellevue, par Bossangoa, par Bangui, Oubangui-Chari, Fr. Eq. Africa.

Rev. Curtis G. Morrill.

Mrs. Curtis G. Morrill.

Mrs. Wilhelmina Kennedy.

MISSIONARIES ON FURLOUGH

Rev. and Mrs. Orville D. Jobson.

6340 Ventnor Ave., Ventnor, N. J.

Rev. and Mrs. Joseph H. Foster.

1925 E. 5th St., Long Beach, Calif.

Rev. and Mrs. Floyd W. Taber.

5777 Campo Walk, Long Beach, Calif.

Dr. Florence N. Gribble, 702 Grant St., Ashland, O.

Miss Mabel Crawford, 131 N. Pickering, Whittier, Calif.

NEW MISSIONARY RESIDENCE

(Continued from page 2)

dividuals. If any one organization would like to undertake the furnishing of a room, or of any one article, we shall be glad to give recognition to all such projects. Gifts for this purpose from the women's societies, of course, should be sent to their own treasurer, Mrs. M. A. Stuckey, Ashland, Ohio. All gifts from other sources should be sent to the treasurer of the Foreign Missionary Society, Dr. L. S. Bauman, 1925 East Fifth St., Long Beach, Calif.

Please join with us in definite prayer for this need. We are trusting that the response to these appeals will be immediate, as the residence will soon be finished. Please remember that it cannot be used by the missionaries until it is furnished.

It might be added that, since this residence is to be used solely for missionary purposes, we have been able to purchase all materials without any sales tax. This exemption will also apply to the furnishings purchased here by officers of the society.

In sending gifts for this purpose, do not fail to state that they are for the furnishing of the missionary residence.

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor

626 Somerset St.

Johnstown, Pa.

BRETHREN CHRISTIAN ENDEAVOR
RINGING CHURCH UNCONSECRATED EXTENSION
Y H VANGELISM

NEW CHRISTIAN ENDEAVOR TOPICS FOR THE COMING YEAR

In response to a number of requests for an "all Bible" course of Christian Endeavor studies, the Brethren National Christian Endeavor Board suggests the following studies to be edited in the "Brethren Evangelist" each week by Dr. L. E. Lindower:

52 Lessons on Bible Evidences in 1937

Section I: Internal Evidences

Part I: Claims of the Bible (3 lessons).

Part II: Direct Testimony to These Claims (4 lessons).

Part III: Indirect Testimony to These Claims (6 lessons).

Section II: External Evidences

Part I: The Power of God's Word (3 lessons).

Part II: The Appeal of History in Relation to the Records of the Bible (Archeology) (12 lessons).

Part III: Appeal of History in Relation to the Bible Record about the Future (Fulfilled Prophecy) (9 lessons).

Part IV: The Bible and Other Scientific Evidence (3 lessons).

Five Year Topic Plan of which the above is the first:

1937—Bible Evidences—External and Internal Proof That the Bible is the Inspired Word of God.

1938—Prophecy—God's Program for the Future.

1939—Christian Worker's Course—Methods of Christian Work and Soul Winning.

1940—Sacred Biography—The *M* and Women of the Bible.

1941—Christian Doctrine—What the Bible Teaches.

In the course of lessons outlined above for 1937, you will notice that there are forty lessons in Bible Evidences. The other twelve lessons are Missionary lessons; one provided for the last Sunday in each month.

To supplement the notes by Dr. Lindower in the "Brethren Evangelist," quarterlies may be secured from "Christian Publications, Inc." Third and Reilly Streets, Harrisburg, Pennsylvania; for fifteen cents each. Topic cards may also be secured from the same company for twenty-five cents a dozen.

The course is Biblical and is presented in a fashion which is well suited to Christian Endeavor question and answer and discussion methods of presentation. If more detailed information is desired, it might be well to send for a copy of the quarterly and look it over. The "Evangelist" notes by Dr. Lindower will start with the lesson for the first Sunday in January and will continue for each week throughout the year.

Quintuplet Wedding Party

(Continued from page 7)

News just comes from the field, that upon Brother Hathaway's first visit to Bassai, after Mr. Foster's departure, he also married five couples. Two sets of "quintuplets" at Bassai within twelve months! May the Lord grant that out of these Christian homes shall come many of the future Christian workers of Karreland. Their children shall never know the degrading influence of their tribal fetishes and ancestral worship, but from the beginning they shall be taught the story of God's love as revealed in His Holy Son "lifted up to die."

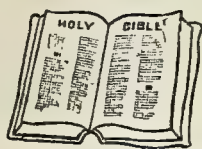
Into Africa went the Christ twenty centuries ago, when his own followers sought to slay him.

Out of Africa came the Christ, sheltered and safe, to live his mission and die his death, that the world might be saved.

Into Africa may He go again, proclaimed by eager and impelling disciples.

Out of Africa—may Christ come with a continent following after.

—EMORY ROSS



NEWS FROM THE FIELD



MUNCIE, INDIANA

The readers of the Brethren Evangelist have not often read about how the Brethren denomination is progressing at Muncie, nevertheless we continue to move ahead. We do not accomplish anything flashy or phenomenal, nor are we growing by leaps and bounds. Rapid strides have had but small place in the history of this place in the history of this church, it seems. Building by small percentages and with deliberation will, however, make a congregation that is sound and solid. Such is the custom of the Muncie church. No one has yet been able to sweep these people off their feet. Thank God for such a stable people!

I shall briefly and partially recount our activities since the last General Conference.

Revival Sept. 7-20

One week after the Conference Bro. Claud Studebaker came to work with us and for us during the two-week period of revival effort. Those who have seen Brother Studebaker in revivals know what we enjoyed—gospel sermons, Scripture quotation and application, gracious presentation, fine attendance, touching of hearts, soul salvation, making of friends, strengthening of the church, encouragement of pastor and people. Our people were won toward the evangelist quickly and when the time came for his departure they bid him good-bye as though he were a brother of the flesh. They have since invited him to return next year.

The visiting evangelist was a very pleasant guest in the home of the pastor. He never was burdensome nor wearisome. His company was very much enjoyed. Come again, Brother Studebaker, you are welcome!

Eleven people were baptized into the church the week following the revival. One young married couple who were already Christians, from Kentucky and living near the church came among us—a fine couple with three very fine little children. The other nine were all children and young people.

This series of meetings did much toward closer fellowship among people of Brethren faith in Muncie. There were few nights when there were no church of the Brethren people among us. An appreciation by one of their aged elders follows. It was discovered that he and Brother Claud Studebaker were related.

"Recently the Rev. Claud Studebaker of the First Brethren Church of Pitts-

burg, Pa., assisted the First Brethren Church of our city in a series of revival services. With pleasure we enjoyed several of these revival services. Brother Studebaker has a passion for souls, and he delivers the message with no uncertain sound. Being a member of the Fraternal Relations Committee of the Brethren Church, he is greatly interested in getting the two denominations together. The writer began his ministry about the time of the division and he now rejoices that the differences that brought about the division have largely, in time, been obliterated, and, in many places, the two are working together harmoniously. God be praised for this!

"The Church of the Brethren recalled their Sunday evening services on the last evening of the meeting and enjoyed the services at the Brethren Church.

"The Rev. Delbert B. Flora, pastor, is doing very creditable work and the church is prospering under his leadership. September the 29th, a large number of members and friends met at the church in a surprise on the pastor and his wife. Many were the gifts presented on the occasion, valuable to the pastor and his wife. All enjoyed the splendid social gathering."

George L. Studebaker

DO I LIVE AS I PRAY?

I knelt to pray when day was done
And prayed, "O Lord, bless everyone,
Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day,
And carelessly went upon my way.
The whole day long I did not try
To wipe a tear from any eye.

I did not share the load
Of my brother on my road;
I did not even go to see
The sick man just next door to me.

Yet once again when day was done
I prayed, "O Lord, bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried,
"Forgive me, God, For I have lied,
Let me but see another day,
And I will live the way I pray!"—Sel.

Surprise

Our Brother Studebaker says that he always does his best to leave pastor and people more closely knit together after he has conducted a revival effort. His work and influence may have had some part in what followed a week later, and which has already been mentioned in the above quotation. By making use of a bride-soon-to-be these good people enticed their pastor and his wife to the church where a genuine surprise was planned and perpetuated. A full house, special music, a talk by Elder George L. Studebaker, retirement to the commodious basement, presentation of a large shower of comestibles and cash, enjoyment of pie and coffee and a social hour. What love! What thanksgiving!

Homecoming

On October 18th, we had a Homecoming program of an all day service. Dinner was served to a large crowd of people. Dr. C. L. Anspach was our afternoon speaker and preacher of the evening. The special feature of the day was a building fund campaign in the afternoon. Counting the money in the bank, a credit with the Home Mission Board, and legal pledges, we now have more than \$4700 of the amount needed to build our auditorium. Readers will remember that we have the basement unit and Sunday School annex without any indebtedness. The writer has been told by an influential man of the city that he is of the opinion that something can be done for us among men and corporations of means. He and a well known banker both have said that our church has a record to be proud of.

Dr. Anspach spoke to the Delaware County Ministerial Association on Monday forenoon before he and Mrs. Anspach returned to Ashland. His appearance in the city gained considerable amount of newspaper space. Miss Lulu Wood and Mr. and Mrs. George Bowman accompanied Dr. and Mrs. Anspach.

We hope that Ashland's College president can appear among us again soon. Our people highly respect him.

Communion

On the evening of November 4th we celebrated the Last Supper of our Lord. The fine revival and an increased strength of the church were reflected in this Communion. Some say that the attendance was the largest they can remember. The service was quiet, reverent, worshipful, and strengthening. All who partook received new glimpses into the meaning of the death of the Lord Jesus Christ, as well as a better understanding of the things that transpired in the upper room.

No, we are not doing things in a great big way, but we are doing them in a lasting way. If you want to see a church which is building on a solid foundation and which is moving forward smoothly and harmoniously, overcoming obstacles and differences among

the membership in a way that does honor to the name "Christian," just drop by our way.

Note—Elder George L. Studebaker and his wife, both aged, have passed from this earth to their heavenly home. Sister Studebaker recently suffered a stroke of paralysis and died within twenty-four hours. Last evening, Nov. 10, Brother Studebaker was knocked down by an automobile and killed instantly. He had been active in the Church of the Brethren, especially in Indiana, for more than fifty years. Their son is a professor in the Ball State Teachers College of this city.

DELBERT B. FLORA, Pastor
Muncie, Ind.

LIMESTONE, TENN.

Although continually conscious of our frailties and human weaknesses, we are endeavoring to serve the Lord in an acceptable manner.

We have had the hottest summer in a number of years, but notwithstanding this fact, we can report that we have had no summer slump. The most of our services both week-day and Sunday have maintained good interest and attendance during the entire summer and fall. Our Sunday School attendance has been very commendable especially in view of the number of other Sunday Schools in this immediate section. Our young people have quite a privilege in Bible study with the new Junior High Series of Sunday School literature. Miss Mary Pence who is a very efficient Bible student and teacher has been appointed teacher for this new course of study.

One Sunday evening in July, the Sisterhood girls gave a public program, closing with the candle-light service which was very impressive.

Both the S. M. M. and the W. M. S. enjoy very much their monthly devotional meetings. The new mission study "Congo Crosses" is proving to be quite interesting to both societies.

We have two Christian Endeavor societies. The Senior and Intermediate societies have been merged. A Junior C. E. was organized sometime ago. Our Senior-Intermediate society is now taking an offering for missions each Sunday evening. A definite amount will go to the support of Brother and Sister Kliever, our prospective new couple for Africa. All over this definite amount will be given to Home Missions.

For the past several months, almost every Sunday our pastor has been placing special emphasis upon the Thanksgiving offering.

On Oct. 11th our annual evangelistic meeting began and closed Oct. 25th. The services were in charge of the pastor, Rev. Raymond Blood. Thorough preparation was made for the services by a series of cottage prayer meetings. Also, the pastor brought appropriate messages several Sundays prior to the beginning of the meeting, emphasizing cleansing of the membership and indi-

vidual responsibility of the members for the salvation of the lost souls in this community. Much prayer was offered both before and during the meeting and we believe that this spirit of prayer in behalf of the lost is going to continue. As a church, we are realizing more than ever before that our responsibility is to point lost souls to the Lamb of God which taketh away the sins of the world.

From evening to evening Brother Blood proclaimed the Word with power. His messages were forceful and convincing. There was nothing spectacular but a clear presentation of the Word accompanied by prayer, thus allowing the sinner to make his own choice, were the methods employed. At the Sunday morning services we enjoyed a series of prophetic messages which were very timely. In these messages, false Christs and prophets were clearly exposed. Each evening service was preceded by a pre-prayer service which was faithfully attended by a number of the members.

The visible results of these services are five confessions, and three reconsecrations. Three have received baptism.

During these two weeks of special revival effort, there was quite a lot of uncontrollable interference. The first week there were two or three evenings of inclement weather which, of course, effected the attendance to an extent. On Monday, Oct. 19th of the second week the entire county, the community, and the church were profoundly shocked by the sudden death in the courthouse of Brother J. M. Mongold, County Judge of Washington County. Funeral services were conducted at our church by Brother Blood on Wednesday afternoon, Oct. 21st. The funeral of Judge Mongold was the largest there has ever been in this entire section. The county has sustained an irreparable loss. Many feel that his place in the county will never be filled. It was very seldom that Brother Mongold ever missed a Sunday morning church service. His presence is deeply missed.

The service which he has rendered this church in the past is greatly appreciated. Our heart-felt sympathy goes out to Sister Mongold and other members of his family in this time of bereavement.

The church here, also, still feels keenly the loss of Brother T. M. Smith, a deacon and charter member of the church, who passed away last February.

On Monday evening, Oct. 26th, we observed our fall communion service. Although the weather was very inclement, a good representation of the membership was present.

America needs an old-fashioned message on the heinousness of sin, redemption through the blood of Christ, the necessity of repentance and the new birth.—Merril T. MacPherson.

In the coming days, we trust that we may continue to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.

LELIA ARNOLD,
Cor. Sec'

ELKHART, IND.

Our people are responding to the leadership of Brother Klingensmith in a very wonderful way. We are pleased with the response and cooperation that has been given. There is a busy year ahead if pastor and people keep pace with each other.

The mid-week service has ever been the barometer of our church. There is a gradual rise in the temperature.

There is a growing interest in the study of the Gospel of John as outlined and presented by the pastor at these services.

The Sunday School is steadily growing in numbers. We are organizing the teachers for more effective work and to lead them to know the teaching ministry is even greater than the preaching ministry—to help solve the problems of the Sunday School thus making the work more efficient.

Our choir is ever loyal in its service to the church. Its work and loyalty is an inspiration to both pastor and people.

One of the leading interests of our Sunday School is our nine-piece orchestra, directed by Brother Lee Willis. This organization is made up of young men. It is good to know they are using their talents in worship.

A busy year is ahead. With a willingness to be led and directed by the Spirit, much will be accomplished in strengthening the border of the church. The command "Go Forward" means action.

EDNA NICHOLAS

CLAY CITY, IND.

On September 20th revival meeting with Brother R. Paul Miller as the evangelist began at Clay City. Although this series of meetings as far as the evangelist was concerned ended on Oct. 4th in the evening, yet the results of the seed sowing are still evident. The attendance and interest was about average for this church, but the Spirit convicted many hearts, and there were five conversions and two reconsecrations during the meeting, and two conversions after these meetings. The harvest is not over, there are many souls under conviction, but Satan is doing his best to keep these individuals busy, or away from the church since the meetings for fear of yielding. The Lord still works, but wills are not submissive to His will.

A series of prophetic messages followed by old time gospel sermons were delivered by the messenger. The song service was in charge of Cletus Long whom many former A. C. Alumni will

member. He was at the post every night.

There was a get-together of members and some others of other churches in prayer between 7 and 7:30 each evening of the meetings. Prayer was made for individuals who were on their knees and with whom the Spirit might deal. Prayer changes things from defeat to victory.

The second annual communion was held at the church on the 23rd of October with 59 present, one lady was absent who on account of illness missed communion for the first time in her life time, as a member of the church.

There have been additions to the church since last spring. Some coming to make this their church home, having been attending for some time but formerly members elsewhere. All the ten were baptized by triune immersion, although two had been baptized before by other modes. When the Word was made plain the Spirit led them into the waters of baptism. Pray for these that they may be filled with the Spirit and grow in the grace and knowledge of their Lord and Savior, Jesus Christ.

Soon after the series of meetings the church sent word for Dr. J. C. Beal to come for a Bible Conference which was conducted from Nov. 11th to the evening of the 15th, including Thursday, Friday, and Sunday afternoons. Some milk of the Word and some meat was so given which was very much appreciated by the hearers. It is hoped there will be some doers of the Word, more than ever founded in the faith since for all delivered unto the saints. This was Dr. J. C. Beal's first appearance here, but we trust not his last.

There are two Bible teachers who have been here since I have been on the field which the Brethren would like to hear any time. They are Dr. Beal and Dr. McClain. Hence we are expecting to have the latter here next summer, the Lord willing for another bible conference, and Dr. Beal again some future date. Even some from other churches especially the pastor of the M. E. and Free Methodist, and Assembly of God liked to hear these messages. The pastor of the M. E. church said, he never saw the passages dealing with the abode of the dead so plain when Dr. Beal used the chart for the message "Where Are The Dead?"

The church at Clay City hopes to be visited by Dr. Gribble, and other foreign missionaries during the church year. Since the people have heard about and read about Dr. Gribble, especially through "Undaunted Hope," they feel they must have her here, to bear testimony to the work and inspire them in missionary zeal.

The church is also looking forward to a visit and series of meetings by the Ashland College Men's Gospel Team at Easter, the Lord willing. We believe the people will become more interested in

the training of young men for Christian service in Ashland College and Seminary. Maybe some parents and young people will see the hand of the Lord at work there and look to this institution for that training for future service.

Since this church was isolated from our institutions and Brethren churches, they have not been given such opportunities as they have had lately.

The more the institutions of the Brethren are represented by Christians the more they desire to welcome them into their midst, and back the work by prayer, gifts and cooperation.

We are praying, trusting, and hoping the Lord will pour out rich blessings for the missionary work of the church at home and abroad. We are vitally interested in home mission work in Indianapolis, because this church has offspring there because of employment, yet they come back to the home church, because they have no church like home in Indianapolis. So pray for them as well as the church people here that the Lord may answer their prayers, and establish a church in Indianapolis before He comes to receive His own. The night is far spent and the day is at hand; will He find us working, or shirking when He comes?

The Spirit is guiding the members into real stewardship so that they are not only giving time and talent, but His own money back as much as possible by tithing and offering, consequently the Lord has blessed in such a wonderful way in the upkeep of the buildings and property in addition to larger offerings for His work elsewhere. Some are wondering how it happens. It is because they are doing as the Lord wants them to do in giving.

The church paper is in almost every home of those who attend the church regularly whether they are members or not.

May the Lord richly bless us.

Yours in Christ,
PAUL A. DAVIS

HUNTINGTON, IND.

Time flies rapidly in this busy age. A report from our work in Huntington is now past due. So far, to the mere onlooker, nothing very much out of the ordinary has been done, but those of us intimately engaged in the work have witnessed some marvelous and thrilling manifestations of God's grace and power.

Perhaps the most interesting of recent events was our Rally Day and Home Coming. This was preceded by a Pre-Rally Day booster campaign, which was very gratifying in both attendance and offerings, an effort being made to raise sufficient money for our winter's fuel, but our most joyful triumph was the conversion and baptism of one of our middle teen age boys.

Eighty-two attended Sunday School on Rally Day. Brother J. W. Brower, one of the former pastors of the Huntington church, was the guest preacher for the morning worship period of our Rally Day and Home Coming. He preached a very helpful sermon. Five came forward at the morning service to reconsecrate themselves to the Lord. A very satisfying meal was served in the basement at noon. The fellowship was delightful. Brother Louis Engle, pastor at Sidney, Ind., was our guest preacher in the afternoon and brought us another helpful message. In the evening the young people gave a pageant entitled, "The Church and Her Children," which was a grand success. While we have experienced quite an ebb from this high tide, yet the attendance and interest on succeeding Sundays has been very encouraging.

Our financial problems have perplexed us much, but in this also God has helped us greatly and we are getting along quite well without any money making schemes.

Our greatest problem of this nature was the repair of our furnace and the installation of a blower to circulate the heat, at a total cost of \$164.50, which almost staggered us. We hesitated for some time, but it was absolutely necessary for the proper heating of the church in very cold weather. In two weeks \$64.50 was raised as an initial payment, leaving but \$100.00 to be paid within six months, which we are confident will be done with the help of the Lord. The District Mission Board has promised to endorse the account and the work will go forward immediately.

Nov. 22 we will begin a revival and evangelistic campaign, under the leadership of the Holy Spirit and two of the Lord's faithful servants, Brother L. O. McCartneysmith and his wife. The Lord willing, the meetings will continue for at least three weeks. They have been well advertized and we have made such preparations as seemed necessary. We are hopeful for good results and are happy in the anticipation of the joyful fellowship we will have in the service of the Lord. Let all our brethren remember us in prayer.

H. M. OBERHOLTZER

REVIVAL IN WASHINGTON, D. C.

It was the writers wonderful privilege to assist in a three weeks' revival effort in the First Brethren Church, in our nation's capitol. Preparations for a revival were well made long before the evangelist arrived, by the pastor, Homer A. Kent. Prayer meetings were conducted, visitation by the Seventy-Band members was already in full swing upon our arrival. Prayer lists were made. Prospects were listed. Sunday School teachers had been looking forward to these special services, as they prepared their lessons, weeks be-

fore our arrival. Much publicity was given by post cards, hand cards and letters, as well as the church calendars. All in all, the revival was on and begun in the hearts of this membership long before the evangelist arrived.

Words fail me to express my appreciation for the wonderful cooperation we had throughout the three weeks. Brother Kent has a loyal band of workers and ready to do God's work as they are lead. Too much can not be said of the wonderful hospitality of this people. The evangelist, though serving as singer and preacher, was able to do justice to those fine southern style dinners and suppers. The fellowship in the homes certainly was wholesome and has added many Christian friends to our already big list.

My home was made with Brother and Sister Kent and their two boys. Everything was done to make my stay there homelike. This fellowship will not be forgotten. I can understand much better now, after staying in this preacher's home, why he is now in his 12th year at this place for the Lord. The Spirit of Christ and His work is first in this home, seriously. May God continue His blessing upon this pastor and the Lord's work at this place.

For the first time in my experience as evangelist, I had that thrill of being surprised at the station with some 30 or 40 church people, singing one of the choruses we used during the campaign. Since this experience, I wondered if they came to the station because of their love for us, or to see that I surely got out of town. I am persuaded to believe the former was the case, as I read the notes and letters that have been sent to me since arriving home.

Our church in our nation's capitol is doing a real work for God. It is a soul-winning, Bible-loving, evangelistic church. I would recommend that when our Brethren visit Washington, D. C. they take time enough to visit our church there. Attend one of its services and taste a bit of that Christian hospitality that is prevalent at this place. May God bless you, members of the First Brethren Church in Washington. Hold forth the Word, sow the seed and in due time even a greater harvest will be yours.

LEO POLMAN, Fort Wayne, Ind.

"GOOD NEWS REVIVAL" AT MEYERSDALE

From October 19th to November 1st, the Main Street Brethren Church in Meyersdale, Pa. enjoyed an all too short "Good News Revival" service under the efficient preaching of Brother A. L. Lynn, pastor of the First Brethren Church of Johnstown.

This is the first time for over a quarter of a century that the church in Meyersdale has secured an outside evangelist for a revival service. Too, it is the first time for some years that

a two week's meeting has been held. Needless to say, the church called a wonderful minister of the gospel, one filled with the Spirit, for the meeting. For these two weeks Brother Lynn hesitatingly and courageously proclaimed the gospel message in an appealing manner. His powerful preaching exalted our Lord in no uncertain terms.

It was our privilege to enjoy fellowship with Brother Lynn in our home during his stay in Meyersdale. This is the first time that I have had the privilege of working with an evangelist, since I have been a pastor. Therefore this was a profitable experience for me.

The immediate results of the "Good News Revival" were 32 confessions and the re-dedication of the lives of the membership of the church. On Sunday morning, October 25th, Brother Lynn led the people in a unique consecration service. Calling the pastor and his wife first, he had the congregation form a circle around the auditorium, join hands for the purpose of yielding their lives more completely to Christ. Nearly everyone present expressed themselves as willing to step up on higher ground for the Lord. Of the 32 young people who came forward, 27 have already received the rite of baptism and have come into the fellowship of the church. Several more are awaiting baptism. In our effort to conserve the fine results of this meeting we are holding a class for them each Tuesday afternoon after school instructing them concerning Brethren doctrine, their place in the church and Christian living. The results of the meeting, of course go far deeper than the number of first time confessions. New interest was manifested in the church on the part of many. Others were deeply impressed. We feel that the church received a great spiritual quickening and that other results will soon manifest themselves.

A fine interest and attendance marked every service. We were greatly handicapped by the political campaign. Any one familiar with this section knows the keen political feeling. In spite of the popular political rallies our attendance was very gratifying. The churches of the community cooperated with us. Our church at Summit Mills, just about three miles from

Meyersdale, was most loyal. We enjoyed the delegations from our churches at Berlin, Uniontown, and Johnstown. To show their love for their pastor, the Johnstown church had groups of people down on at least five different nights. One night there must have been over 25 present.

We endeavored to prepare the church for the meeting in every way we could. Immediately following National Conference we began a mid-week prayer service. A fine interest has been manifested from that time to this. The mid-week prayer service was planned to remember these services, but we shall not continue to meet each Wednesday evening. We were remembered in prayer by a great host of Brethren. To our prayer service and the prayers of others we attribute the fine success of the meeting and other successes in the church. So keen was the interest in the service of prayer before each evening service that several members of the church asked us to continue these services. During the meeting a prayer service was maintained at the church nearly every morning.

Our church is indebted to four of our Brethren churches for song books during the meeting. These books were furnished to us by the churches at Uniontown, Mundy's Corner, Johnstown First, and the Second Church at Johnstown.

We have just completed the first year of our service in this portion of the Lord's field. And as we look back over the year we realize how good the Lord has been to us and how grateful He has blessed His work here. There have been 48 additions to the church through baptism. Services are now conducted every Sunday morning instead of every other Sunday morning. The attendance at all services has slowly but steadily increased. A new C. J. society has been formed. A mid-week prayer service has been started. Improvements have been made upon the church and parsonage. Truly the Lord has been most gracious and kind to us.

We wish to thank the brotherhood for their interest in the work at Meyersdale and for their prayers on our behalf. We covet your continued interest and prayers for our work here.

ORVILLE A. LOREN
Meyersdale, Pa.

HAVE YOU ORDERED that Bible or book for that Christmas present? No better gift can be given.

If you hurry you will have time. We will do our part at this end of the line.

Don't forget that "Bible Story Book" for the "kiddies."

The Brethren Publishing Co.

Ashland, Ohio

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

and WHITE GIFT OFFERING



Love's Constraint

How rich I am!

*My World full of Sunshine,
My Pockets full of Silver,
God's Mountains filled with Gold,
Ocean's gleaming with Pearls,
Pastures clothed with Flocks,
Valleys covered over with Corn,
A Home filled with Loved Ones,
A Heart full of God.*

How poor they are!

*Their World full of Sorrow,
Hearts hungry for Love,
Homes without Ideals,
Children starving for Bread,
Minds groping for Light,
Loved ones lost in Sin,
Society without an Anchor,
Souls wandering in Gloom.*

*Who could fail to be a Steward—
For their sakes,
For His Sake?*



After Many Days

By P. W. Philpott

(Here is an article from one of the most widely known and influential preachers of the present day. Dr. Philpott has been pastor of three of the most outstanding pulpits in America, Hamilton, Ont., Canada; Moody Memorial Church, Chicago; and The Church of the Open Door, Los Angeles. Although preaching weekly to thousands and seeing souls saved at practically every service for years, he is one of the humblest men who ever lived. His ministry has attracted thousands wherever he has gone, but he always gives glory to the Lord, and takes none to himself. He has preached to the most intelligent and educated people for many years, yet he himself never had an education in school beyond the fifth grade. His life is an example of what God will do with a truly yielded soul. This story is only one in thousands which could be told.—Editor).

I have for many years believed that in preaching and living the Gospel of the grace of God I am making my best contribution to the welfare of society. It's a great joy for me at this late hour in life to meet up with the children of some of those men whom I have seen transformed by God's grace.

About seven years ago with Mr. Arthur McKee, the Gospel singer, I conducted a union revival meeting in the city of St. Paul, Minn. God set His seal upon the testimony there in a most remarkable way, and many of the churches were quickened in a new and deeper spiritual life. During that campaign, one Sunday morning we were invited to take a service at the Stillwater penitentiary, and I shall not soon forget that meeting. When Mr. McKee and I arrived, there was a large orchestra playing just in front of the platform. The musicians were all prisoners. They were playing one of the old hymns of the church. After we had taken our places on the platform, the prisoners came filing in under the leadership of their guards—about 50 in each group. The auditorium was very quickly filled, indeed, it was only a matter of minutes until every seat was occupied. Apart from the striped suits, and the pathos of the whole thing, they were just about the finest group of men that I had ever addressed.

After a brief word of prayer by the chaplain, Mr. McKee sang a great Gospel hymn about a world where hearts grow weary and tired, and about a Name that can set that world on fire.

While he was singing, there came that sense of Divine Presence that all true believers experience from time to time when assembled in His Name. I preached that morning on the power of the Gospel to deliver, from Romans I: 16. I did not stress the fact of sin, for there was no need of that under those conditions. Those men recognized that they were sinners, but I did emphasize the power of the Gospel to deliver from both the guilt and the power of sin through the redemption which we have in Christ Jesus. At the conclusion of the address we had another special song, and then the benediction. As the groups arose to leave the building, the orchestra played "Lead Kindly Light Amid the Encircling Gloom." We remained on the platform until all the prisoners were away. We had no way of finding out if any life had been effected, or any change had taken place among those men.

But what I wanted to tell you was that just three years later I was speaking at the Bible Conference in a large Presbyterian Church in one of those northern cities, and the closing evening I spoke to young people especially. At the conclusion of the address a large number went into the prayer room for definite consecration of life to God. I noticed a young man who had been ushering on one of the aisles taking a great interest in all of the young men, seeming so happy as they went forth to that place of prayer. I said to him at the close of the service, "You seem to be enjoying yourself very much tonight." He said, "I certainly am. But I think I shall tell you who I am. You know," he said, "we have met before. Indeed, I was converted through hearing you preach a sermon on Romans I: 16." When I inquired as to where we had met, he remarked, "Oh, you wouldn't know me. I was not introduced to you, I wasn't dressed like I am tonight, indeed, I did not have a name that morning when I heard that sermon, I was just a number. It was in Stillwater Penitentiary. I sat right down before you about half-way back in that auditorium, and my heart was filled with *hell* and with *hate*. I only had about three months more to go, and I lived in the thought of returning to this city as soon as I was free, to get even with three men, and then I would be perfectly prepared to come back here and 'burn' for it all. That was my attitude towards society as I sat in that Sunday morning service. But while you

spoke of the redemption which we have in Christ Jesus, what it cost God to make possible our deliverance from the power and guilt of sin, there came a great change over me. I could not understand myself. I was at the point of tears a half-a-dozen times, but you know," he said, "a fellow wouldn't dare do any weeping before that bunch of men, and I was glad when I could get away by myself in the little cell, and there beside my cot I knelt before the God of my father, and called upon Him in the Name of Christ to deliver me from the thralldom of sin, and I know that He did it right there, for oh, the change that came over me was so great! My heart was now filled, not with hate, but with love for men. I wanted then to come back to this city not to get even with somebody, but to show my friends how great a change God can make in a life when we give Him the chance to do it.

"I did not know how I would be received here where the people knew so much about my life of sin, but, do you know, the officials in this church, where my father was once a worshipper, received me with an open heart and a

(Continued on page 12)

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WAR

Last evening the newspaper carried a most startling announcement that war is near and getting nearer every day. The people of Europe live constantly under the awful fear of another war which may consume the continent in the near future. Everyone seems helpless to do a thing about it. One of our pastors, Brother Leo Polman, stopped recently at the editor's home on his way back to Indiana from Washington, D. C. There he was told that men are working three shifts a day getting ready for war. Never in history have they been so hard pressed to get war guns out. One worker said, "It is a madhouse."

THE SOLUTION

Of course there is a solution! The Committee on Moral and Social Welfare of a certain large denomination has the solution. We are glad they have found it. Here it is:

1. Mandatory neutrality legislation.
2. Removal of munition manufacture from private industry.
3. Limitation of military expenditures.
4. Popular referendum before our country can enter war except in case of invasion.

This all reminds us of the ad which once appeared in a magazine. It was something like this:

SURE WAY TO GET RICH—NO FAILURE

The answer came back, "Save all you get and never spend a cent. But there was nothing said about how to do what is supposed to be done to get rich.

So it is with the war problem. We are not told how to do that which is supposed to be done in order to rid the world of war.

A REAL ANSWER

There is a real answer to the question, "How can man rid the world of war?" The answer is: He cannot do it. There is a truth which has been stated thus: "The humblest saint upon his knees can see farther than the wisest man standing on his tip-toes." Likewise it is true that the humblest saint who believes God's Word can tell more about the future than the wisest statesman. The Bible tells us that wars will continue to the very end of this age. In fact, this age will end simultaneously with the greatest war the earth has ever known. Man cannot outlaw war. War will not be outlawed until the Son of God, the Prince of peace, the King of kings returns from heaven to establish his throne on this earth from which he shall rule the nations with a rod of iron. Then (and not before) they shall

beat their swords into plowshares and their spears into pruning hooks.

WHAT SHALL WE DO?

Many sincere Christians think that they should be getting busy and trying to do something to stop the world chaos which is certainly ahead. We do not doubt their sincerity, but we are of the opinion it would be much better to get busy and do some of the things which the Lord told His church to do. How about eternity? The business of the church is to get men ready for eternity instead of world peace. The business of the church is to get souls saved before the crash of the nations comes. But someone says, "War is hell and we should get rid of it." This is not quite true. War is not hell, it is not as bad as hell. Hell is ten million times worse than war. This is a most mild statement. You could add ciphers all the way across the state of Ohio and you would not exaggerate it. The man who is busy doing what the Bible tells the church to do will be too busy to start the job of outlawing war.

IN THIS NUMBER

After Many Days—P. W. Philpott	2
Editorials	3-4
The Sunday School in the Life of the Church Promoted by White Gifts—W. I. Duker	5
Summer Camps and Christian Education— G. H. Jones and E. L. Miller	6
Some Additional Objectives Dependent upon a Larger White Gift—M. A. Stuckey	7
Why We Should Not Forget the White Gift Offering at Christmas Time—Homer A. Kent	8
The White Gift Offering—The Teacher and the Class— L. E. Lindower and H. W. Koontz	9
A Word from the General Secretary—N. V. Leatherman ..	10
C. E. Department	10
News from the Field	11
New Year Greetings from the Southland	13
How the Greedy Boy was Punished	14
Why Study Missions?	14
W. M. S. Worship Program for January	16
Bible Study—Orpah—The Sister-in-law of Ruth	17
"To Live is to Give"	18
Such as I Have	19
Children's Hour Program for January	20
W. M. S. Information	22-25
The Cross Bearers of the Dark Continent	26
S. M. M. Senior Devotional Program for January	27
Two Decisions	28
S. M. M. Junior Devotional Program for January	29
Life of Mary Slessor of Calabar	29
Officers Send Greetings	30
Rich and Poor	32
The Eleventh Commandment	33
S. M. M. Information	34-36

HERE I STAND!

Martin Luther, facing the Diet of Worms exclaimed, "Here I stand, I cannot do otherwise. God help me!" The great reformation was on. In his case, it was a matter of one with God being a majority. Luther was not afraid of death. Death meant nothing to him, but truth meant everything. It is impossible for us to estimate today how much we owe to Martin Luther. We cannot but admire his courage as he stood so firmly for the great truth of justification by faith which is the foundation of protestantism. We thank God today that Luther could not be shaken.

DO YOU REMEMBER BROTHER MELANCTHON

Brother Melancthon lived at the same time that Luther lived. They were friends. He knew the same truth which Luther knew. He shared Luther's theological convictions. He believed that the truths for which Luther stood should be proclaimed, but he was too cautious. He thought that it would be best to wait till a more convenient time to present the truth to the world. He forgot one of the great truths about truth. Truth must be told. Heaven and hell, Christ and Satan, salvation and condemnation are facts which people need to know and know them right now! Christ is the truth. One cannot really know Him and keep quiet. So Melancthon believed, but Luther believed, and acted! We do not know Melancthon, but we all know Luther.

Editorial Notes and News

THIS WEEK we are combining the annual White Gift issue with the regular Woman's Outlook Number. We hope that our readers will properly evaluate the importance of this White Gift offering and give accordingly. The editor has had the privilege of being on the teaching staff of the young people's camps for three years, twice in Southern California and once in Ohio. He can testify from experience of the great blessings which have come to our young people through these camps. Not a few young people have found Christ as Savior in these camps. Others have dedicated their lives to full time Christian service. These things cannot be measured in dollars and cents.

IN SOME of the White Gift articles in this issue it is mentioned that a part of the offering goes to the support of the chair of Christian Education. It will be interesting to those who do not already know, to learn that M. A. Stuckey is the professor who now occupies that chair. Professor Stuckey is one of the regular instructors in Ashland Theological Seminary.

NOTICE! Send all White Gift Offerings to Prof. M. A. Stuckey, Treasurer of the National Sunday School Association, 1111 King Road, Ashland, Ohio.

WE WELCOME little Joseph Paul Hoyt, son of Professor and Mrs. Herman Hoyt who was born December 3. Brother Hoyt is professor of New Testament and Greek at Ashland Theological Seminary. Joseph Paul will doubtless begin his training in Greek in a few weeks.

TO DATE, we have heard only from two churches regarding the Thanksgiving offering for Home Missions. But we feel that these two offerings are worthy of mention. Ft. Wayne, Indiana, which is itself a home mission church had \$352.50. This ought to wake up some of our old established churches to see what can be done if the church gets a vision. Whittier, California announces an offering of \$1,127.00 which is almost a hundred dollars above last year.

ONCE UPON A TIME there was a church member who could attend the Bible study, but wouldn't, and Satan laughed and laughed.—Elkhart Calendar.

"THE ALL DAY OF PRAYER held one week ago Friday was very well attended and great blessings resulted from the day. The daytime sessions enjoyed an average attendance of between 20 and 25. We hope to have many such days in the future, if the Lord tarries." The above is an announcement from a church calendar of one of the fastest growing churches in the brotherhood. It gives us a secret about some churches. It is much better to get busy and pray down great blessings from the Lord instead of offering excuses as to why the church does not make more progress.

A MOST PRECIOUS time of fellowship was enjoyed by the editor in a special meeting recently held at the Sterling Ohio Brethren Church of which Brother Albert Flory is pastor. Besides receiving a great blessing from the Lord in the meetings, the fellowship with the pastor was a real treat. Brother Flory is a native of Whittier, California where the editor was pastor for more than seven years, so it was a real opportunity in driving to and from the meetings to renew fellowship again. The church was ready for a meeting and the people gave their lives to the task. There may be many churches larger than Sterling, but there are few more interested in the Lord. The pastor will probably report the general work of the congregation later.

AN ANNOUNCEMENT of a meeting held at Pleasant Grove Brethren Church near Millersburg, Iowa arrived too late for previous announcement. Brother William Gray is now engaged there in a special campaign.

A MAN ONCE visited a home and saw a child riding a rocking-horse. After watching the little boy for some time he wittingly remarked, "He reminds me of some Christians. There is plenty of motion but no progress."

FROM A PASTOR'S WIFE—"I have been wanting to write you for some time about our new Sunday School literature. The Juniors and teachers are quite enthusiastic about it. It keeps me busy supplying Bibles and pencils. The Intermediates have not been using the literature as long, but I am sure they feel the same way. Do you have any Junior quarterlies on hand? We have given ours all out and will need more to take care of our December attendance. Would like ten copies."

HERE IS THE PROPER attitude toward the finances of the church. It comes from a church calendar.

"Should the church say by failure that it cannot balance its budget and keep it balanced with its present income from free will offerings, then it becomes the duty of the Finance Committee to study its budget with the idea of reducing our regular outgo. First of all, this would involve reduced salaries, reduced calendar expense, and then a possible reduction of appropriations. We shall not begin by reducing our gifts to either home or foreign missions, however. To do that, we verily believe, would be to reduce the favor that God has shown this Church from the days of its birth. Whatever else happens, the Church must continue in the one work above all others that God gave it to do—carry the message of God to the regions beyond."



THE S. S. IN THE LIFE OF THE CHURCH PROMOTED BY WHITE GIFTS

By W. I. Duker, Pastor Milford Brethren Church,
Milford, Indiana

As a child I was interested in locating the "seat of the mind." We had often been taught to "learn

by heart." We were also taught that the mind was located in the brain. Then we attempted to locate the "seat of consciousness." It was not long, however, until we learned that the body as a unit was necessary to a full understanding of life and its purposes. We were divinely made and no part was to be overlooked. Full consciousness was only evidenced when all parts of the body were functioning completely.

At times some of us attempt to locate the "seat of supreme importance" in the church. Often those engaged more definitely in a certain part of the activity of the church are convinced that that particular part is the "seat of supreme importance." However, after a few years have passed and we become more completely acquainted with the real purpose of the church, we are made aware of the fact that the church has been divinely appointed and that each and every part is of equal importance.

We are calling your attention today to the work of the Sunday School within the church. After realizing its importance we are made willing to acquaint ourselves more completely with its work and give more and more attention to its efforts. It would be difficult to think of the church today, in this age, without the Sunday School. Surely the Sunday School in connection with your local church cannot hold all of your interest and effort. We must allow this work to branch out into the larger field of the mother church just as does missions and other types of educational work.

Any given local Sunday School would not be able to thrive long were it standing alone. While we may give but little attention to schools other than our own local school, yet the very fact that other schools like our own are working in the larger field, makes possible the continuation of the school in which we work. We are trying to say that all schools are dependent upon each other whether we are conscious of this fact or not. Our dependence therefore, one upon another, makes necessary a more complete understanding and resultant cooperation.

Our tangible relationship with this work of co-operation is found in our White Gift offering. Even if you do not fully understand the work of the broader field in Sunday School effort, this "White Gift" gives you an avenue of approach. Certainly each child cannot fully understand all about the support given the college and this field of Christian education. Certainly many children will be asked to make their contribution when they can only long for the day when they may attend the "Summer Camps" about which they now but hear, but here is your tangible approach to the work of the Sunday School within the church.

There are those, however, who are chosen leaders of the church, who by the very nature of their position and abilities, understand perfectly the work of the National Sunday School Association within the mother church. If these leaders give whole hearted support and guidance to this indicated work in proportion to other interests within the church, we need have no fear as to the results obtained. All we are asking for today is an equal interest in the Sunday School work within our church. Some happy day all interests accepted by the church may be cared for by a common budget, each receiving her indicated share, according to her accepted worth and value. When this day of individual effort for rival interests shall have passed, when all interests of the church shall have equal support according to their field of operation, then this constant effort of presenting and re-presenting of well known church interests will give way to a more complete planning for deeper and deeper efforts and understanding of God's way in the lives on men.

The Past, the Present, and the Yet-to-be.
"Life is a story of volumes three,
The Past is finished and laid away;
The Present we're reading every day;
The third, and last of the volumes three
Is locked from sight, God keeping the key."

SUMMER CAMPS AND CHRISTIAN EDUCATION

Supported by White Gifts

OUR SUMMER CAMPS FOR YOUNG PEOPLE PROMOTED BY WHITE GIFTS

By George H. Jones

No recreation of modern times has captured the imagination and created cleaner living than the Summer Camp in America. The popularity of this form of relaxation and the possible help to rugged health which it offers, is unsurpassed. Every section of the nation has been stimulated to experiment with it. It is one of the few encouraging mass movements that spiritually minded people have discovered and are making available to the youth of our churches.

The camping opportunity to supply vital leadership and the isolation that makes character formation more certain cannot be too highly emphasized. With magnetic Christian leaders offering their services for Bible study and recreational activities, to work off surplus physical energy, no more fertile field exists for Christian education and training than the camp. With swimming and boating as a lure to those who have a love for water sports; with nature wonders to explore in field and rocks; with the starry heavens declaring the glory of God; with song fests, camp fire tales and group stunts in drama and comedy, the field is unsurpassed in possibilities.

With a national objective of a nearby camp for all of our youth, we have the opportunity to combat successfully the criticism of the camps. With spiritual advisers from our active ministers; with programs thoroughly revised and made attractive; with youthful leaders eagerly welcoming the opportunities for religious instruction and training and with parents in hearty sympathy with the movement, the National Sunday School organization feels that it can conscientiously appeal to the whole brotherhood for both support as the White Gift offering makes possible, and cooperative interests to fill the camps with their young people as well.

OUR CHAIR OF CHRISTIAN EDUCATION SUPPORTED BY WHITE GIFTS

By E. L. Miller

The board of members directing the work of the National Sunday School Association of the Brethren Church is not in charge of any specific institution of learning. Its work has been to further all the educational work of the denomination regardless of where such work is being conducted. So the board

has used White Gift funds to help missionaries in preparation for foreign and home fields of service. It has had a part in shaping the Sunday School literature of the denomination. In fact all things and agencies being used to teach the Word of Truth have had some assistance from the board. Among the places where your money given at White Gift offering time has been used is in supporting the chair of Christian Education at our college at Ashland. The board has given many thousands of dollars for this work and feels that every penny has been well used. This chair teaches young men and women the great fundamentals of the Word of God and prepares them to teach in turn the thousands with whom they come in contact as ministers, missionaries or as it may be lay members of churches. Many Sunday School classes in Brethren churches are being taught by those who got much of their preparation for such work in classes directed by the Professor of Christian Education at the college. Many of our ministers can also praise the Lord for the assistance they received in this department at Ashland. And your Sunday School board asks that you continue your support of this work. This can be done best by a good White Gift offering. A large part of this gift is used to support the chair of Christian Education at the college. And we would have you note well the name of that chair. It is not the chair of Religious Education, as much as true religion is stressed there. For you well know there are too many kinds of religion to give the chair such a general name. It is the chair of **Christian Education** and no maybe about it. To such a cause and for such a chair the Brethren people might well separate some of their tithes and offerings and with a prayer of thanksgiving present the same before the Lord this Christmas season. The Sunday Schools and the Sunday School Board should be interested in education since that is their real aim in service. So we must help train those who would teach in the days ahead. To this end we ask your White Gift offering be made, and to this end the board pledges itself so long as you continue it in existence and support it with your gifts. Other very worth while works are supported by the White Gift offerings, and others will write about them, but the writer feels that none are more worthy than the chair of Christian Education with all the influence for good it has and will have during the years in making more efficient the preachers, teachers, missionaries and all who come under its influence.

SOME ADDITIONAL OBJECTIVES DEPENDENT UPON A LARGER WHITE GIFT

By M. A. Stuckey

In addition to the worthy objectives of the National Sunday School Association referred to by others in this issue of *The Evangelist* the General Secretary has requested me to write on the above-mentioned topic.

If our schools are increasing in numbers and efficiency; if local programs are functioning smoothly; if tithes and offerings are given special consideration as part of the teaching of the Bible School, and, if the Bible is central in every activity pertaining to the work of the individual churches, then we may expect an increased White Gift offering this year.

I. A Traveling Field Secretary

With a liberal increase in funds our association will be able to send again a Field Secretary to the various schools of each district. Through such a secretary a promotional program of real proportions can be carried directly to our workers.

Past records of the association indicate that there were financial and spiritual increases all along the line during the days when we had a representative on the field. The work can be quickened generally and locally when the church makes it possible for us to select a trained and experienced individual in Sunday School work to visit and help our various schools. This is an objective of real importance and merits serious attention.

II. A Circulating Library for Local Workers

Another cherished objective of the association is that of purchasing a library of sufficient proportions to be housed in the Ashland office from which our officers and teachers may secure volumes temporarily for reading purposes. For a nominal sum of money (postage to and from Ashland) these volumes can be circulated all over the brotherhood.

The Teacher Training Library today numbers around one hundred books and many instructors in our Young People's Camps have availed themselves of their use. This work ought to be extended greatly.

III. A Larger Amount of Printed Materials for Local Use

A third objective dependent upon an increased offering is that of more printed materials for local use in our schools. By that is meant leaflets, circulars, teacher training course helps, and new booklets. Subjects dealing with doctrine, teaching, organization, and Brethren ordinances could thereby

be mailed out at regular intervals to school secretaries or superintendents.

IV. A Bigger and Better Young Peoples' Camp Program

The Young Peoples' Camps have been a conspicuous success. From small and seemingly insignificant beginnings they have grown under the competent leadership of our association and cooperating pastors in each district to rather significant proportions for a small denomination. The movement is growing and requests are coming in for at least two new camps this year. Already we have five. We want seven.

Will you aid us with your gifts, dear reader,—enlarged gifts, bigger gifts, better gifts,—again this year? Lay them at the feet of the Savior and let Him direct our common work to the ends which He desires for us.

"WHY CHILDREN SHOULD GIVE WHITE GIFTS"

By Hazel Keiser

"White Gifts!" Science says all colors originate from two existing colors, white and black. The dictionary defines white as having the color of pure white snow, devoid of any tint, while black is defined as reflecting little or no light, dark, dismal, **evil, malignant, deadly**. White gifts, therefore, are gifts devoid of any tint of black, devoid of any taint of evil.

Christmas, the time of giving, is the commemoration of the truly "White gift" God gave to the world 2000 years ago, that pure gift, not only tintless within itself, but, still more marvelous, one having such powerful whiteness, that, if mingled with the evil of the entire world, could subvert the blackest of black and purify it, fit to fill heaven far more extensively than the niche made by the absence of the powerful renovator.

And now, since Christmas is the commemoration of this unascertainable whitest of gifts, how dare we celebrate its memory by indulging in the giving of tinted presents or allowing the spirit of selfishness and greed to prompt us in the choosing of those to whom we will give?

The articles of the present month suggest that we should give white gifts, untainted either in the making or in the giving. With conditions as existing in this present evil dispensation, that would be

impossible except as some white has previously been poured from the veins of God's gift package, cleansing our hearts and service. Choice of gifts and motives of giving are prompted by the heart, whereas service and efforts produce the attainments of them. So if we have allowed the heart to be cleansed, it is wholly possible that we may have a share in the white gift spirit.

Our next consideration:—why our children should give white gifts. Jesus said, "Suffer little children to come unto me—for of such is the kingdom of heaven," and again, "except as you become as a little child you cannot enter the kingdom of heaven." We sometimes depreciate the child's gift, because it has not cost a great sum. No matter how insignificant it may be, it is the most valuable because it has been given from a pure heart, and also, as was spoken of the widow's mite, "she has given more than all the rest," as she has given her best.

There is a more weighty reason for training children to give. Every time a repeated desire to do good occurs, the heart preparation for it uproots

weeds that may have started to grow during the period of neglect, thus prohibiting them from developing strong roots almost impossible to clean out.

If the tiniest seed of service be planted in the fertile soil of the child's heart, with God-directed cultivation, it will spring forth into a full grown tree, the strong branches, beautiful foliage, and restful shade of which will afford invitation to the loveliest of winged creation. Instead of the dreaded fowls, will come the canary, oriole, and all happy little songsters, thrilling forth, in most cheerful notes the love instilled by God's hand from the beginning of creation, before sin existed. It shall be a spirit-filled soul, fit for the heavenly kingdom when old Father Time has swung his sickle.

Since it is possible that the cultivated soul can experience such profound happiness and can radiate it to others, and still continue it, untainted, throughout all eternity, as well as expand heaven by his habitation therein, is it not a most worthy cause that we train our children in the sharing of "white gifts?"

"WHY WE SHOULD NOT FORGET THE WHITE GIFT OFFERING AT CHRISTMAS TIME"

By Homer A. Kent

Several reasons suggest themselves as to why the Brethren Church should not forget the White Gift offering at Christmas time. This offering should not be forgotten, in the first place, because this is the only appeal made during the year for funds to support the National Sunday School Association and its work. Christmas time is the time set apart by the National Conference for the lifting of an offering in our churches that Sunday School and Young People's work may be carefully supervised in our brotherhood.

National Conference has appointed definite times for the lifting of offerings for the support of other phases of our denominational work. We feel deeply that these times should be observed and that all the interests of our beloved church should be supported. One interest should not be supported to the neglect of others. If every department of our work is to go forward, these various interests must be upheld by the prayers, the work, and the giving of our people. This argues for a careful consideration, therefore, of the appeal of the White Gift Offering. This is the only source of income the Sunday School Association has to carry on its work.

Secondly, the White Gift offering should not be forgotten because the character of the work of the National Sunday School Association merits denominational support. Its work in promoting teacher training courses in the various Sunday School teaching may be of a higher order; its work in endeavoring to send representative speakers to our several conferences to emphasize some phase of Sunday School work; its work in

seeking to establish Summer Camps for our young people in every District where they may get a visit to various churches in order that the character of our vision of Christ and of His service; its work in seeking to bring our schools together under the Standard of Excellence so that they may move forward with real objectives and with a greater efficiency; and its work in the support of Christian Education at Ashland College and Seminary—these all are worthy causes and merit the support of our churches at Christmas time.

Then, finally, the White Gift offering should not be forgotten because Christmas is an ideal time to bring gifts to Christ. Surely our people do not want to forget Him on His birthday. The wise men offered gifts to the Son of God when they saw Him. If we are wise, we will do the same. This will make Christmas happy in the finest sense. Into what better channel can we place our offering than into work for the Sunday School? Through it multitudes find their way to Christ and into the church. The Sunday School is the largest auxiliary of the church. Its membership exceeds that of the church membership. Its attendance greatly exceeds that of the regular church services. Its opportunities are tremendous. Its responsibilities are grave. Yet we feel at times that the Sunday School in our brotherhood nowhere near receives the attention and the consideration that it deserves. In spite of this it continues to be a blessing.

Let us by a splendid White Gift offering this year show our appreciation of and interest in the work of the Sunday School.

THE WHITE GIFT OFFERING

THE TEACHER AND THE CLASS

TEACHER TRAINING AND WHITE GIFTS

By L. E. Lindower

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15). "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Teaching has a very important place in the church, being a part of the very commission of the Lord Himself to His disciples. It is intimated in the exhortation to "workmen" to be able to "handle aright the Word of truth" (R. V.). Every Sunday School teacher is a workman, and every one has this great responsibility of being able to teach the Word of God. For this reason the National Sunday School Association feels the very great need of providing for, and sponsoring Teacher Training Courses for teachers in all our Sunday Schools. We are sorry that more teachers in the Brethren Church have not realized their need and opportunity in this regard. We are sure that our Sunday Schools have been able to do only a fraction of the work of winning and teaching souls, as a result of this neglect, which they might do, were every teacher properly prepared.

It has been quite an expense and a lot of work to furnish handbooks and outlines of courses, grade papers, furnish certificates, etc., to encourage Teacher Training study. Since it has been impossible for us to go whole-heartedly along with the National Council of Religious Education for standardization in this work, it has been necessary to set up our own standards, give our own credits and furnish backing for them. All this is a big program, but it is only a small fraction of the many duties which fall to the lot of this national board which receives our support in the White Gift offering.

In the interest of more teachers who will be able to "handle aright the Word of Truth," more Sunday Schools which will adequately care for their divine commission of "teaching," and more efficiency and results in leading lost souls to the Savior whose earthly advent we are rejoicing in, let us increase our WHITE GIFTS!

Sermonette—"When a Christian begins to make money, God either gains a fortune or loses a man."

WHY ORGANIZED CLASSES SHOULD SUPPORT THE WHITE GIFT OFFERING

By H. W. Koontz

The organized Bible class is an integral part of the Sunday School. It is like a state in the United States. Though it has an organization of its own, it is definitely a part of the larger organization, the Sunday School. Therefore being part of the Sunday School, that which is done to aid the Sunday School will be of help to every organized class.

The National Sunday School Board, which is supported by the White Gift offering, exists for the purpose of aiding every Sunday School in the Brethren Church. A glance at its organization will show this fact. There are the divisional superintendents who are ready at any time to advise the local schools in matters of administration, the organizing and conducting of Children's, Young People's and Adult departments. Then the board has a number of departmental superintendents who are prepared to aid any Sunday School in its Christian educational, home, missionary, citizenship and tract programs. The board welcomes the opportunity of helping by mail or through Sunday School institutes.

Besides this the board is devoted to two projects that vitally concern every organized class. Through the White Gift offering it will give \$1000.00 to Ashland College and Seminary for the support of the chair of Christian Education. Then \$1000.00 will be set aside for Young People's Camp work. To give the young people of the Brethren Church each summer a chance to spend a week or two in a camp that has for its main purpose the teaching of the Bible is worth a great sacrifice in giving on the part of every member. To help in the support of a teacher at Ashland College and Seminary in the systematic teaching of the Word of God to the students is also worth some sacrifices in giving. For both projects will be the means of putting into your organized classes members who are better trained to serve the Lord Jesus Christ in the church.

The National Sunday School Board is asking for the insignificant amount of \$2500.00 to carry on its work for one year. Even so small an amount will not be reached if the members of the organized classes fail to do their part. But if they will, the organized classes alone can give this amount.

Send White Gift Offerings to Prof. M. A. Stuckey, 1111 King Road, Ashland, Ohio

A Word From the General Secretary

N. V. Leatherman

By the time these White Gift articles are being read, pastors or superintendents will have received or soon will receive the packet of materials our association is mailing them. These are the same materials as were used last year. We desire that they shall all be used. Next year a different type of material will doubtless be sent you. But we have this material for this year and give it to you trusting you to use it to the best advantage in securing a larger White Gift offering for 1937. By all means get it into the hands of your Sunday School pupils, particularly the young people and adults. Enough additional small White Gift envelopes are being sent so that each child may have one. Encourage each teacher to give one of these envelopes to each pupil, explain the purpose of it and interest the pupil to bring

an offering. By this means we can teach our children and pupils to give to Him who gave Himself for us. Which gift we particularly remember at Christmas time. Then too each superintendent will want to make full explanation of this year's plan before the entire school for at least two Sundays before the offering is received. Experience teaches us that the faithfulness in contributing to our various interests is commensurate with the faithfulness in which the interest is presented. May the Lord bless you as you present this matter this year by showing you a larger White Gift offering.

The plan for the larger envelope packets is for each adult or young person to mail the enclosed three letters enclosed in an envelope for that purpose to three of his friends explaining to them how the money ordinarily spent for presents for them will this year be given to the Lord for the White Gift offering. This amount will then be enclosed in the White Gift envelope enclosed with the packet.

HE MUST INCREASE, BUT I MUST DECREASE—John 3:20

"Oh, the bitter pain and sorrow

That a time could ever be,
When I proudly said to Jesus,
'All of self, and none of Thee!'

"Yet He found me; I beheld Him
Bleeding on the accursed tree;
And my wistful heart said faintly,
'Some of self, and more of Thee.'

"Day by day His tender mercy,
Healing, helping, full and free,
Brought me lower, while I whispered,
'Less of self, and more of Thee.'

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered—
'None of self, and all of Thee.'"

—Exchange.

MY LORD

I cannot see
Why men should turn from Thee,
My Lord, my Lord.

If they could only guess
Thy matchless loveliness,
The beauty of Thy face,
The richness of Thy grace,
My Lord, my Lord.

If they could only see
Thee on the cruel tree.
Nor pain nor death was stayed
Till all our debt was paid,
My Lord, my Lord.

If they could only know
That heart which loves them so,
Their only thought would be
How they might come to Thee,
My Lord, my Lord.

—M. S. N.

CHRISTIAN ENDEAVOR

MISS MILDRED FURRY, Editor
626 Somerset St.
Johnstown, Pa.

BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR
Y CONSECRATED EXTENSION EVANGELISM

CAN THERE BE A HARVEST WITHOUT A SOWING?

Everyone realizes that there cannot be a harvest of any kind without a sowing. If one wishes to harvest wheat, he must sow wheat; if he wishes to gather corn he must plant corn. If one desires a spiritual harvest in Israel, he must sow the Word.

The seven-point program of the Biblical Research Society through which Brethren Christian Endeavorers Seek to Sow the Word "to the Jew first." Israel cannot repent of the rejection of King Messiah without having the

VOLTAIRE

Internationally known French infidel in 1788, when he died said that in one hundred years from his time Christianity would be swept from existence and passed into history. However, before his lips were closed in death, he said, "I shall die and go to hell." "Now for a fearful leap into the dark." He had no doubt where he was going to be in Eternity.

When John Newton was dying, he said, "I am still in the land of the dying; I shall be in the land of Living very soon." (Where will you be in Eternity? Settle the question now before it is too late).

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testimony from the Word of God; therefore the Lord's procession of events for the world is being held up by the church's failure to give the gospel to Israel in a convincing way that she may understand the truth and accept Him.

There are four fundamentals of the faith concerning which Israel is mistaken. These must be explained from the standpoint of the Hebrew Scriptures. The testimony concerning the Lord Jesus and His first coming together with the present indications of the closing of the age and His return must be presented to the Hebrew nation, also what she must do in order to prepare for His coming.

The Trinity

The Jew says that there is but one God. He believes that the New Testament and Christians proclaim three Gods. The truth concerning the Trinity must be presented, therefore, in order that he might see the doctrine of the Trinity is one propounded by Moses and the Prophets.

The Nature and Person of Messiah

The Jew formulates his idea of Messiah from the data given in the books of Samuel, Kings and Chronicles concerning Saul, David, and Solomon especially. He hastily concludes that the Messiah is simply to be another David. Hence the truth concerning King Messiah must be presented.

The Redemptive Career of the Messiah

The Jew, not being familiar with the teaching of his Prophets, looks for one appearance only of King Messiah. He thinks that the Christian is bolstering up a case for Jesus when he presents the doctrine of the two comings of the Messiah. Hence it is necessary to present the truth concerning Messiah's redemptive career to him.

The Schedule of Messiah's First Coming

During the Christian centuries different leaders in Israel have set a date for the appearance of King Messiah and the year of redemption. They have been very strong on chronology. At the present time the Jewish attitude is diametrically opposed to that of the Christian relative to Messiah's first appearance. Hence, one must show the Jews that the Messiah appeared 1900 years ago.

The Historical Appearance of Messiah

After the four points discussed above have been presented from the Hebrew Scriptures, it is then necessary to give a complete testimony concerning our Lord in the New Testament.

The Soon Coming of Messiah

The Scriptural teaching concerning the times in which we are living and the positive evidence that His return to earth is an impending event must likewise be presented in a clear and forceful manner. This testimony is pre-posed in Psalm 75:1.

Israel's Repudiation of Her National Sin

Israel must repudiate the national

sin before He will ever return. Read Hosea 5:15-6:3 and Leviticus 26:39, 40. Our Lord declared the same truth to the Sanhedrin (Matthew 23:38, 39). The society is preparing its Messianic Series consisting of seven volumes, each of which will meet one of these special needs. These treatises are, "The God of Israel," "Messiah: His Nature and Person," "Messiah: His Redemptive Career," "Messiah: His First Coming Scheduled," "Messiah: His Historical Appearance," "Messiah: His Second Coming Impending," and "Israel's Preparation for Messiah's Coming." Three of these volumes have already appeared. It is the Society's hope that the fourth one will soon make its appearance.

From this mighty seed-sowing there

will come a great harvest, since God has said that His Word shall not return unto Him void.

Have you had a part in this work of evangelization by sending in the names of Jewish friends or acquaintances along with your society's contributions to the Brethren National C. E. Union?

Note—In one respect the Brethren Church has a tremendous advantage in dealing with the Jew. One of his great problems is to see how God can be one and yet three. This is probably the very reason why God gave to the first church (who were all Jews) the practice of trine immersion. There is no picture or practice in the church which so vividly depicts the great foundation truths about God as does trine immersion.—C. W. M.



NEWS FROM THE FIELD



MAURERTOWN, VIRGINIA

Greetings to all the Brethren family. Since last writing you we have been going some. On March first we sailed for St. James, Md., where we spent two weeks with Brother Baker and his good people in a series of revival meetings. We feel that much good was done and the way the good people responded to our efforts makes us feel like going back again if they will have us. And there is the rub! For one of the very best members of that St. James outfit took off with the evangelist and is now presiding as mistress of the manse at Maurertown. Thanks to the St. James folks for their kindness and also for the helpmate that they had in waiting for the evangelist.

May seventh was a date in the life of the Maurertown pastor and church that is well worth remembering. That day the lady above mentioned became the life partner of the Maurertown pastor and big doings were had at both St. James where the nuptials were performed and also at Maurertown where the pastor and newly wed wife were received with glad acclaim. After a week of commencement activities the pastor and his spouse were into meetings with the Winchester folks, traveling back and forth each afternoon and evening. This served to introduce the pastor's wife to the demands of the field in which he works.

June found us enjoying the beauties of this wonderful valley, and also a trip to Washington, D. C., where our district conference met in the fine new church house recently built by the Washington folks. It is a magnificent building and fits nicely into the surroundings of the capitol city. Then during the summer months we carried on

in our local field, visiting and making our lives count as much as possible for God and His work.

August found us taking a short vacation and then making the trip to Winona Lake for the national conference which was the first for the pastor's new wife. The trip was enjoyed and the conference also, even though we do feel some elements could have been left out of the conference doings without hurting the conference at all. But maybe it was for the best that the storm blew, for storms do clear the atmosphere. Let's hope it will be clear from now on.

In the latter part of September we went over to Mathias, W. Va., where we held a five nights' meeting, closing with the communion on Saturday night. We had the pleasure of baptizing several who made the great confession during those five nights. Brother Arthur Snider, pastor of the Mathias church, is not in good health and it gave us special pleasure to give him a hand at the call of himself and his church. The communion service was well attended and we left for home with the prayers and best wishes of the Mathias folks whom we have come to know real well over the years, having served them in meetings on different occasions. The Mathias church suffered heavily from the floods of last spring. Their grounds were badly torn up and it took hundreds of tons of rock and earth to fill up the gullies washed in the church lot. But everything is better now, and having acquired some extra ground in front of the church it makes it better for parking the many cars that find their way to the church.

The first Sunday of October was Rally Day with us at Maurertown and we

had a nice day together. On the following evening Dr. Chas. A. Bame opened a two weeks meeting of revival with us. Dr. Bame was at his best and gave us a series of great sermons. Saint and sinner were both given their portion in due season. It was too bad that the corn harvest and the apple picking and packing work were on at the time of the meeting. These detracted from the attendance, but we had a fine meeting and seven were baptized at the close. We were all helped and some others will yet be baptized as a result of this meeting. The meeting was closed with communion service on Sunday night. This meeting was a revelation to Dr. Bame. He said that it was a surprise to him to see such a crowd around the tables in a rural church. Our folks do attend communion services.

On November ninth we opened a series of meetings with Brother Wm. H. Clough and his good people at Uniontown, Pa. Many years ago the writer served a five year term as pastor of the Uniontown church and the meeting served somewhat as a home coming. The Uniontown church has had some ups and downs, even their church house was condemned some years ago and had to be torn down. Brother Clough has been with them about six years and he has done a real constructive work there. The folks attending the meeting, and there were many of them, all seemed to think that Brother Clough is the right man in the right place. I found him a real worker and enjoyed getting over the parish with him. They were in the midst of a building program work when I arrived there. When that program is finished they will have a very nice and useful church house. They stopped operations long enough for us to hold the meetings. In spite of some untoward circumstances, quite a few came forward either in reconsecration or in first confession of Jesus as Lord and Savior. During these meetings we were called home for a funeral service, a young man of the Maurertown congregation, Mike Wilkins, having been killed in an auto accident. This trip covering quite four hundred miles, was made without losing a service at Uniontown, but it took some stuff out of the preacher. But God strengthened us for all the extra service and we

AFTER MANY DAYS

(Continued from page 2)

glad hand, and they have actually given me something to do in connection with the Lord's house here."

I am telling you this little story in this way to illustrate that statement I made at the beginning, that in preaching the Gospel of the grace of God, and living it, we make our greatest contribution to the welfare of society. This man, like the woman I talked of in a recent issue, was a liability. But he, by the grace of God, immediately became an asset to society.

—From Evangelical Christian.

are here none the worse for wear and tear. And those Uniontown folks do know how to pray and they prayed for the evangelist and pastor in all their work and we could feel the sustaining grace. May God bless and keep that group of folks and if they ever hint about our coming their way again, well they may expect to see us and that is that.

Getting back home on Monday of Thanksgiving week we went right to work getting ready for our Thanksgiving service which we always hold on Thanksgiving evening. We had a service much appreciated by those attending. And Christmas is in the offing. We hope to have a good Christmas program and we want to magnify the name of the Lord given us on that day. Our auxiliaries are on the job and doing good work. The Sunday School, Christian Endeavor, Women's Missionary Society and the Mary and Martha Society are all alive and working. Signal Lights and Young Men's Brotherhood also function and help in no mean

way in keeping the folks working and in raising funds for all purposes, missionary as well as for local work.

In closing we feel that all our people should be in prayer regarding the terrible exodus from our churches the past ten or twelve years. The near apostasy or walk-out on God should be checked. All over the land pastors are alarmed at the coldness shown by even many who not so long ago were leaders in church work and attendance. What has God done to those people to merit such treatment? The church needs them more today than ever and they likewise need the church. May God open their eyes and hearts and give them the urge needed to get them back into line for community and home uplift and also for their own souls' salvation is our earnest prayer. We are praying for successful meetings of revivals in all our churches and also for closer living on the part of the professing body. Won't you pray for us also?

E. L. Miller, Pastor

"OUR MOVIE MADE CHILDREN", by Henry James Foreman

The Chicago Herald Examiner says of this book, "Every parent in America should read this book and give its contents extremely thoughtful consideration."

Mr. Foreman gives a popular summary of the findings of the Motion Picture Research Council sponsored by the Payne Fund.

The introduction to the book was written by Dr. W. W. Charters, Professor of Education and Director of Educational Research in Ohio State University, Chairman of the Committee of Educational Research of the Payne Fund.

The committee doing the research work were to ascertain the effects physically and morally of the movie.

This book should be read by each pastor, parent, grade and high school teacher, and each Sunday School teacher.

One high school teacher, after reading this book at the suggestion of the Superintendent of the High School where employed, said, "If the things related in this book had been written by a minister, I could not have brought myself to believe them, feeling the minister might be biased in his judgment, . . . so startling are the facts. However, since the report is made by men who approached the subject from the angle of pure investigation, I am compelled to accept as true their report."

"It is an alarming book. Anyone who tries to pass it off with a shrug can never have been a parent, or cares little what happens to the next generation. . . . Our suggestion would be to supply all Parent-Teacher Associations of America with copies of this book and see if a few children at any rate couldn't be kept at home, let us say every other week."

—Walter Prichard Eaton, in the New York Herald Tribune.

All should know the exact truth. Are you interested? This is your opportunity.

This is a 300 page book and in its eighth edition. It is cloth-bound and sells for \$2.50 post paid.

Mail your orders to
The Brethren Publishing Co.
Ashland, Ohio

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

New Year Greetings from the Southland

LOOKING ABOUT at the beautiful green grass, bushes and trees and the pretty flowers in bloom,—it seems strange to be sending a New Year Greeting. However time goes on regardless of surrounding appearances and we are entering the new year of grace 1937 which opens on a world that is one great ripe harvest field. Never was I more impressed with this harvest field and the need of workers in our home land since I came here. This is indeed a mission field and the workers are few.

We know there is a louder call for laborers today than ever before. Life service has a fuller meaning at this New Year than ever before. Our W. M. S. has a Program of Progress which inspires us to become greater laborers in the harvest field. We have been "Living to Learn" and as we are "Learning to Live" let us press forward in our year's program with an enlarged vision.

As we enter this year of 1937 with fearful feelings of what it may bring to our country, we are made to feel more and more our responsibility, for the King's business requires haste. The coming of our blessed Lord may be near, there is much for us to do. We have no time to idle or to waste with trivial things. The things of this world; every visible form is perishable; every object that we gaze upon will vanish; everything which we can touch will be destroyed. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." II Cor. 4:18. Are we making every moment count for eternity? The harvest is indeed ripe, the church is depending upon us, the mission fields, both home and foreign, are depending upon us and we have a responsibility toward every individual with whom we come in contact. Let us not miss an opportunity. Remember "Opportunity chases no one" and we should be on the alert, once lost it may never return. How sad, if that opportunity was a word or act that would have saved a soul.

"My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill—ere sets this evening's sun.

Shall fair or foul—its imprint prove, on those my life shall hail?

Shall benison my impress be, or shall a blight prevail?

My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way!

STRICKLAND GILLILAN.

This is our Victory year. Fifty years ago this vision of service came to a little group of women. It has been carried through year after year of hopefulness, encouragement, sometimes disappointment and discouragement but on and on, finally with growing missionary vision developed into our National organization, The Woman's Missionary Society. We have indeed carried a Program of Progress through these years and can truly say that this is our Victory year. Let us look upon this new year, this Victory year, as a place prepared for us by God Himself and anticipate it eagerly. May we be consecrated to Him that the aim and efforts of our very being will be ALL For Him. Let 1937 be a Victory year for every woman in our W. M. S., who is prayerfully endeavoring to carry out the Program of Progress and our two-year Victory Program.

"Another year in which to love and labor;
To learn the good that's hid in heart of neighbor;
To make life more than simply idle dream;
To rise high-heartedly, and say His scheme
Of life for me is best, I must not shirk
When voice of One Beloved, echoes work!
Fill heart and life with discontent for me
Save as I labor, Lord, each day with Thee."

A HELPER.

MRS. H. L. BRISCOE

Okeechobee, Florida.

"You can always be happy if you are willing to reciprocate with others."

"God can do little for a soul that shrinks from difficulty."

How the Greedy Boy Was Punished

Mrs. Orville D. Jobson

THERE ONCE LIVED two half brothers. One was humble, gentle and generous, the other was rude and proud and envious. One day the humble boy went to the farm and there forgot his flute. At midnight he remembered his flute. So dear was his plaything to him that he went to search for it that very night.

When he reached the farm he saw his flute in the hands of the fairies. At the boy's request the fairies gave him the flute to play for them. Soon the sweet, sounds of the music carried to the ears of the fairies the boy's good wishes for the king of the fairies. The fairies were pleased with the music and the good wishes of the boy. They took him to their king. The boy again played before the king; who was pleased both with the tuneful music and the boy's good wishes.

The fairies then put the boy into the charge of an old woman. The old woman took him to her house and she told him to pass through a door while she herself passed through a slit in the wall. "I will not do this," said the boy, "for it is more fitting that you, as you are now old, should pass through the door while I, being young and strong, should pass through this narrow slit." The woman was pleased with the good manners of the boy, and she passed through the door, while the boy entered the woman's house by the slit. A meal had been prepared and the boy was told by the old woman to take a good piece of yam, while she herself ate the rind of the yam. The boy, in his way, refused to eat the good yam and ate the rind of the yam instead.

On the following day, the boy had to go back to his father's land. The old woman gave him a pot containing a charm and told him to break it when he got back to his own house. The boy returned home and broke the pot. There sprang out all kinds of

riches, money and ivory, goats and fowls. The boy gave his relatives some of his riches. He also gave some to his greedy half-brother.

The greedy half-brother now determined to seek the same good fortune. He had heard how his good half-brother went to the farm and forgot his flute, and how he saw the fairies but he had paid no attention to his good half-brother's politeness to the fairies.

The greedy boy went to the farm and left his flute there on purpose. At midnight he went for it. He saw the fairies playing with it and in a rude manner told them to give him his flute. They gave it to him to play. He played the flute, but at the same time he cursed and insulted the king of the fairies. The fairies were very angry. They took the boy to their king. The king was furious and commanded the boy to be given to the old woman.

So the insolent boy was put into the charge of the old woman. She came with him to the door of her house. She asked him whether he would pass in by the door or by the slit in the wall. "I will never," said the boy, "pass through the slit while you pass through the door." In this way the boy was put through different trials, and he always showed himself proud, insolent, and without thought for others.

The day broke which was to decide the boy's fate and the fate of his relatives. The old woman gave the boy a charm and told him to break it when he got back to his own house. When he returned home he broke the pot, and lo instead of riches, there came out of the earth every kind of disease which made not only the boy but his relatives very ill. But the good half-brother never fell ill at all.

"God resisteth the proud, but giveth grace to the humble"—Jas. 4:6.

Why Study Missions?

Mrs. Fred C. Vanator

THE WHOLE MISSIONARY force today is divided into two companies, those who study missions and those who do not. We are glad to note that the first group is on the increase. The question comes to us naturally why should we desire a missionary education? Educators tell us that the primary object of education is the development of the individual. But the aim of Christian education is bigger than this, may we say it is the development of the individual for effective Christian service.

Our women might be divided into two groups also—first, the group that thinks that missionary education is a matter for those who happen to be interested in missions and second, those who believe that the imperative obligation resting upon the entire church to "make disciples of all nations," cannot be discharged without widespread intelligent sympathy which is secured only through missionary education. It is not possible to attain the highest Christian char-

acter without a sympathy of heart for all mankind, and this we can gain by the study of missions.

It is hard to place a proper estimate upon the times in which we live, but it seems to be the opinion of many that only one period has surpassed in importance to mankind that time in which we live, and that was the day when God sent His Son down to earth to live among men and redeem them from sin.

As never before a world situation has developed which brings to the church of Christ the largest opportunity and the gravest challenge which it has ever faced. If the institution He Himself founded is to measure up to the opportunity of the present, every individual church member, and that includes you and me, must be made to see the great plan and purpose of God and of His Son, Jesus Christ.

Missionary leadership is the one solution to this whole problem. Not money, not men, not statistics, not how many may we enlist, but how much can we enlist in this enterprise, will give us the victory.

The price of missionary leadership includes seven elements:—

The first is *vision*—

What is a leader? Dr. John R. Mott says, "A leader is a man who knows the road, who can keep ahead and who can pull others after him." Someone has said "There are only three classes of people, those that are immovable, those that are movable, and those that move them." The third class are the leaders. In that wonderful chapter, the 11th of Hebrews, we notice that seeing the invisible is God's call into leadership. As soon as we see something that everybody else cannot see then God is calling us to leadership in that thing. The work of the whole church, at home and abroad, suffers many times from lack of vision on the part of its members. But this short-sightedness shows most plainly when it comes to that side of the work where a large vision is indispensable because the object to be looked at is itself far away. If we plan mission work without a wide sweep of vision there is nothing to tell us of our mistake except those far voices calling from the field which we so easily fail to hear. It is a fatal mistake to set a limit to what we think we are able to accomplish on the mission field. When we are handling the power of prayer we should look upon it as a high explosive; there is no estimating just what rocks it will rend or how far the shock will be felt. Lack of vision in missionary affairs means unpreparedness and eventual loss and failure. We must be ready for great things.

After *Vision* comes *Decision*—

Every one of these great men mentioned in this 11th chapter of Hebrews was a man of decision. Upon your decision today may depend your entire life's happiness or misery. I came upon this little story from the pen of a missionary leader. A woman

was asked to prepare a paper for a missionary meeting. The president of the group rebuked the program chairman with these words, "Why did you ask her to do this? You know she turns down every request for service." The day came for the delivery of the paper and she made this statement before she began reading, "When I was asked to look up this subject and report on it, I gave the impression that perhaps I would, but really I had no intention of doing it. I was not interested and I thought with indifference—Why should I bother about that?"

"Some days later I stood on the sidewalk watching a parade of the G. A. R. By my side was an old man who was very visibly affected and after a while he turned to me and said, 'I would give anything I own to be able to march out there,' and when I inserted a question he went on to say, 'I was drafted at the beginning of the civil war and should have gone but I didn't want to and I got someone to go in my place and there they are marching by and I am not with them.'

"I cannot tell why, but like a flash this request for service you had made of me came to my mind and I said to myself. 'The church of Jesus Christ is marching by and I am not with it. I am not keeping step with those who are seriously working to make Christ known to the ends of the world. Yes, the church of Jesus Christ is marching by and I'm not with it.' And now in deep humiliation I pledge myself to march with the rest of you in this avenue of missionary service."

It is such decision that will make your life and mine all that it ought to be.

Our third point is *knowledge*.

If you will recall in your mind again some of these men mentioned in this 11th chapter of Hebrews you will remember Moses, who spent many years acquiring the wisdom of the Egyptians and Paul was trained in the great schools of philosophy and theology of his day. In the same way today all the great missionary leaders have risen to their missionary leadership through the school of the facts that they know. If we can know missions like that and include the other six points here listed we shall be leaders.

The fourth is *Passion*—

A passion for lost souls is the root from which springs every missionary motive and act. If your passion has cooled then your zeal will suffer. Constant contact with the unsaved will keep your passion for lost souls alive; contact with the lost soul and contact with the only Lord and Savior, Jesus Christ. We must keep in close touch with our mission work if we would have a passion for lost souls.

Our next point is *Sacrifice*—

That is where the leaders particularly fail, self-sacrifice; nothing pulls so much as the print of the nails and the mark of the spear. Sacrifice is the price of missionary leadership. It is easy to plan work for

others but not always to take the active part necessary to the advancement of our plan. It may mean the laying aside of some activity that we would greatly enjoy, or some social work, but to a true missionary leader this will be her joy—to sacrifice herself for the cause.

Self-effacement—

Self-effacement is closely linked with sacrifice and yet it is not the same. Self-effacement is most fundamental. It is not the golden prow that steers the ship—the thing that guides the ship is the oak rudder away down below the water. A woman who seeks prominence is not a leader; a woman who seeks results is the leader. Those women are missionary leaders who are willing to efface themselves for the sake of the kingdom of God, willing to suffer anything as long as the great cause is advanced. Women who do not count personal plans when they interfere with the plans of the kingdom of God are the real leaders. Self-effacement is one of the prices that must be paid for missionary leadership.

Loneliness—

The last price to pay is the hardest and that is loneliness. The leader is the one who keeps ahead or alone. The loneliest woman in our denomination is the woman who sees the vision of what our denomination could do. There is no loneliness so great as the loneliness of a great idea that nobody else has caught and only you can see. The same unchangeable laws hold good for the leader who goes into the foreign land as well as the one at home.

Women have been pictured as living narrow lives. This is not a reproach but the natural result of our conditions of living. Woman has always had the home as her empire. Its duties are sacred. A disheartening picture of feminine opportunity? No! For our narrow house has many windows. How much there is to learn of the world outside and how many ways of learning it! Books, magazines, daily papers, radio—these are all magic casements opening on the broader sea of experience or ocean of knowledge. The largest window of all is that one of many sashes which we call mission study. No other—we say it deliberately—gives so wide a view or admits such illuminating thoughts. It is rather like a light-house with windows on every side and a far view that looks beyond into the broad horizons and presents to us world visions. It is no cold and distant outlook for in the distant lands we see the daily details of life and learn to know other women like ourselves in thought and feeling and yet so unlike ourselves in privilege.

We enjoy the view from this window so much and find our lives so enriched by it, that sometimes we grow impatient with women who keep that window closed, and refuse to open its shutters. Let us rather think of them with compassion as prisoners in a narrow domain who have not learned to use the powers

they possess. We need much patience in teaching our neighbors to open that window. Let us remember that our grandmothers were desperately afraid of “drafts” and “night air,” and that even yet we are inclined to keep our houses tightly closed in cold weather; then remember that it takes even longer to get mental windows open and our minds used to the free winds of knowledge. Some day we shall have our women using their light house window and studying missions as their greatest safeguard against a stuffy, unventilated mind.

But when we study missions we shall do more than that. If we look long enough from the window we shall long to be out of doors. We shall go out to do something for those other women we have seen from our missionary casement. Whether in person or by helping to send others to represent us; whether by purse or pen, we shall find some open door through which to follow our vision. Windows of vision—doors of service? The one implies the other. Need any of us, after all live a narrow life?

Fremont, Ohio.

Worship Program

January Topic:

“All For Him”

CALL TO WORSHIP: “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.”

Psalm 19:14

SONG: “I’ll Live for Him.”

My life, my love I give to thee,
Thou Lamb of God who died for me;
O, may I ever faithful be,
My Savior and my God.

CHORUS:
I’ll live for him who died for me,
How happy then my life shall be!
I’ll live for him who died for me,
My Savior and my God.

I now believe thou dost receive,
For thou hast died that I might live;
And now henceforth I’ll trust in thee,
My Savior and my God.

O thou who died on Calvary,
To save my soul and make me free,
I’ll consecrate my life to thee,
My Savior and my God.

SCRIPTURE: II Cor. 8:5-12.

PRAYER.

BUSINESS.

SONG: “More Like the Master.”

More like the Master I would ever be,
More of his meekness, more humility;

More zeal to labor, more courage to be true,
More consecration for work he bids me do.

CHORUS:

Take thou my heart, I would be thine alone;
Take thou my heart and make it all thine own;
Purge me from sin, O Lord, I now implore,
Wash me and keep me thine forever more.

More like the Master is my daily prayer;
More strength to carry crosses I must bear;
More earnest effort to bring his kingdom in;
More of his spirit, the wanderer to win.

More like the Master I would live and grow;
More of his love to others I would show;
More self-denial, like his in Galilee,
More like the Master I long to ever be.

PRAYER.

BIBLE STUDY: "Orpah—The Sister-in-law of Ruth."

TOPIC: "To Live is to Give."

DUET: "O Scatter Seeds of Loving Deeds."

TOPIC: "Such as I Have."

A CONSECRATION PERIOD: Ask each one present to give a verse of scripture or a personal testimony of consecration for the tasks of the new year.

CLOSING CONSECRATION PRAYER.

BENEDICTION: "The Lord Bless Thee and Keep Thee;
The Lord make his face to shine upon thee,
and be gracious unto thee:
The Lord lift up his countenance upon thee
and give the peace. Amen." Num. 6:24-26.

Bible Study --- Orpah--the Sister-in-law of Ruth

Rev. Fred C. Vanator

TURN TO YOUR BIBLES and read very carefully the scripture, Ruth 1:1-18. How many of you, without taking proper thought would have said when asked who Orpah was, "Why, she was the sister of Ruth." I have asked that question of numerous people and have almost without exception received just that answer. But that is not because of ignorance, but rather because of thoughtlessness. Too many times we read the Word of God in just that way. We are prone to slide over little things like that, not because they are not interesting and important, but because our minds are centered rather on the more important character. In this case we all realize the importance of Ruth and forget the less important character, that of her sister-in-law. But out of this lesser life we may glean some very important truths.

In the first place when we come to the study of this character we find that we know very little about her. She is only mentioned in connection with Ruth.

Let us get the story firmly in our minds. This is probably the one story in the Bible that is very familiar to the women and which you all remember. But could you sit down and tell it to a child? If that child would ask you about Orpah could you tell that child any of her background?

Any story centers in its characters and its setting. Here we merely pause to call attention to the principle characters and the scene which brings our personalities to life. The chief character is Ruth, daughter-in-law of Elimelech and Naomi, (afterwards called Mara, because of her bereavement), and wife of Mahlon, their son. Orpah was the wife of the other son, Chilion. These two girls were of the Moabite tribe. Driven into the land of Moab by a time of famine, Elimelech and his wife, Naomi, found a refuge. The two sons took unto themselves two of the Moabitish maidens to wife. The homes thus established must have been happy ones, until death

stepped in and took from them all three of the men. Then came a time of necessary readjustment. What would they do? Naomi made the decision. She would go back to her native land of Palestine. Would she go alone? That was her desire, for she knew the attitude of these girls and was afraid that they would not be happy in this new environment. Then follows the walk to the border. Here the final decision had to be made. Now take your Bibles again and read carefully Ruth 1:6-18. Note particularly verses 14 and 15. "Gone back to her gods." What a story it tells.

These verses really introduce us to our character.

In order to understand the situation we must go way back in Israelitish history, way back to the call of Abraham. Turn if you will to Genesis 12:1-4. The character we are interested in here is Lot. For it introduces us to a leading character in the history of Moab. Now in the last verses of Genesis 19 we find that the sons of Lot's daughters were "Moab" and "Benammi." Moab became the head of the Moabite tribe and Benammi the head of the Ammonite tribe. Now it is in Moab that we are interested.

Here we throw in four little interesting sidelights on the Moabites:

1. "And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee their land for a possession; because I have given Ar unto the children of Lot for a possession."—Deut. 2:9.

2. "And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the highway, I will neither turn to the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (As the children of Esau, which

dwelt in Seir, AND THE MOABITES WHICH DWELL IN AR, DID UNTO ME;) until I shall pass over Jordan into the land which the Lord our God giveth us."—Deut. 2:26-29.

3. "Then Balak the son of Zippor, king of MOAB, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand."—Joshua 24:9, 10.

4. "The Ammonite and THE MOABITE shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam son of Beor of Pethor of Mesopotamia, to curse thee. * * * Thou shalt not seek their peace nor their prosperity all thy days forever.—Deut. 23:3, 4, 6.

We see by these scriptures that God very definitely protected the Moabites and that he asked through them for a commercial relationship when the children of Israel were on their road to their promised possessions. But that when they asked for succor they were denied and that an enmity sprang up and there was a very evident attempt to bring a curse upon them (the Israelites) a thing which God would not permit. As a result they were excluded from the fellowship of Israel. This, however did not deter the Israelites from intermarrying with the Moabites, nor from intermingling with them. It was thus that they took to idol worship, mingling with the Moabite worshippers of Baal-peor, a worship of the most licentious character. The place of worship was Mt. Peor and they worshipped what was known as "The Lord of Peor." The study of this worship will make a fine bit of research for you. Space forbids us going into it deeply.

It was to such a worship that we find Orpah returning.

Let us now return to our scripture, (Ruth 1:1-18). We have our background. And so we turn to the parting. At this parting we find that it is evident that Naomi was not insensible to her responsibility in teaching concerning the True God to her daughters-in-law. One was receptive; the other not. How beautiful the words of Ruth, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God:" Here is a true convert to the true and only God.

BUT ORPAH TURNED BACK. Back to her gods of wood and stone; back to a licentious worship; back to sinful acts and slavery. WHY? She had not found the true God. What a wealth of thought we can gain by meditating on her failure to turn to God when the opportunity was offered her.

There are several lessons we can learn from this study.

1. Something drew Orpah back to her old life. It must have been the holding to old companionships. They too often lead away from a better life. "Back to her people."

2. "Back to her idols." There is a penalty for clinging to the old idols. God, the true God, is forgotten, if indeed he was ever known.

3. And what of her husband, Chilion? Did he die in "The Faith?" Under his wife's influence did he become attached to his idols? Study the attitude of Ahab. Also the difficulties into which Solomon plunged himself.

Not much about Orpah; but much to think about. Often a single incident in a life furnishes a whole volume of thought. Let it be so with the subject of our discussion today.

Fremont, Ohio.

"To Live is to Give"

Rev. William H. Clough

THE SUBJECT IS TRUE for before we start to live for God, we must give. This includes my heart, my soul, my very life. Living for the Lord Jesus Christ means the giving of *all for Him*. He speaks from Proverbs 23:26 "Give me thine heart." He speaks from Romans 12:1, "I beseech you to present your lives as living sacrifices unto God which is your reasonable service." The greatest missionary of all time said "For me to live is Christ" Phil. 1:21. The basis of true Christian living is found in complete yielding of *all to Him*. Wouldn't it be a grand thing if you and I were only able to make a claim like

Paul "For me to live is Christ?" Let us in our Christian living *give* until such a claim can be made.

WHAT WE HAVE TO GIVE?

1. *There is my life.*

Even my life is not my own. We must recognize God's ownership. The often heard remark "My life is my own, I can and I will do with it as I please." This is foolish. It's untrue. My life belongs to Him. The Lord Jesus hath purchased every Christian with His own blood, (Acts 20:28). Then there is the plain statement of fact "Ye are not your own, Ye are bought with a price" I Cor. 6:19, 20. We belong to

God therefore we are told to "Glorify God in our body and in our spirit which are Gods." God speaks to us just as he spoke to one of long long years ago. "What is that in thine hand?" God's servant you remember replied "A rod, a Shepherd's rod," but when yielded to the Lord how it became the rod of power? And so, with your life and mine, when it is yielded completely to the Lord, how it becomes the Power of God and very useful in His service. *To live is to give Him our life.*

2. *There is my life for service.*

God wants to use us in His service. To me this is a beautiful thing. To think that God can use me? Did he not choose the twelve Apostles and send them out? Did he not choose seventy more and send them out? Has he not chosen many others down through the ages and sent them out? He has and, praise His wonderful name, He has chosen us for the same service. John 15:16 "I have chosen you and ordained you that you should go and bring forth fruit." This is our call to service today. The ringing challenge of the Christ still echoes in our ears "The fields are white unto harvest, but the laborers are few"—*Go ye forth.* Yes, there is a work for us to do. There is a service to which we are called. Not that we might be saved by our works and our service, but rather because we are saved we should want to *serve Him. To live is to give our service for Him.*

3. *There is still another thing we have to Give, it is our Tithe.*

As good soldiers of the Lord Jesus Christ we are to fight. And, as good stewards of the Lord Jesus Christ we are to give our money, our Tithe, as well as our time. Seems to me, as missionaries of Him who loved us so much, and hath sent us forth to save lost souls from this dying world, that it would be unfair to even question the Tithe gift and the offerings. When under the law, His servants met this requirement, ought we to think in terms of the steward today of giving anything less than the Tithe? Surely not. They were said to rob God when they gave less in those days. The very same thing is true today. God's missionary work at home and abroad is carried on by the free-will gifts and offerings of those who love Jesus Christ. But in no case should it be less than the Tithe. Let each one know that it was Jesus Himself who said "It is more blessed to give than it is to receive." Acts 20:35. In the light of this scripture we again say *to live for our Lord Jesus Christ is to give.*

With the millions of souls in this world without the Christ who are *lost*, God grant that you and I shall be willing to be used by Him. First, let us give our lives completely to Him. Second, Let us give our service all to Him. Third, And let us not forget to give freely of our Tithes and offerings to Him. With the time so short, with the end so near, my humble prayer is "Dear Lord take us, fill us, use us, and in some way help us to win some of them e'er the Lord Jesus returns?"

Uniontown, Pa.

Such As I Have

Mrs. Samuel Adams

AS DAVID DEDICATED unto the Lord what he possessed so should the believer hold all he has at the disposal of the Lord for His use and glory. II Sam. 8:11. It is an easy matter to sing "my all is on the altar" but sentiment is not sufficient. There must be a manifestation of practical godliness, self denial and a reflection of the spirit and ways of Christ. Let us remember that "*all for Christ*" means our whole being is open to the sunshine of God's presence, that our nature is under the sway of Christ, and that spirit, soul and body are to be under the control of the Holy Spirit.

We are all acquainted with the story of the healing of the lame man at the beautiful gate of the temple. Note Peter's words in the third chapter of the Acts, verse six, "Silver and gold have I none, but such as I have give I thee."

Oh that we today who are co-workers with the Lord Jesus Christ might say to the waiting multitudes, or our next door neighbor, a loved one, a

friend, some one who is lonely, an unsaved one . . . "such as I have give I thee."

There are many of us who are not blessed with this world's goods such as silver and gold but we are richer by far, for there is no end no measuring of our possessions, for they are summed up in the fullness of "Him" that filleth all in all.

"Such as I have I give thee," perhaps to one in distress, some one who needs strength and encouragement, such as we have we can give them. It may be but the whispered prayer, yet it will help lift the load of care. It may be the extra mile we are willing to go. Remember our Savior went all the way to Calvary for us, and we, when we lay our all on the altar can say with Paul—"The love of Christ constraineth me." So we'll go the extra mile and help carry the heavy burdens of another and spend ourselves as it were for Christ's sake.

You may say I have no special or outstanding talents to give in service for my Master. Christ wants

men and women today to give just what they have. It may only be a cup of cold water given in His name brings its reward, yet we know we all can give more than this.

Our hands can perform some labor of love, our feet can carry us on errands of mercy . . . our lips can tell the old, old story, and thus help in the winning of the lost. Yes God can use us in the out of the way places. We may think the office, or position we hold too small and not worth the effort, but God can get great glory to Himself if in the performing of our tasks we sincerely say, "*such as I have I give thee.*"

Every true Christian worker is careless of his or her own ease. The story is told of Lady Edgerworth in the days of King Charles II. She had suddenly to defend the old castle at Lisson in the absence of her husband. In doing so, she had to go down and bring powder from the castle vaults. On her return she said to the woman who had gone with her, "Where did you put the candle?" "I left it stuck in the barrel of black salt." Then Lady Edgerworth went down to the spot where the candle was burning in the black powder put her hand round it like a cup, lifted it up and took it out, and so at the hazard of her own life, saved the lives of many others.

Sinners today, are like that candle burning in their own destruction. Who is willing to give himself over, even to death if need be, they all such might be saved or hear the message of life? Can we say right here "*Such as I have give I thee,*" that we might be a vessel God can and will use?

God is asking us to do something for Him. We have refused. Refused to give the Bible Study or lead the Prayer Band in our W. M. S. meetings. We felt we were not capable. May we learn to be submissive to Him and say "*such as I have I give thee*" and then realize that one, "can do all things through Christ which strengtheneth me." Are we aware that Paul's power came from the power house, the Lord Jesus Christ.

With love and sympathy Peter looked on the lame man, but in the power of our Lord Jesus Christ he healed him. Peter was willing to use just what he had. It was not silver and gold, neither a great sermon but a simple faith in the power of the one whom He loved and served.

May we as Christian women in our work for the Master through the medium of the Woman's Missionary Society say, "*such as I have give I thee,*" in full surrender to Him and He, in turn, will bless us and make us a blessing to others.

Our labor and our pleasure—
Be this to do his will;
To use our little measure
In loving service still.
The cup of water given
For Him, will find reward
Both now, and soon in heaven—
Remembered by our Lord.

Lord may Thy love constrain us
Through all the "little while,"
Nor fear of men restrain us,
Nor love of praise beguile.
Thus, till Thy glorious coming
Enough, Oh Lord, if we
Then hear thy voice approving
That we have done for Thee.

Pleasant Hill, Ohio.

The Children's Hour

[Signal Lights]

Program for January 1937

Mrs. Herbert L. Briscoe

SONG: "Tell Me the Stories of Jesus."

ROLL CALL: Answer with the name of a missionary.

Another New Year! The old year is gone. We have all wished our Happy New Year to our friends. Have we stopped to think of what would make a happy new year to every one? What do you think would make a happy year for those little African boys and girls, or for the children of our National missionaries in Argentine? Did we make New Year Resolutions? I wonder if one of the resolutions was to pray every day for these little foreign brothers and sisters? Why not try harder this year to fill our "Doing Without Boxes" that we may help these little children.

Have we forgotten our mottoes?

"The African School will Glow and Grow and Go and I will help to make it so."

"Let us love and live for others as we help our Argentine sisters and brothers." These are the projects for the Signal Lights and for all Children's Missionary Societies who will co-operate.

PRAYER: For a greater work for the little black children of Africa and for our brothers and sisters in Argentine.

ELECTION OF OFFICERS.

SCRIPTURE: Read by the new officers:—

J—John 11:25.

A—Matt. 7:7,8.

N—I Tim. 1:5.

U—I Peter 2:7.

A—Isa. 53:6.

R—John 15:20.

Y—I John 4:4.

The children may memorize one of these verses.

"THE TEETH THAT DID NOT DROP OUT"

An African Dramatization for the "Signal Lights"
by Gertrude Simpson Leonard

CHARACTERS: Florence—The Missionary's daughter,
a girl about eight.

Djala—Cook boy, about fourteen.

Sengbe and Folombo—House boys and kitchen helpers, about eleven.

COSTUMES: Florence—Simple dress of an American child.

The Three African Boys—Knee trousers; a shirt of striped or figured material worn outside the trousers.

Sengbe and Folombo are sitting on piazza floor paring casava (use white potatoes). Enter Florence.

Florence: O, boys, did you know we are going to have turtle soup for dinner? O, goodie, I am so glad for I do love turtle soup, don't you?

Folombo: I can't eat turtle soup.

Florence: O, Folombo, you do not like good turtle soup?

Folombo: I say, I can't eat turtle soup. If I eat turtle soup I'll get very sick and maybe I'll die.

Florence: O, Folombo, I am sorry you can't eat good turtle soup. It is so good. It does not make me sick. Does it make you sick, Sengbe?

Sengbe: No, turtle soup can't make me sick and it can't make you sick, but it can make Folombo sick. It can make him die if he eats it.

Florence: O-ooo, I wonder why?

Sengbe: Why? Because turtle is behind him. I can't eat elephant meat. If I eat elephant meat I will get very sick and my leg will swell very big like an elephant's leg and if I do not get very strong medicine from the witch doctor I will die.

Enter Djala.

Djala: What is that you say about dying Sengbe?

Florence: O, Djala, it is too bad Folombo says he can't eat any of our good turtle soup today.

Sengbe: I was just telling Florence that Folombo can't eat turtle soup and I can't eat elephant meat because turtle is behind Folombo and elephant is behind me.

Djala: When you have been in the mission school as long as I have you will not be afraid of your totems, * or as the old people say, "that which is be-

hind you." My people told me that I must not eat goat meat. They told me that if I eat goat meat it would make all of my teeth drop out of my mouth then I should not be able to eat anything. Then I'd get very sick and perhaps I'd die.

I never would taste goat meat. When my mother would come to the mission to see me she would look in my mouth to see if I had been tasting goat meat. Then she would look in my head to see if anything was there. Then she would look for jiggers in my feet. Then she would ask me if I had been eating any goat meat.

I lived at the mission three years and I learned many verses and chapters from the Bible. I learned to read the Bible. I began to believe in God, the Father, and in Jesus, my Savior, and in His Holy Spirit who would keep me safe from all harm if I trusted Him. I began to believe my totem could do me no harm. One day I tasted some goat meat. I did not get sick. My teeth did not even get loose in my mouth. (Twisting at teeth as if to prove it). Another day I ate a little more goat meat. Soon I began eating all the goat meat I wanted.

You see my teeth are all here. (Opening mouth showing teeth).

Folombo: (Examining Djala's mouth). It is true. Your teeth did not drop out!

Sengbe: (Coming closer and looking at Djala's mouth and then turning to the audience). His teeth did not drop out! He did not die!

Djala: I am not afraid of my totem!

Folombo: I am not afraid of my totem! I will eat turtle soup. Turtle soup will not hurt me.

Djala: I do not trust in my totem nor in any other witch or spirit. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea." I will not say that anything is behind me. God is behind me, and above me, and around me.

Florence: You see the teaching of the true God is better than these false stories of totems and witch doctors.

Folombo: I am not afraid of my totem, I will eat turtle soup. Turtle soup will not hurt me.

SONG: "Who is One the Lord's Side."

OFFERING.

Let every child who will prepare their "Doing Without Box" (D. W. B.) for the new year.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHT'S BENEDICTION: "Dear Savior, help us to be Signal Lights, shining for Thee in the dark places of the world." Amen.

Okeechobee, Florida.

"You cannot raise another's ideals by lowering your own."

* Note: A totem is a spirit that lives in some animal or plant. Every African man, woman, or child has a totem. This totem is a protective spirit so long as the one whose totem it is does not violate the law of the totem. The law of the totem is that condition which makes or forms the "taboo" of the totem, that is, one person may kill, dress a turtle for soup, if a string be tied loosely about his neck while members of another family may not even be allowed to be present when the turtle is killed—but neither must eat of the turtle. Hence, "totem" becomes "taboo" for fear of offending the protective spirit of the "totem." Belief in totem influences African life so greatly that hungry children will leave food uneaten rather than eat that which "is behind them."

W. M. S. District Conferences

PENNSYLVANIA

Sessions convened in Conemaugh, Oct. 5-8, 1936.

OCTOBER 6, 8:45 A. M.

The first session was opened by singing "Send the Light". The devotions were conducted by Mrs. W. H. Schaffer, Jr., who stressed the verse in Eph. 5:20 and led in prayer. All joined heartily in singing, "All Hail the Power of Jesus Name."

The President brought a fine and full report of the year's accomplishments, financially and otherwise, and stressed further our Program of Progress. She then appointed the following committees.

Registration

Mrs. Robert Ashman, Mundy's Corner,
Miss M. E. Witt, Summit Mills,
Mrs. J. L. Hampton, Martinsburg.

Nomination

Mrs. F. B. Frank, Philadelphia,
Mrs. Leona Wallace, Sergeantsville,
New Jersey,
Mrs. Harry Jones, Johnstown.

Resolutions

Mrs. Chester Albert, Johnstown,
Mrs. J. G. Newcomer, Waynesboro,
Mrs. Harry Berkshire, Masontown.

A brief report was given by the Secretary-Treasurer, after which Mrs. Joseph Foster, one of our missionaries on furlough, talked to us of the complete separation from the things of the world that a native African woman makes when she accepts Christ as her Savior.

The W. M. S. benediction was repeated in closing.

OCTOBER 7, 8:45 A. M.

The President called this session to order by reading the Call to Worship found in Ps. 19:14 after which we sang, "What a Friend We Have in Jesus". Mrs. N. V. Leatherman read Psalm 11 for our meditation and led us in prayer. "He Hideth my Soul" was sung in a reverent manner.

Mrs. Foster was given 45 minutes to talk on the work and women in Africa. She first gave her personal testimony on "Tithing." She told us how the natives tithe everything that they grow and bring it to the church. It is then sold and the money is put into the church treasury. She gave opportunity for the women to ask questions which she answered.

After repeating the W. M. S. benediction we adjourned.

OCTOBER 8, 8:45 A. M.

A large number of women joined in the Call to Worship and in the singing of, "He Leadeth Me." The devotions were in charge of Mrs. Orville Lorenz, using Ps. 116, making comments on its teaching, and closing with prayer.

The reports of the various committees were given. The Registration Committee reported 49 delegates and \$12.25 fees. The Resolution Committee brought in the following resolutions which were adopted as read.

"Inasmuch as God through His infinite love and mercy has permitted the women of the Pennsylvania District to meet again in blessed fellowship and in the study of His Word, in this conference, therefore,

Be it resolved, that we thank Him for continued blessing in spiritual and material needs; and for the answer to prayer in the advancement of our Home and Foreign Mission work.

Be it resolved that we urge our women to live the separate Christian life, and that we teach our children the necessity of clean living and that we encourage them to spend more time in our homes, that we make our homes more enjoyable and that we as workers for Christ encourage and strive to establish a family altar in every home.

Be it resolved, that we thank the Conemaugh Brethren for the gracious hospitality shown us during this Conference.

Signed,

MRS. A. B. FURRY

MRS. C. E. ALBERT

MRS. J. G. NEWCOMER.

The election was held, with the following being elected, Mrs. D. C. White, Pres.; Mrs. F. J. Seibert, Vice Pres.; and Mrs. W. H. Schaffer, Jr., Secretary-Treasurer.

Special recognition was given the banner societies in the district, by the Vice President. The following societies received awards, Berlin, Conemaugh, Martinsburg, Masontown, Philadelphia 1st, Philadelphia 3rd, and Waynesboro. Masontown received a special banner for having the largest per cent of increase in membership.

An offering of \$16.35 was lifted; this to be placed in the general fund.

On motion, a gift of \$25 from our general fund was made to a project recommended by the President as follows:

"To start a fund for the establishing of a library at Ashland, Ohio for the collection and preservation of Brethren Literature. It was further recommended that the W. M. S. societies of the district make an offering to this fund as their Benevolent work for the year, sending the offering to the District Secretary-Treasurer. On motion, a rising vote of thanks was given the retiring Secretary-Treasurer. A closing prayer was offered by the President.

MRS. W. C. BENSHOFF,

Retiring Sec'y-Treas.

MID-WEST

The Mid-West District Conference met at Morrill, Kansas, October 7, 8 and 9, 1936. The theme of the conference was "The Christ-Centered Life." Phil. 1:21; Gal. 2:20 and Romans 14:8.

We were blessed and most happy to have with us Mrs. U. J. Shively, Dr. C. L. Anspach and Rev. W. E. Ronk. The Woman's Missionary Society held their first session on Thursday after-

noon as an open session. The District President, Mrs. L. G. Wood, presided. We sang, "Love Divine." Mrs. Wood used I John 3:20-24 as her scripture lesson and called on Mrs. J. D. Kemper and Mrs. John Rieger for prayer. Mrs. Nina Burton of Fort Scott, Kansas sang, "The Peace That He Gave Me." The remaining time was given to Mrs. Shively, our National President and she gave an inspiring talk on the Missionary Society, using the question and answer method. Her first question was "Do all the men of the church know what the missionary society is doing?" If they did they would be more interested. "What is it?" It is not a club lodge; no, not these. It is the organization of the church to bring lost men and women to Christ. "Why are we members?" We are members because we believe that the work of our women has always been a great factor for good in the church and we believe that organized effort will accomplish more than can be done without organization. The objective is five-fold. 1. Promote Christian culture; 2. Do Home and Foreign Missionary work; 3. Raise funds for enlarging the borders of the church; 4. Disseminate the principles of the Christian religion; and 5. Advance Christian womanhood.

In 1894 there were thirty organizations. The aggregate earnings in 1896 was \$3,000. The gifts from 1913 to 1936 were \$158,874. What have we accomplished in our own organization? Mission Study—what good has it been to us? Some have said of the book of this past year, "Toward a Christian America," that it was dry and uninteresting. We can get lop-sided. We must study conditions in our own country. Without a home-base Foreign missions cannot long endure.

We have added to our program, Bible Reading, Publication of the Outlook Reading Circle, Tithing, and Prayer Band. All together we are going to do something. That which I give is part of me. Whatever we want to do, we can do. When the Master meets us at the Pearly Gates and asks, "What have you done for me?" have I done my best?

Mrs. Shively then answered questions on the Program of Progress. The greatest number of questions being on tithing.

A little time was given to business at which time the following officers were elected: President, Mrs. L. G. Wood, Fort Scott; Vice President, Mrs. L. A. Myers, Morrill, Kansas; Secretary-Treasurer, Miss Ella Noyes, of Falls City, Nebraska.

A short business sessions was called on Friday afternoon. The minutes of last year and the Treasurer's report were both read and approved. Communication from the General Secretary of the Sisterhood, Miss Bernice Berkeiser, was read and the session was closed with the benediction.

Because of the Spirit-filled messages throughout this conference we feel that we have a deeper vision of the Lord and His work and may we say with Paul, "Christ liveth in me."

MISS ELLA NOYES, Sec'y

ILLIOKOTA

The W. M. S. of the Illiokota District assembled in annual session at Lanark, Illinois, on October 12, 1936. In the absence of our president and Vice President, Mrs. Ronk of Lanark presided. The meeting was opened by singing, "I Love to Tell the Story," and Mrs. Gray of Garwin, Iowa, used the 34th Psalm for our devotional thought.

The minutes of the previous meeting were read. The President's report was read by Mrs. Ronk. She reported no banner societies, but stated all societies had made the spiritual goal—Prayer Band, Bible Reading and Mission Study. She gave the suggestion that all societies agree at this conference to pray for one another that we may have more consecrated women in all our churches.

The Treasurer's report was read showing a balance of \$135.82. Bills were allowed. Mrs. Shively was given a gift of \$8.00 to help on her expenses. The following committees were appointed: Nominating, Mrs. E. M. Riddle, Waterloo; Mrs. Deemy, Dallas Center and Miss Hanna, Milledgeville; Resolutions, Mrs. Gray, Garwin, Iowa; Mrs. J. Puterbaugh, Lanark, Ill.; Mrs. Brubaker, Waterloo, Iowa; Auditing, Mrs. Austin Peitzman, Dallas Center, Iowa and Mrs. Pauline Wisner, Waterloo, Iowa.

Miami Valley, Ohio, Rally

October 14, 1936,

Woman's Missionary Rally of Miami Valley churches met at the New Lebanon Brethren Church for an all day meeting.

Chairman

Mrs. Naomi Musselman presiding. The welcome address was given by Mrs. Musselman, with the call to worship.

Devotion

Mrs. Ruth Waymire of the Clayton Church read John 2:12. Mrs. Waymire brought out Love and Truth as found in service with Christ. Prayer was that the "Holy Spirit" might indwell us as women,—with a thanksgiving prayer for Dr. Gribble's safe return.

Mrs. Adams of Pleasant Hill Church was the song leader for the day. Song, "In my heart there rings a melody." The Secretary, Mrs. Abbott read the minutes of 1935. Very beautifully given, and a vote of thanks for this splendid work was extended to Mrs. Abbott. Mrs. Musselman then appointed Mrs. Abbott secretary for 1936-37. Accepted.

Music

Mary Kathryn Yount, violinist. Mrs.

Mrs. U. J. Shively was the speaker at this session. In her Round Table she discussed Dues, Tithing, and Children's Missionary work. The session closed with prayer.

Mrs. Brubaker of Waterloo opened the afternoon session by reading the third chapter of First John. Mrs. U. J. Shively gave an interesting address on the subject, "Woman's Work in the Church". This session closed by all repeating Psalm 19:14.

Wednesday morning Mrs. Ronk was in charge of the service. The call to worship was used and Mrs. Peitzman of Dallas Center read Romans 12 and led in prayer. During the business meeting the committees reported and were dismissed. A gift of \$10.00 was given to Mrs. Foster. \$75.00 was given to the Mission Board to use for Home Missions. The suggestion of our President for mutual prayers was accepted. The following officers were elected: President, Mrs. Gray of Garwin, Iowa; Vice President, Mrs. Miller of Lanark, Illinois; Secretary-Treasurer, Mrs. Dale Campbell, of Dallas Center, Iowa.

Mrs. Foster gave us a picture of the women of Africa and Mrs. Shively gave a short talk urging our societies on to a spiritual growth, rather than financial stress. The session closed with the benediction.

In the open session on Wednesday afternoon the Moderator installed the new officers. The report of the resolutions committee was read and accepted. The conference closed with the usual benediction.

MRS. DALE CAMPBELL, Sec'y

Cycle of Prayer

LET US ACKNOWLEDGE GOD'S GOODNESS:

1. In our material prosperity.
2. In the physical strength he has granted us this past year.
3. For the growth in Grace manifested in our own lives and in the life of the church.

LET US ASK GOD:

1. To keep us in His will during the new year.
2. To give us more faith to venture for His cause.
3. To call many new lives into definite service in both the Home field and in the Foreign Mission field.
4. To make us worthy of the calling he has given us.

final was that both made a new covenant with God, to go all the way where he lead. Thanks. What report will you give unto the Lord of your Stewardship."

"The earth is the Lord's. Every man and woman knows that the fulness of the earth belongs to God. Quit making folks think you are a land owner, when you are just a renter. What have you women got to show for your work,—go to your vineyard and work —'The Kingdom' is yours — God is our heavenly bookkeeper—the records shall bear witness to our work."

Mrs. Prevo led the discussion on the progress of our goals—taking us on a mystical tour of the months of the year.

Mrs. Prevo

"What will you give to God?"

Sept. myself—Here am I;
Oct. Our children—parent as guide;
Nov. Win other — personal evangelism;

Dec. Public—need for missions both Home and Foreign;

Jan. Our benevolence — "our Ashland";

Feb. National dues—pay on time—no credit;

Mar. Our missions—increase membership;

April District obligation—pay early;
May Our women and girls—public service;

June Self denial—candies, movies, fast;

June Blessings from the Lord "Well done."

July Mites — Oh how they lag — where are you?

August Women's reports. Shame on you. Did you forget? Where is that report?

August Our Bible reading course I & II Samuel, Romans to Revelation—Congo Cross.

Music

Pianist Mrs. Foster, New Lebanon. Solo, Mrs. Piatt sang "Into a Tent Where a Gypsy Boy Lay, Dying Alone at the Close of the Day."

Ruth Phillips gave a rendition of "Largo." This fine music was very much appreciated by those present. She represented the Dayton church.

The Day

Very beautiful sunshine and the floral decoration in large baskets and vases throughout the church bespoke the beauty of nature. Showing the wonderful handiwork of God's love to mankind. 129 women present at morning service.

Mrs. Anderson gave a reading telling the story of Anthony and Lizzie and how they both found that Christian stewardship paid in a large measure. Anthony soon found that Lizzie had some ideas as to giving so they fought the battle out in their parlor one night—and the Lord won the decision.

Said Anthony

"Let's quit kidding ourselves and give more to missions. Here was God teaching our relationship to missions by this humble man."

Said Lizzie

"How about you teaching that boys' class. There is lots more in being a Christian than to give, service as unto others is my way of thinking—

Mrs. Adams lead us in another closing song service—"Take my Life and Let it be." This was sung with much beauty and holiness to God. We surely felt His divine hand and love drawing us close to Him. And our consecration began to be a personal one. Whereby we said, "Here Lord I give you my all—take me and use me to Thy will."

Mrs. W. H. Beachler lead in prayer. Dr. Gribble was then welcomed and addressed the gathering. She said in part. God has answered prayer in bringing me home. He has stretched forth His hand and led Margaret and me to have a home the first time since Margaret was 6 years old. I am only seeking to do the will of my Father. I claim His promises according to grace, "I go forward." I want to write a new book while I am home. I have often prayed for you women and I know God answers prayer. For God is good; God is kind; God is love. Adjourned for a covered dish dinner served by the New Lebanon Missionary Society.

Hostesses

Chairman—Mrs. Lydia Wellbaum, Opal Eck, Mae Johnson, Ruth Gise-wite, Alta Johnson, Sue Bowman, Minnie Weaver, Mable Howell, Devona Price, Lena Hinkle, Bess Shank, Osa Foster, Zelma Bowser, Elizabeth Heck, Mrs. Beachler.

Present for Dinner—144

The tables were very beautifully set with flowers and place souvenirs of small lamps which said to us who dined, Let your light so shine that your neighbors will know that you are a child of a King. Thanks extended to the ladies.

Dr. W. H. Beachler offered "Thanks" and then we all sang, "Heavenly Father, kind and good, Thanks we offer for this food; For Thy love and tender care; For the blessings that we share; Now to Thee our voices raise In a hymn of grateful praise." Fellowship hour followed and we renewed both old and found new friendships among the ladies present. Blest be the tie that binds us to our Lord in this world of discord and distrust. Our prayer was that we might be found faithful to the call of our Lord and Master when the battle of life is over. "So let our light shine that others may see Jesus in us."

Afternoon Service

Mrs. Adams, songleader, Mrs. Foster, pianist. We were led in some new choruses which we soon learned and before long we were singing,—

"Give me oil in my lamp,
Keep me shining in the camp
Until the break of day
Are we downhearted no—no—no!
We trust Jesus come weal or woe.
Are we down hearted no—no—no!
Miss Janet Stutz, musical director of New Lebanon church, sang a beautiful solo with Mrs. Ruth Phillips at the piano. There was a hush of "Holy

Silence" throughout the house of our Lord, as she sang, "Oh, the Glory of His presence."

Roll Call Found:

Pleasant Hill	14
West Alexandria	12
Dayton	41
Clayton	13
Gratis	28
New Lebanon	33

Total women present	141
Pastors	5
Children	7
Visitors of other churches	6

159

Dr. Gribble Again Spoke to us

Her theme was "Draw near to God" or by faith we go forward to a deeper spiritual life through the grace of our Lord Jesus Christ.

She Said,

"We are ready at all times to promote the missionary spirit of the Brethren church. What is the true objective of Christian living and Christian giving?" The text was

found in Matthew 6:10, "Thy Kingdom Come, Thy will be done." Matt 28:19, 20, "Go teach all nations. Lo I am with you alaways even unto the end of the world. Amen."

Hebrew 11:32, 40, the faith chapter of the Bible, "By faith Sarah judged God faithful to her cry and God gave her a male child. It is a good thing to know that God is faithful to the cries of His people through prayer. This leads us to overcome, through victory with Christ as "Our Leader." Do we meet the test as God puts his work up to us as individuals."

We lag, and women do not take God at His full command. Prove me, saith the Lord. Do you? Have you laid you all on the altar of sacrifice? Can you women like Sarah judge God faithful to your petitions? By faith Abraham obeyed, not knowing whether he went. Are we willing to say, "Thy will be done," in our lives that Thy kingdom may come? The human family has three distinct kinds of people—
1—The who-so evers—who have heard and who believe;

Program of Progress

This year cannot be a real "Victory Year" unless every woman and man in our church knows of our work, our plans, our ideals. This is no small task which is placed on the shoulders of our women, and we must use every possible means of completing it. Perhaps the most powerful instrument placed in our hands is PRAYER. Prayer that our work may be understood and appreciated. Then the personal testimony of the benefits received. Then a plan to reach the entire church is given us by our National Executive Board when they ask us to conduct a Public Service. This service is not one of entertainment alone, but one of instruction. Here we have an opportunity to give a short history of what has been accomplished. But more important far is to present our plans and ideals for the future. If your plans are not already laid for this Public Service, let them be made immediately that this service may have its greatest possible usefulness.

OUR DECEMBER GOAL

"A gift to some Brethren work in the homeland."

So many requests come to us for suggestions which will meet this goal. Our worthy President, Mrs. U. J. Shively has joined with us in making the following suggestions.

1. Missions' Home.

The girls of the S. M. M. are just completing a beautiful two apartment Colonial style house in the city of Ashland which is to be used for the residence of missionaries who are home on furlough. The house is beautiful and well built, but that is not enough. It must have furniture and equipment.

This will be cared for by a committee from the S. M. M. and the W. M. S. and the Foreign Board. If your society cares to make a contribution to this you should get in touch with Mrs. A. J. McClain of Ashland to avoid duplication. We are asking for articles to be donated as follows: Double bed sheets, blankets, pillow cases, bath towels, hand towels, tea towels, dresser scarfs, doilies, cooking utensils and household sundries. The furniture, curtains, table linens and rugs will be bought from an Ashland firm, which will give the very best price possible as their contribution to this work. Prof. McClain has been given permission to purchase all material for this home tax-free, and to residents of Ohio, you realize the saving this makes. To this end, gifts in cash will be received and should be sent in at your earliest convenience that this house might be made habitable for the missionaries now home on furlough. Send all cash to Mrs. M. A. Stuckey, Ashland, Ohio and designate it for this fund. THIS APPLIES ONLY TO THIS FUND.

2. Shipshewana.

Those familiar with this beautiful church camp know that it needs repairs to keep it beautiful. The Girl's Lodge needs new cement steps and a show walk before the next summer season. Perhaps someone will want to provide them. Concerning this write Mrs. U. J. Shively, Nappanee, Indiana.

3. Other calls.

As in the past gifts to the Brethren Home at Flora, Indiana; the College and Seminary; the Superannuated Ministers Fund. Gifts to any of these will constitute your meeting of the Goal.

2—The who-so evers—who have never heard and as yet cannot believe, who may hear;

3—The who-so evers—that have heard but will not obey. By self-will they are lost.

She then told us how by faith, with no money and her clothes sprinkled with tears, God provided the fund that sent her to the medical missionary field. How great was the testing of her faith. How she placed her hands by faith in God, asking only to have a share in the harvest field of darkest Africa. "Let me but go O, Lord," I cried, "let my strength be spent to save souls and heal them, through thy power divine." May we be vessels unto Christ; let us as women come boldly before the throne of grace. Can we with Job say, "Though he slay me, yet will I believe," I will obey His will, that His love might be manifested in us, that men everywhere may hear and learn through us that "My Redeemer liveth," that we may be sojourners in the land of promises. The Brethren Missionaries went into darkest Africa by faith. Mrs. Mary Rollier by faith held up the Cross of Jesus Christ through love to suffering humanity. Myrtle Mae Snyder laid down her life for the cause of Christ, that others might hear the blessed "who-so-ever will may come." Will you women stand the test? How can the Brethren Church send forth more missionaries if we as women fail to hear the call and answer, "Here Am I." Are we really worshipping God in our selves, our homes, our churches, our community? Do we really carry the Gospel and say "We Believe"?

When have you ever led a soul to God? Pagan Africans worship the devils—it is a demon worship. How can they believe if we do not carry the "Cross of Christ" to them by faith? For ye have need of patience, that, after ye have done the will of the Father ye might receive the promise. By faith, the native African today is now worshipping Jesus Christ as the only begotten Son of God. They are learning to live by faith and to die without fear, through this same faith as Allen Bennett who said, when dying, "There is nothing between my Lord and me" so the native African has learned to say "Thy will be done." The true objective of missions is to bring my Lord back unto the hearts of his people. "When will he come?" When every nation shall have heard this gospel of Jesus Christ, even so, come Lord Jesus, Amen.

Mrs. Zimmerman and Mrs. Ruth Whitehead Phillips of the Dayton church rendered a piano duet at this time. Very beautiful are the fingers that play and give praise. The Gratis Church will be hostess to the Rally in 1937.

The New Lebanon Society gave a Missionary playlet entitled, "Hannah

Blaine's New Bonnet." Hannah found she had a guilty conscience, so she gave her most prized gift, the money for her new bonnet, to Missions that "Even the least of these my breth-

ren," might receive the Gospel of Jesus Christ.

Respectfully submitted,

MRS. KATHRYN S. ABBOTT, Sec'y

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.

Second Vice President — Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

General Secretary — Mrs. Gertrude Leedy Briscoe, % Mrs. Nondas Parker, Okeechobee, Florida.

Financial Secretary—Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.

Outlook Editors—Mrs. F. C. Vanator, 820 South St., Fremont, Ohio;

Miss Bernice Berkheiser, Mexico, Ind.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.

Vice President — Mrs. F. J. Sibert, Masantown.

Secretary - Treasurer — Mrs. W. H. Schaffer Jr., 115 Oak St., Conemaugh.

Ohio

President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.

Vice President—Mrs. Raymond Gingrich, Ellet.

Secretary-Treasurer — Miss Emma Kimmel, 223 S. Beech St., Bryan.

Mid-West

President—Mrs. L. G. Wood, 615 Lowman St., Fort Scott, Kansas.

Vice-President—Mrs. L. A. Myers, Morrill, Kansas.

Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Clyde Rager, Roann.

Vice President — Mrs. C. H. Bennett, 2016 East Market St., Warsaw.

Secretary-Treasurer—Mrs. F. Emerson Reed, 210 Ingalls St., Ann Arbor, Michigan.

Southeastern

President—Mrs. Geo. M. Simpson, Oak Hill, West Virginia.

Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern

President — Mrs. W. Stover, Wapato, Washington.

Vice President — Mrs. Don Hadley, Wapato, Washington.

Secretary-Treasurer—Mrs. F. H. Stivers, 227 East Princeton Ave., Spokane, Washington.

Parliamentarian—Mrs. J. E. Allen, 1327 West Alice Ave., Spokane, Wash.

Illioikota

President—Mrs. Wm. Gray, Garwin, Ia.

Vice President—Mrs. Miller, Lanark, Illinois.

Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President — Mrs. W. A. Ogden, 217 East 42nd St., Los Angeles.

Vice President—Mrs. Harry Good, 325 San Bernardino Ave., Pomona.

Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.

Treasurer — Mrs. Beatrice B. Sternquist, 8556 Commercial Place, South Gate.

General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.

1. National Apportionment of \$1.50 per member, payable 75 cents in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 820 South St., Fremont, Ohio.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of MARY and MARTHA

Do God's Will

The Cross Bearers of the Dark Continent

Mrs. Orville D. Jobson

THE AFRICAN WOMEN and girls can truly be called the burden bearers. One of the most deploring sights that we as missionaries face from day to day is to see a woman in her delicate condition carrying upon her head a large load of fire wood, and a three or four year old child fastened on her hip, and another little tot by her side with a load on its head, while the husband sits outside his hut on a mat smoking a large pipe or drinking beer which is made of a native grain, and thus he passes the day awaiting the return of his tired wife to make his evening meal. The African woman in her humble village home has an inferiority complex, and a cross to bear. But how blessed and comforting are these words: Matt. 11: 28, 30, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "For my yoke is easy and my burden light."

I am going to tell you about one of our young Christian women who was born in a heathen home in one of our nearest villages. Her mother died when she was but a child. Her father who is a polygamist has several wives and children. Yinguili spent her childhood days going to the gardens with her brothers and sisters carrying a small hoe to help plant the corn and peanuts. After the long day's work was finished she would go to the stream, take her daily bath and rub her body with peanut oil if it was available, and when darkness fell she sat with her kinfolk listening to the stories of the old village men. She there learned of the dangers of witchcraft, and of all the dark deeds of witches, and was afraid of the evil spirits that she was told were all around her. She was anxious to know how these could be warded off by making sacrifices to the different gods. The old women told her many things having to do with her body and with all the duties of women, and of marriage. Many sacrifices were offered and this child learned the wisdom of all women, and her young life was filled with fear and superstition. Yinguili had never even heard of a school where boys and girls could go to learn to read the Bible, much less never heard the name of Jesus and that He died for her sins. The cross on her back was no greater than

his grace but the true burden-bearer was unknown to her.

Some few years ago the French Government ordered all the chiefs in Karre land to plant cotton fields and naturally all people who were not exempt from paying taxes had to labor in the cotton fields, children included. Every morning at 5:30 o'clock the bugle was sounded and the children came out from their huts rubbing their eyes and putting on a few leaves for a covering. Yinguili went with the other children to the Chief's compound where the roll was called and a soldier sent with them to oversee the work.

Every day the church bell was rung on Bassai hill, and the Missionary asked the soldier in charge of the children if he would not bring the children to the afternoon services and permit them to listen to the Word of God. He consented, and Yinguili heard the blessed story of Jesus and His love for her and gave her heart to God. Yinguili truly had a change of heart, and daily she praises the Lord for delivering her from a life of sin. She got permission to live on the Station with her brother and immediately she bought the Gospel of John translated in her own tongue and came to the reading classes every day. Even though she had never been privileged to attend school, the Lord wonderfully helped her and she became one of our best readers and a teacher in the Sunday School.

In the meantime her father sold her to the young man who was the overseer in the cotton fields. He too accepted the Gospel and was looking forward to the day when he could have Yinguili for his wife. But as time went on, and "things do change in the Congo." I overheard Yinguili telling the other girls in the sewing class that she has decided to marry a man who does the work of God, or in other words a preacher of the Gospel. She fearfully broke the news to her father telling him that she did not love the man he had sold her to, and asked that the money be taken back. Reluctantly her father consented and Yinguili was again free.

Several moons passed by and Yinguili (who has

now changed her name to Rachel) has grown into young womanhood. Many were the inquiries asking who she was now going to marry, as most all African girls are betrothed when but a few years old, and when they reach the age of ten or eleven years and no young man has asked for them they are very much embarrassed. Nevertheless, Rachel was not concerned, but rejoiced in her new found hope, and was busy each day teaching others to read the Bible.

Victor, one of our French students, and now an Evangelist was sent to the Tarre tribe to preach the Gospel and teach the children to read. One day Victor appeared on the Station tired from his fifty mile journey and said he had come to see if Rachel would consent to be his wife, as he was badly in need of a helpmeet. Rachel consented, knowing that it meant leaving her own tribe and home and going as a Missionary to the Tarre tribe. They had a beautiful

church wedding, and the next morning Rachel came to tell us "Good-bye" with tears streaming down her cheeks. I asked her if she did not care to go and tell other girls about Jesus, that they too, may have the Cross taken off their backs, and the burden rolled away? Quickly she said, "Oh I want to go, but my heart is sad to leave all my classes and friends." We gave her a mat for her bed, and a basket made of grass to carry her vegetables, and she and Victor travelled the fifty long miles together on foot praising God for the privilege of telling the "Good News" to many who had never heard. Won't you please remember these two servants of God in prayer? Many in Tarre land still have the cross upon their backs. May our Heavenly Father be merciful to them and roll away the burdens, and save their sin sick souls. On furlough
6430 Ventnor Ave.,
Ventnor, N. J.

Senior Devotional Program

Topic for January: Congo Crosses, Chapter 3

HYMN: True-Hearted, Whole-Hearted.

True hearted, whole hearted, faithful and loyal,
King of our lives by thy grace we will be;
Under the standard exalted and royal,
Strong in Thy strength we will battle for Thee.

CHORUS:

Peal out the watchword! silence it never,
Song of our spirits, rejoicing and free;
Peal out the watchword! loyal forever,
King of our lives, by Thy grace we will be.

True hearted, whole hearted, fullest allegiance
Yielding henceforth to our glorious King;
Valiant endeavor and loving obedience,
Freely and joyously, now would we bring.

True hearted, whole hearted, Savior all-glorious!
Take Thy great power and reign there alone,
Over our wills and affections victorious,
Freely surrendered and wholly Thine own.

SCRIPTURE LESSON: Romans 12:1, 2; 12:9-21. Phil.
3:12-14.

POEM OF MEDITATION: *The New Year.*

A flower unknown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes:
A landscape whose wide border lies
In silent shade 'neath silent skies:
A wondrous fountain yet unsealed:
A casket with its gifts concealed:
This is the year that for you waits
Beyond tomorrow's mystic gates.

HORATIO NELSON POWERS.

PRAYER: Give thanks for the blessings of the past year and the church of Jesus Christ; thank Him for the new year of life He gives us; pray that He may lead us into His chosen path of service; pray that we may be given the vision anew which will make us steadfast in our service for Him.

TOPIC I. Mission Study: Chapter III. The Cross upon the Back.

Suggestions for Chapter III.—*Poster*: Using the white paper or cardboard background (15" x 20"), place a map of Africa made of black construction paper thereon. At the top in white pencil or ink write the title: "The Cross upon the Back." Next cut from a single piece of paper a piece shaped like a magazine, upon the front of which is written: Housekeeping and Fashions Magazine, Africa, Novelty Number. (Month and date). Published at (place). Outline the magazine in Black, and place in the center of the map.

Invitation: Cut from white paper a folded piece to resemble a magazine. Outline it in black and write on the outside: "Housekeeping and Fashions Magazine, AFRICA, Novelty number." Inside place the following items:

Published: (date of meeting).

At: (Home of Hostess).

Editor: (Name of leader).

Recreation: Peanut Hunt—Have the guests hunt peanuts which have been hidden around the room previously.

A very interesting project in connection with this chapter is that of wood carving or soap carving. Some objects which can be made are these: a stool, a calabash, a pillow, a hoe, a water jug, a call drum. Or an African village can be made. Directions for such can be ordered from the Missionary Education Movement, 150 Fifth Ave., New York, 25c.

Refreshments: Peanut candy and bananas.

—JOSEPHINE GARBER.

TOPIC II. Two Decisions.

Report of Mission Home Project. (Base the report on the materials in last month's "Evangelist" and also in this one, under the heading of Mission Home).

BUSINESS: Remind that dues must be sent this month to the new financial secretary; check on Bible reading; remind again of Thankoffering boxes and be sure that your society has some for every member.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

Two Decisions

Mrs. Tom Hammers

THIS MONTH we are beginning a new year in our lives. We know not what the new year holds for us as individuals, we cannot see what the next twelve months will bring for our own local societies, but we must realize one fact, and that is, that the success of our own Sisterhood depends entirely upon the life of each individual member of the society. We cannot expect to have a strong society unless we have the utmost cooperation of each member, we cannot expect to build a society that lives for Christ unless the life of each girl is lived close to the life of the Lord. There are two decisions each of us must face at the beginning of this new year and upon the decision we make will depend the success of the society to which we belong.

In the twenty-fourth chapter of Genesis we remember that Abraham sent his trusty servant to the city of Nahor to arrange a marriage for Isaac, his son. The servant came to a halt by the well without the city at the time the women were coming to draw water. He then prayed to Jehovah, who told him of the sign by which he would know the maiden whom Jehovah had chosen to be the wife of Isaac. Rebekah came and drew water for the servant and for his camels just as Jehovah had said the sign would be. Then Abraham's servant told her that he was sent to find a wife for his Master's son. In the fifty-eighth verse we read that Rebekah said, "I will go," and went with the servant of Abraham to become the wife of Isaac. Rebekah's choice is like our choice when we accept the Lord as our Savior.

Let us read Numbers 10:29-32. Here we find another Bible character making a decision. Moses and the children of Israel are ready to start on their journey to the promised land. Moses goes to Hobab, his brother-in-law, and says "Come thou with us." But Hobab said, "I will not go," and turned his face away from the land that God had promised to His people. He was turning his back upon the opportu-

nity to follow Jehovah. So many of us are just like Hobab when we make our decisions. We hear the call of God's messenger to turn our faces toward Christ and foolishly refuse to answer the call.

Does your society consist of Rebekahs or Hobabs? Are you making the right choice when you answer the call of God to accept His Son as the sacrifice for your sins? We must realize that the success of our local Sisterhood depends entirely upon the way in which every member has yielded to Christ and permits Him to rule in her life. Surely this first meeting of the new year should find every girl a devoted follower of the Lord Jesus Christ. Then we must go further, if we have already accepted Christ as our Savior then we must take the Word of God and study it until we have found the kind of life Christ wants us to live. Did you know that the Bible tells you how you should live if you will but search its pages and ask for the Holy Spirit to guide you in everything you do? Did you know that constant prayer on your part will bring great blessings into your life? Did you know that the Lord is seated at the right hand of God right this moment ready to make intercession for you when you pray? Did you know that Christ reminds God that He shed His blood that you might be washed clean from the stain of your sin and thereby be able to talk to God in person? God will answer prayer and give every girl in your society a great blessing and cause your society to grow if you will trust the Lord to help you in your work. We cannot expect to make our societies speak for Christ unless each member has made the choice of Rebekah and has turned her face in the direction of Jesus Christ. Let us start the new year with a new life in Christ Jesus.

"Is He yours, this friend of mine?
Is He yours, this friend divine?
Faithful, loving, loyal, kind,
Is He yours, is He yours?"

Cleveland, Ohio.

Junior Devotional Program

Topic for January: Camp Fires in the Congo, Chapter 3

HYMN: Praise Him! Praise Him!

Praise Him! Praise Him! Jesus our blessed Redeemer!
Sing, O Earth, His wonderful love proclaim!
Hail Him! Hail Him! highest archangels in glory;
Strength and honor give to His holy name!
Like a shepherd, Jesus will guard His children,
In His arms He carries them all day long.

CHORUS:

Praise Him! Praise Him! Tell of His excellent greatness;
Praise Him! Praise Him! ever in joyful song.

Praise Him! Praise Him! Jesus our blessed Redeemer!
For our sins He suffered, and bled, and died;
He our Rock, our hope of eternal salvation,
Hail Him! Hail Him! Jesus the Crucified.
Sound His praises! Jesus who bore our sorrows,
Love unbounded, wonderful, deep, and strong:

Praise Him! Praise Him! Jesus our blessed Redeemer!
Heav'nly portals loud with hosannas ring!
Jesus, Savior, reigneth forever and ever;
Crown Him! Crown Him! Prophet, and Priest, and King!
Christ is coming! over the world victorious,
Power and glory unto the King belong.

SCRIPTURE LESSON: Acts 8:26-39.

PRAYER: Thank the Heavenly Father for Sisterhood and all that makes it mean what it does to you; give thanks for the new year and pray that we may all use it and all it brings in a way that will be pleasing to our Heavenly Father; pray especially for the Tabers, Jobsons, and Fosters as they again turn their faces to Africa.

SPECIAL MUSICAL NUMBER.

MISSION STUDY—Chapter III. Steamers and Crocodiles, Railways and Zebra, Lions and Learning.

Suggestions for presenting Chapter III. Make this chapter actually live. Stretch along the floor a curving strip of blue crepe paper to represent the river. Have a model steamer with a great number of black dolls (paint the faces and hands of figures cut from magazines), going on board; enact their amazement, fear, etc. Move the steamer along the paper river showing actual sights and events mentioned in the chapter; such as, wild game seen—set up on one bank, animals mounted on cardboard; man overboard—let one doll fall overboard, rescue, man doll to tell story of Boy Who had no Ears; beautiful palm groves—have clumps of twigs stuck in spools standing on another bank, further on. At each of the stop-offs have a sign with the name of station, also showing something distinctive of that place—e. g. at Bukama only "one tree for shade"; at Sankishia fish, also coal, etc.

TOPIC—Life of Mary Slessor—Part II.

BUSINESS: Be sure that dues are sent this month; (send in for *every* member whom you reported); Check on Bible reading; remind of thankoffering boxes; be sure that a report is given regarding the Mission Home as reported in last months and this months issue of Sisterhood paper.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

Life of Mary Slessor of Calabar---Part Two

Jacob Kliever

SOON AFTER MARY became a Christian, she started to work in the factory. This meant that she could no longer go to school, and being only eleven years old, she didn't feel that she should not learn any more. She soon figured a way to get some more schooling. She worked in the day time and went to school at night. When she went to work, she would take a book with her and read when she found time. When she was not needed at home after work, she would go to the church and learn all she could there. She was a very busy girl, and had a hard time, and also had many unhappy moments, but these were making Mary depend more on Jesus. This also helped

her to become such a great missionary. Many girls would have become discouraged and cross, but Mary went happily along, because she knew that the Lord Jesus would help her and that these hard times would not be found in heaven.

When she was a little older she became a Sunday School teacher in the church, and she would also be found at the mid-week prayer meeting, hearing and learning all that she could about Jesus. He was real to her and she wanted other boys and girls to know and love Him also.

Coming home from the factories she would see the boys and girls playing on the streets, so she

started Bible classes in her home to teach them. A little later she held meetings on the street corner in order to reach those who didn't go to church. She had many exciting experiences here. One night three young men tried to keep her from having this meeting. They had a piece of iron tied to a rope which they would swing around their head and came closer and closer to Mary. They came close enough to Mary to shave her eye-brow, but she wasn't afraid and because she wasn't they decided to come to her meetings. These same young men afterward became some of her best friends and supporters.

The brother of Mary that was going to be a missionary died and Mary began to wonder if she couldn't take his place. Then the news of the death of that great missionary to Africa came to her, the death of Dr. David Livingstone. This made her decide to offer herself to the church as a Foreign missionary. In May of 1875, when Mary was 27 years

old, she was accepted as a missionary and was sent for a few months of special training.

At last came the day when she was to sail. As she was telling friends and loved ones good-bye, many a tear was shed. There before her was the large boat, the "Ethiopia" and loaded with a strange cargo. Its load was made up of kegs of liquor for Africa. Seeing this she said, "Scores of kegs, and only one missionary." Now she is walking up into the boat. Soon she will be separated from friends and loved ones. Will she enjoy the trip? Will she get homesick? What will she find when she gets to Africa? Will she be sorry she went? I imagine she was full of questions, but she knew that Jesus, the best of all was with her and she was not afraid. Now we shall learn of what she found in Africa and what she did.

Ashland, Ohio.

Officers Send Greetings

"What will the New Year bring to me?" is a question Sisterhood girls will ask as the old year draws to a close. Will it bring me the fulfillment of my dearest wish,—pretty clothes, perhaps, or plenty of money, or a "good job," or honors in school or popularity, or love? Or will it bring me above all other things an increased opportunity of service to my Master,—more ability to serve Him, more money to use for His work, more time to do His will, greater love in our hearts for Him?

The church needs as never before young women with more consecration of purpose, a greater sense of responsibility to its various agencies, and a keener realization of the need of a more earnest prayer life. With this in mind let us pray that we as individual members of the Sisterhood may more fully "live unto Him," that we have joy in faithful service, that our love to Him and His work may be increased, and that whatever we do may be done to His glory; let us pray for our officers, local, district, and national, that they may be guided by the Holy Spirit; let us pray that our work may prosper financially as well as spiritually and that our mission interests go forward triumphantly.

May the fulfillment of our prayers for our individual lives bring us a richer Christian experience, and as we reach "forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

—MRS. G. T. RONK, Honorary Patroness.

Sisterhood girls everywhere — A HAPPY NEW YEAR to each one of you. A Happy NEW year. As we look back over the past year perhaps we see many

mistakes and failures, but may we strive each day of this NEW year to "Do God's Will" and then shall we receive His "well done."

He came to my desk with a quivering lip—

The lesson was done—

"Dear teacher, I want a new leaf," he said;

"I have spoiled this one."

In place of the leaf so stained and blotted,

I gave him a new one all unspotted,

And into his sad eyes smiled—

"Do better now, my child."

I went to the throne with a quivering soul—

The old year was done—

"Dear Father, hast thou a new leaf for me?"

"I have spoiled this one."

He took the old leaf, stained and blotted,

And gave me a new one all unspotted,

And into my sad heart smiled—

"Do better, now, my child."

A HAPPY New Year filled with the joyous consciousness that it has been lived as "unto the Lord."

A Happy New YEAR. Three hundred and sixty-five days to be lived for Him and may we rest upon His promise—that "as our days so shall our strength be." May we fellowship with Him each morning and then truly shall our year be blessed.

—MRS. F. B. FRANK, National Patroness.

Dear Sisterhood Girls:

We stand on the threshold of another year. What does it hold in store for us?

We know that tasks await us. If we are followers of the Lord Jesus Christ, we may not shrink from cares and burdens and responsibilities. Yet who is sufficient for these things?—"My grace is sufficient for thee: for my strength is made perfect in weakness."

We know that temptations are before us. Will we

come out victorious?—"God is faithful, who will not suffer you to be tempted above that ye are able to bear it."—"Lo, I am with you always."

Let us make sure that we set out right. Are we ready to meet the vicissitudes of the coming year? May it be our every prayer that through closer fellowship with the Lord Jesus Christ, we may advance to a more complete realization of His promises for us, as individuals and as a group. Let us pledge ourselves anew to "Do His Will."

Yours in His service,
DOROTHY L. WHITTED, President.

Dear Sisterhood Girls:

We can surely praise the Lord for bringing us to the opening of a new year. What a privilege to live for and to serve Him one more year if He should tarry. I think a splendid motto to take for this beginning year is found in Philippians 3:13-14. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling in Christ Jesus." At this time of the year one hears so much about turning a new leaf, forgetting the past, and reaching for the future. Praise God, we do not work alone, for we have His Spirit indwelling our hearts while we press toward the goal, which is the completion of the church. *Then* we shall receive the prize, the Lord Jesus, *Himself*. May we be diligent in running the race which is not of the course of this world. The Lord bless you, girls, this year, and make you each more a part of Himself.

Lovingly in His Service,
MARGUERITE GRIBBLE, Vice-President.

Dear Girls:

It is with much happiness that I say "Greetings," to the vast group of Sisterhood girls. His blessing has been with us through the years. He gave us a blessed time together at conference and drew us closer to the cross. It is our privilege to be co-workers with Him in the greatest work of the ages. Let us reach out. We should add new members to our societies. We should deepen our consecration of time and money and talent to our Lord. We should know Him better and conform our lives to His gracious will. The only requirement of our Master is that we be found faithful. Let us reach out in faith!

I do not know, I cannot see,
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrows fall.

I know the hand that hath me fed,
And through the year my feet hath led;
I know the everlasting arm
That hath upheld and kept from harm.
I trust Him as my God and Guide
And know that He will still provide.

So at the opening of the year
I banish care and doubt and fear,

And, clasping His kind hand, essay
To walk with God from day to day,
Trusting in Him who hath me fed,
Walking with Him who hath me lead.

I know not where His hand shall lead,
Through desert wastes, o'er flowery mead;
Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to this goodly land.

—BERNICE BERKHEISER, Gen. Sec'y.

Dear Friends in Sisterhood:

It is with a great deal of pleasure that I take this opportunity to send greetings to each one of you. While I don't know you all personally, yet I desire to wish each of you a happy new year and one filled with joy in His service, for I know that we are all acquainted through Him.

At this time of the year when everyone is talking of making good resolutions, I think of the injunction Paul gives us to "put on the whole armor of God," and what better resolution could each of us make than to determine to walk more closely in His will, to talk much with Him in prayer, to let Him talk to us more often through His Word, and to find real pleasure in His service.

And so, my earnest prayer for each of you is that you will find each day of this New Year precious because it has meant to you a closer fellowship with Him.

Yours in Him,
KATHERINE J. SAMPSON.

Greetings Sisterhood Girls:

It is hard to realize that another year has passed and we are once more standing at the threshold of a New Year. At such a time we are confronted with new duties, privileges and opportunities, opportunities to serve others, and greatest of all to serve our Lord and Master Jesus Christ. Such, faces the girls of our S. M. M. in the year of 1937, and I am sure that not one of us will fail, but will all work together for the advancement of Sisterhood and the upbuilding of the Kingdom of Jesus Christ.

Our hearts are filled with rejoicing when we look back over the work of 1936, and see how greatly the Lord has blessed us. Our Mission Home, which we have been looking forward to, is now becoming a reality, and during the next two years we are expecting to have this home completely paid for. The many other phases of our work have likewise grown. For this we also praise the Lord.

As we face this New Year and the everyday affairs of life seem to press heavily upon us, let us not forget our Master's words, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

May we as Sisterhood girls look forward to this year with a new zeal to press onward and accomplish greater things for our Lord and Master.

LOUISE KIMMEL, Treasurer.

Rich and Poor

Dorothy Buckley Porter

FOLLOWED BY HIS DISCIPLES Jesus went into the temple on His last day of public teaching. While there the people passed by the "treasury" or chest into which they dropped their offerings. First, we can imagine seeing the wealthiest man in town proudly march past the chest. He is dressed in the most gorgeous and brilliant garments. No one could help but know that he was rich. As he nears the chest he proudly holds up the money he has brought and holding it up high slowly drops the bright gold coins into the treasury. No one could say that he wasn't generous. Those that had called him a "miser" would have to acknowledge their mistake. Congratulating himself for his large offering, he passed on.

Next Jesus might see the Pharisee with the deep fringe on his prayer robe. "Surely," he thinks, "I am righteous. I am not ashamed to let everybody, even the barbarian Romans, know that I am a religious Jew. I keep the law. Why, didn't I even count the seeds that I might give God the tenth that belongs to Him? I've even brought a "Thank Offering" besides the tenth. Surely, God will consider that I am righteous. He passes on.

The next to bring his offering is the tax collector, the most hated Jew in the city. Every one shrinks from him so that he is alone as he passes the chest. His face is flushed and angry looking because he hears those around him whisper "Look! there's the Roman traitor. Look at the thief! How can he come here with money he's cheated us to obtain?" With the scornful gaze of his neighbors upon him, he too passes the chest and defiantly holds up his offering, and thinks: "They despise me for working for the Romans, and for collecting the taxes from them, but I am no worse than Zacchaeus over there who cheats them of more than I do. They speak to him, but ignore me. I'll at least show them how much I can

give!" With that he boldly drops his offering into the chest.

And so they pass in review before Jesus Who sees the motives of the heart. One can almost feel the sadness that oppresses Him as He watches these people come to give to God. Is there no one who gives because of love for all God has done for them?

Ah, yes! Here comes a poor widow in neatly mended garments with a poor hungry-looking child in her arms. Surely, she has nothing to give. But yes—shrinking from the cold, contemptuous stares of her more fortunate neighbors, she shyly holds her two mites so that no one, but Christ, could see. She passes the chest quickly, dropping her mites as she passes.

What a beautiful expression of compassion, joy and love is upon the face of the Master as He turns to His disciples gathered around Him, and says, "Verily, I say unto you, this poor widow cast in more than all they—that are casting into the treasury."

"But, Master, how can that be?"

"They gave of their riches," Jesus answered "while she gave out of her need. She gave all the money she had to live on, while they gave only of what they possess." Love in the heart of the giver and a willingness to sacrifice, cause even "mites" to become "millions" in God's sight.

Brooklyn, New York.

THINK OF THESE

The Church at Antioch set a good example for "a good congregation" to follow when it sent forth two missionaries.

The Church that hears and heeds the Spirit's voice becomes the Church of which there is something worth telling.

Opponents of Christian work have not been very successful; the Church and its workers are still going strong.

To each one is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it grace;
And only his hands have the cunning to put it in place—
Yes, the task that is given to each one no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear: and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days.

—SELECTED.

The Eleventh Commandment

IF ONE IS TO REFLECT the true Christmas spirit it is certain that the heart must be filled with love. Whether Christian or not, we have caught the feeling of the season for we always remember those we love, with gifts and various remembrances.

On the night of the Last Supper the Lord said: "A new commandment I give unto you, That ye love one another, as I have loved you."

There were many good people in Jesus' day. The Pharisees were very religious. They tithed, fasted twice a week, they prayed three times daily, they gave alms to the poor. They were good people of lofty ideals, and yet Jesus said to His disciples: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." It is human to do good deeds for show. A good deed may be a mere decoration for public use. It is the motive back of the deed that counts or discounts. But put into terms of everyday use, just what is this love upon which is based this "Eleventh Commandment."

It is a love that cannot consider itself first. "As I have loved you," is the pattern. Parent love, at its best rises higher than its own convenience or ease, or profit. Jesus had washed the disciples feet, as an example for them to follow.

It is a love that rebukes all badness, yet sees deeply enough to forgive. Any other level called love will hold grudges, and hatch out hatreds. "Father, forgive them, they know not what they do," was the prayer of infinite love. We are to follow that high road.

It is a love that smiles even though it is unappreciated. Love may be sinned against, but it will not turn into vengeance if it is real love. It will turn into pity. A woman whose husband had done everything possible to break her heart, said: "I can't hate him, but I pity him because of his weakness."

It is a love that helps the mind to see and understand. There is, in certain quarters, an exalting of the intellect, and a pride in thinking, which looks down upon the emotions of the heart as something inferior. A mother's instinct is often wiser than a college graduate's brain. The wise men of Jesus' time said: "Whence hath this man understanding, having never learned?" Love is the mind's great instructor.

It is a love that forgives us constantly and a love that constantly looks to God for its purification. Jesus found it necessary to pray, not for personal purity, but for power and understanding. Do we

not fail when we forget the Higher Source of our life? There was once a shaded spot in a flower garden where the ground was sour and the moss grew. The limb of a tree extended out over it and kept the sun away. Then, the limb was cut off, the sunshine was allowed to enter, and soon the flowers bloomed. Human love needs the helpful and healing sunshine of God's love.

This Christmas season may you catch the rays of the Higher Love, which like the sun, is always shining.

"Peace can only be found in a triumph of principles."

FAITH

Elsie M. Whitfield

My Father watches every bird,
That falls to earth below;
Will He not then, listen,
When to Him in prayer I go?

My Father cares for every flower,
That lifts its petalled head,
Will He not then care for me,
As in His word He said?

My Father loves each tiny thing,
That on this earth we see,
How dare I then to fear or doubt,
That He loves and cares for me?
Philadelphia Third Church S. M. M.

A PRAYER

Give me, O Lord, a tender heart,
A kind and gentle voice,
A smile serene and noble,
A face aglow with goodness;
And when my heart is heavy, Lord,
When I would speak unkind or gruff,
Or let a scowl of darkness
O'ershadow all my goodness;
Lift me beyond this earthly load
High into Thy gracious light;
Fill me with power that calms
The troubled soul within myself;
Give me that joy, O Lord, my God,
That spreads, that grows, that radiates
Thy glory within me, and from me
To all the fellow-creatures
Along my humble pathway.

—PEARL SETZER

On Bended Knee

Pray for the President of your society that she may be given wisdom in leading the work of your society.

Pray definitely for our Mission Home as it nears completion that everything may be done pleasing to Him.

Pray for the work in South America that a genuine progress may be made at each station, and that any evangelistic effort may be blessed with much fruit.

Pray that Christian people everywhere may grow in grace, in faith, and in obedience during this new year.

Pray for Rev. and Mrs. Taber, Rev. and Mrs. Jobson, Rev. and Mrs. Foster as they turn their faces toward Africa.

Mission Home Fund

The dawn of another year makes us realize how close we are coming to the completion of our Mission Home Project and with the dawn of this year we are privileged to think of it as a reality and not just a plan. This project was established at the national conference of 1931 with the purpose of raising \$5,000 in seven years, or until 1938. The national conference of 1937 will mark the close of our sixth year on the project. The progress has not been just exactly what was expected in view of the fact that such splendid response was given for the \$5,000 fund. But, every one knows, too, that we have been giving more to other church interests than formerly.

The close of the 1936 conference found us with \$3400 in our Mission Home. In order that construction could begin immediately, due to the urgent need of the building, the Foreign Mission Board agreed to loan the remaining \$1600 to the Sisterhood without interest. The \$3400 has been signed over to the Foreign Mission Board, and also, the Sisterhood has signed the note for the \$1600. It is true the building is nearing completion but our responsibility is not over. Our aim is to secure at least \$1000 this year. Our Sisterhood is larger in number of societies and membership than when this project was launched, but faithfulness of each society and each member is needed to realize this goal. Let us make bigger plans for 1937 than we had for 1936 and ask Him to help us.

As we read about and experience deeper Fellowship with our Master this year, may we likewise learn the peace, and joy and a closer walk with Him through the fellowship of giving.

God never runs out of good men to set in places of authority and influence.

The Listening Ear

SENIOR BIBLE STUDY

PART II

The Division of the Land of Palestine

Chapters 13-17—The Lord instructs Joshua concerning the Division of the Land.

Content: 1. *Joshua served the Lord faithfully, but there was more work to be done.* There was more land to be possessed. It does not matter how wonderful our Christian walk may be, there are more blessings ahead. The closer we walk to Him, the more we are going to do for Him.

2. *The enemies in the Promised Land hindered the Israelites.* You will see that their names are hard. These are chapters with hard and difficult names but do not quit reading because of that. We have enemies that hinder us in a real Christian life. Their names are hard too. They are secret sins, evil companions, bad habits and unchristian acts. They need to be "put out." We can not do this alone, but we can by the help of the Lord. Did you think to pray for strength in dealing a death blow to loose living?

3. *Each tribe had its place.* The Lord prescribed their boundaries. The Levites received a special inheritance. God has a plan for us too. If you live for Him, you will more fully recognize the best plan for your life and travel that way.

4. *Caleb is particularly favored.* Do you remember that he stood with Joshua when the ten spies brought back an evil report? Caleb and Joshua encouraged the people to go in and possess the land. The reward comes to Caleb now at the close of his life. Ch. 14.

5. *Judah received the territory around Jerusalem.* The Messiah was to come from this tribe.

6. *The two sons of Joseph, Manasseh and Ephraim were given territory but fail to possess it.* 16:10 and 17:13. The Canaanites were the enemies and remained like a thorn in the flesh. How great an advantage it would be to make a clean sweep of every sinful thing that holds us back.

KEY VERSE 14:8. Memorize.

Chapters 18, 19—A Place of Worship Established at Shiloh.

Content: 1. *Shiloh becomes the religious center of Israel.*

2. *Joshua encourages the tribes to take the land that God gave to them.* I wonder if we fail right here. God is willing to give us more than we care to take. Look at 18:3. How long are we slack to go in and possess greater things?

3. *The manner of disposing of the land was by lot.* 18:10. This was done before the Lord. He really brought about the selection. Proverbs 16:13 teaches that the Lord controls the outcome of the chance.

KEY VERSE 18:1.

Chapter 20—The Cities of Refuge.

Content: 1. *The establishment of these cities was an act of mercy.* If a man accidentally killed another, he could run to one of these appointed cities for safety. Unless he did this he could be killed by some living relative of the dead man.

2. *The provision for safety was for killing and not for murder.* The Hebrew makes a difference.

KEY VERSE 2.

Chapter 21—The Priests get a portion of the Land.

Content: 1. *The priests were the ministers in the tabernacle and temple.*

2. *They were not to settle in any one section.* Since their work would be among all the people, they were to scatter where the people were.

3. *The Lord was faithful in blessing His people.* 43-45.

KEY VERSE 45.

Chapter 22—The Rival Sanctuary for Worship.

Content: 1. *Reuben, Gad and Manasseh had their territory across the Jordan river.* There they built their own place of worship.

2. *The other tribes believed that it was an act of rebellion and would lead to a division among the tribes.* They would have taken it as grounds for a civil war.

3. *The three tribes explained their purpose was not for division nor to rebel but to bring their children closer to the Lord.*

KEY VERSE 29.

Chapters 23, 24—The Last Words of Joshua.

Content: 1. *Joshua called all Israel together.* They had unity and strength.

2. *He counsels them* to be courageous, keep the Word of God, and turn not aside from it. They should not serve idols but love the Lord.

3. *He charges them* to serve the Lord with sincerity and that every man should choose the God he would serve.

These are marvelous chapters, giving to us a masterpiece as delivered by Joshua. Here is his last sermon, it is sound, profitable and practical. We can well reread it and conclude as they did in 24:24 "And the people said unto Joshua, The Lord our God will we serve, and His voice we will obey."

KEY VERSE 24:24.

JUNIOR BIBLE STUDY

By this time you will have completed the first eight chapters of the Book of Acts, dealing with the foundation and progress of the Christian church in Jerusalem and Judea.

Chapter 5:1-17, Deals with the sin of Ananias and Sapphira. Vs. 17-40. The apostles are imprisoned again, but are set free by an angel. The angel bids them to preach openly to all, Vs. 19, 20. The apostles speak boldly in the temple and are in danger of being killed, but suffered severe beatings.

Chapter 6:1-15. The apostles who are very desirous to have the poor taken care of appoint Stephen to one of these offices along with seven others. Because they were not able to compete with the wisdom and spirit with which Stephen spoke they falsely accuse him of blasphemy.

Chapter 7. Stephen is brought before the council and permitted to answer to the accusation of blasphemy. He shows them that Abraham worshipped God rightly; that Moses bore witness of Christ; and reprehends their rebellion and murder of the Just One. Vs. 54-60. Stephen is stoned.

Chapter 8:1-26. There being great persecution in the church at Jerusalem Philip went on to the city of Samaria and preached. The people so gladly received the gospel there, that when the apostles heard of the warm reception given the gospel they sent Peter and John to enlarge the church. Vs. 26-39. Philip baptizes the eunuch.

Registration of Delegates—16 registered.

Song—Spirit of Sisterhood.

S. M. M. Benediction.

TUESDAY—

6:00—S. M. M. Banquet—Mrs. Orville Lorenz in charge—District Patroness.

Songs—Meyersdale Sisterhood.

A very impressive playlet was given by a number of the Conemaugh S. M. M. girls.

Missionary Address—Mrs. Joseph Foster.

Mrs. Foster gave us a striking contrast of African girlhood before and after conversion. She made us realize the important part the bandages play in African mission work. Her closing thoughts challenged us Sisterhood members to pray for more missionaries.

Greetings from our Pennsylvania District Sec'y-Treas., Vera M. Crider.

Piano Solo—Erma Joyce Leatherman—"Trees."

S. M. M. Benediction.

A *Business Session* followed the evening service—Vera M. Crider, Sec'y-Treas., in charge.

Short Devotional Service—by two members of Johnstown 1st S. M. M.

Letter of Greeting from—Miss Bernice E. Berkeiser, Gen. Sec'y of the S. M. M., in which she explained the change in goals.

A motion was made and carried that all money received from District dues for this year be used for the Mission Home Fund.

It was decided to hold two rallies in the Pennsylvania District this spring in order to get a closer relationship between the societies.

Adjournment.

THURSDAY—

6:00—Mrs. Fred Frank—National Patroness in charge.

Devotions—Masontown girls.

Prayer and Bible Reading in the life of the Young Girl of Today—Mrs. F. B. Frank, Philadelphia.

Her main thought was that the evils of today can be overcome by Bible reading and prayer. In her closing words Mrs. Frank asked that we Sisterhood girls pray without ceasing.

Chorus—Into My Heart.

S. M. M. Benediction.

VERA CRIDER, Dist. Sec'y.

RESTING PLACES

"Lots of telegraph poles are growing up," said Willie. "They are just so far apart from each other, and every time I go from our house to yours, Grandpa, I stop and rest at each pole."

"There are lots of Sundays in my life," said grandpa, "and they are the same distance apart, and they are on my way to my Father's house. Every time I come to one I stop and rest, too."

Sundays are resting places; places to get a new start in the Christian life. Young people, put high value on your Sundays. "Keep your Sundays for the great things of the soul."—HALLOCK.

S. M. M. District Conference Reports

ILLIOKOTA

The Sisterhoods of the Illiokota District held two meetings during the annual Illiokota District Conference at anark, Illinois, on October 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

We were well represented, delegates present from Dallas Center, Garfield, Waterloo, Milledgeville and Lanark. A large attendance was had at each meeting.

The themes "Fellowship" and "Consecration" were used. Each girl was inspired to have more Fellowship with God and a deeper Consecration for her Master. Mrs. U. J. Shively and Mrs. M. J. Shively were speakers. Needless to say, they were greatly enjoyed having them. Many social numbers were given by various members of the societies. Business sessions were held each day. We are proud to have a very strong district, even if the number is small. The girls and patresses make this possible by prayer and their earnest efforts for a better district.

We are eagerly looking forward to

seeing each other at Dallas Center in 1937, meanwhile we will all be striving for the same goal.

"The way we are facing has everything to do with our destination."

Illiokota District Sec'y-Treas.

DOROTHEA RAHN

PENNSYLVANIA

MONDAY—

On Monday evening there were thirty-seven S. M. M. members present.

9:15—*Hymn*—I Need Thee Every Hour.

Devotions—Miss Ruth Snyder and Miss Hunt, Conemaugh, Pa.

Hymn Sing—

Leaning On The Everlasting Arms.

Sweeter As The Years Go By.

Does Jesus Care.

Talk—Mrs. Orville Lorenz—

She emphasized that we should grow in our spiritual lives, and also pointed out the importance of meeting all the goals for this year.

By the Way

We have the report of two district conferences in this issue. You will all want to read them and we are also happy to report that the Pennsylvania district had 99 present at their banquet.

Watch the goals carefully. Plan for each one in a business-like way.

We hope that many of you are using the Mission Study suggestions as given by Josephine Garber. Let us make our meetings the best possible.

We have not had any letters from many of our Sisterhoods for some time. Now that you are well organized and working hard let us share our plans and suggestions with others. We shall be glad to hear from you sometime.

Do not forget that this is the month for dues. Let's all have them in on time.

If you are happy over the progress being made on the Home and so happy about it that you are bubbling over, why not increase your pledge? At all times, let us keep the Mission Home in the foreground, and never cease to pray and work for its completion.

The poem which appears in this issue, "Faith" was written by Miss Elsie Whitfield, of the Sisterhood of the Third Church of Philadelphia. We appreciate Elsie sharing her talents with us and hope that she will see fit to send us more soon. We would be pleased for any original poems that any Sisterhood girls may enjoy sharing with us and hope that we will hear from more.

Be slow in choosing a friend, slower in changing.— BENJAMIN FRANKLIN.

White snowflakes
Falling, falling;
Children's voices
Calling, calling

Dance with joy, my heart!
Saved,

We celebrate Christ's coming,
Eager footsteps crowding, running,
All sharp pain forgot!

KAWABUCHI ASAMA
(A Leper Poet)

LOOKING AND OVERLOOKING

"If we noticed little pleasures
As we noticed little pains;
If we quite forgot our losses
And remembered all our gains;
If we looked for people's virtues,
And their faults refused to see,
What a comfortable, happy
Cheerful place this would be!"

—ANON.

Sisterhood Goals for 1936-37

LOCAL GOALS

1. Twelve devotional meetings.
2. Mission study with the use of approved text.
3. 2/3 of members have individual prayer as a definite part of their life.
4. 1/2 members cover assigned Bible reading: Joshua, Judges, Ruth, and Proverbs for Seniors; Acts for Juniors.
5. Stewardship secretary encouraging an individual plan of systematic giving of money, time, and talent.
6. Membership Project.
7. Annual cabinet meeting.
8. Bandages sent to District Secretary.
9. Benevolent work other than bandages.
10. Statistical report sent to District Secretary by August 10.
11. National dues sent to Financial Secretary in January and July.

12. Thank offering received in April and sent to the Financial Secretary by July 31.
13. Gift to Mission Home Fund sent to Financial Secretary by July 31.
14. District dues of 15c per member sent to the District Secretary by July 31.

JUNIOR GOALS

All goals but No. 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by 3/4 of members.
3. Outlook in the homes of 1/2 of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President—Miss Marguerite Gribble, Ashland College, Ashland, Ohio.

General Secretary—Miss Bernice Berkheiser, Mexico, Indiana.

Financial Secretary — Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literature Secretary—Mrs. D. A. C. Teeter, 3846 Monroe St., Chicago, Illinois.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer — Bernice Baker, Lydia, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary-Treasurer—Miss Vera Cridder, 153 South Church St., Waynesboro.

Patroness—Mrs. Orville Lorenz, Main St., Meyersdale.

Ohio

Secretary-Treasurer—Eula Blatter, 43 Elliott St., Rittman.

Patroness—Mrs. Raymond Gingrich, Seiber Ave., Ellet.

Indiana

Secretary-Treasurer — Allegra Rich-

mond, 504 East Walnut St., Napanee.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikokota

Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 1111 Randolph St., Waterloo, Iowa.

Mid-West

Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.

Patroness—Mrs. Amanda Lemon, Portis, Kansas.

Southern California

Secretary - Treasurer — Ruth Fuqua, 2500 East 113th St., Los Angeles.

Patroness—Mrs. E. L. Culp, Puente.

Northwestern

Secretary - Treasurer — Theone Lacy, Sunnyside, Washington.

Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues, Thank offering, and Mission Home Fund gift to Miss Katherine Sampson, 302 Barr Bldg., 910 Seventeenth St., N. W., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Bernice Berkheiser, Mexico, Indiana.

The subscription price of the Woman's Outlook number of the Brethren Evangelist is 50 cents per year. Send orders to Mrs. Ira D. Slotter, 44 West Third St., Ashland, O.

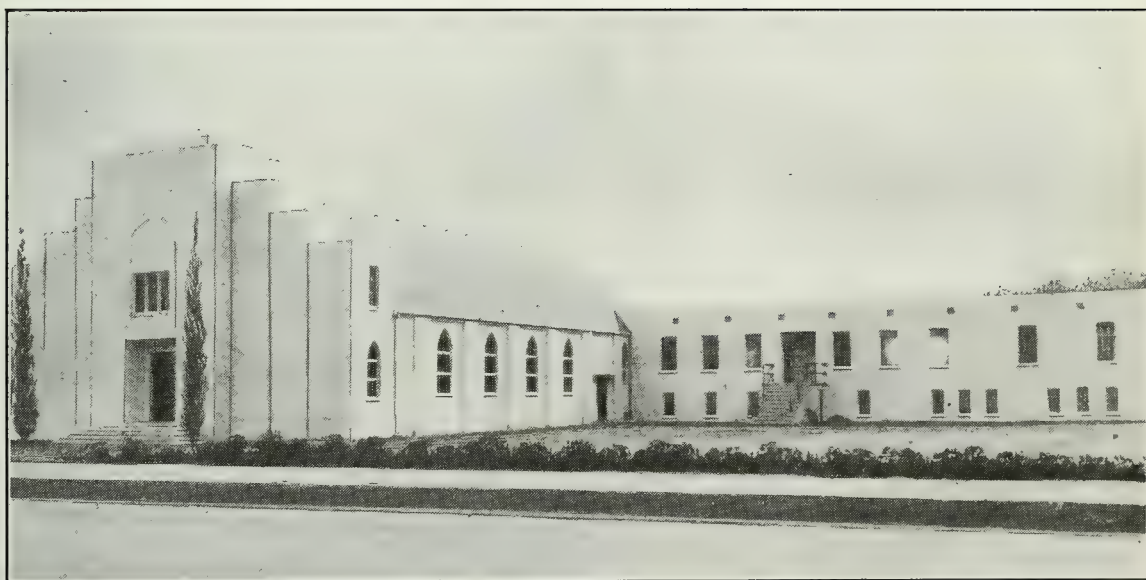
Miss Vianna Hackett
mar36

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER

WE ANNOUNCE

The Dedication of Our Newest Church



Compton, California

What Does the Future Hold?

By Tom M. Olson

With each passing day bringing its huge toll of startling major events such as wars, assassinations, world conference failures, murders, suicides of eminent persons, flights into voluntary exile of the heads of gigantic syndicates, of kidnappings for ransom, farm strikes, mob outbreaks and financial difficulties everywhere, it becomes apparent that this poor world is reeling to and fro like a drunkard. It is with strange misgivings that one surveys the news of the day. The question which springs spontaneously to mind is:

"What Next?"

Without wishing to be sensational, we wish to state on unfailing authority that an event is yet to occur which will give to the world its greatest shock. The shock will consist in the sudden and complete disappearance of millions of its choicest inhabitants. The disappearance will be of such a mysterious nature that it will seem as though the earth has opened its mouth and swallowed them. However, the very reverse will be the case; Heaven shall have opened its door to receive them!

The unparalleled mystery will be deepened by the discovery that myriads of bodies which were at rest in mother earth will be missing at that same moment.

Doubtless all manner of explanations of this mystery will be offered by the great ones of earth. To be sure, it will be regarded as "natural phenomena"; for the world's experts will not tolerate any thought or expression of a supernatural event. However, there will be those on earth, who, having previously heard and read of such a possibility, will be able to show from that lightly esteemed Book, the Holy Bible, exactly what happened.

They may be regarded as "old fogies," but they will be able to produce the following:

"Behold I show you a mystery; we (living believers) shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52).

"The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord

in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17).

A Powerful Dictator Coming

Shortly after this exciting incident, a most powerful dictator will dictate peace to the nations then at war, and being a genius, he will also cause business to prosper. The world will again not only forget God and its soul, but also its troubles. It will become inebriated with the fulness of its prosperity and will cry, "Peace and Safety." Then shall sudden destruction come upon it.

The Lord Himself said: "For then shall be great tribulation, such as was not since the beginning of the world to this time" (Matt. 24:21). Wars, famines, pestilences, earthquakes, signs in the heavens, on earth and in the seas shall characterize that period.

And is that the grand finale of earth's history? By no means! "Immediately after the tribulation of those days . . . shall appear the sign of the Son of Man in Heaven" (Matt. 24:29, 30). He will return with a rod of iron to put down "all rule and all authority and power" (I Cor. 15:24). He will deal summarily with His enemies, He will rule in peace, righteousness and joy for one thousand years (Rev. 20:4). At the close of that reign, there will be "a little season" of Satanic deception (Rev. 20:7, 8), another great conflict, judgment, conflagration, and then a new heavens and a new earth wherein dwelleth righteousness! (II Pet. 3:13).

Do You Want to Escape the Tribulation?

Does the reader wish to participate in the Rapture already mentioned? Does he wish to be among those who shall be taken bodily from this scene by the Lord Jesus before the Great Tribulation is ushered in? If so, there must be an acceptance on his part of the Lord Jesus Christ as Savior. He died for our sins according to the Scriptures and He was buried and He rose again the third day, according to the Scriptures (I Cor. 15:3, 4). Those who "believe on His name" (John 1:12) become sons of God and to such He says: "I will come again and receive you unto Myself that where I am, there ye may be also" (John 14:3).

Receive the Lord Jesus Christ by faith, and rejoice in His so great salvation, and be ready for His return. He has said: "Surely, I come quickly" (or suddenly) (Rev. 22:7, 12, 20).

IN THE MASTER'S GARDEN

"The Master walked in His garden
Among the growing flowers,
And the drooping ones and the thirst;
He cheered with cooling showers.

And here and there He checked a growth
With His loving pruning knife,
That the plant more graciously might grow.
And have a richer life.

And as He slowly passed along,
The beauty-growth He scanned,
And bent and plucked one here and there,
And carried it in His hand.

And some, with wondrous tenderness
To His lips He gently pressed,
And fervent blessings breathed on the
And laid them in His breast.

Not a flower that the Master gathered
Ever closes or withers away,
But sweeter still, and fairer grows
In the light of His full day."

—Sel

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The Editor's Box

THE MODERNIST'S SMOKE SCREEN

The following is taken from the Annual Report for 1933 of the American Association for the Advancement of Atheism.

"The modernists seem to attack atheism only to green their own unbelief. No better proof of our attention that the church is losing can be given than that the modernists are now in control of all the larger Protestant denominations and working from the inside to discredit the basic teachings of Christianity in the name of Christianity." Such is what the atheists think about the modernists. But they have a word about the fundamentalists as well."

UMB FUNDAMENTALISTS

"In this grand farce, fortunately for us, the umb fundamentalists through contributions pay for the destruction of their own belief in the Bible as a superhuman, infallible book. The modernists are superior in strategy." Speaking of one of the great conferences of one of the large denominations, the report continues, "At that and other denominational conventions this spring the fundamentalists are defeated. They were hopelessly beaten. They cannot vote the modernists out and dare not themselves withdraw. These two groups are held together by real estate."

REAL ESTATE

The thoughtful person can easily imagine how the atheists rejoice as they see the fundamentalists and the modernists tied together by property interests. They have a right to question the sincerity of the faith of fundamentalists if it can be tempered and affected by property values. Is real estate more important than the faith once delivered to the saints?

THE ACME OF ABSURDITY

Higher critics within the church, carrying on the work of Voltaire, Paine, and Ingersol, in milder language, it is admitted, have made many Christians so ashamed of their creed that we now hear that acme of absurdity, a creedless faith—of persons who believe, without believing anything. Thus Christianity slowly dissolves."

ATHEISTS LEAD, MODERNISTS FOLLOW

But the good work of these modernists not only does not lessen the need of atheist propaganda but it also serves to emphasize its importance. Though their activities are on a small scale, the Advance Guard

is always the most important unit in the army. We must continue to lead the way."

Thus we see what the atheists say about the fundamentalist-modernist controversy. They realize that the issue is a real one. They know that the man who really believes the Bible is against atheism, but they rejoice in the fact that the modernist is paving the way for atheism.

DENOMINATIONAL CONTROVERSIES

The atheists have their eyes open to take note of the controversies in the large denominations. They realize that although the issue on the face of things may appear to be something else, yet at the heart of the matter it is the difference between faith and unbelief. In the modernistic churches, unbelief is always varnished to be sure, but it is unbelief nevertheless.

THE CHRISTIAN CENTURY

Now The Christian Century, that well known modernistic magazine, has come forth to commend in glowing terms the preaching mission and to prove beyond any shadow of doubt the very contention which we have maintained.

The Christian Century has this to say about the preaching mission:

"Despite what statistics tell us as to the numerical growth of the denominations, the truth is that the vitality of Protestantism is at a very low ebb, perhaps lower than at any time within the memory of those now living. The old routines of activity are sagging. The old techniques to which the churches used to resort to revitalize their membership have been discredited. Neither the churches nor the larger public respond to the traditional revivalistic appeal. There is confusion as to the message, a sense of frustration as to practical effort, an awareness that the old-time loyalties are fading

IN THIS NUMBER

What Does the Future Hold—Tom M. Olson	2
Editorials	3
1936 in Christian History—Floyd W. Shiery	5
Foundation Builders Prize Winners	6
Dedication of the New Compton Brethren Church	7
Compton, California History—John Lienhard	8
Review of Compton, California Building Operations— John G. Lienhard	10
Following Our Secretary	11
Among Our New Churches	13
Sunday School Department	16
Christian Endeavor Department	17
The Tie That Binds	18
In the Shadow	19

out, a consciousness that the gospel is not gripping the hearts of men with the power which belongs to a vital faith, and there is no commanding leadership . . .

"The participation of Lutheran and Episcopalian clergymen in the mission, despite the rather tenuous relation of their denominations to the Federal Council, was a heartening gesture . . .

"Taking the preaching by and large, it can be said that our generation has not experienced a more powerful presentation of the gospel in its many aspects. There was no discrimination against any vital and devout group or school of thought. Liberals and conservatives, social gospellers and personal gospellers, academic scholars and practical workers, all seemed united in a common faith and a common purpose.

"There was never assembled in the history of the Christian church a more consecrated body of Christ's ministers than the thousand pastors who filled the Methodist Temple in Chicago. The church of the first century could not have exhibited a group superior to them in Christian consecration. Many among them were as fully consecrated as the Apostle Paul . . .

"The preaching mission was pathetic . . . in the failure to realize a great opportunity, but more pathetic in the disclosure of the degree in which evangelicalism has blinded the vision of Protestant leadership to the imperial reality of historic and objective Christianity.

The Christian Century slightly remarks about the well-worn conversion-here-and-now devices" and remarks that "these devices represent an attempt to produce the new birth in a vacuum."

THE BRETHREN

The Brethren Church has always stood for and enjoyed the blessings of revivals. Our church is a revival church. We cannot help but resent the statement that these "old techniques" have been discredited. Discredited by whom? By the modernists of course! The true believers are still holding revivals and souls are being saved. Why all this talk about people not responding to the "traditional revivalistic appeal?" People do respond. (We must admit however that the talk of the modernists against the revival has frightened some folks, but this is not the fault of the revival properly conducted). We do not yet need a new movement to take the place of revivals in the Brethren Church.

LIBERALS AND CONSERVATIVES

The Christian Century mentions the fact that "the liberals and conservatives, the social gospellers and personal gospellers . . . all seemed united in a common faith and a common purpose." It probably did seem to be so. However, there can be no common purpose between the "social gospeler" and the "personal gospeler." The social gospel teachers claim that men are saved with the transformation of society. The personal gospel teachers believe the Word of God, that every person must be definitely regenerated by a direct act of God in answer to personal faith. Now here is where the trouble comes in: the social gospel advocates can tolerate the more strict viewpoint, but the man who believes the Bible can-

not tolerate the more liberal viewpoint without compromise. The liberals however, are always pleased when the conservatives compromise.

LIKE THE APOSTLE PAUL

When it comes to comparing the modern pastor assembled in Chicago on some certain occasion with the Apostle Paul, this is both disgusting and amusing. Some of us remember that Paul who preached a message of personal salvation showed his passion in consecration by saying, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Does the Christian Century infer that there are many men like that in Chicago? We happen to know that certain men are popular in the preaching mission who not only offer personal salvation but actually scoff at what is called Pauline theology. How can we have Paul's consecration without Paul's Christ? There is probably as great a difference in the meaning of consecration as there is in viewpoints in theology.

We may be dull, but we can't see the fruit in Chicago of one thousand Apostle Pauls—Paul turning cities upside down when he visited them and certainly one thousand such preachers ought to have some effect on Chicago.

What ever is to be said the fact remains that The Christian Century shot one big gun against those who believe in a personal salvation when it condemned "the well-worn conversion-here-and-now devices" and states that "These devices represent an attempt to produce the new birth in a vacuum." Such denials of instantaneous salvation will find no sympathy in the Brethren Church.

A GREAT SUCCESS

The Christian Century acclaimed the preaching mission of 1936 a great success and then offers the suggestion.

"Does not the fact that the Federal Council can engage in mission work such as that which in the mission it has carried to successful completion, suggest that the time has come for the churches to drop the inept word "Council" from its name, and to christen it with a name reflecting at once the function it is exercising and the actual state of fact in Protestantism? Its true name should be "The United Church of Christ in America."

In other words, The Christian Century feels that it has been such a great success that soon we will all be in the great movement now controlled and energized by modernism. While we believe in uniting with those who really believe the Book, we are afraid to unite with those whose faith is definitely known to be anti-Biblical and anti-Brethren. Some of us remember the story of the spider and the fly

1936 in Christian History

By Floyd W. Shiery, Pastor of the First
Brethren Church, LaVerne, Calif.

The year 1936 has been one of great interest to people carefully examining the course of events in the light of divine revelation. Almost every day brings to our attention some significant event reminding us that "the coming of the Lord draweth nigh."

The nations of the earth are preparing for their ultimate destruction by leaps and bounds. While many would-be reformers are going about crying peace, peace, when there is no peace," God's commands to the nations is "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares

into swords, and your pruning hooks into spears." Joel 3:9-10. And strange as it may seem to some people, these godless, Christ-rejecting nations are feverishly obeying the orders of the God of heaven. Their preparation for armament and naval supremacy, with increasing apportionments for military purposes; their increasing jealousy of one another, with more dependence on armed power for security; and their crazed scramble for strategic positions, with the suave announcement that it is in the interest of peace; all these are certain signs of the fulfillment of Joel's prophecy in the near future.

The nations of the earth are slowly merging into the various divisions predicted to exist during the later days. This year we witnessed the first great victory of Rome's conqueror over the other nations. With all the imperialism of the Caesar's, the Roman dictator went forth to establish his empire. The other nations stood helplessly by and watched a small harmless country become a part of his resources. International treaties were made to be broken with impunity, while alliances have been built up that are bound to produce trouble. Slowly but gradually the old world divisions are falling, and now at the slightest provocation the divisions of Dan. 11:36-45 can be formed.

This last year has witnessed another very significant yet saddening development; a steady rise of antagonism against God's people Israel. This feeling was

manifested by outright persecution in some countries, while in other places were heard the accusations that have been reiterated through the centuries. In America it has gone so far that some professed Fundamentalists are circulating Anti-Jewish gossip which intentionally or unintentionally is producing hatred against Israel. This can only eventuate in serious trouble for the sons of Jacob. We do not know how close we are to the tribulation period which is the time of Jacob's trouble, but we must be nearing it in view of Matt. 24:9 and Jer. 30:7-8.

The year 1936 has brought confusion of face to the Pyramidists. Under the guise of orthodox Christianity many preachers have belittled the blessed truth of the Lord's return by using dates supposed to be connected with the great Pyramid. They declared that Sept. 16, 1936 would be a very special day, and that many important things were going to happen on that day. But since that day passed so quietly it would seem that such people ought to learn to be quiet too.

The National Preaching Mission sent forth by the Federal Council of the Churches of Christ in America, and headed by E. Stanley Jones has been of deep significance in view of II Cor. 11:13-15. This entire program is one of substituting fallen man's morality for the shed blood of the Lord Jesus Christ. While they claim to be on an evangelical mission their emphasis has been mainly on such themes as "How to save the Country," "Fighting the Devil," "Saving the Church," "Jesus' Moral Teachings" and attacks against fundamentalism. Great mass meetings have been held in the larger cities, and much enthusiasm has been raised. All this results in one thing to those who heed it, namely, a turning away from the cross of Christ and the sufficiency of His shed blood to man-made schemes and social welfare.

Now in view of these conditions my brethren, is it not important that the Brethren Church advance as never before? The signs of the times would remind us that our Lord may come at any time to re-

(Continued on page 15)



Floyd W. Shiery

LOOK!

A FINE LIST OF PRIZE WINNERS

We are depending on the Foundation Builders from coast to coast

First comes William Franklin Campbell of Dayton, Ohio. This young man is seven years old and yet he turned in the first full bank in the Dayton church and Sunday School. There was seven dollars and sixty nine cents in his bank. That is fine. We hope he will be a leader in his church all his life.

Away out in Southern California lives Shirley Ann Rand. Her home is in South Gate and she attends our South Gate Sunday School. She turned in the first full bank in the South Gate church. It had \$3.17 cents in it. This little miss is making a mighty fine start in her Christian life and we hope she is always first in her service for Christ.

Take a look at Elton Allen Stuber! Isn't he a fine looking lad? He is in the Primary Department of the Peru, Indiana, Church School, and was first in that school to turn in a full bank. His Foundation Builders Secretary was so proud of him that she sent along a picture of him. He looks like a winner, doesn't he?



Elton Allen Stuber

Then there is Harlow Guiley, Canton, Ohio. We don't know how old this little gentleman is, but he is in the Junior Department over in the Canton, Ohio Sunday School, and we are mighty glad he is there. He won the prize in that school this year. His bank had \$3.55 in it, and that is what counts! Harlow has a brother and a sister who are foreign missionaries.

Folks will have to go some to beat Buddy Smith, of the Ellet, Ohio, Sunday School. He turned in his bank first in that school. Let us tell you how he did it. He grew vegetables in his own garden and sold them to the people around his home and made \$3.14 and put it in his Foundation Builders Bank and sent it in. And this lad is just seven years old. I wonder if there is any other boy or girl that can beat this story of how they filled a bank for Home Missions.

Then comes Daniel. Not the Daniel that was the lion's den, but Daniel Robert Beach, of Martzburg, Pennsylvania. He won the prize in that Sunday School when he turned in a Foundation Builders bank with seven dollars and eight cents in it. That is pretty good for a seven year old boy. We believe this will not be the last prize he will win in his day either!

Donnie Bry, of Ellet, Ohio, is a twin, but was a tie with Buddy Smith of that church and school. They both came in with their bank at the same time. Not having a stop watch on hand, the Foundation Builders Secretary in that church didn't know what else to do but to turn them both in. It is not a bad thing to be a tie when you are first!

Donna Jean Worst, Fair Haven, Ohio, comes in for the next prize. This young lady beat them all in that Sunday School by turning in her Foundation Builders Bank in first. It had three dollars

and ten cents in pennies in it. She has her prize bank now. May she ever carry it to Sunday School regularly. She deserved it.

There are lots of fine folks down in Tennessee but we doubt if there are any finer than Harlow Cox who turned in her bank first in that Limestone Brethren Sunday School. It had three dollars and six cents in it. May the Lord bless this young lady and may His Word ever be her heart's light.

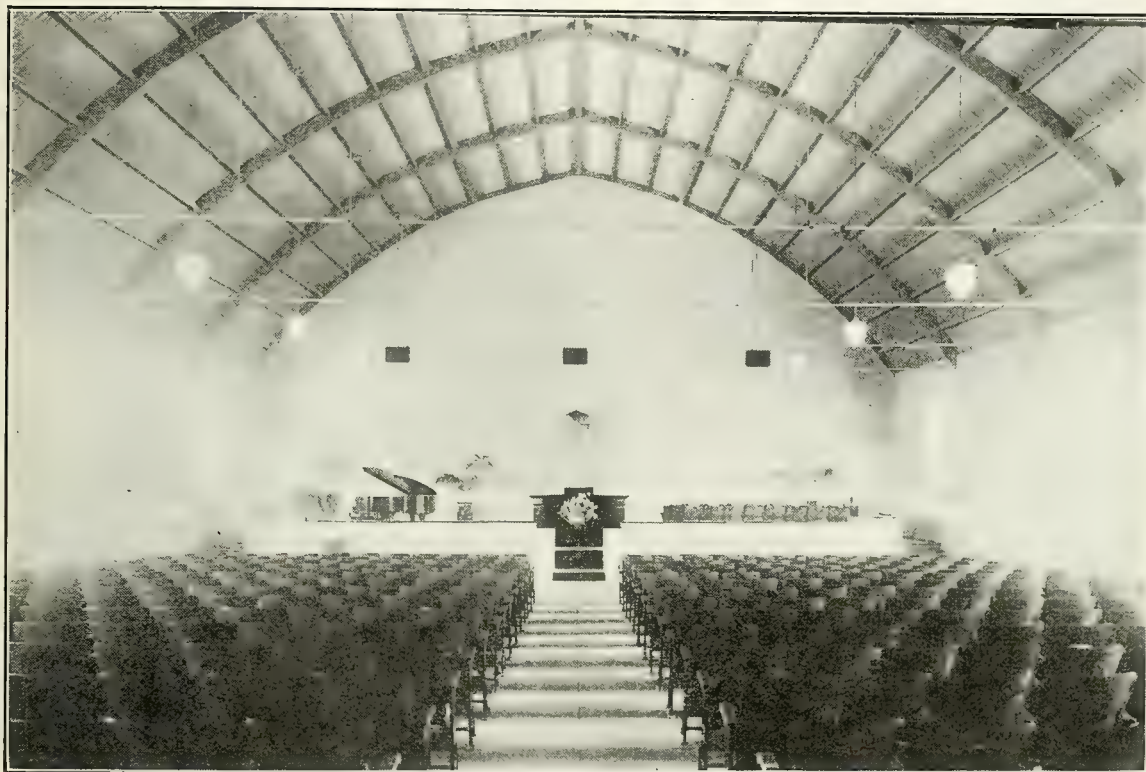
Mrs. Bertha Stevens of our Fort Wayne, Indiana, church and Sunday School turned in her bank first and she too has her prize now. We know that she uses it a lot for she is a very faithful Sunday School teacher and has a fine large group of boys and girls to teach each Sunday morning.

We are mighty proud of all these prize winners!

Dedication of the New Compton Brethren Church

At two thirty on the afternoon of Sunday, November fifteenth, the Compton, California, Brethren Church building, was formally dedicated to Christ. Delegations from all of our Southern California

service, Brethren Henry V. Wall, and N. C. Nielsen, who have long been leading spirits in the building of new Brethren Churches in Southern California, spoke briefly of the work that had been achieved. An



Interior View of Auditorium of the New Compton Church

churches were present, with their pastors. An attendance of between seven and eight hundred people jammed every available inch of space in the building. It was a most inspiring time for everyone.

Dr. Louis S. Bauman gave the dedicatory address in his usual effective manner. Paul R. Bauman, pastor of the Second Brethren Church of Los Angeles, gave the invocation. Brother J. L. Gingrich, pastor of the Second Brethren Church of Long Beach, read Scripture. Prayer was offered by Brother W. A. Allen, pastor of the First Brethren Church, of Los Angeles, California. The Dedicatory prayer was offered by Rev. C. H. Ashman, pastor of the First Brethren Church of Whittier, California. Rev. Con-Sandy pronounced the benediction. During the

abundance of special musical numbers was provided which added tremendously to the impressiveness of the ceremonies.

When the offering at the dedication service was lifted by Brother Bauman, there was found to be three hundred thirty four dollars in cash, and two hundred fifty dollars in pledges.

* * *

That the Compton Brethren Church now has one of the finest Church plants in the brotherhood is attested on every side. Although the work is now but little more than one year old, they have one hundred forty five members in the congregation, and an attendance of close to two hundred in their Sunday School. They have the finest standing in their own

(Continued on page 15)

Compton, California History

By Rev. John Lienhard, Pastor of the new
Compton Church

The Beginning

The history of the First Brethren Church of Compton goes back to some Bible classes held in the little Sativa Community Church, about five years ago. These classes continued for a number of years with increasing interest and attendance. From these classes sixty or more people united with the Second Brethren Church of Long Beach, while others became interested in the faith of the church.

Bible Classes

Three years ago the District Mission Board, and the District Conference, set aside Compton as a mission station and encouraged the securing of a building site. After many months of hard labor, and involving no small amount of expense, we found it almost impossible to purchase a suitable location with the funds we had received from the district and national boards. The outlook indeed was most discouraging until July of the year of 1935.

At that time, after a cessation of the Bible classes on account of the heavy duties of our pastorate work in north Long Beach and because of threatening ill health, we again felt led to take up these classes with the encouragement of the District Mission Board. A hall was rented at the corner of Rosecrans and Long Beach Boulevards. The local people then equipped the hall as comfortably as possible, purchasing a piano, song books, and other necessary items, while the mission board provided seventy-five folding chairs for the work. Bible classes were continued in this hall until October 5, 1935.

Rev. R. Paul Miller's Evangelistic Meeting

These meetings began October 5th and continued almost three weeks in a tent erected on the corner of Culver and School Streets. The weather was none too favorable for it created some serious heating problems which made it difficult to get people to come out nights. However, in spite of these handicaps, the attendance was good, and as a result of the meetings thirty or more decisions were made. Some of these were for the first time, others were men and women who were restored. A call was extended to any who already were members of the Brethren Church to form a charter membership of the contemplated First Brethren Church of Com-

ton. As a result forty-nine signified their intention of thus affiliating themselves with the work. Some of these came from the First Church of Long Beach, others from the South Gate Church, and some from the Whittier Church, but the majority came from the Second Church of Long Beach. As a result of the tent meetings approximately thirty men and women expressed their desire to unite with the church by baptism.

Definite Organization Effected

On October 20th, during the tent campaign, the presence of R. Paul Miller, Secretary of the National Board, and members of the Southern California District Mission Board, a definite organization was effected, and by virtue of authorization from the District Mission Board, officers were elected. The following are the officers that were appointed: Board of Trustees, William Carpenter, Stanley Cameron, Lee Brisby, Ray Adams, Veral Stokes, and Leslie Skinner; Church Clerk, G. A. Jackson; Church Treasurer, Nathan Newby; Deacon, John Ray Adams; Sunday School Superintendent, Lee Brisby. A committee was appointed to definitely decide upon a building site, and instructions were given to create a building committee and proceed with preparing plans. The following committee was appointed: Stanley Cameron, J. Ray Adams, Veral Stokes, Leslie Skinner and Lee Brisby.

Full Time Pastorate Begun

On October 27th, the writer discontinued his ministry in the Second Brethren Church of Long Beach after almost nine years of service, in order to take charge of this new work in Compton, and from that time on we put our entire time into the work here. The Mission Board of Southern California paid our salary from November 1935 to October 1936 at which time new salary arrangements were made whereby a portion of same was provided for by the National Board, and the balance locally.

The Charter Membership

The Charter membership was kept open until the first Sunday in November, and by that time a total of eighty-three men, women and children expressed their desire to become affiliated with this new work. As already stated, some came by baptism, some first

In
Everything
By
Prayer

me confessions and other by transfer of letters.

Temporary Meeting Quarters

At the conclusion of the tent meetings we were confronted with the problem of where to meet. There was a question of whether we should continue to meet in a tent, or whether we should meet in the hall where we had been holding our Bible classes. As we considered the on-coming rainy season, and other handicaps of meeting in a tent, it was definitely decided we should continue our meetings in the hall. Regular Sunday services and mid-week meetings were inaugurated and we continued to hold out here until October 4th, 1936.

Our First Sunday School

The first session of the Sunday School was held in the tent and eighty-six men, women and children were present. The second Sunday the attendance arose to ninety-six. Since the organization of our Sunday School it has enjoyed constant and regular growth and at the present time it is averaging an attendance of about one hundred sixty per Sunday. Brother Lee Brisby is the Superintendent. Our Sunday School is composed of the following: Cradle Roll Department, Mrs. Margaret Replogle; Superintendent of Beginners Department, Mrs. Homer Louder; Superintendent of Primary Department, Mrs. L. H. Kinner; Superintendent of Junior Department, Mrs. Isabel Bradley; Sunday School Secretary, Mrs. Nathan Newby. Assistant Secretary, Mrs. Lee Brisby.

The Meeting in the Hall

Here our accommodations were not very satisfactory. The benches were uncomfortable and it was difficult to ventilate the room properly. In addition there was a lot of noise from the busy boulevard, but it pleased the Lord to let His blessings rest upon the endeavors put forth for His glory, and a sweet fellowship prevailed. Souls were saved. Approximately forty were added to the membership up and until the time services were opened in the new building. The Lord too, blessed us financially, the offerings averaging between fifty and sixty dollars per Sunday. With these funds we carried on all operating expenses and purchased five hundred fifty chairs for our auditorium, and other similar items. Substantial sums also were contributed to the building and from time to time.

Christian Endeavor Societies

At the time the work was organized an Intermediate Christian Endeavor Society was started with Mrs. Marie O'Brian in charge. Now a Junior Christian Endeavor Society has been organized with Miss Ardis Grammer as Superintendent.

The First Meeting in the New Building

On October 4th, after many months of hard labor, we were privileged in the providence of God to meet the first time in our new building. As an expression of gratitude to God for His many favors and blessings, and of our desire to put Him first in this new work, we felt it was in order to have the first service a sun-rise praise and thanksgiving service. The meeting was called for 6 o'clock in the morning and approximately fifty adults were present. The first Sunday School held in the new building enjoyed an attendance of one hundred ninety-four. The morning and evening preaching services were attended by about two hundred at each service. A total of twenty-two new members have been taken into the church family: fifteen of these came by baptism and confession. God is sending many visitors to our services, thus affording us a wonderful privilege of seed sowing. Soon by His saving grace, we hope some of this seed will spring forth in the salvation of precious souls.

Future Events

This building will be dedicated on Sunday, Nov. 15th, at 2:30 P. M., Dr. L. S. Bauman delivering the dedicatory message. The program will be published later. A union Thanksgiving service of all the churches here in Compton will be held in our church Wednesday night preceding Thanksgiving Day. A large gathering is expected.

The end of November, Dr. Louis Talbot, pastor of the Church of the Open Door, Los Angeles, will hold a series of meetings lasting one week. This man has a large radio audience and is widely known for his powerful ministry.

On January 26th, the Lord tarrying we are expecting to begin an evangelistic meeting with evangelist R. Paul Miller, and we are looking forward to a time of harvest.

We sincerely covet the prayers of the churches of the brotherhood. Our load here will be heavy. The field is not an easy one, in fact an exceedingly hard

(Continued on page 15)

Review of Compton, California Building Operations

By John G. Lienhard

Written at the suggestion of the Home Missions Secretary as an encouragement to others who desire to start new churches

Authorization of Building

On the 20th day of October, 1935, in a tent, a company of men and women who by their signatures expressed their desire to become charter members of the First Brethren Church of Compton, met with Evangelist R. Paul Miller, Secretary of the National Mission Board, and also with the members of the District Mission Board, officially organizing the Brethren Mission Church. Officers were appointed and a building committee selected. The following brethren were appointed as Board of Trustees and Building Committee: Stanley Cameron, Lee Brisby, Ray Adams, H. L. Skinner, and Veral Stokes. The Mission Board gave instructions to have plans drawn.

Building Site Purchased

At the time of the meeting a building site had not yet been found, but a committee composed of Lee Brisby, Dr. H. V. Wall, and the writer was appointed to decide on a location immediately. Rev. R. Paul Miller, Secretary of the National Home Mission Board also worked with the committee. Thoroughly weighing the merits of each prospective site, the committee selected the Southwest corner of Rose Avenue and Rosecrans Street, a plot of ground two hundred thirty-four feet on Rosecrans, and one hundred ninety-seven feet on Rose Avenue, for the sum of about \$2700.00, the balance being made up by the local work. This site is within one-half mile of the center of town, within walking distance of the car line and is on a busy boulevard.

Finances

Humanly speaking, financing the building was impossible. The charter membership contained no wealthy members, the nucleus was small and unrecognized. After much prayer it was decided to proceed on a faith basis. Only a few hundred dollars had been paid into the building fund locally. Failing to secure money from several banks owing to our status, we received definite encouragement to go forward through the receipt of a letter from a lady offering us a loan of \$3000.00 to get our building started. She read an article regarding the Compton work in the Brethren Evangelist, and the Lord spoke to her through it. Additional sums continued to come in until we had borrowed seven thousand four hundred dollars of her and four hundred seventy-five dollars from other sources. At

this stage of the work we had to look about for more finances. Through the aid of members of the mission board, we were able to make a bank loan of eight thousand dollars, which enabled us to practically bring our building to completion. The total amount borrowed when the building is dedicated will amount to fifteen thousand five hundred dollars. This amount will not cover all bills, but most of them. The district conference authorized a loan of sixteen thousand dollars.

Plans Drawn and Approved

Pursuant to instructions from the mission board we proceeded to have plans drawn, availing ourselves of the services of our Brother E. Z. Springer, a licensed engineer, to whom we submitted our ideas for the building. We are indebted to this man for the long hours, and the hard and patient work he put into drawing these plans. The plans were drawn under the supervision of the Secretary and Chairman of the board. Our plans were made a matter of study and prayer for many months, and finally approved by the mission board and congregation. A copy of the plans was also sent to the Secretary of the national board.

General Description of the Building and Ground

The building is a stucco type finish and is in the shape of an "L" which permits future additions with little or no trouble. The auditorium is separate from the Sunday School department. It will seat five hundred comfortably, and in addition accommodate a large choir. The floor is elevated and concrete, while the walls are finished with a composition called "Nu-wood." The ceiling is open, the roof forms the ceiling. There is a thirty foot expanse between the roof and the floor. The roof is semi-gothic shape. The windows are gothic, with amber colored glass. The auditorium is a tabernacle design. There are no class rooms connected with the auditorium.

The Sunday School department is one hundred thirty-six feet in length, averaging about forty feet in width, and has a basement in connection. The Sunday School department will be able, when completed, to accommodate eight hundred easily. This portion of the building, which is joined to the auditorium, contains the study, a secretary's room,

(Continued on page 15)



NEW KENSINGTON REVIVAL After the close of the revival at Martinsburg, Pennsylvania, we returned to Berne to the office to help wind up the preparations for the Thanksgiving Offering. After a few days there we drove to New Kensington, Pennsylvania for a meeting in our new work in that city. Brother Albert Crees has been working here since last January and has certainly done a fine piece of advertising for the Brethren Church. He surely is a real advertiser. For a work so new in the community it is remarkable how well known it is in the various circles of the city.

A REAL HANDICAP The work has a handicap at present in the quarters that they meet in. The building is an old garage and is not very conducive to church work. The outward appearance is not at all attractive for a church. But these are the difficulties that nearly every new work has to fight against to get started. However, with a coat of white paint on the outside, and a large sign on the roof, lighted by electricity at night, there will be a great deal of the difficulty taken away with from that standpoint. We hope they will not need to remain there very long anyway.

We did a great deal of visitation work during the meeting and met some fine people who are favorably inclined toward our work there. As time passes we believe that many of these will be drawn into our group. There being no Brethren background at all in this entire region, people are a little slow to join our work. It is hard to tell just what we as a people can do. But they will find out, and when the surge of confidence begins, we will see the fruit of our labors.

We have some very fine people now in the congregation who will, under God, be much used in the coming days to build up the New Kensington church. Most of these people have been away from the Brethren Church for many years. Some have been working in other churches because there has been no Brethren Church here, and others have not. But as they get back once more into the real life and work

of the Brethren faith and standards of Christian living, their effectiveness will increase. But we have found them all to be very responsive to the teaching of the Word of God, in reality they are hungry for it. If they continue in this way, there is no doubt as to how God will use them in the days to come.

DEEPER LIFE During the meetings most of the members of the group renewed their allegiance to Jesus Christ and dedicated themselves to a deeper life in Him. Many of them have already learned to work and sacrifice because of the heavy needs during these starting days of the church. Their example will be most helpful in days to come when others are added to the work.

A GROWING CITY New Kensington is the home of the great Aluminum works where many thousands of people are employed. There are steel works and electric power plants there that hire many hundreds of men also. It is a swiftly growing city at present. Houses are very scarce and rent is getting higher every day. There seems to be work for all who want it. Our church is situated in a section of the city called Arnold. This is a fine field with very few churches in it, and none that are near our present location. From every outward indication this is a most promising field for any church that will preach a real gospel.

Our home during the meetings was with the pastor and his family. This is the third meeting with Brother Crees, and they are always most pleasant. I couldn't enjoy a home life more than I do that which I have always found there. Mrs. Crees is an excellent hostess indeed. I don't believe there is a harder working pastor in our ministry than this man. He has no spare moments seven days a week. It is a pleasure to work with such men. May God bless and use him ever in greater measure is my prayer.

We are now in a week of meetings for the new Brethren Church in Juniata, Pennsylvania. The report of this will have to wait till next month.

THE REVIVAL AT MARTINSBURG, PA.

It was almost seven years ago that we last worked in this fine little town, and among these fine people. At that time Brother James Cook was pastor of the Martinsburg church and things were in fine shape all around. Since then some of the older members of the church have passed away and that has weakened the work a great deal. Other troubles have laid heavily upon this church during these intervening years also, and they have not as yet been able to completely overcome the handicap. With brave spirit they are trying hard to build up courage and confidence within and without, and they are succeeding in a splendid way.

This was the first time we had ever worked with Brother Stanley Hauser in a revival. He was formerly of the First Brethren Church in Philadelphia while I was pastor there. It was during that time that he found the Lord and dedicated his life to the work of the Master. I found him to be greatly loved by his own people and to stand in the highest esteem in the community as well. His church is enjoying a fine spirit of unity and confidence in the work. It was indeed a pleasure to work with Brother Hauser, for he is proving himself to be a real soul-winner. He knows his field as though he had been there for five years instead of one year. He is a hard worker and tireless in his efforts to reach men for Christ.

It was a great pleasure to enjoy the home of Brother and Sister Hauser for three weeks. Mrs. Hauser was also a member of the First Brethren Church of Philadelphia while I was pastor there, and organist during the entire six years. She is proving herself to be a fine pastor's wife, and fills her place with grace. The hospitality of the people in Morrison's Cove is simply unbeatable. They have not lost the art of this fine grace of Christian experience. It was with pleasurable anticipation that we returned to this field to work, remembering past days.

There is a real field for the Brethren Church in Morrison's Cove. With a vision of the possibilities, and the present spirit of purpose that they now manifest, there will be a real period of achievement ahead for the Martinsburg church.

We greatly enjoyed the fine spirit of fellowship with members of other churches. They attended regularly, some as much as our own members. We had the finest of musical talent to aid in our services, coming from those of other churches. Our altoona church came up twice and gave splendid musical numbers. Our Juniata church came over with a fine delegation and special musical numbers. The new Leamersville Brethren congregation came with a fine delegation. One group of folks drove all the way from Uniontown, Pennsylvania, a distance of

one hundred twenty five miles, for one service. We greatly appreciated all this fine fellowship, and praised God. The benefit of all that was done will not soon be lost to the congregation and in the lives of many of the members.

R. Paul Miller

A STRONG TESTIMONY

A testimony for trine immersion as the apostolic form for Christian baptism, comes to us from the pen of St. Jerome. Of him, the New Schaff-Herzog Encyclopedia, says: "Jerome undoubtedly ranked as the most learned of the western Fathers. He surpassed the others, especially in his knowledge of Hebrew, gained by hard study." He was baptized in Rome, about 360 A. D. In his comment on Eph 4:5, 6, Jerome wrote: "We are thrice dipped in water, that the mystery of the Trinity may appear to be but one; and therefore, though we be thrice put under water, to represent the mystery of the Trinity, yet it is reputed but one baptism." The universal testimony of all the writings of the fathers of the church for the first four centuries after Christ is the same as that of Jerome,—trine immersion was the universal practice of the Church. If we are going to practice the rite of Christian baptism at all, why not use the mode that was used universally by the apostles of Christ and their immediate successors?

The Little Grey Church

*There's a little grey church in the old home town
Which holds in our hearts a dear place;
And though it has gained little worldly renown,
We know it is under God's grace.*

*Many years have gone by (we've not labored in vain
Midst the trend of a worldly strife).
God counts souls by the score for His Kingdom's gain
Who were led by the Way and the Life.*

*Here pastors have labored and teachers have taught
The Word of the Master and King,
And no one but God knows the good that's been wrought
Which caused His angels to sing.*

*From this little grey church in the old home town
Saved souls have gone forth and afar
With a message of love, lifting those who were down
By pointing to Bethlehem's Star.*

*When these bodies of clay have entered their rest—
These spirits to heaven have flown—
O yet may we see, from that home of the blest,
That little grey church we have known.—Selected.*



AMONG OUR NEW CHURCHES

LOST CREEK, KY.

By Sewell Landrum, Pastor

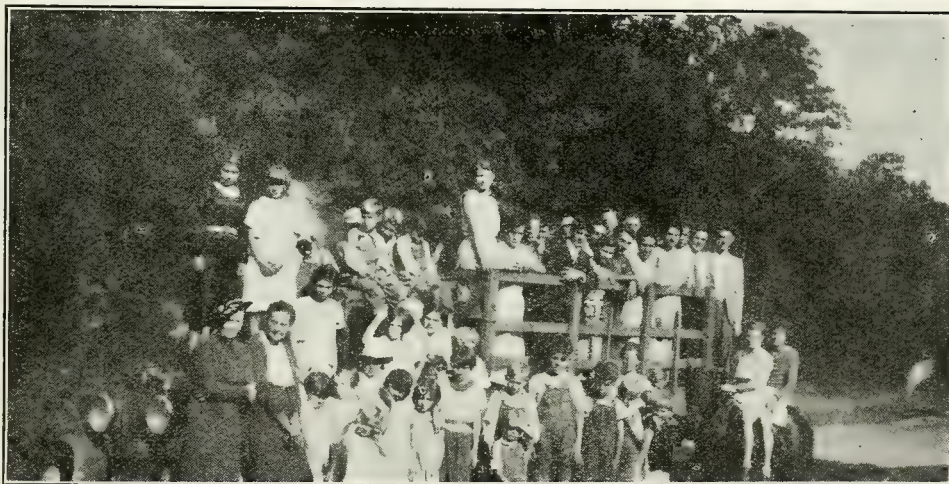
For some time we have been trying to get a picture of the truck loaded with people so those who helped to buy it might get an idea of what it is like. Until last week we have been using an open frame. We are now building a body so that the folks will be protected from cold and rain. We are also putting seats inside so they may sit down. An enclosed body is for safety as well as comfort.

Last Sunday as I drove along a little boy came

weather. One Sunday she cried because it rained.

During the summer months I was able to use the truck at Leatherwood. The road is too rough now to take the truck, so I ride "Old Powder Face," the Riverside mule. When I was using the truck up there the attendance increased from thirty to eighty-five. The school room was packed. They enjoyed the truck service immensely.

There are two interesting characters in this Sunday School. One is a young man, who had a serious illness when he was very small. He lost his voice



Leatherwood Sunday School, Lost Creek, Ky.

running out to the highway and flagged the truck. I noticed that he had been crying. I stopped and the little fellow ran up to the cab and said, "They won't let me go today. You make them let me go." I explained to him that I could not take him unless his parents were willing. He rushed back to the house and made a second appeal. As he returned his tears had changed to laughter. The children are eager to come but in many cases the parents will not let them.

The truck has increased the interest and attendance at Lost Creek and has encouraged those who are here as well as giving many on the highway an opportunity to attend Sunday School and church. The most of those who ride the truck are young people. A little girl seven years old makes her mother come with her each Sunday regardless of the

and the disease lowered his mentality. He has been faithful in Sunday School from the time we organized two years ago. Every Sunday when I go I find him sitting by the side of the road waiting for me. He always has his New Testament and gives perfect attention during the service. The other boy is nine years old. His mind is normal but he is deaf and dumb. When I was giving out pocket testaments, he signed a pledge and took one. Every night he gets his testament and sits before the fire pretending he is reading. He has never been taught to read. Somehow he learned to recognize the name "Jesus." He showed it to his sister and in his sign language explained that if we love Jesus when we die He will take us up. When he sees the name "Jesus" he always smiles and then points up.

So far the running expense of the truck has been

supplied by the local congregation. The average expense is one dollar per Sunday.

KRYPTON, KENTUCKY

By Fred Walters

We arrived in Krypton on October eighth and received a hearty welcome from the people of the community, a group of the neighbors called at the parsonage on Saturday night bringing groceries and vegetables. They are doing their best to help us get settled here.

My grandmother is having difficulty in getting acclimated. The air is rather heavy and foggy here at this time of the year and she has trouble breathing. We are looking to the Lord to care for her and trust that she will soon be back to her normal strength again. She is planning to raise flowers, and the Lord willing the yard of the church and houses will be bringing forth flowers in abundance next year.

Satan has been opposing our work here as he always does when an effort is made to spread the gospel message. We have been unable to get the furnace for the church in working order as it needed new parts that only arrived this Saturday. We have been holding services with only a small heating stove to heat the church. We hope to have the furnace ready for use in a few days now. Then the week after we arrived a mountain preacher began a series of meetings in a schoolhouse here with his emotional preaching and doctrine of sinless perfection. He has misled some of our people. Yet in all of these things we have been led to trust in the Lord more and more and we are trusting Him to overrule even these things to His glory.

The people in Krypton appear to be very friendly and agreeable but very indifferent in the matter of spiritual things. The preachers here try to scare them into righteousness without giving them any permanent Bible teaching.

Miss Carter and Mrs. Hulburt have been doing a fine work here. We are looking forward to the time when many of these people may be won to Christ as a result of their testimony.

We are giving a series of Bible studies on the Judgments of Scripture on Sunday evenings. At our mid-week prayer meeting we are studying briefly the Book of Revelation, taking a chapter each week. Sunday mornings we have a Junior C. E. meeting, the Sunday School and the regular church service. We have organized a Men's Bible Class to give practical Bible teaching that will lay the foundation for

the leading of many to Christ and a real Christian experience.

The work in our Sunday School about a mile from Krypton is growing nicely. Last Sunday it was snowing and a cold wind blowing yet the school room was crowded with children and young people. This is the only religious service these people have except for the mountain preachers now and then. We have another Sunday School that is being cared for by one of the girls of our church. We are expecting to organize another one as soon as one of our young men volunteers to take charge of it. Pray for these young people as they endeavor to spread the gospel message. We are planning to have a teachers' study hour at the parsonage on Friday evenings where the Sunday School teachers will gather for a study of the lesson for the next Sunday. In this way we hope to have teachers that will be well prepared for teaching in their respective classes, and the new schools we are organizing.

Pray for these meetings as well as for our entire program here that the gospel may be truly the power of God unto salvation unto many here in the mountains of Kentucky.

REVIVAL AT NEW KENSINGTON

By R. D. Crees, Pastor

For many months we had been looking forward to the coming of Brother R. Paul Miller, our Home Mission Secretary, to hold an evangelistic meeting with us. We held our own meeting in the spring, but had never had an outside evangelist at this mission point. Due preparations were made in cottage prayer meetings and in advertising. Through our "Tract A Week Club" mailing list of about 125 prospective families, we widely advertised the meetings. Several weeks before the meeting we received two families into the church, one from our own denomination and the other from the Church of the Brethren.

Brother Miller began his meeting with us on Nov. 10th, closing on the 29th. Although our services were held in a rented store room it did not hinder visitors from the community in worshipping with us. Our attendance was never large, yet in some of the smallest attended meetings decisions were made for the Lord. Altogether there were 24 who came for confession or reconsecration.

One of the greatest blessings of the meeting was the introduction of the Brethren Church to the people of the community, and the new vision of the teachings of the Brethren Church given the members. This mission church, less than a year old, is largely composed of members of Brethren Churches from other communities who moved here many

(Continued on page 15)

1936 IN HISTORY

(Continued from page 5)

quire of us our stewardship. Great denominations are breaking down because of modernism. Many outstanding preachers are falling into the snare of date-setting. Conservative churches have fallen into the rut of a dead orthodoxy and formalism. The great mass of American people are not hearing the gospel, and even little children are being denied real Christian education. Certainly such conditions challenge us to work and pray and give as we never have before.

These conditions place upon us a great responsibility. Since we are a whole Bible people, and thus evangelical as well as orthodox we have in our power the means to do a great work for God. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" Rom. 10:14-15a. Brethren, we have the whole Gospel, we have the men to take the gospel, and we have the means of sending them forth. Let us turn our money over to the Lord and His work, and watch Him multiply it to the glory of His name. Let us be alert and eager to do all we possibly can. And let us be faithful in order that the opportunities created in 1936 shall be used as stepping stones in 1937 for a great Brethren advance to the glory of our coming Savior.

"Give of thy sons to bear the message glorious;

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious;

And all thou spendest, Jesus will repay."

REVIVAL AT NEW KENSINGTON

years ago, and have been out of contact with the denomination for years. They gladly received the teaching of the Bible and God is blessing our traditional stand on His Word. We worked with Brother Miller in several previous campaigns in the Kittanning Church, and rejoiced in this opportunity to work with him in this new field. We are sure a new vision and purpose has gripped the church. Brethren, pray for us.

OUR HELP

O God, our help in Ages past,
Our hope in years to come,
Our shelter from the stormy blast
And our eternal home—

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

Isaac Watts, 1719

COMPTON DEDICATION

(Continued from page 7)

community and every indication points to a time at an early date when their equipment will be in full use. This new work is already a splendid contribution to the Brethren Church of Southern California, and one of which her sister churches can be justly proud.

John Lienhard, pastor of this remarkable work, and to whose untiring labors and sacrifices the present success must be largely credited under God, has been with the project from the very start. It all began in a Bible Class which he started in this vicinity while he was still pastor of the Second Brethren Church in Long Beach. Brother Lienhard is a most unassuming man, never makes a lot of noise, but he is certainly being used of God to win men and women to Christ. This is the second Brethren Church to be established under his ministry in Southern California, he being the builder of the Second Church of Long Beach. God give us more men who are able to go out and win the lost and build churches on the Word of God.

Because there is always a great demand for the details of organizing a new congregation, and erecting the first structure, and generally providing for the finances, and so forth, we are herewith publishing three articles dealing with various phases of the Compton enterprise. Most of these, we believe, have been prepared by the pastor, Brother Lienhard. We hope they will be helpful and suggestive to all those who may be contemplating similar work.

COMPTON HISTORY

(Continued from page 9)

one. Our financial load also will be heavy, and we are desiring to become self-supporting as quickly as possible, so the boards may interest themselves in other prospective fields.

Review of Building Program

(Continued from page 10)

large cradle roll room, a combination prayer, choir, and inquiry room, dressing rooms in connection with the baptism, and three large departmental rooms. All these with the exception of the study and dressing rooms are semi-plastered, that is, the walls alone are plastered. The ceilings are finished in "Nu-wood." The floor area is approximately five thousand one hundred seventy-six square feet.

The heating system is centralized in one large blower-type gas furnace, electrically controlled. Every room in the entire building with the exception of the study is easily and quickly heated. The warm air is blown in at the top of the room, and the cold air is

drawn out at the bottom; thus producing a constant circulation of air. In summer time it can be operated without the fire and used as a cooling system.

The building was not erected in the center of our ground, but instead, it was built on the east end of the property, the auditorium facing north, and the blade of the "L" was built to the west. In planning the structure we were able to reserve a large section of ground for a private auto park, and also a private driveway surrounding the entire building. It is now possible to make future additions on the building with very small alteration costs. The present building will, in all probability, answer the needs here for many years to come, if the Lord tarries.

The object of the driveway is to provide safety for our Sunday School children. Every Sunday School department has an outside entrance to this driveway, and as parents bring their children they can stop before their respective entrances to unload the children, and then proceed to park their car without ever leaving the grounds.

As for the grounds, it is our plan to beautify these with walks, lawns, trees and shrubbery, which will add decidedly to the attractiveness of the entire plant.

There has been some impression that the size of the building was unreasonable. This matter was weighed carefully, and considered from every angle. First, we considered the size of the congregation to start with. At the present time there is a membership of one hundred forty-five, and a Sunday School close to the two hundred mark. In the second place, we considered the fact that we were not building in unproven territory. The members of the congregation, as well as the local board, felt confident this particular territory fully warranted the erection of other churches who, completing their building with a heavy indebtedness, have outgrown their quarters, and are facing the problem of refinancing a larger program. Usually it is the experience that two or three alterations create a building outlay which far exceeds the amount it would have cost to build accordingly in the first place. It is true the building at present is larger than our needs require, but our thoughts were of future growth. In view of this we felt sure \$16,000.00 was not an excessive expenditure considering the type, size, and quality of building that has been erected. It should be borne in mind that in all probability it will be unnecessary to enter into any additional building program here for many years to come.

Method of Erection

The committee debated a long time over the way our building should be erected. We called for some bids on the contract basis, and also considered some percentage offers. These seemed

to exceed the amount of money we were allotted. Finally it was decided to erect the building ourselves, saving commissions. We secured the services of Brother George Kreigbaum, an experienced builder, and also a member of the First Brethren Church of Long Beach. We feel deeply indebted to this man for his untiring labors, his willingness to help out with this undertaking, and for all he has done for the work here.

Commencement of Building Operations

After many details preparatory to beginning building operations were finally taken care of, ground was broken, and our building program started in earnest, April 3rd. The excavation work was no little undertaking; more than seven hundred cubic yards of dirt were moved. The foundations likewise required considerable time. Over five hundred sacks of cement were used for this part of the building alone.

*Volunteer Labor **

Fortunately at the present time there is quite a demand for mechanics and building laborers. We did not receive the volunteer help we would have received otherwise. However, we are happy to report that about three thousand hours of volunteer labor were given to the work. All other mechanical help was paid on the basis of the average scale of wages. Our labor bill alone amounted to practically four thousand dollars. We are truly grateful for every hour of volunteer work given, and knowing conditions as we do here in Compton, we feel the Lord indeed was with us in this respect.

Some Interesting Notations

Over seventy thousand square feet of lumber has gone into the building. At least fifteen hundred sacks of cement will have been used by the time it is fully completed. We contracted out some of the major items, as plumbing, electrical work, excavation work, the cement foundation work, plastering, cement floor for the auditorium, basement, the mill work, the glass, the auditorium roof, and other portions of the building.

Savings Effected

Through a change in the design of the original plan of the roof, we were enabled to save in the neighborhood of six hundred dollars. A substantial saving was effected through the purchase of second hand doors throughout the building. Fortunately, we were able to secure a batch of second-hand maple flooring, enough to take care of our needs, at a ridiculously low figure. Through the kindness of a friend, and brother member of the church, we were able to effect a large saving in the metal bill. Volunteer work enabled us to save in connection with the plastering of our Sunday School building, as well as throughout the entire building. By installing the heating unit, we were able to save several hundred dollars. We were able to effect a very large saving by having our soil from the basement deposited in the auditorium

without double handling. Space and time prevent our going too much into detail.

A Summary of Expenditures

The property cost approximately two thousand seven hundred dollars. This includes escrow fees. It is impossible to state accurately what the final cost of the building will be. The fifteen thousand five hundred dollars which was borrowed, together with the local gifts, will about pay for the material that has gone into the structure, all contracts, and labor thus far. However, there are such items as draperies, carpet for the platform, aisle runners etc., together with an item for painting, which still have to be considered. The basement will be quite an item, because of its size which is forty by eighty-two feet. At least two hundred sacks of cement will be needed. We took up special subscriptions and to date one hundred fifty-one sacks of cement have already been paid for. We fully expect to have the balance of the two hundred sacks paid for before the end of the month of November. The

ceiling and walls will make this item amount to about seven hundred dollars in addition. The completed plant and grounds will no doubt total about twenty-two thousand dollars.

Furniture

This is an item that would have increased our building cost a great deal. Fortunately we were able to purchase five hundred fifty opera chairs for a cost of four hundred fifty dollars. Thus the Lord took care of our seating problem. This number of chairs enabled us to furnish our auditorium, the choir as well as one of our departmental rooms. Besides these chairs we have seventy-five folding chairs which were supplied by the mission board.

In concluding this statement we wish to give God all the praise and glory for that which has been accomplished, and it is our hope and prayer that soon a sufficiently large congregation will have been raised up here, enabling us to help out in a very definite financial way, other churches in their building programs.

W. I. DUKER President Gothen, Ind.	NATIONAL SUNDAY SCHOOL ASSOCIATION	N. V. LEATHERMAN General Secretary Berlin, Pa.
E. L. MILLER Vice President Maurertown, Va.		M. A. STUCKEY Treasurer Ashland, Ohio
	N. V. Leatherman Editor for December	

OUR YOUNG PEOPLE'S CAMPS

By N. V. Leatherman

It is not at all out of keeping at this season of the year to give considerable attention to our *Brethren Young People's Camps*. We appreciate the excellent article, in the last issue, the White Gift number of the *Brethren Evangelist* by Brother George H. Jones on this subject. His was a worthy appeal for White Gifts to carry on these camps. Our objective in this issue is to relate a bit of the story of this movement in the Brethren Church pointing out its value to the churches.

Of course the Brethren Church lays no claim to initiating the camp movement. But observing the value of the movement for young people in other denominations and secular organizations our National Sunday School Board saw the wisdom in establishing camps for our own young people, with our own curriculum, program and supervision.

Prof. J. A. Garber acting as General Secretary of our association set up the first camp at the Indiana district conference "Brethren Retreat" at Shipshewana Lake. In fact, a "Brethren Retreat" had been built with the young people of the church particularly in mind. The history of our summer camp movement was built upon this project in the Indiana district. The vision of Rev. Geo. W. Rench and Rev. A. T. Wirick for this place should never be forgotten. For that vision had the best

outlook for our young people to this day. It was a vision not only for training our young people in the technical principles of teaching and administration of the Sunday School, C. E., and general church work; but a vision that would have our young people experience the most vital things of Christianity. So early in the history of Brethren retreat there were young people's conferences under the leadership of pastors from northern Indiana and whom were Rev. E. L. Miller, Rev. W. I. Duker, Rev. H. F. Stuckman and others.

This place and environment provided a most excellent setting for the beginning of our summer camp project. The movement here known as Camp Shipshewana grew slowly but steadily from year to year.

In 1933 two other camps were started. One in the Ohio district, Camp Buckeye, and one in the Pennsylvania district, Camp Juniata. In 1934 a training conference was held in the Waterloo, Iowa Brethren Church which resulted in the set up of Camp Blackhawk for the Illiokota district. In 1934 Camp Bethel was set up in the southern California district. Each of these camps have had programs each summer since their beginning. Members of our association board from the southeastern district with Prof. M. A. Stuckey head

(Continued on page 18)

Christian Endeavor Department

MISS MILDRED FURRY, News Editor
626 Somerset St., Johnstown, Pa.

REV. L. E. LINDOWER, C. E. Topic Editor
120 N. Bronson St., Warsaw, Ind.

TOPIC FOR JANUARY 3, 1937

THE REAL AUTHOR OF THE BIBLE (Jer. 36:1-19)

By L. E. Lindower

(Each sub-leader should be sure to read each Scripture reference for his topic, and offer a short discussion on each, whether or not he is able to interpret or reproduce the notes in the quarterly—of course he won't consider just reading the notes to the society!)

Sub-Topics

1. Men Wrote the Books of the Bible. Gen. 31:9; 12:9-10; Luke 1:1-4; I Cor. 1:1-3; Rev. 1:1-3.
2. The Claim of the Writers. Deut. 1:9; Josh. 24:26; II Sam. 23:2; I Thess. 1:13.
3. How Could God be the Real Author of the Bible? Ex. 19:23-25 and 1:1 compared with Ex. 24:4; Jer. 36:7-18; John 16:12-14.

4. What Difference Does it Make? Thess. 3:13; Matt. 24:35.

Order of Service

1. Song—Tell Me the Old, Old Story.
2. Scripture, Jer. 36:1-19.
3. Song—Lamp of My Feet.
4. Sentence Prayers. (Suggested subjects: — More interest in the Bible; more knowledge of the Bible; more daily Bible-readers among Christian endeavorers).
5. "Search the Scriptures."
6. Special music.
7. Leader's Talk.
8. Short Talks on sub-topics.
9. Song—Break Thou the Bread of Life.
10. "Hard Points Explained." (Questions and discussion following).
11. Leader's summary.
12. Benediction.

"Search the Scriptures"

(The following questions are taken from the booklet, "Bible Truths," by Eva J. McClain).

1. What name does the Bible give to its own writings? II Tim. 3:15.
2. Who gave us the Scriptures? II Tim. 3:16.
3. Through whom did God give the Scriptures? II Pet. 1:21.
4. What did our Lord teach about the truth of the Scriptures? John 17:17; 10:35.
5. Did Christ believe everything

taught in the Scriptures? Matt. 5:18.

6. What should we do with the Bible? Rev. 1:3.

7. What will the Bible do for us if we read and believe it? II Tim. 3:15.

8. What will happen to those who take a wrong attitude toward God's Word? Prov. 13:13.

9. What should be our prayer as we read the Word of God? Ps. 119:18.

10. To what is the Bible compared?

- (1) Food, Job 23:13.
- (2) Milk, I Pet. 2:2.
- (3) Meat, Heb. 5:12, 14.
- (4) Water, Eph. 5:26.
- (5) Honey and Gold, Ps. 19:10.
- (6) Seed, I Pet. 1:23.
- (7) Mirror, James 1:23-25.
- (8) Lamp, Ps. 119:105.
- (9) Sword, Heb. 4:12.
- (10) Hammer and Fire, Jer. 23:29.

Hard Points Explained

One Author—Many Writers. Our topic suggests that there is just one Author of the Bible. The AUTHOR is God; the WRITERS are men. The Writers simply wrote what God through His Spirit directed them to write. Let us not refer to Paul and Peter, Isaiah and Jeremiah as authors, but always as writers. There is one Author, but many writers.

An Evidence that the Bible is Inspired of God. There were about forty writers of the Bible:—Rulers, farmers, poets, doctors, preachers, missionaries, tent-makers, hunters, slaves, etc. From the time that Moses began, until the Apostle John finished the writing, it was more than two thousand years or sixty generations. Yet the Bible, when we rightly understand it, agrees from beginning to end; nor has it ever been proven that it contains a mistake. Truly there had to be one Author, God Himself, to direct the writing of such a Book!

Practical Points

In keeping with the course of topics to be followed for this year, it would be well for each society to encourage its members in the habit of reading at least one chapter from the Bible each day. Why not read one chapter from the New and one from the Old Testament each day. Let us begin our reading with the Gospel according to John and the Book of Genesis. We will come back to the other Gospels later on. Make a report of the number of chapters read each week in your society. If any wish to read the Bible through

in a year it can be done by reading two chapters from the Old Testament and one from the New each week-day, and five chapters on Sunday. These topics on the Bible should encourage us to do more reading for ourselves in the Christian's text-book.

(Topics prepared and copyrighted by Christian Publications, Inc.)

(Editor's Note:—The above notes are only suggestive; each leader and society should use all the originality possible in preparing the program. We cannot hope to meet the needs of every society. Changes and additions will be necessary. It is assumed that you will secure quarterlies and topic cards from Christian Publications, Inc., Harrisburg, Pa., to use in connection with these notes. **(You may order them from the Brethren Publishing Co.)** We will not duplicate the material in the quarterly, except for the statement of the topics and sub-topics. Your constructive criticism and suggestions will be welcomed at all times).

L. E. LINDOWER,
Warsaw, Indiana.

CHRISTIAN ENDEAVOR QUIET HOUR AT FORT SCOTT, KANSAS

The devotional committee of the Brethren Young People's Christian Endeavor Society sponsored a most impressive and inspirational Thanksgiving quiet hour service Sunday morning at the church at 8:30 o'clock.

The instrumental prelude, "Jesus Calls Us," brought the group into the right attitude for a prayerful service. The program was then as follows: Call to worship, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer"; song, "Open Mine Eyes That I May See"; prayer, John Crabtree, Dwight Bishard, Esther Berry and Margaret Russell.

The Rev. L. G. Wood then spoke on "What Is the Quiet Hour?" In this was brought out the importance of having quiet hours, the benefits derived, and that the only way in which we could really commune with God was in quietness. This was followed by a hymn, "Take Time to Be Holy," and prayer offered by Spencer Gentle, Martha Belle Culp, Nadine Helmlinger, and Kathrine Lueck.

The president, Dwight Bishard, began his topic on "Prayer" with the quotation, "More things are wrought by prayer than this world dreams of," from Idylls of the King, by Alfred Tennyson. Many important points were brought out on this subject; for instance, the prayer life of an individual well being as breathing was to his physical well being. Following this was a vocal duet, "Sweet Hour of Prayer," sung by Kathrine Lueck and Genevieve Dickerson, accompanied by Spencer Gentle. The last verse was hummed very softly while prayer was offered by Mrs. L. G. Wood, Mrs. L. S.

Russell and Georgia Collins.

Mrs. W. S. Booton brought out in her topic, "Why I Enjoy the Work of the Christian Endeavor," the advantages gained from being a member of a Christian Endeavor Society; for instance, fellowship, and leadership, how important it is as a basis for real leadership in all auxiliaries of the church, and how one could learn, little by little, to be a leader through actual practice in the regular meetings. She also stressed the Christian truths that Christian Endeavor stands for.

This was followed by the hymn, "Take My Life and Let it Be," and praying together the Christian Endeavor benediction.

Thirty-three young people were present for this meeting. The program was well presented and was quite successful because of extensive planning beforehand.

Margaret Russell,
Publicity Chairman

Our Young People's Camps

(Continued from page 16)

of our Christian Education Department, have been instructed by the board to develop a camp in that district this coming summer. Likewise appeal has been made by members of the Midwest district for a camp there. They have been assured a camp this summer if the White Gift offering this Christmas is sufficiently over the budget to allow this extra expenditure. If it is possible to grant this appeal, we will then have a camp for each of our districts except the Northwestern, and central California districts. And this they should have soon. Central California already has a young people's conference or camp meeting.

The ideal camp program would be where provision could be made for different age groups. For instance, one week should be devoted to Juniors, three days for boys and three days for girls; one week for Intermediate boys and girls together; two weeks for young people and at least one week for adults. Other church groups are now conducting successful programs of this nature. Of course some of our districts are limited in not having their own camp site and equipment. Perhaps some districts have too few churches to think of developing an equipment of their own. But our districts with a large number of congregations to serve should give serious consideration to the development of their own camp site like "Brethren Retreat" in Indiana.

Now despite the fact of our successful camps there are many who need to be persuaded concerning their value. There is one thing above all others that to the writer justifies the place of summer camps in the program of the church. That is the opportunity of helping our young people to a more vital Christian experience. If our young people went to camp, had what is generally considered a good time, and came home to ignore the worship serv-

Will You Help Us?

The date given with your name and address on your copy of *The Brethren Evangelist* is for the purpose of furnishing a record as to when your subscription expires. By way of illustration: Oct. 10-36 means that your subscription expired on the 10th of the past October; Nov. 15-36 means your subscription expired on the 15th of the past month; Dec. 36 means your subscription will expire with the end of this month; Jan. 15-37 means your subscription will expire January 15th of next year.

Examine the label. If your subscription has expired, let us have your renewal at once. We are very sorry to drop any name from our list. However, this sometimes becomes necessary. Our plan has been to mail the paper for approximately three months after expiration date before taking the name from our list. The postal law really makes it impossible to carry names for a longer period.

If your subscription is to expire soon, it will be a real help if you will renew now. We are usually rushed at the first of the year because of the many renewals. We shall appreciate it very much if you will renew before the rush begins.

The subscription price is \$2.00 per year, payable in advance. We take it you understand there are certain credits allowed. If you are a member of the W. M. S. and have paid for the Woman's Outlook number of *The Evangelist* through that organization, you are entitled to a credit of 50c on the regular subscription price. If you have given \$5.00 or more to either the Home or Foreign Missions work, you are entitled to a credit of 50c for each, a total of \$1.00. Deduct the discounts to which you are entitled and mail us the balance and your subscription will be extended one full year.

We want to again thank the many, many folks who have given such fine cooperation in the past. We are sure we shall have your continued support and cooperation in the future and we thank you in advance for this help.

With every good wish for all our readers at this Christmas season, we are,

Sincerely,

THE BRETHREN PUBLISHING COMPANY,
J. C. Beal, Sec'y of Publications.

ices, serving opportunities and devotional life of the church then we could truly question the worthwhileness of it all. But if they have been brought closer to the Lord, have been moved in consecration by the Holy Spirit, have received instruction for Christian service and in general yield their lives more seriously and more joyously to the program of the local congregation we must judge this movement worthwhile. In our camps we do have confessions and baptisms, rededications and reconsecrations. Pastors have testified to the preparedness and readiness of their young people to serve when returned. The young people themselves have mentioned their gratitude for their new insight into things holy.

The camp life is conducive to this very thing when properly programmed and supervised. There is a special environment and atmosphere that is different from other gatherings. The young people have been released from their regular associations, habits, and

interests. They are more open and receptive for things we have to offer. Their attitude is free from mere presumption and assumes that of expectation. We find them ready for wise and Christian leadership. Certainly we do not ignore the exceptions to all this. But the exceptions sufficiently verify the truth here that we conclude we must continue to use these opportunities afforded us. One of our leaders after an enthusiastic response by the young people to the Christian appeal for rededication said, "This work is of the Lord." He was one waiting to see the testimony of the Lord's blessing upon this work. We agree with him. "It is of the Lord."

THE TIE THAT BINDS

POYNER-ANDREWS—On the evening of Nov. 1st Mr. Hillard E. Andrews and Miss Minnie Poyner, both of Preble County, were united in marriage at New Lebanon by the undersigned. Mr. Andrews is a loyal, devoted member of our church at Gratiot, and

close friend for many years of the writer. The bride a highly respected and deserving lady, held in high esteem by all who know her. The sincerest wishes a multitude of friends go with this man and wife they go forth in their new relationship.

WM. H. BEACHLER

NULL-BARNES—Mr. Charles Null and Miss Viria Barnes were united in marriage on the evening Oct. 31st, at the New Lebanon Brethren parsonage the writer. The groom was a member of the Brethren church near Miamisburg up until it recently ceased to be a church. The bride is from Adletown, Ohio, which will be their place of residence. Both are deserving and splendid young people, and they go forth with the best of wishes from a large circle of friends.

WM. H. BEACHLER

GRUBB-CONNER—On Sunday afternoon, Sept. 13, the presence of a large audience, Wayne C. Grubb and Evelyn A. Conner were united in marriage, at Turlock Brethren Church, Turlock, Calif. These highly respected Christian young people, the groom a member of the Turlock Brethren Church, and they give the heartiest congratulation and best wishes a large circle of friends. They will make their temporary home at Corvallis, Oregon, where Mr. Grubb is in special preparation for the teaching profession. God's richest blessing be upon them.

WM. H. BEACHLER

FREY-ADAMS—On Monday evening, October 19, in Howard Frey and Tesibel Elyse Adams were united in marriage in the Brethren church at Lathrop, California. Mr. Frey is an esteemed member of the Brethren church. His bride received the ordinance of baptism Sunday, October 18th. The best wishes of a multitude of friends go with them as they start on the journey of life together. Service by the writer.

—C. E. JOHNSON.

ROBESON-WORKMAN—Miss Vida Workman became the bride of Lunda Robeson on Sunday, July 19, 1936. The wedding took place at noon in the Danville Brethren church of which Mrs. Robeson is a member. The single ring ceremony was used by the writer. Mrs. Paul Edgar, the bride's sister, was the maid of honor; Mr. Paul Edgar the best man. Following the ceremony a reception in Millersburg was enjoyed by forty relatives and friends. The newlyweds are now residing in Garfield Heights where Mr. Robeson has his office.

JOHN D. ERB

BALLY-WORST—Beulah Worst and Elvoro Bally were united in marriage at the home of the undersigned on Thanksgiving Day, November 26, at 10:30.

HILL MACONAGHY

SAMS-HOLSINGER—On Saturday afternoon, Sept. 12, at 4:00 o'clock, Leo Sams and Miss Effie Holsinger were united by the undersigned in the bonds of matrimony. The event was solemnized at the Brethren Church, Ellet, Ohio, in the presence of many relatives and friends. The bride is a member of the Ellet Brethren Church, while the groom is a member of the Methodist Church. The happy couple will reside in Akron, where the groom is employed as an accountant at the Firestone plant. Best wishes are extended to this happy couple as they journey together through life.

R. E. GINGRICH, Pastor

TOMKINS-SMITH—On Saturday evening, September 12, at 9:30, Percy Tomkins and Miss Alma Smith were united in the bonds of holy marriage by the undersigned. The marriage was solemnized at the home of the bride in Akron, Ohio, in the presence of many relatives and friends. Both Mr. and Mrs. Tomkins are members of the Brethren Church at Ellet. They will reside in Akron where the groom is employed. Their friends wish them much happiness as they journey through life together.

R. E. GINGRICH, Pastor

GOUDY-ROMESBERG—William Goudy and Miss Lysa Romesberg were united in marriage on Thursday morning, October 15th, at 11:00 o'clock, at the home of the writer. The bride is a member of the Brethren Church at Ellet, while the groom is a member of the Presbyterian Church. The happy couple will reside in Akron, where Mr. Goudy is employed at the Goodyear Tire and Rubber factory. Best wishes are extended to the bride and groom as they begin the journey through life.

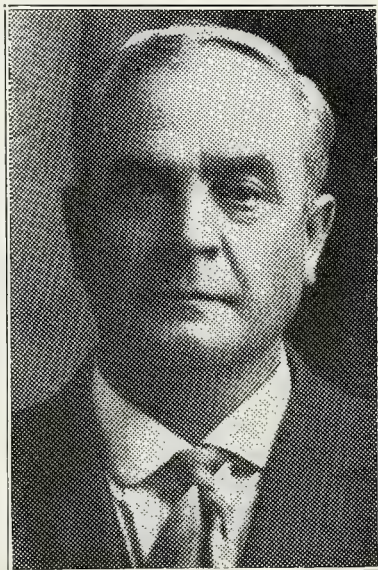
R. E. GINGRICH, Pastor

in the year of 1924. He was a loving and obedient son. In his passing he leaves his father and mother, Mr. and Mrs. Dave Oaks of Flora, Indiana; one brother, Ivan E., of Frankford, Indiana; two sisters Eileen L. and Betty Joan, both of Flora, and a host of friends. The undersigned counted it a privilege to minister to him in his illness, since he was away from his home, and to have charge of the funeral service. May the God of all comfort bring comfort to those who sorrow. Burial took place in Arlington Cemetery, near Washington, D. C.

Homer A. Kent, Pastor

WEAVER—Frank J., a charter member of the New Lebanon Brethren Church and a deacon, highly respected, devoted, useful, passed to his reward, at his home on the evening of October 21st, at a few months more than 67 years of age. Though ill for more than a year, yet Brother Weaver's death came suddenly and brought great shock to his family and the entire community. His identification with the church here was undoubtedly more close than that of any other man or woman in the congregation, and much could therefore be written highly commendatory of his loyalty, sacrifice, and service to his church. There was not a responsible office he had not at some time filled in this church. For many years, and just as long as he was physically able, he was the capable teacher of the Men's Class in our Sunday School. I am sure I have never listened to a better lay Sunday School teacher than he was. He was the first to introduce Teacher Training in this Sunday School. A most generous supporter of the church, his first interest in life, next to his home, was his church. Every pastor of this church since its beginning found in him a loyal supporter and friend. He was not able to be in either of the services of our recent Home Coming. But at a similar service a year ago, he read a very carefully prepared history of the congregation, the preparation of which meant much work on his part, but which brought him a genuine satisfaction. This was practically his last service to the church. His passing from us brings a very keen and heavy loss to this congregation. For twelve years of his life he had been a successful teacher. He then entered the Civil Service in Dayton, in which he remained until his retirement. His faithful wife, a daughter, son-in-law, and two granddaughters are his immediate survivors. An audience that taxed the church to capacity assembled to pay respects to a man who had been a fine citizen, a good neighbor, and in every way a Christian gentleman. The service was in charge of his pastor, assisted by Rev. Albrecht, a Lutheran pastor of this community. Our sympathy goes out to this sorrowing family, just as our prayers go up for them.

WM. H. BEACHLER



J. C. HORNADAY

HORNADAY—John C. Hornaday, son of Elisha and Emily Hornaday, was born in Appanose county, Iowa, July 22, 1867, died Sept. 11, 1936 at Udell, Iowa, aged 69 years, 1 month and 19 days.

In 1891 he was married to Mary S. Price, who survives him. To this union 9 children were born of whom 8 are now living, the youngest dying in infancy. The children are Mrs. Ruth Ingmand, of Red Oak, Ia., Mrs. Florence Summers, of Columbia, Mo., Miss Sue E. Hornaday, San Francisco, Calif., Paul W., of Los Angeles, Ward W., of Joplin, Mo., Beacher H., of Joplin, Mo., Miss Maybelle Hornaday of Cincinnati, O., Quinn of Des Moines. There are five grandchildren.

His two brothers survive, C. A. Hornaday, of Udell, and Jasper Hornaday of Moulton. Other members of a large family preceded him in death.

Of deceased halfbrothers there were W. F. Hornaday of Moulton, Smith Hornaday of Lennox, Ia., Simpson

Hornaday of Spokane, Wash., Joseph Hornaday of Washington; Luella Davis of Moulton, Mrs. Martha Whistler, Udell, Mrs. Isabelle Whistler, Farraut, Ia., Emily Atkinson, of Udell.

He was a member of the Udell Brethren Church for many years. He was superintendent of the Sunday School for many years and a faithful teacher in the school. His interest in the things of the Word was always manifest.

His profession in his youth was that of school teacher, having received his training at Drake University, being a member of the class of 1886 in the commerce course.

His death takes a man well beloved in the community. A devoted companion, loving father and true neighbor. He took special interest in the community schools, being secretary of the Udell school board for 25 years. He was truly a pillar in the community where he lived and served.

MONGOLD—John M. Mongold was born Aug. 28, 1869 in Washington County, Tenn., and departed this life Oct. 19, 1936. Brother Mongold's death was very sudden. He attended both of our services the day before, Sunday, Oct. 18.

He was the highly respected judge of Washington County, Tenn. He leaves behind him a heritage that few men in public life leave. He was a quiet, intelligent man, and was instrumental in reorganizing the civic life of the county in all of its branches. The officials of the state profited by the work of this man, who was known for honesty to every man regardless of his position in life. The entire force of county workers, along with the officials of the surrounding town, conducted the body of our brother to the church from his home. Highest honor was given to a man that served his county well.

Brother Mongold made a profession of faith in Christ very early in life. He was one of the organizers of the Vernon Brethren Church. His whole interest was centered in the church. He withdrew from the church several years ago as a member, but never lost his interest in the church or its work. The present pastor has not seen many Lord's Days that Brother Mongold has not been in his usual place in the church. In the passing away of Brother Mongold, his family, his community, the church and his county which he so faithfully and so conscientiously served have altogether sustained a great loss.

The funeral was conducted from the Vernon Brethren Church, Limestone, Tenn. The body was laid to rest in the church cemetery. The services were conducted by the writer.

RAYMOND BLOOD

MAGERS—Ralph Walter Magers passed away November 2, 1936 after four days illness with pneumonia. Ralph was the sixth month old son of Mr. and Mrs. Ross Magers of the Danville Brethren church. Funeral services, in charge of the writer, were held at the church.

—JOHN D. ERB.

HARTZLER—Frank B. Hartzler of the Smithville Ohio Brethren Church was called home on Nov. 7, 1936 at the age of 50 years 10 months and 14 days. Brother Hartzler had been in failing health for more than a year, the greater part of which was confined to his bed. All that kind hands and medical skill could do could not stay the hand of death. Early in life he was a school teacher and then later was engaged in the lumber business in Smithville. He had the highest esteem in social and business circles.

In the church he held many positions and at the time of his departure from us was one of the trustees. He was ever faithful in attendance at all the services of God's house, and was a loyal supporter of all its interests. As a defender of the faith of the church of his choice he was an exception. He knew why he was a Brethren and would not yield to any as to the true position of the church. He loved his family and his home and to them he gave the utmost care and consideration. He leaves the companion and three children, Lavonne, (in Ashland college) Martha and Robert, one brother and one sister. Those with a great host of friends and other relatives share together the going of one who held a large place in the life of all alike. The pastor called at his sickroom half an hundred times during his sickness always finding him cheerful and hopeful, never complaining and never losing his interest in the things of Christ and his church. Peace to all who sorrow until we meet in the morning of the first resurrection.

The last rites were held in the Smithville Brethren church on Nov. 10, in charge of Brethren Lynn, Carpenter, McDonald and the undersigned.

—C. C. GRISSO.

BAKER—Mrs. Maggie Hartman Baker, the faithful wife of Luther W. Baker fell asleep at the age of 69 years 7 months and two days. For many years she had been a member of the Mt. Olive Brethren church and at the time of her passing she was the teacher of the Women's Bible Class of the Sunday School, and Treasurer of the church. She was also a faithful worker in the Sister's society. She was stricken by paralysis one Lord's Day shortly after she had returned home from worship. During the brief illness which followed she called for the service of Anointing. The congregation and community miss her life from their midst for hers was one of faith and good deeds.

JOHN F. LOCKE

IN THE SHADOW

AKS—Harold Leon Oaks was born in Flora, Ind., 15, 1907, and departed this life October 29, 1936 Mount Alto Hospital, Washington, D. C. He became a member of the First Brethren Church, Flora, Indiana,

“This is a Great Relief To Me”

One of Our Annuitants Recently Said,

“I am glad I gave my property to the Annuity Department of the Missionary Board of the Brethren Church. I was so worried over things that I got sick. There was always something coming up that I wasn't expecting — repairs, assessments, water bills, and so on. Then I was notified that back taxes were unpaid. I thought they were all paid. I lost my receipts. I didn't have money to pay them. My husband always cared for these things. I was worried sick. Then the idea of giving my property to the Lord's work in return for Annuity Bonds came to me. I prayed over it and decided to do so.

Now I have peace of mind for the first time in years. I get a regular income every three months for the rest of my life. No more bills and taxes and bad news to worry about. And when I am gone the property will go toward preaching the gospel. No bother about making out a will that could be broken. I only wish I had done it years ago.”

ANNUITY BONDS ARE A BOON TO MANY WIDOWS AND OLD PEOPLE

They remove many of the cares that distress old age.

They provide an income as dependable as the government as long as the annuitant lives.

They assure the use of each investment for the work of the Lord.

WRITE TODAY FOR DESCRIPTIVE LITERATURE.

THE MISSIONARY BOARD OF THE BRETHERN CHURCH

R. Paul Miller, Secretary,

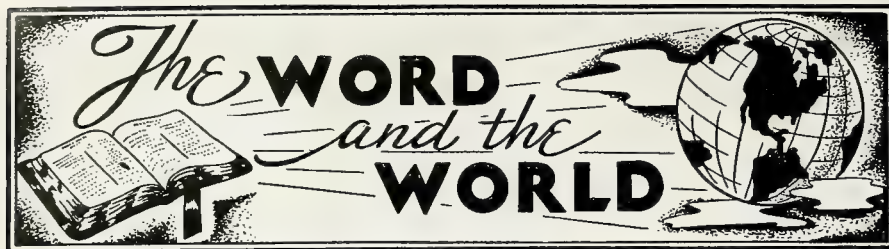
Berne, Indiana

The BRETHREN EVANGELIST

Christmas Number



"We have seen his star in the east, and are come to worship him" (Matt. 2:2)



By Alva J. McClain

THE Simpson Case

A great deal of sentimental gush has been written and spoken about the king who gave up his throne for a woman he loved. It has been called the "great romance" of the century. Men and women wept, it is said, when Edward made his farewell bow over the radio. A noted newspaper man pronounced the affair the "greatest news story since the Resurrection."

The Christian view of the whole matter can be set forth in just seventeen words: "And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mk. 10:12).

The Bible has but one code of morality, the same for high and low, for kings and for peasants.

THE Hypocrisy of Respectability

The present responsible leaders of the British government doubtless deserve credit for their unyielding opposition to the king's proposal to marry another man's wife. The same is true of the bishops of the Established Church who served notice on the king that they would neither perform the marriage ceremony nor anoint him as king even if he got some one else to officiate at the marriage.

On the other hand, the ordinary Christian cannot help wondering why no one, politician or churchman, got excited about the matter until the king announced he expected to marry the woman.

At any rate, Premier Baldwin can be thankful that kings do not now have the power they had in the days of John the Baptist. John lost his head for speaking his mind bluntly to King Herod about the king's desire for "his brother Philip's wife," saying, "It is not lawful for thee to have her" (Matt. 14:3-12). Baldwin did not even lose his job.

DIVORCE and the Depression

Trying to cure the social and economic ills of a fallen race by merely human methods is like trying to carry water in a sieve—when stopped at one place, it merely runs out all the faster at some other place. For the past five years we have been trying to cure the depression, and it looks as if some progress is being made, even though we

may not all agree as to whom the credit belongs. But now we find along with the improvement of the economic situation, the social evil of divorce grows worse.

Here are the figures for a typical section of Ohio: In 1933 there were 3214 divorces; in 1934 there were 3699; in 1935 there were 4226; and this year, judging from present records, it is expected the figure will run to near 5000. The meaning of these figures is clear. As the state of social security increases, the security of the family decreases. More money, more broken homes.

It is like a man with boils. You cure them in one spot, and they break out at another spot. Modern reformers are mere doctors of boils, and they will make no permanent progress until they recognize that social and economic evils are only symptoms of a deeper and more serious malady.

Our Lord put His finger unerringly on the trouble when He said, "Out of the heart (not the stomach) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

A DUBIOUS Distinction

Dr. Ernest H. Cherrington, secretary of the Methodist Board of Temperance, declares that the United States is well on the road to being "the most drunken nation in the world."

American history, further remarks the Doctor, fails to show "anything like such an overwhelming rush by men, women and youth toward the increased use of alcoholic beverages and the worship of beverage alcohol interests as dictators of style, habit, custom, etiquette and policy of government as that which has characterized the last three years—the first three years under repeal."

Dr. Cherrington might have added also that all this has taken place under a political administration which has just been returned to power by the most overwhelming majority ever recorded in the annals of American history.

This is just another one of the boils which has broken out while the doctors were trying to cure the depression boil.

ANOTHER Worried Unbeliever

Dr. Arthur E. Morgan, formerly president of Antioch College, now chairman of the Board which manages the great engineering and social pro-

ject of TVA, is certainly no Christian fundamentalist. Yet he is deeply concerned about the future of American life. He writes as follows:

"If personal character is on a low level, then there comes a time when no refinement of social planning and no expenditure of public wealth, however great, will create a good social order. In my opinion, life in America is approaching that point."

Conditions must indeed be serious when a man like Morgan is willing to make such an admission. And he is right as far as he goes. Without "personal character" of the right kind, no social or economic scheme will ever work.

It is a great pity that Dr. Morgan does not see that such "personal character" can be produced only in those sinners who have taken their stand at Calvary, crying, "My Lord and my God."

HOW Can You Explain it?

A noted newspaper commentator on world affairs recently wrote, "How can you consider reasonably the present European spectacle wherein a dozen na-

(Continued on page 19)

The Brethren Evangelist

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A TRAGEDY OF CHRISTMAS

The children had said their prayers. Then they were snugly tucked in bed. They were told to go quickly to sleep because Santa Claus would not come as long as they were awake. In the darkness of the night he would come and leave the very presents which the little ones had asked him to bring. When father and mother were quite sure that the children were safely away in dreamland, they hustled around from cellar to garret to find the many presents which had been hidden weeks before. These were being quickly placed around the Christmas tree where Santa was supposed to leave his gifts. But, this time the children were a bit nervous and the parents in too much of a hurry. Quietly they got out of bed, and tiptoed down the stairs to see if perhaps Santa might be coming in. There through a crack made by a slightly open door, the children in surprise and disgust saw the hustle and the rush of their parents. The little boy five years of age turned to his sister and said, "Aw let's go back to bed, there ain't no Santa and there ain't no God."

THE BOY'S LOGIC

This incident should make us think. It is not surprising that since God and Santa Claus are taught to children in the same manner and the same mythical conceptions abstractly placed before their minds, that there is apt to be some identification of the two in the reasoning of the child. Children often use logic ruthlessly. It is our fault if they do not have the proper major premise.

WHOSE BIRTHDAY?

It is said that in a certain school the teacher asked the children to explain the meaning of Christmas. After a prolonged pause one little fellow ventured the answer, "Oh, that's Washington's birthday."

We cannot help but wonder what the average man of the street would answer if he were asked to tell the true meaning of Christmas. Today we have so commercialized, secularized, and theorized Christmas that there are multiplied thousands who think only of presents, a great feed, a vacation, or in these days even "a big spree." It is most difficult for the Christian to close his eyes to things around and really get down to foundation facts and principles.

A REAL BIRTHDAY

Christmas does mean a real birthday. The day celebrates the event when the Son of God left heaven and actually came down here to be born in human flesh. His birth was not just like other births. His

birth was the result of an incarnation. The Word Who was and is God came to tabernacle in human flesh.

FOR PASTORS AND TEACHERS

It might be interesting to consider a policy which one pastor has followed for several years. He reports that in the fall of the year, he begins a series of messages on the person and work of the Lord Jesus Christ. His themes follow the great truths of the Deity of Christ, The Incarnation of God in Christ, and The Virgin Birth. He arranges it so that the subject of The Virgin Birth is discussed just at Christmas time. Immediately after Christmas he continues the other great truths about Christ such as Christ's Humanity, His Person, His Earthly Life, His Death, The Resurrection. He arranges it so that for several weeks previous to Easter, a series of messages is delivered on the defense and meaning of the resurrection of Christ. With such systematic preaching, a congregation is certain to grow in knowledge of the great truths about Christ.

APPRECIATING CHRISTMAS

Did you ever walk in on a birthday party? Such a party may be interesting to those who participate but it would not mean much to you **unless** you were well acquainted with the one whose birthday was being celebrated. So it is today. We can lament about the commercializing and secularizing of Christmas but we may as well save our breath. It should be our task and joy to get people acquainted with the person whose birthday we celebrate at Christmas. If we can do this, Christmas will really mean something.

DIFFERENT FROM LAST YEAR

It was time for testimony in a church at the holiday season. One man saved from a life of immor-

IN THIS NUMBER

The Word and the World—Alva J. McClain	2
Editorials	3, 4
The Virgin Birth of Christ—F. G. Coleman, Jr.	5
The Book of Ephesians—R. E. Gingrich	7
Our Work Today, Moderator's Address—G. E. Cone	9
Prophetic Department—L. S. Bauman	11
Sunday School Department	13
Christian Endeavor Department	14
Christian Life Department	15
News from the Field	17

ality, skepticism, and drunkenness stood up. He told in a few brief but effective words the joy in his heart for what Christ meant to him. He closed by giving all the glory to the Lord Jesus Christ for his transformed life and his transformed home. An aged father sat beside him. He was a Christian man and had come to visit the son from some distance. He was not accustomed to ringing testimonies in his home church. But after the son had given glory to Christ, the father's eyes filled with tears. He arose. After a moment's hesitation, he said something like this, "I cannot refrain from saying a word or two. I certainly thank God for what He has done in the life of my son." He tried to say more but he could not talk. Tears flowed and his voice broke. This father and son enjoyed the holiday season because they had a common love for the One whose birthday we celebrate at Christmas. We will always understand the meaning of Christmas to the extent that we love the One for whom the day is named.

BE PATIENT WITH THE WORLD

This old world thoughtlessly has done a remarkable thing. It has gotten into the habit of writing Christmas with an X instead of Christ. This is most suggestive. In mathematics X stands for the unknown. So far as the world is concerned, Christ is the unknown. "He was in the world, and the world was made by him, but the world knew Him not." The same is true to this very day. The world does not know Him. "The whole world lieth in wickedness" (I John 5:19). Christians should not expect much from the world, but the world expects a great deal from Christians. It is in the lives of Christians that the world should be able to find the unknown. When men of the world come to know Christ, the great change in their conduct will change social conditions. Xmas will change to Christmas.

Editorial Notes and News

A REVIVAL is scheduled to begin at Masontown, Pa., on December 28th with Brother William H. Schaffer as the evangelist. Brother Floyd Sibert is pastor at Masontown. They would be pleased to have the people of the brotherhood remember this revival in prayer.

PASTORS should not forget to remind C. E. Societies of the splendid new material now being printed weekly in this magazine. We believe that this material written by Brother L. E. Lindower of Warsaw, Indiana, will be a real contribution to the welfare of the C. E. Societies of the brotherhood.

BROTHER FRANK GEHMAN has accepted the pastorate of the churches at Teegarden and County Line, Indiana. Brother Gehman takes up his work here from the church at Ardmore, Indiana where he has done a constructive piece of work.

A NOTE from Dr. G. C. Carpenter states, "I am in Hollywood, but not in the movies." He reports a safe trip and very pleasant temperature. His address is R. F. D. 2407 N. 20th Ave., Hollywood, Florida (not California).

THE CHURCH at Conemaugh of which Brother W. H. Schaffer is pastor reports a Bible conference to begin January 3rd with Rev. Oscar Wago as the speaker for several days. The missionary angle of the meeting is to be emphasized further with Dr. Florence N. Gribble and Margurite present.

THE MAGAZINE known as The Lutheran is now advocating the splendid feature of a "Jewish Mission Sunday." Pastors are encouraged to deliver "messages on texts dealing with the Chosen People's Destiny." We commend this feature and are glad to pass the suggestion on to our Brethren churches. It is encouraging to note the increased desire on the part of many Christian groups and churches to give the gospel of salvation to the Jews. There never was a time for centuries when the Jews were as ready to respond to the wise presentation of the Word of God as today.

A NEW ORGANIZATION to promote the principles of Dr. Tayohiko Kagawa was formed at the conclusion of the international conference on the cooperative movement, attended by more than 200 religious leaders from the United States and Canada.

The new group will be known as the Christian Co-operative Fellowship. Its purpose will be to bring together individuals throughout America who are interested in the development of a new social-economic order based upon cooperation and brotherhood and "founded upon the principle of love." It will be closely related to and work through existing religious organizations.

This is another organization to solve the world's problems. But we cannot but wonder what has been done with the great Commission which our Lord gave in Matt. 28:19. God's plan is a brotherhood founded among those who know the salvation in Christ. God's brotherhood accepts the plans of God; others seem to desire the plans of men.

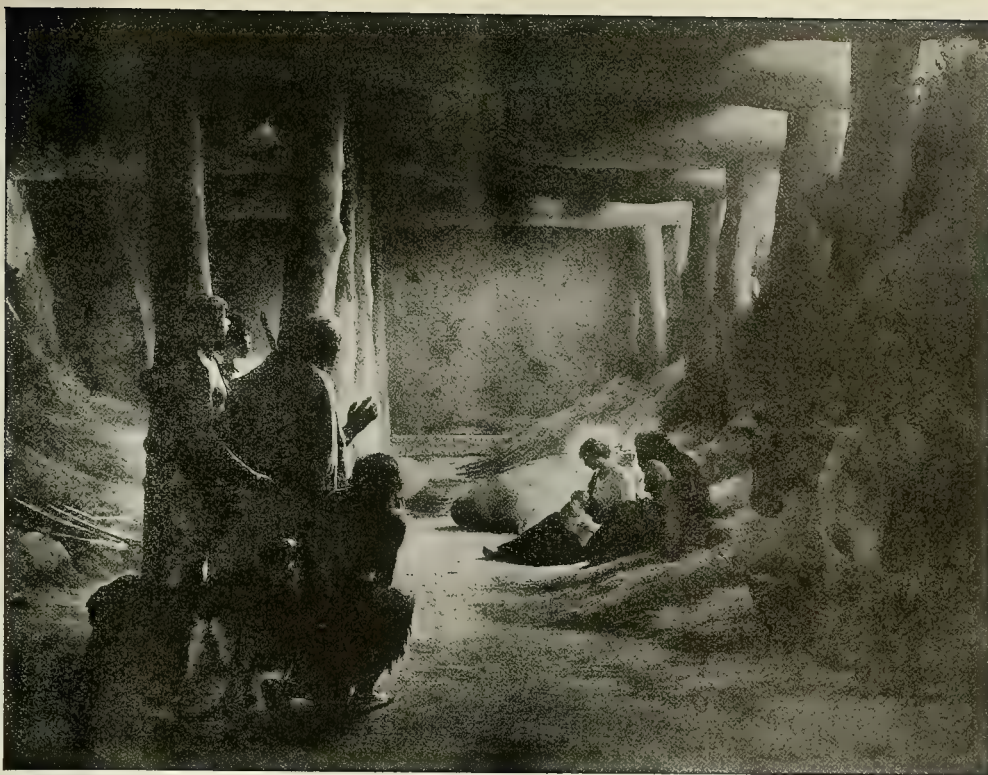
AT ITS MEETING in Atlantic City, N. J., the Methodist Protestant Church unanimously voiced its "protest" against the "traces of socialism in the program of the Federal Council of Churches." A good many other people have found "traces" of socialism in the Federal Council's program, and even more than traces. It has been hard sometimes to distinguish its pronouncements from political manifestos.

—The Presbyterian.

LITTLE MARY had been playing unnoticed on the porch one evening while her father and a friend were, as usual, discussing politics. Later that night Mary knelt by her little bed and said her prayers, which ended something like this: "Bless Daddy and Mother, and please, God, take good care of yourself for if anything happens to you we'd only have the President and he doesn't come up to Father's expectations."—Long.

It is something for which we can truly praise God that we know that nothing is going to happen to Him. He does meet our expectations and some day when all the earthly kings and presidents have been forgotten, our Lord, our God, the King shall reign from sea to sea.

JUST AFTER the first press run was made, we discovered that the names of Brother R. D. Barnard and Brother L. G. Wood appearing at the end of their news articles have been transposed. We regret this bad error has slipped by. We trust that with this explanation there will be no misunderstanding.



The Virgin Birth of Christ---

The Testimony of Scripture

(First in a Series)

By Frank G. Coleman, Jr., Pastor, Brethren Church,
Allentown, Pa.

Before undertaking to set forth the Scriptural argument for the virgin birth of Christ, together with its necessity and its proofs, it would be well to observe that spiritual things are spiritually discerned. It is exceedingly doubtful that one who knows not Jesus as Lord will often accept His supernatural birth. There may be those who worship and adore Jesus Christ as a Savior while rejecting belief in His virgin birth. I do not say that they are not Christians. But it is to be noted that those who lose faith in the virgin birth of Christ, and in the resurrection of Christ, soon lose faith in Jesus as God. People who stumble at the virgin birth soon stumble at His atonement. People who cannot believe the Jesus was born of a virgin and that He rose from the dead, soon cannot believe in life after death. There is something in our reason that demands that faith be not divorced from facts.

By the virgin birth of Christ we mean that God the Father, in accord with the Son as His verbal and eternal expression, and through the coordinate operation of the Holy Spirit took hold on a cell or seed of Mary creating a new and distinct human nature which the Son of God took into union with Himself, becoming a unique being with two natures,

human and divine, in one body yet but one personality.

The unbelieving mind, closed as it is to truth, has bent its efforts toward disproving the Scriptural teaching of the virgin birth. Hence there has arisen around certain clear passages that unmistakably teach the virgin birth a controversy grounded in a rejection of Christ as Savior and of the Scriptures as inspired. Indeed, some are quick to say that the Scriptures as a whole have very little to say about the virgin birth, and that Paul particularly is silent. But the truth is that to the born-again believer this wondrous doctrine looms into view at no less than seven points in the Old and New Testaments. God Himself predicted it in the first promise. The prophet Isaiah enlarged upon it, the prophet Jeremiah described it as a wondrous "new thing," two Gospel writers record the fulfillment of the prophecies of it, and the Apostle Paul twice refers to it.

The first message of divine redemption is to be found in Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We must notice particularly the expression "her seed," together with the phrase,

"it (he A.R.V) shall bruise thy head, and thou shalt bruise his heel." This phraseology surely points to some preeminent descendant of the woman, who is, with the bruising of his lower nature in the encounter, to gain a signal and final victory over the adversary of man. It is the seed of the woman especially that is to bruise his head. Does not this simple phrase describe exactly and literally Him Who was made of a woman without the intervention of man, that he might destroy the works of the devil?

Thirty-two centuries passed before God again touched upon the virgin birth of His Son. And then Isaiah said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7: 14). Volumes have been written in an effort to show that what is meant here is that "a young married woman shall conceive and bear a son." We have not the space to enter into a critical discussion of the word "almah." It must suffice to point out that Professor Gesenius, himself one of the original rationalists, in his lexicon admits that the common Hebrew use of the word is "virgin." He also admits that the Septuagint translators, who were learned Hebrews in a day when Hebrew was a living language, and no Christian controversy existed, translated "almah" by the Greek word meaning "virgin," and that Jesus was conceived by the Virgin Mary in fulfillment of Isaiah's prophecy.

One hundred fifty years later Jeremiah spoke: "the Lord hath created a new thing in the earth, A woman shall compass a man." (Jer. 31:22). The Christian fathers almost unanimously interpreted this passage of the Virgin Mary compassing Christ in her womb. And indeed when we get beneath the surface and delve into the meanings of the several words employed by the Spirit, we cannot but see that here is a prophecy of the virgin birth. The word "created" implies a divine power put forth in the forming of a body in the womb of the Virgin Mary by the Holy Spirit such as was exerted in creating the first Adam. The word for "man" is properly "mighty man," a term used of God and applied to Christ in various passages. Then, too, the force of a "new thing" cannot be overlooked. Surely this goes beyond the ordinary course of human generation. What a wonderful prediction this is—that a woman was to encompass a new thing, God's fellow.

The next prophecy of the virgin birth was made six hundred years later, and this time by the mouth of an angel, and just before the fulfillment. The angel unfolds how Jehovah will create the "new thing." After Mary in her wonder asks, "How shall this be, seeing that I know not a man?" the angel answered and said unto her, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God."

(Luke 1:35 A.R.V.). Dare men set aside the testimony of the angel Gabriel?

The Gospel according to Matthew begins with a great procession of "begats." They start with "Abraham begat Isaac" and end with "Jacob begat Joseph the husband of Mary of whom was born Jesus, Who is called Christ." With the ending of this genealogy Matthew brings out a striking contrast, going on to say that "the begetting" of Jesus Christ was after a different fashion. In Luke is revealed that Mary is to be, without marriage, the mother of the prophesied Seed. In Matthew it is revealed that Joseph's fears that his betrothed had sinned were groundless, and that she was not to be put away but that she was to be the means by which God became manifest in the flesh.

Much has been made of the silence of Paul in attempting to set aside the doctrine of the Lord's virgin birth. And yet Paul makes two statements that are surely made with the virgin birth in mind.

In Galatians 4:4 Paul says, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." Jamieson, Fausset and Brown say, in commenting on this passage: "'made' is used as in I Corinthians 15:45, 'The first man, Adam, was made a living soul.' Greek, 'made to be (born) of a woman.' The expression implies a special interposition of God in His birth as man, viz., causing Him to be conceived of the Holy Ghost."

"Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her childbearing if they continue in faith and love and sanctification with sobriety," so reads I Timothy 2:14-15 in the revised version. The marginal rendering is "the childbearing."

It is difficult to think that Paul is speaking here of woman merely fulfilling her proper destiny. He is rather drawing a marvelous contrast, showing that even though sin did originate with the woman rather than the man, deliverance from sin came through the woman rather than the man, for it was her Seed in a peculiar sense Who became the Deliverer. He must have been referring to that wonderful child-bearing, the virgin birth.

(Continued on page 16)

*How often we trust each other,
And only doubt our Lord.
We take the word of mortals,
And yet distrust His Word;
But oh, what light and glory
Would shine o'er all our days,
If we always would remember
God means just what He says.*

—A. B. Simpson.



Bible Exposition

THE BOOK OF EPHESIANS

(Fourth in a series)

By R. E. Gingrich, Ellet, Ohio



II. The Walk of the Members of the Body of Christ in Relation to the World (Chapter 5:1-21).

In the realm of man's relations with God, no higher virtue could be attained than that man be an imitator of God. In the last chapter the last word of advice given was that we should forgive one another as God in Christ hath forgiven us. It is "therefore" because of this exhortation, as well as the other blessings and commands, that we are to be followers or "imitators of God." God does not ask everyone to imitate Him, but only the saved, His "beloved children" whom He has begotten and loved with an everlasting love, who are "partakers of the divine nature" (II Peter 1:4). Such are asked to imitate Him. It is said that the devil's children have no trouble imitating their father; why should not the children of God imitate theirs? Children love to imitate their parents here on earth. They take them as their ideal or pattern. This is only the natural response of the child. He does it unconsciously, for in nature and spirit he is akin to his father. Then, since God is our spiritual Father, it should be natural for us to imitate Him as His "beloved children."

Thus we are introduced to the remarkable manner in which the members of the mystical body of Christ are to walk in relation to the world. This walk is characterized by a three-fold nature:

First, it is to be walked "in love" (verse 2).

Second, it is to be walked as becomes "children of light" (verse 8).

Third, it is to be walked as becometh children of wisdom (verse 15).

What a beautiful trinity of Christian virtues—love, light, wisdom. If Christians walk in imitation of God, manifesting the virtues of love, light, and wisdom, the world can have no just criticism to offer concerning the church of God. We shall study these three characteristics in their proper order.

1. In relation to the World, Christians are to walk in Love.

"And walk in love, even as Christ also loved you and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell" (Verse 2, R.V.). Not only were the Ephesians to imitate God, but they were to walk in love. "Walk" denotes activity, but one cannot walk in a place until he first comes into that place. "In love" is the element,

place, and sphere in which the walk is to be conducted. The example by which the walk is to be governed is "even as Christ also loved you." Not only is this the example, but it is also the measure of the act. "How much are we expected to forgive? Even as God in Christ forgave (4:32). How much love? Even as Christ loved. How much did He love you? And gave Himself up for us" (Miller).

It is interesting that Paul, who had been speaking to the Ephesians, now, when speaking of Christ's substitutionary work, changes the object from "you" to "us," thus including himself among those for whom Christ died.

"An offering and a sacrifice to God for an odor of a sweet smell" (Verse 2), "are the vehicle and the token of the wonderful reconciliation of offended Holiness to us miserable sinners, who now for ever must live as those who owe all to the mercy and the love which provided, which made, and which accepted, the atonement of the cross" (Moule). If God accepts our Substitute, He must accept us.

2. The second characteristic of the walk of the Members of the Mystical Body of Christ is that they are to "walk as children of light" (3-14).

This section is one of the most forceful found in this whole book. There are eight imperatives used which demand our careful attention.

"Let not be named" among you the works of darkness (verse 3).

"Let no man deceive you with empty words" (verse 6).

"Do not become partakers with them" (verse 7).

"Walk ye as children of light" (verse 8).

"Have ye" no fellowship with the unfruitful works of darkness" (verse 11).

"Reprove them" (verse 11).

"Awake thou that sleepest" (Verse 14).

"Arise from the dead" (verse 14).

The one which controls all the others is "walk ye as children of light," for "children of light" will fulfill in their life and conduct the seven other commands.

The works of darkness which are not to be named among Christians are (1) fornication, that is, sexual uncleanness, always looked upon lightly and practiced by the heathen and pagan world; and too lightly thought of by nominal Christendom. (2) All uncleanness or impurity, that is, all that falls under

the same class as the above mentioned. It must not only be shunned, but not even named among you. (3) Covetousness, that is greed of what is another's must not even be named among the children of light. Since covetousness is here mentioned with sexual impurity it would suggest the idea of sensual greed directed toward the ruin of another's purity. No wonder Paul says, "Let it not even be named among you, as becometh saints."

Other sins which are "unbefitting are (1) filthiness, meaning, "baseness, hideousness or dishonor," (2) "foolish talking," that is, the talk of fools, or godless discourse. (3) "nor jesting", meaning "immoral pleasantry low jesting," such as defiles some of the most brilliant pages of pagan literature, not to speak of Christian, so called, and such as terribly impregnates common talk in many strata and circles of society now. Instead of vent to such filthiness and ness and righteousness and ruth" (verse 9). As To be sharers with the sons of disobedience is their sinful indulgence in certain to draw the wrath of foolish talking and jesting, it is better, suggests Paul, to substitute the "giving of thanks." What a blessed and happy exchange is this! The reason is now presented, if reason there need be, for the abstinence from these evil practices. "For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and God" (verse 5). No comment is necessary to clarify these ideas.

Paul knew very well that there are always those who make light of those things which he had just forbidden among Christians. Sin is always condoned by the sinner who has a light estimate of sin and of God's holiness and wrath against the "sons of disobedience." Therefore he warns, "Let no man deceive you." The Greek is even stronger: "Let not even one be deceiving you." Those who treat lightly the subject of sin are deceivers and need careful watching, for that which they speak are "empty words," void of any content or value. It is because of sin, and nothing else, that this "wrath of God cometh upon those who practice these things" (verse 6). To be sharers with the sons of disobedience in their sinful indulgence is certain to draw the wrath of God upon you as well as upon them. Those who love the Lord cannot be sharers of that which He hates.

Although we all once walked in these forbidden things, now, since we are "children of light," we are to walk as becometh our position. We must cultivate the fruit of the Spirit, among which is "goodness and righteousness and truth" (verse 9). As children of light we must live in our real life as those who are in living and intense connection with the truth and the purity that is for us in Christ. In that "childhood" we must break utterly with the "sons of disobedience" and take that narrow path

which "is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

And now, lest the new-born babes become partakers, with the children of disobedience, of the world of darkness, the Apostle returns to his warning. So great is the risk, so infinitely important the escape, that to dwell again on the undesirable theme is necessary. "Have no fellowship with the unfruitful works of darkness" (Verse 11). The works of darkness are unfruitful, perishable and useless, and have no place in the fellowship of Christian believers. We should have nothing in common with them, "but rather even" should we "reprove them," that is, expose them or bring them to light, as the Greek signifies. Christians must not deal lightly with sin nor shut their eyes to it, nor be silent about it. We must, one and all, speak out against these unfruitful works of darkness, and rebuke them in order to bring conviction to the one producing them. Since we are "children of light," and only light will dispel darkness, we must reprove the darkness, and reveal its secret sins. Only by so doing can the sinner see the hideousness and odiousness of his sins. This is a worthy and timely task. "Wherefore he saith, awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (verse 14). "Many believers are in the state of spiritual sleep among the spiritual dead in the world" (Gaebelain). It is even possible that they have fallen into fellowship with the "unfruitful works of darkness." It is to these that this call is made: "Awake," arise from among the dead ones, and Christ, the Light of the world shall shine upon you. You have a task to perform. The world is in darkness, gross darkness, and getting

(Continued on page 16)

FACTS ABOUT THE HOLY SPIRIT

No man can say that Jesus is Lord, but in the Holy Spirit.

Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?

He reproveth the world of sin, of righteousness and of judgment.

He guides into all truth; he will show things to come.

He shall glorify Jesus. He is Teacher of spiritual truth. He searches all things, even the deep things of God. He is the Comforter: He is rest in weariness, shade in the burning sun, peace in sorrow, balm in woe. He is Guide along the highway of life, leading in God's direction. He is Intercessor and Communicator of the love of God. He bestows gifts of wisdom, knowledge, faith, and healing. "Whether the believer preaches, or teaches, or heals, the Holy Spirit gives him power. The only price which He demands for His teaching, His comfort, His guidance, is the yielded life, thoroughly and wholly surrendered to God through Jesus Christ."

OUR WORK TODAY

MODERATOR'S ADDRESS DELIVERED AT THE MID-WEST DISTRICT ONFERENCE

By George E. Cone, Pastor, Brethren Church, Portis, Kansas

II Tim. 4:2; 3:16; 2:15

What is to be emphasized on this occasion is the necessity today for a greater practical Christian living in every home, church, and local community. Frequently Paul had occasion to preach to the various communities scattered over Asia Minor and the rest of the Levant, to exhort his disciples in Christian living. Timothy, an assistant and companion of St. Paul, had been trained in piety by his mother in the older creed, and then became a convert to Christianity.

We find numerous references to the labors of this disciple. Like Paul he traveled in Macedonia and Greece and was at Ephesus. These epistles to Timothy are an exhortation to keep on preaching the Word without discouragement, in all seasons—to teach the Scriptures unfailingly as the guide to conduct.

There are constant inducements under present social conditions to forget the importance of the Word. Lack of strength, therefore, so far from making us the objects of the divine contempt, only give us more claim upon the inspiration to be derived from constant study of the Word of God.

Fidelity to the **faith** is rewarded by greater opportunity. The first results of our Christianity are to be looked for, not so much in the effects of our work upon others, but in the development of holiness in ourselves and our communities. When all characters are thus Christianized, we shall find through them a short and easy way to usefulness and the promotion of home, church, and community activities to a gratifying extent.

This determination to live to Christ is the deliberate purpose of every genuine Christian. As soon as a man believes that Jesus Christ loved him, gave Himself up for him, he is moved to give himself to Christ. Then he discovers that such a life is the most satisfying mode of existence within the sphere of the home, in business, in education, the church, and at large.

Living thus to Christ and the Word, the believer lives also for his fellow-men and women. The two principles are inseparable. The sacrifice of self for the benefit of others is a means of showing our gratitude to Jesus Himself—taking the form of ministering to the necessities of others for His sake.

What a person may have multiplies his possessions, but sacrificial living alone can bring that hap-

piness which comes from honoring our God and serving our Savior. In all our activities and goings and doings, the mandate should be to glorify **God** here in the obedience of Christ and the love of your fellowmen. What better way to renew our dedication to the Lord today!

There can be no doubt as to the responsibility of our churches for the care of communities here and abroad.

These communities are the vineyards in which the churches are placed and commanded to occupy until He comes. They are the sick and we must visit them; we that are strong ought to bear the infirmities of these weak and not to please ourselves; they are sons and they ask bread of us and we must not give them a stone.

We are co-laborers with God, and no other work has He more plainly given us than that which lies in our own communities. Then, too, He has told us to go into all the world and preach the gosepl to every creature, and that does not mean in Africa and in South America alone, more than it does every person about our doors. We are to be teaching every man and warning every man. So Christ must go over and over again, through the waste places of our communities, and He must go with human feet. "Ye are the body of Christ." In the same prayer in which He plead that we are one, or might be united in our purpose, He says: "As Thou hast sent Me into the world, even so have I sent them into the world." This temple should be built with much thoroughness, and we have forces sufficient which are easily brought into the field. The multitudes are here in numbers. And the Master says as plainly as He ever said in Bethsaida, "Give ye them to eat."

We of America today need some great cause that calls out the very best that is in us. God grant that it may not be war like that which has brought such sacrifices to Europe, but rather a moral and spiritual conflict for the betterment of the race and the salvation of men and women and boys and girls. Fortunately, we have in the program of Christ a task into which we can put our money and our lives. We need to realize that our safety in this age is in a growing vision of and a new devotion to that cause for which Christ gave His life.

The program of Christ includes evangelization. It has gone forth "proclaiming the unsearchable

riches of God," and large numbers have been brought to a knowledge of Christ. But no generation has understood better than we that evangelization is a part of the program of Christ. We know that the hope of the world lies in a personal acceptance of Christ, and that the hope of the church is in persuading men to be reconciled to God.

The gospel is the power of God unto salvation to every individual that believes and is transformed by the renewing of his mind. Then because the citizenship of these transformed ones is in heaven, the community in which they abide here should be made better, because of the manifestation of heavenly citizenship. This idea of Christianity adds greatly to our task. This calls us to a sacrificial living. It is impossible for us to see it in its fulness and not hear the call. The fact is that human lives are being wonderfully changed as they get the vision of the Christian task.

As I have seen the self-sacrificing spirit, I have felt anew the call to sacrificial living on my own part. If men and women will suffer so much for glory and country, can we not lay aside our love of ease and pleasure for the sake of the blood stained banner of the cross of Christ and for His glorious kingdom? This is an age of unparalleled world sacrifice, and in it Christ is calling us to new sacrifices for Him and His kingdom.

Home worship is not a mere matter of sentiment, but arises out of its known influence upon life and character and its vital bearing upon the church, nation, and coming of the kingdom. There have been few times in all history when the church needed more the help of the homes, and the homes the help of the church. Well may we say of the home, "If this foundation be destroyed, what can the righteous do?" The conditions which have prevailed in the world for the past quarter of a century have nearly robbed our homes of those customs and that spiritual life which was the heritage of our fathers.

The command has been addressed to the church because God knew that the church alone can recognize this responsibility and that it is only as the home is linked up to the church, in a very vital way, that it can meet this obligation. True, many homes nominally in the church are in no sense maintaining family religion; but how many homes within your knowledge, wholly aloof from the church are in any sense meeting this responsibility? The church should arouse to the danger of ignoring this grave responsibility.

Whether we be teaching or ruling elders we cannot, in view of present day home conditions, meet this responsibility and do nothing toward lifting the homes of the church to a much higher plain of spiritual life and influence. We have responsibility first, for what others may see in our homes, for we are to be examples to the flock in every good work;

but we are responsible for precept as well as example.

Our church has always been loyal to Jesus Christ. It is the definite purpose of the Brethren Church that in "all things He might have the preeminence."

If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the church has to give in its mission is the good news of a divine act in history — **the Word made flesh**. And the Word hanged on the cruel cross of Calvary, buried, resurrected, ascended to the right hand of power. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind.

While there is much that is useful and good, "one thing is needful." Yet, while the task is one, the forms in which it has to be fulfilled are many. A living faith must show its effects and fruits in every department of human life. We must not shrink from protest against all that is unchristian in modern thought and living. We and all Christian people must seek a more heroic practice of the gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world.

I might speak upon many subjects bearing upon home missions: new features of home missions, the task, the need, the fundamental character, their relation to the nation and to the modern world. We know of the necessity for intensive cultivation, for advance, for comity and cooperation and many other needs. But, in it all, we must remember that

(Continued on page 16)

MY PRAYER

*I come to Thee so lowly now,
And at Thy feet I humbly bow;
Oh, Father, hear me as I pray,
Please give me strength, just for today.*

*I am so weak and helpless, God,
I surely need Thy staff and rod
To help me go along my way.
Oh, give me strength, just for today.*

*Just for today and all it's care,
Oh, give me help; this is my prayer.
Not for tomorrow do I pray,
Lord, give me strength, just for today.*

—Lola Brower Whitehead

The Reappearance of the Empire on the Fateful Hills of Rome

By Louis S. Bauman, Pastor, First Brethren Church, Long Beach, California

We have just dug out of our "barrel," notes of a sermon delivered July 10, 1927. From them, we quote a few sentences:

Among the shadows that are falling across the pathway of our generation, none is more menacing, more foreboding of ill, than that which falls from the person of the great Italian dictator, Mussolini. So far as we know, we were the first to suggest publicly that this man might prove to be the Antichrist. Many laughed the idea to scorn then. Fewer are laughing now.

The Revelation of the Antichrist to Take Place Following the Translation of the Saints

And now, nine years later, as we write, fewer still are laughing that possibly to scorn. But before we write one sentence more, let us make one statement so clear that none can misunderstand. *Before the saints of God are "caught up . . . to meet the Lord in the air" (I Thess. 4:17), no one will be able to point his finger at any man and say with absolute certainty, "There stands the man who is to be the antichrist"!* The inspired apostle wrote: "Brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him . . . it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God . . . For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall . . . bring to nought by the manifestation of his coming" (II Thess. 2:1-8, R. V.). "The lawless one," that is, the Antichrist, will not be revealed to men in his real character until after "that which restraineth"—this is, the "salt of the earth"—the true saints of God—the church—the "temple of the Holy Spirit" (I Cor. 6:19, R. V.)—"be taken out of the way." Only after the translation of the church to meet the Lord in the air (I Thess. 4:13-18) will the Antichrist, in his activities fulfilling the Scriptures, be revealed to men.

The Possibility That Antichrist Now Walks the Earth

However, if the Antichrist is to have his revelation immediately after the translation of the church, then he must dwell somewhere on the earth before that translation. If, as so many of the true saints

believe, and multitudinous signs now indicate, the coming of Christ is imminent, then surely it is not fanaticism that leads the student of the prophetic Word to weigh the words and actions, and to study the earmarks of men of power as to a tremendous possibility.

So far as the writer is concerned, he candidly admits that ever since the Fascist chief marched upon Rome in October, 1922, he has regarded Benito Mussolini as the world's foremost candidate for the job of the Antichrist, should the church suddenly be wafted upward to the side of her Lord. And the fact that Mussolini has made some friendly gestures to Protestant Christianity does not blind us to the true character of this pronounced atheist, as many of his other statements prove him to be. Back in 1904, Mussolini debated the existence of God with Dr. Edward Tagliatale, Professor of Theology at the Methodist Theological Seminary in Rome. We quote Mussolini verbatim from undisputable records:

God does not exist. Religion in science is an absurdity; in practice it is immorality; in men it is a disease.

Later, over his own signature, he wrote: "The day is long past when thinking man conceived God as a person, having the form of a human being."

If Mussolini has been converted since he uttered those words, no one has heard about it. And it will take more than a Bible and a cross on a postage stamp to deceive us. His gestures toward any Christian faith only qualify him the more for the task of becoming the most cunning deceiver that Satan ever has or ever will pawn off on the world of men. *The Resurrection of the Roman Empire Predicted*

There will be a resurrection of the Roman Empire just as surely as Daniel spoke as he was "moved by the Holy Ghost" (2 Pet. 1:21). The image in Nebuchadnezzar's God-given dream was a prediction of the course of Gentile dominion from the time of the dream until the last sunset of Gentile power and glory. The "legs of iron" and the "feet part of iron and part of clay" formed the "fourth kingdom." No one has ever contended that the "stone . . . cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces," was any other than "the stone of Israel" (Gen. 49:24) descending to grind Satan's dominion to powder—all of which means that *the Roman*

Empire must be in existence when the Stone falls.

In the seventh chapter of Daniel, God again reveals the course of Gentile dominion. In the "fourth beast" of that chapter, we have a clear portrayal of the Roman Empire. The legs, feet, and toes of Nebuchadnezzar's image and the "fourth beast" of Daniel's vision, are one and the same. This "fourth beast" possesses "ten horns," as well as a "little horn" that comes up among them. *All belong to the Roman Empire.* The "little horn" unquestionably is the Antichrist (Dan 7:23-27). "The ten horns... are ten kings" who shall be reigning within the territorial limits of the empire of the Caesars at the time of its revival. These "ten kings" will federate, making "the beast"—Antichrist—their head. See Revelation 17:12, 13. When this federation is consummated, you will have the Roman Empire in its final form. And if you wish a glorious vision of the Stone falling and grinding to powder this devil-inspired federation, meditate on the picture in Revelation 19:11-21. There can be no question about the matter—the Roman Empire must reappear!

"Emperor of Southeastern Europe!"

In the March and April numbers of the *Review of Reviews*, the famous correspondent, Hiram Motherwell, writes on the subject: "What Does Mussolini Want?" Mr. Motherwell may little realize it, but his conclusion is of intensest interest to any one who ponders the prophecies of the living God. We quote:

Mussolini, who in reality is so candid that his enemies think he is bluffing, specified in a speech before the Italian Chamber of Deputies on May 26, 1927:

"Italy's fundamental task is to bring to fighting strength all her armed forces, on land, on the sea and in the air. She must be able, at a given moment, to mobilize five million men fully armed. She must strengthen her navy. And her airplanes must be so many and so powerful that the whir of their motors will drown out every sound on our peninsula and their wings will blot out the sun from our land. We shall then be able, when some time between 1935 and 1940 we shall have arrived at a point which I should call crucial in the history of Europe, to make our voice heard and our rights recognized."

The year 1935 arrived, and Italian armies, warships and airplanes began to take their place as front-page news. Promptly on schedule, Mussolini launched his challenge "to make Italy's voice heard" and "to see Italy's rights at last recognized." For the triple purpose of demolishing the prestige of the League of Nations, detaching France from England, and nullifying British supremacy in the Mediterranean, he launched his sinister Ethiopian war.

He has already won on two and a half fronts. The League's prestige is abolished . . .

France is effectively detached from Great Britain. When Italy threatened Britain's sea power in the Mediterranean recently, France hesitated to come unreservedly to Britain's aid, because she might need Italy's help in a future clash with Germany. When France, more recently, needed Britain's help against Germany, Britain hesitated because she might need Germany's help some day.

On the third front, Mussolini won half the decision, or perhaps 51 per cent. Great Britain did not close the Suez Canal and did not challenge Italy's power to cut the life line of empire with her submarines and airplanes across the 90-mile channel

from Sicily to Africa. Instead, Britain retired, with a loss of grace hardly perceptible in the newspapers, to embark on a two-billion-dollar rearmament program.

In net result, Mussolini has used the challenge of Ethiopian war to establish his bargaining power in Europe, and, more particularly, to persuade other nations to give him a free hand in the Balkans. *For Mussolini's aim, ever since he seized power in 1922, has been an empire of southeastern Europe under his dynasty.*

Then Mr. Motherwell proceeds to describe what he believes will be the certain diplomatic victories as well as war victories of Mussolini in the troubled Balkan States, with the realignment of those States for their preservation, concluding at last with this most significant paragraph:

Early in the story Mussolini will take his place in the federal organization with some such innocent title as Honorary President of the Council. But with the first serious split in policy, he will throw his sword on the table (probably literally) and declare himself something equivalent to Executive Director. And presently he will hear a unanimous demand that he be no longer merely representative of the king of Italy but *Emperor*. He loves titles, but as a practical politician he knows that the common people love titles even more than he. And so, *Emperor of Southeastern Europe!*

The "Emperor of Southeastern Europe" can only be the Emperor of a restored Roman Empire! Now, had some believer and expounder of Biblical prophecy written that, modernistic minds would have accused him of deliberately trying to portray the present situation in Europe so that it would fit into the great Biblical prophecies. But it was none other than a hard-boiled, worldly, newspaper correspondent who prophesied the near coming of the "Emperor of Southeastern Europe."

(Continued next month)

BETHLEHEM'S BABY

By Verna Smith Teeuwissen

*O Bethlehem's Baby, so widely adored,
Sent down upon earth to embody my Lord,
I picture Thy being, so holy and sweet,
Nor wonder that sages should bow at Thy feet;
I thrill as I see in Thy Person the Son
Whose beauties my deepest devotion have won;
Not only far Bethlehem's Baby, Thou art
To me the blest Monarch that reigns in my heart!*

*O Bethlehem's Baby, we join in Thy praise,
And count Thy famed birth our most joyous of days;
But I wonder how many who sing of Thee know
For whom recognition they thoughtlessly show,
When, lauding the Baby that lies in the hay,
The Man on the Cross they are turning away;
And I yearn to present Thee to sin-blinded men
As more than just Bethlehem's Baby to them.*

*O Bethlehem's Babe, Thou art fading away
In the vision I gain of my Savior today,
I bless Thee, O God, that Thine infinite plan
Should provide that Thy Son should be born as a Man—
But a song of redemption more joyous I sing
As I offer my praise that my glorious King
From Bethlehem's manger forever should part
To now be enthroned in the depths of my heart.*

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. Leatherman
Editor for December

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

M. A. STUCKEY
Treasurer
Ashland, Ohio

THE DISTRICT SUNDAY SCHOOL BOARD

By N. V. Leatherman

Reasons for this article. It should be true that no one needs to be reminded of the importance of the Sunday School. Yet we sometimes wonder, with the many considerations of the inefficiencies, the failures to accomplish many worthy objectives, and the special problems growing out of the Sunday School, if there are not today too many question marks placed around this auxiliary of the church. It is not uncommon to hear questions raised that are purely negative and often skeptic concerning this organization. But when we think that with few exceptions there is a better average attendance, week after week, in the Sunday School than any other gathering of the church, it is time that we reconsider its importance more seriously. Therefore we write concerning the District Sunday School board as a possible agency to help bring about this sincere, serious and prayerful reconsideration. Besides it must be apparent that most of our District S. S. Boards do need definite and positive incentive for accomplishment. Some of them have no program, objective, or in fact anywhere particular to go when they have the incentive.

Relationship of the National and District Boards. The relationship between the National and District S. S. boards is no long story. In fact it is a bit too short. It is not even long enough to say it is sweet. The truth is there is no such relationship so far as organized effort is concerned. The next most reasonable question is, Should there be? Why not? The answer to this last question would make a long story from the standpoint of history. But we can make it what we will so far as the present and the future are concerned. One objective of this article is to suggest a more helpful relationship here for a more aggressive and forward-looking Sunday School effort. In our last National S. S. Association Board meeting at Winona Lake a committee was appointed to prepare and submit a constitution for our Association assigning definite tasks for each department. We submit here the suggestion that a better organized relationship between our Association and district organizations be included in this constitution.

Methods. For some considerable time there has been growing an attitude of indifference toward the subject of methods and organization until today we often hear the subject openly ridiculed.

There are definite reasons why this is so. But should the subject be treated thus? Formalism in the church was ridiculed to the extent that many churches made themselves ridiculous without form. The best cure for formalism is not ridicule or shapelessness; but life and fragrance, the grace of God and the Holy Spirit in the hearts of the performers. The American Beauty rose is admired for its color and fragrance. But who would ignore that much of its beauty is in its form, shape and organization? Why then should we complain against form and organization and methods in the Sunday School? What we really need to complain about, if complain we must, is the emptiness of our forms, and methods and organizations. And yet many holy aspirations and lofty desires have been lost to our Sunday Schools because of our carelessness in directing these values into channels of organized service. Like the energy potent in the muscles of an adolescent child exuding into a heterogeneous promulgation of personality through its appendages, and worse, are the efforts of a person seeking to give expression, even though holy, without the medium of a properly organized, harmonized, Christianized body with apt appendages or medium for a consistent expression. Let us give our district boards therefore a medium for zealous expression.

Some Possibilities in a District Sunday School Board. What can a District Sunday School Board do? Any suggestions here are not intended to be, they cannot be, they should never be, dictatorial. Yet they are suggestions growing out of experiences varied both in kind and quality. Experiences of success, failures and visions for improvement.

In the first place every District Sunday School Board should get under the summer Young People's Camp in their district. With five camps already started, and four others that should be started, it is preposterous to think that one man, the head of our Christian Education Department, can attend all of them. So if they are to be promoted wisely and efficiently they must have not only the full cooperation of our district boards; but in some instances the boards must assume the major responsibility and leadership.

In the second place however good our N. S. S. A. program may be expressed in our Standard of Excellence and budget, it is utterly impossible to promote these interests as they ought to be promoted, without coming more directly in

touch with our local schools and workers. But this deficiency can largely be prevented by an active District Sunday School Board. Sunday School institutes have proven definitely helpful in this. They can be held either in the fall or the spring; but preferably in both seasons. In the fall sectional institutes among smaller groups of our schools could be held. In the spring, soon after Easter when the weather is generally good, one outstanding institute could be held in the entire district. This is at a time when the heavy local church program is mostly completed and when a general church program is at a lull. Why not take advantage of this and stage an institute of a day and a half or two days?

In the third place, our young people should be brought together from time to time in rallies and conferences. The Sunday School and Christian Endeavor organizations can well cooperate in this work. Do not let this interest rest with the interdenominational workers entirely. We can perform a real task here that well in no way injure them; and which will greatly strengthen our young people.

Certainly we have not exhausted our subject. But we are so convinced there are many fine things we are neglecting for the glory of our Lord that it would be entirely wrong for us to continue in this neglectful attitude or to keep silent about it. May He who said "Go teach," direct our minds and hearts into a more aggressive service for Him.

BETHLEHEM AND CALVARY

By E. Margaret Clarkson

*There was no room in Bethlehem
For Him who left His throne
To seek the lost at countless cost
And make their griefs His own;
But there was room on Calvary
Upon the cross of shame
For Him to die, uplifted high,
To hear the sinner's blame.*

*There was no room in Bethlehem,
And in the world today
Men will not give Him room to live,
But bid Him turn away;
Yet there is room on Calvary,
And there He stands to give
A home to all who heed His call
And look to Him and live.*

*There was no room in Bethlehem,
For Christ, the Prince of Kings,
From throne and crown to earth came
down
With healing in His wings;
But there is room at Calvary
For sinners to abide,
And who will come may find a home
In Jesus crucified.*

GOD IS FAITHFUL

I Cor. 1:9

*God is faithful—I Cor. 1:9.
He cannot fail for He is GOD.
He cannot fail—He's pledged His Word.
He cannot fail—He'll see me through.
'Tis GOD with Whom I have to do.*

Christian Endeavor Department

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TOPIC FOR JANUARY 10, 1937

"THE CENTRAL MESSAGE OF THE BIBLE"

II Tim. 3:10-17

SUB-TOPICS

1. Salvation and religion are not the same. Acts 17:22, 23; 10:1-6.
2. Salvation is the message of the Bible. Mark 16:15.
3. The Bible is not a book of religion. John 20:30-31.
4. The presence of the Book means the presence of life. Rom. 10:17; John 6:63; Heb. 4:12.
5. How the Bible brings salvation. I John 5:10-12; I Thess. 2:13.

Order of Service

1. Songs — "Wonderful Words of Life" and "Standing on the Promises."
2. Scripture reading, II Tim. 3:10-17.
3. Prayer for the salvation of the unsaved—friends, loved ones, the Jews, heathen in Africa, etc.
4. Leader's talk.
5. First, second and third sub-topics.
6. Special music.
7. Fourth and fifth sub-topics.
8. Questions and discussion on hard points.
9. "Search the Scriptures."
10. Invitation song, "Come Every Soul by Sin Oppressed."
11. Benediction.

Hard Points Explained Christianity and Religion

Religion is not necessarily Christianity; Christianity is not merely religion. Christianity is **faith** in the true God through Jesus Christ; religion may be the false worship of any god or gods by a deceived worshiper. Christianity is a new **life** which God gives to every one who is born again; religion may be a false way of living to please or appease a god of the imagination. Being a Christian or being saved is more than just being religious: it is the new birth and a new life through faith in Jesus Christ, God's Son. (John 3:3).

Law and Grace; Works and Faith

Like the rich young ruler, many ask, "What good things must I do to inherit eternal life?" We do not become Christians by anything which we **do**. The only way to become a Christian is by the thing which is the absence of all doing: **faith** or **trust** in Christ. The drowning man does not dare to do anything when the life-guard comes to save him. All he dare do is simply trust him-

self to his rescuer. So, for salvation, the sinner simply trusts himself to the Savior, Jesus Christ. Therefore we are saved by faith, not works. (Compare Eph. 2:8-9). But James rightly says that "Faith without works is dead." (2:17, 20). Saving faith is working faith. When we are saved, not only are we given a new life, but also a new **love**. If we do not love the Lord Jesus Christ with a consuming passion, then our salvation may be in question. When we genuinely love someone, do we not wish to do things for them? Or is it possible that some professing Christians who wish to get off with as little as possible for the Lord who saved them, are genuinely saved? The Christian's works are done **because** he is saved, not in order to be saved. If the professing Christian does not love his Savior enough to **want** to do the things He has asked us to do, after He has done so much for us, then we may very well question the salvation of that pretender. Of course the Lord is Judge, and not we, for which we are glad.

"Search the Scriptures"

1. Why was the Bible written? John 20:31; II Tim. 3:15.
2. Why do we need to be saved? Rom. 3:10, 23.
3. How did God provide salvation? Rom. 5:8; Gal. 1:4; I John 2:2.
4. How does the Bible teach that Christ died in our stead, as our Substitute? Gal. 3:13; I Pet. 3:18; Isa. 53:5-6.
5. Can we earn our salvation by keeping the Law? Rom. 3:20; Gal. 3:10; Tit. 3:5.
6. What should we do to be saved? Acts 16:31; John 1:12; 3:14-16.
7. How do we receive salvation from God? Eph. 2:8-9; I John 5:11-12.
8. Is there any other than one way to be saved? Acts 4:12; John 14:6.
9. Can we **know** that we are saved? I John 5:13; John 10:27-28.
10. How should we act when we are saved? I John 4:19, 5:3; II Tim. 2:19.

Practical Points

Because of this great topic, it would be good to make this an "Invitation Meeting." Invite your unsaved friends. Try to explain the message of salvation so they will understand it. Pray for them; speak to them. Then close the meeting with an invitation to accept Christ.

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ON THE TRAIL OF OUR NATIONAL C. E. PRESIDENT

Rev. Bob Crees has just completed a trip in the interests of the National C. E. work in the east. He visited Bethlehem, Va., Roanoke, Va., Washington, D. C., Hagerstown and Cumberland, Maryland. It was his privilege to speak to about 350 Christian Endeavorers and as you might expect, he had a great time and reports an enthusiastic response.

That wide awake Endeavor Society at Washington, D. C. which has volunteered to purchase the folding organ for the work at Baltimore, Md., has a fine little weekly paper called "The Pointer." The editor is Preston Campbell; publicity director, Robert Heimer, and the staff: Wade Koontz, Ross Totten, Betty Nalley, Martin Leapley, Alberta Collins, and Frank Campbell. This weekly bulletin contains fine editorials, poems, goals to be reached, announcement concerning parties, contests and other activities which show not only a fine Christian spirit, but indicate that the C. E. work is planned far enough in advance to make it a success. Our congratulations to this society!

Perhaps some of the other societies are doing something of this sort too. Let us hear from you.

TIDINGS OF GREAT JOY

By the late Annie Johnson Flint

*Of all the days of all the years
Of pleasure or of rest,
Christmas is the gladdest day,
Christmas is the best;
Of all the joys the year can bring
While seasons come and go,
The old joy of Christmas
Is the sweetest joy we know.*

*The dear joy of loving,
The pleasant joy of mirth,
The joy of God who loved the world
And all the sons of earth;
The greatest joy of giving
Good gifts to those we love,
The joy of God who gave His Son
And sent Him from above.*

The unbelief of the church has been met in other days by the grace of God by way of that unexplainable thing called Revival—Dr. Will H. Houghton.

A PRAYER

*As with gladness men of old
Did the guiding star behold
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led by Thee.*

*As they offered gifts most rare,
At Thy manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee our Heavenly King.*

Wm. C. Dix

CHRISTIAN LIFE DEPARTMENT

"Christ in you the Hope of Glory" Col. 1:27

DID GOD FAIL?

A BEAUTIFUL CHRISTMAS STORY

The following incident should encourage God's children to trust Him implicitly, even in the darkest hour. It should have a wide circulation.—Ed.

I remember a day one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was.

My husband was away much of the time, traveling from one district to another. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and re-patched, with spirits sinking to the lowest ebb. The water gave out in the well, and the wind blew through cracks in the floor.

The people in the parish were kind, and generous, too; but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver.

Early in life I was taught to take God at His word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, "who was my Fortress and Deliverer." Now a daily prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake, and a cup of tea without sugar.

Christmas was coming; the children always expected presents. I remember the ice was thick and smooth, and the boys were craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice large one, and insisted on praying for it.

I knew it seemed impossible; but, oh! I wanted to give each child its present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and I tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise as I often had,

but the words died away upon my lips. I let him go without it.

That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went to bed, I listened to her prayer. She asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me: "You know I think they'll be here early tomorrow morning, mamma," that I thought I could move heaven and earth to save her from disappointment. I sat down alone, and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red with cold. "I wouldn't treat a dog that way; let alone a faithful servant," I said. Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me, James had let go, too.

I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour without a word. I wanted to die and meet God, and tell Him His promise wasn't true; my soul was so full of rebellious despair.

There came a sound of bells, a quick stop, and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came by express just before dark. I brought it around as soon as I could get away. Reckon it might be for Christmas. 'At any rate,' I said, 'they shall have it to-night.' Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you."

There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then, with a hearty good-night he rode away.

Still, without speaking, James found a chisel and opened the box. He drew out first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed; "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this; I am to blame, I ought to have helped you. We will ask Him together to forgive us." "Wait a moment, dear, I cannot

talk now," he said, then he went into another room. I knelt down, and my heart broke; in an instant all the darkness, all the stubbornness rolled away.

Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew he, too, had found peace.

"Now, my dear wife," he said, "let us thank God together;" and he then poured out words of praise; Bible words, for nothing else could express our thanksgiving.

It was 11 o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures.

We drew out an overcoat; I made James try it on; just the right size, and I danced around him; for all my light-heartedness had returned. Then there was a cloak, and he insisted in seeing me in it. My spirits always infected him, and we both laughed like foolish children.

There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me, and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I, the Lord thy God, will hold thy right hand, saying unto thee: Fear not, I will help thee."

It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs, and hoods; and down in the center, a box; we opened it and there was a great wax doll. I burst into tears again; James wept with me for joy. It was too much; and then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy; a lovely photograph, needles, buttons and thread; actually a muff, and an envelope containing a ten-dollar gold piece.

At last we cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread and James boiled some eggs. We drew up the table before the fire; how we enjoyed our supper! And then we sat talking over our life, and how sure a help God always proved.

You should have seen the children the next morning; the boys raised a shout at the sight of their skates. Ruth caught up her doll, and hugged it tightly without a word; then she went

into her room and knelt by her bed.

When she came back she whispered to me: "I knew it would be there mamma, but I wanted to thank God just the same, you know." "Look here, wife, see the difference." We went to the window and there were the boys out of the house already and skating on the ice with all their might.

My husband and I both tried to return thanks to the church in the east that sent us the box and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted in Him; dreading nothing so much as a doubt of His protecting care. Over and over again we have proved that, "They that seek the Lord shall not want any good thing."—Sel.

THE VIRGIN BIRTH

(Continued from page 6)

derful child-bearing, the virgin birth.

To deny the virgin birth is to deny Old Testament prophecy, the testimony of the angel Gabriel, the records of Matthew and Luke, as well as the whole list of Scriptures in which the miraculous conception is implied. But more than that, to deny the virgin birth is to deny the eternal Sonship or Deity of the Lord Jesus Christ. We take our stand with the Holy Scriptures and affirm our belief in His supernatural birth. This we believe, yet it is not the article of our salvation. Not belief in the virgin birth, but genuine faith in Christ is the condition of eternal life. But the only Christ we know is the Christ of the Bible—outside of that, silence and darkness—and the Christ of the Bible was born of a virgin.

OUR WORK TODAY

(Continued from page 9)

America furnishes a background for the evangelization of the world, and to this end the church must deal with the evangelization of the nation itself.

We have been accustomed to think of Paul as a foreign missionary. As a matter of fact, this work in some respects very much resembles the mission work to be done in our own country. The early work of the church was confined to one empire—the Roman. The expansion of the church of today is dependent upon winning and holding for Christ and His church countries like our own, already partially Christianized. Under the leadership of the Holy Spirit the early church succeeded in its task. It seems to me that the Holy Spirit indicates to us a similar procedure.

The very immensity of our task creates unending opportunity. We have neighbors. These constitute a constantly changing opportunity for the live

Christian. Our country has its aboriginal inhabitants. The present generation of home mission workers has so many additional facilities for performing its tasks.

Very near the close of His public ministry, Christ called the attention of His disciples to the fact, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Remembering His example at the beginning of His ministry, we believe that on the day when He said to His disciples, "Lift up your eyes unto the fields and see them white unto the harvest," that He was thinking of fields near at hand as well as far away.

Sixty-two per cent of the population of the United States have no connection with any church—Protestant or Catholic. These millions are living without God in the world. Eighty-seven per cent of all rural congregations of the various denominations have a membership of less than one hundred, and even this small membership is showing a steady decrease.

In conclusion, what shall we do?

It is an accepted principle in the strategy of war that there must be an adequate base of supplies and an open line of communication between that base and the fighting forces at the front. As it is where men fight in battles with men, so it is in the battles which the church is called upon to fight against the forces of heathendom.

What does the home base furnish for the foreign field? First, it furnishes a great volume of prayer, which rolls before the throne of God. That consecrated band of men and women who are laboring for our church in far-away lands tells us that they covet most of all our prayers in their behalf. Increase the home base and you increase the prayer power of our church. It furnished by far the larger part of the men and women who give their lives to the service of Christ in our mission fields. In recent years the children of missionaries have added no inconsiderable number to our forces across the sea, but it will continue in the future as it has been in the past that the home church must furnish by far the larger part of those who will work for the Master abroad.

Let us place a greater emphasis on home missions. By so doing we will help to evangelize more of the unsaved millions in America; we will help to establish more new mission points, which will soon grow into self-supporting congregations; we will help to send more gospel light to the ends of the earth. "The light that shines farthest shines brightest at home."

If we can be instrumental, under God's guidance and power, in bringing about a revival of effectual, fervent praying; of serious intensive Bible study; of old fashioned home religion;

of respect for the Sabbath; of love for Christ and His Church, then we will have fulfilled a high mission. If we will pray with intensity and faithful perseverance, if we will read our Bibles daily with definite purpose, if we will rebuild the broken-down altars in our homes and cultivate genuine family Christianity, if we will give the Sabbath day (God's own day) the respect and honor that it deserves, if we will dedicate ourselves anew to Christ and furnish examples of loyalty to the church of Christ, then we shall find that these are the dependable, thoroughly tried out, and effective means of productive spiritual living.

There is no denying it, multitudes have been living apart from God, flattering themselves that they can run the world without God. And we who profess the sacred name of Christ have been caught in the whirl of and have been influenced by the prevailing worldliness. If anyone thinks that human beings can get along and prosper without God, he is fundamentally and emphatically mistaken. We need God and Father of our Lord Jesus Christ, the God of infinite grace and power who wants us as His partners and fellow-workers.

Our need is of spiritual revival through renewed fellowship with God; God who greets us in the beauty and good cheer of the morning; God who has smiled at us out of the face of Jesus Christ; God who has come to us in the supreme revelation of a cross planted upon a lonely hill assuring us that love is at the heart of the universe. God who alone can save the world, and who in these trying days asks the Brethren and all other Christians to give themselves in a new dedication of heart and life to the great purposes of His kingdom of truth and love.

EPHESIANS

(Continued from page 7)

lighten the world. Wherefore awake and arise, gird thyself and do the Master's bidding. Christ is the Light of the world, but He gives you the task of being the vessel through which the light shines. Keep your wick trimmed and your lamp well filled. Then will you fulfill the saying, "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. For behold darkness shall cover the earth, and gross darkness the peoples; but Jehovah shall rise upon thee, and His glory shall be seen upon thee" (Isa. 60:1-2).

3. We shall see how the members of the mystical body are to walk before the world as "children of wisdom" (verses 15-21).

"Look therefore carefully how you walk, not as unwise, but as wise; redeeming the time, because the days are evil" (verses 15-16). This is the sev-

enth walk of Ephesians. This epistle might well be called the "walking epistle" for seven times is this term used throughout the letter (2:2, 10; 4:1, 17; 5:2, 8, 15). Well might the last walk be a walk of wisdom, for now much has been said and revealed to us in the four chapters already studied. Therefore we are to carefully take heed how we now from henceforth walk. We must walk wisely, or circumspectly, looking around, watchful on every side, redeeming the time, "because the days are evil." We must lend ourselves to holy use, "Wherefore be ye not foolish" without mind, senseless, "but understand what the will of the Lord is" (verse 17). Only by knowing what the will of the Lord is, can we hope to please Him. But there are certain conditions that must be fulfilled. We must "be not drunken with wine," senseless and riotous, "but be filled with the Spirit" (verse 18). A Christian cannot be too full of the Spirit, but he can be filled with misconceptions about the Spirit. That is undesirable, as is drunkenness with wine. Spirit-filled people "speak one to another," or to themselves in psalms and hymns and spiritual songs, singing and making melody with their hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father" (Verse 19-20).

What a glorious contrast to the expressions and deeds of those who love darkness rather than light. What a breadth of contrast between such music and thanksgiving to the music of the brothel, theater, dance hall, and dens of iniquity. Music hath power to stimulate good or evil responses, but Christians love only the one kind, as mentioned in these verses. Then too, children of wisdom will subject themselves one to another in the fear of Christ; no jealousy, no envy, no quarreling, no selfishness, no enmity there, but only love prompted by the fear of Christ, not slavish terror, but loving reverence for our Lord, who is the head of the body.

MERRY CHRISTMAS

By Sadie Louise Miller, Upland, Ind.

Merry Christmas, Merry Christmas!

Eager voices sweetly sing.

Ring bells and joyous carols

Richest adoration bring—

Yuletide, birthday of our King!

Christ is born, O wondrous message!

Heaven would its homage pay,

Reaching down to drop a joynote

Into every heart today.

Sing ye people, sing your sweetest,

Tell the wonders of His birth.

Merry Christmas, Merry Christmas!

Angels sang, shall man be silent?

Sing, O angels! Sing, O earth!



NEWS FROM THE FIELD



BRYAN, OHIO

The church in Bryan, Ohio is moving on in the name of her Lord and Master, not doing what we would term spectacular work, but very important work—that of saving souls. Every department of the church is moving forward under its respective leaders, seeking to do the will of Him Who said, "Ye are the light of the world."

Our Sunday School is one of the best attended in the community. There was a summer slump the same as in other church schools. The last half of the year was not as well attended as the first half. But since the vacations are over, the attendance is coming back to normal again. Our morning worship service is always well attended. The evening service is not as well attended as the morning service yet we are far ahead of any other evening service in this community. We also have a fine prayer service on Thursday evenings.

The W. M. S. and the Sisterhood girls are very live organizations. The ladies had one of their largest and best meetings on Dec. 3. Previous to this meeting, dime cards were given to each member instead of having a Thanksgiving baked goods sale. They took the dime cards and brought them in well filled. They had a large attendance and a fine spirit prevailed. **The offering was much easier and larger than with a baked goods sale.** Both sisterhood girls' organizations are very active.

On November 15 we began a meeting and continued till Nov. 29. We were reluctant to hold our own meeting because we had held five in this church. But the church insisted that we do our own preaching and they would get a singer to lead the music. But it was impossible to find a singer so we used our own chorister who did a good work. These meetings were well attended every evening, but we found the same difficulty here as elsewhere. The unsaved did not attend. But praying people did attend and prayed, and together under the leadership of the Holy Spirit we were able to lead six souls to Christ, all of whom are baptized and two by relation, making a total of eight added to the church. We closed with a communion service, which was the largest in the history of the church. There was a fine spirit of cooperation through these services. Not only on the part of our own membership but by Christian people in the community, especially on the part of the Church of the Brethren. The Lord blessed us abund-

antly and we give him all the praise for victories won. We do have our difficulties the same as the rest, but we have learned to take them to the Lord and many of them disappear. The Bryan church is a loyal church and they know how to pray. One of our biggest problems is that of church building. We do need more room, and we cannot grow very much without it. We are asking the Lord to open the way that we may get a larger building. While we need a building we do not feel that it is good policy to put too big a financial burden upon the church. We ask an interest in the prayers of the entire brotherhood.

C. A. STEWART

FORT SCOTT, KANSAS

Possibly, a few notes from this mission point will be of interest to evangelist readers. We are glad to be able to report progress, which seems to be of a permanent nature. All regular services are very well attended, and much interest manifest. All auxiliary organizations are moving along with increasing interest. At our Bible school "Rally Day" service with some special features we had an attendance of 120 and a very enjoyable occasion. Mrs. Wood, and Mrs. W. S. Booton who is our Bible school superintendent, and myself drove to our district conference in October at Morrill, Kansas and enjoyed the conference very much.

Late in the summer some of the men of the church not having much work, proposed to decorate the church on the outside, so we managed to buy the material, and the men did the work and the property now looks nice on the outside as well as within. But of course we "made clean the inside first" which I think is the proper order.

The top of the furnace flue also became unsafe, so our willing workers took it down to where it was solid, and rebuilt it and now it is also in good condition and safe.

We are now entering into a friendly attendance contest with the Morrill, Kansas Bible school to run three months, and we are expecting it to be helpful to both groups. Our young people are still pressing forward and I am glad to report our spiritual progress more marked than our material. We still believe that the supreme aim of the Christian is to "Glorify God in our bodies and our spirits which are His" then the other opportunities will not be passed by.

We thank God for health and appre-

ciate all prayers in our behalf and ask that you continue to pray for the progress of the Lord's work in this field.

R. D. BARNARD

CAMDEN, OHIO

We will tell you of some of the doings at Camden Brethren Church. We want to report our revival held in October for three weeks. Wife has been seriously sick so that I did not have time to send in this report as usual. Here we do not have much money, so we carried on the first two weeks with local preachers helping out. The crowds were not large but regular, and our own people were faithful each night. The singing was the best we have ever had here. Some six months ago we had arranged with Dr. Bame to come for the third week to help draw the net. There were five new confessions and eight or ten reconsecrations and some old quarrels settled around the altar. By the way, that is a good place to settle the old scores. Have had two backsliders return since the close of the meeting. This makes over fifty baptized here in two and one-half years.

We now have a Christian Endeavor Society of twenty and a young folks' choir.

A word about Brother Bame and his wife. He preached as well or better than he did twenty years ago and I know for he was my pastor then. His messages were clear-cut right from the Bible, and it left a lasting impression on our community for good. On account of wife's sickness, we did not get to do much house-to-house evangelism which I think is very effective.

Our women's organization is alive and working. Have their regular monthly devotional and business meeting.

Our Sunday School is coming up. We have second place now in attendance with four Sunday Schools in town. We gained thirty-five per cent last year and I think will do as well this year again.

Pray for the success of the work here and that we may be kept in the center of His will Whose we are.

S. LOWMAN

DAYTON, OHIO

While yet at the National Conference we arranged with Brother C. C. Grisso to come to Dayton for an "eight day revival" meeting. The time was to be October 4-11th. We came home from conference and began planning and praying for the meeting. Our hope was, not especially that there should be a great ingathering of souls, but that our membership should be revived in the beginning of the fall season. Our purpose was to a great extent accomplished. In many ways it was more than accomplished. During the general season of the revival, 6 or 8 accepted Christ and were received into the church. A few have been received since

that time. Our people were revived so that our work is making very commendable progress in this fall season.

It was a joy to have Brother and Sister Grisso with us, for the meeting, and in our home. It was our first opportunity for such fellowship and it was a happy experience. Brother Grisso's messages were truly gospel messages, interestingly and forcefully given. The crowds were not as large as we might have hoped, but I guess they seldom are. We do appreciate the "refreshing from the Lord" given to us through our brother, and we desire thus publicly to thank him for his services.

Immediately after this short revival we began to plan for our Hebrew-Christian Conference with Dr. J. Hoffman Cohn as our leader and speaker. The time was November 5-8th. The Conference was most helpful, as the similar one was a year ago. I believe any church has a better spiritual tone after it realizes more fully its responsibility for presenting the gospel to the Jewish people.

One of the most encouraging features of our work in the Dayton church is the increased interest in definite Bible study. There are about 50 women enrolled in a Wednesday afternoon class, about 20 young people in a Sunday evening class, and about 25 remain for an hour after prayer meeting on Wednesday evening for a Bible class. How I could wish that every member of my church could be in a weekly Bible class! Bible study makes happy lives! It bears fruit in better Christian lives!

As we write this report of activities we are helping Brother S. M. Whetstone in a revival meeting in the Goshen, Indiana, Brethren church. We are enjoying our sojourn very much and will report the meeting a little later.

L. G. WOOD

PASTORAL AND EVANGELISTIC SKETCHES

In other years the writer was a bit more regular in reporting his pastoral and evangelistic labors under the above caption, than in recent months. We acknowledge our negligence and promise to do better in the future. Soon after returning from General Conference Mrs. Grisso and myself had the privilege of spending a week with Brother R. D. Barnard and his church at Dayton, Ohio. The time was all to brief to awaken any very great interest in evangelism. But withal, the time spent was profitable and the Lord gave us some souls for our labors. This was our first experience with the Dayton church and its pastor, but it was a happy one. We were busy while in their midst but we enjoyed every minute of it. Brother Barnard is a busy pastor, and is much loved by his people. Our circle of friendship was very much enlarged during this brief visit, and all alike were generous with their words of praise and appreciation. Our Dayton church is

standing true to the great fundamentals of the faith in these days when so many are turning away, and this assures her of continued growth and victory. One day during this meeting we were invited to speak in a "one-day" Bible Conference at West Alexandria where Brother Geo. Kinzie is pastor. We appreciated this opportunity of meeting our friends here with whom we labored in evangelism in the past. While away from our own pulpit the place was very acceptably filled by our friend and brother, A. J. McClain.

DANVILLE, OHIO

On November 17th, at the invitation of the Danville, Ohio brethren we began a two-weeks evangelistic effort. Brother John Erb, one of our own boys here at Smithville is the pastor. This church will be known by many of our older brethren as the Buckeye City church. There has never been a large congregation of Brethren here, but always a few choice souls.

For the most part the work has always been cared for by students from the college. In the beginning the audiences were small and shifting. But with each succeeding service the interest and attendance grew until it was encouraging to the evangelist and the church. We played the part of song director, visitor, Bible teacher and evangelist, besides attempting to bring an occasional contribution in special music. We spoke each evening from our large chart on "God's Plan of Redemption," for about twenty minutes at the beginning of the service and then brought an evangelistic message. Many were the testimonies given as to the blessings received from the studies from the chart. The interest generally was splendid throughout the meeting and a marked conviction at every service. We did the best we could in preaching the good old-fashioned gospel and it is not surprising to know that if we will preach it, just that, and nothing else, there are still those who are ready to accept it. Accordingly, there were eleven souls to take their stand for Christ and His church. Six of these coming for church membership are heads of families, and will be of strength to this little group of believers. Brother Erb is loved by his people and is doing a commendable work here in this field where a whole-gospel church is so much needed. Through his shepherding and his faithful co-workers here we shall look forward to a continuous winning of souls. As for the evangelist, we labored hard and long, yet, withal we enjoyed every minute of our sojourn among them and we shall not soon forget their loyalty and devotion, their many kindnesses, and their liberal support of the meetings.

Our work here at Smithville is moving along in a very commendable fashion but with nothing startling to report. The church here has suffered some

very heavy losses in the home-calling of some of faithful ones. We are endeavoring to build up the church that the vacancies may be filled. Just before we started our vacation we had the privilege of baptizing seven young people, six of which came to confess Christ at the regular worship service.

We had the pleasure recently of having with us one the Lord's day Dr. Gribble, Marguerite, and Mr. Dunning. They gave us a great service. We enjoyed them immensely. Then, again, the Seminar of Ashland College gave us a mid-week service. All of these folks together with the visit of Brother McClain have brought to our church some very helpful service. Our evangelistic meetings are planned for the spring with Brother Claud Studebaker as the evangelist. Our next scheduled meeting is with the church at Gratis, Ohio. We rejoice with the victories that are being won and for the souls that are being saved in these days. May the church be much in prayer and faithful to our Lord in all things, until His appearing.

Yours, "under the precious blood"
C. C. GRISSO

A NEW FEATURE AT MID-WEEK SERVICES

We have a new feature at the mid-week services of the First Brethren Church at Johnstown. If you find a good thing pass it along. We believe this feature is fraught with great possibilities, therefore we pass it along.

We have established a Copper kettle with a lid painted red and a slit in the

THE WORD AND THE WORLD

(Continued from page 2)

tions are talking about peace and simultaneously arming themselves to the teeth for a war of extermination which every statesman seems resigned to accept as inevitable sooner or later?"

"The grass is still green on the graves of those who were butchered in the last war, and the blind and the mutilated are still walking the streets of Europe.

"It would be decent, you might think, to wait until the dead are dust, and the blind and the crippled are removed from sight before starting all over again.

"Nobody wants war and everybody gets ready for it . . . When it comes, it will seem to be forced by implacable circumstances against the will of everybody, as if men had no control whatever of the environment that frames them."

The explanation of the mystery is found in the twentieth chapter of Revelation. It is "the devil that deceived them" (V. 10). Of course the wise men of our day no longer believe in the existence of the devil. Which is one reason why his deceiving power has become so great.

center clamped over the mouth of the kettle. This kettle hangs on a chain supported by three poles. This kettle is present at every prayer meeting. The people are encouraged to gather around the kettle at the close of the service and empty their pockets of all pennies. It is an inspiring sight to see the people putting their pennies into the "missionary kettle" as a part of the mid-week service.

This "missionary kettle" is to work half of the year for Home Missions and half of the year for Foreign Missions. A pretty good idea!

Our plan is to catch Alexander the coppersmith at the mid-week services. After just a few weeks of operation, we emptied the contents of the kettle last week and found \$27.61.

Being fully persuaded that this idea possesses great possibilities, we are passing the suggestion on to the brotherhood. We believe that if every church will have some kind of a receptacle, and urge the people to put their coins into the same at the mid-week services, many stray coins will find their way

into the missionary channels; and an added impetus shall be given to the missionary enterprise.

Let's try it.

A. L. LYNN, Pastor

PRAYER

Prayer is this: to look into the Bible and see what God has promised; to look into our hearts and ask ourselves what we want; and to look up to God to give us what we want, and what He has promised as the purchase of Christ's blood; expecting that though we are most unworthy, yet He will be as good as His Word.

John Wesley said: "Pray whether you can or not: when you are cheerful, when you are heavy, pray. You will surely find an answer in peace." "Continue in private prayer in spite of all coldness and wanderings and you will soon pray without ceasing." "Nature and the devil will always oppose private prayer; but it is worth while to break through. Often the more reluctance, the greater blessing." "Pray without ceasing."

THAT CLASS OF YOUNG PEOPLE

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*WHAT shall I render unto the Lord
for all His benefits toward me?
I will take the cup of salvation,
and call upon the name of the Lord.*

—Ps. 116:12-13.

GOD'S GIFT—MY OBLIGATION

*The first great Christmas gift to men
Was hung upon a tree;
It was not by a fireside
Where only those could see
Who near of kin or friendship were,
And gifts exchanged would be;
But out upon a mountain side
For all the world to see.
He gave His all, His life, His blood
That men redeem'd might be;
Then what can man give in exchange
For love so boundless, free?
The debt of sin, He paid it all,
Nought in ourselves have we,
Nothing to bring unto our King,
Maker, Redeemer, He.
Our hearts, if emptied of this world,
Filled with His love shall be;
Our hands, if free from selfish toil,
Filled with His tasks shall be;
Our sin-sick souls, if brought to Him,
Shall pure and cleansed be.
"What shall I render unto God
For all His gifts to me?
This only do: call on His name,
Accept salvation free."*

—Addie Algier



*I am the light of the
world: he that follow-
eth me shall not walk
in darkness, but shall
have the light of life.
—John 8:12.*



